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HENRY V. DAVIS,	MILES GRANT,
JOHN COUCH,	GEO. T. ADAMS.

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Poetry.

For the Crisis.

NEW YEAR SONG

Father divine, whose mighty hand
Upholds yon rolling spheres,
Who numb'rest to thine erring child
The sweetly fleeting years;

Through all the chequered past thou'st been
My kind preserver near,—
And, spared thy goodness to confess,
I greet another year.

Oh! darkly do the cloud-mists hide
The future from my gaze;
But thou who see'st eternal years,
Knowest all my coming days.

And oh, with gladly thankful heart
For mercies of the past,
I all my ways to thee commit,
In calm and happy trust.

But let thy hand mark all my steps,
Thy blessing still attend,
And all I ask is gained, if soon
With thee life's journey end.

MARIA T.

Original Articles.

For the Crisis.

Practical Christianity.

(Concluded.)

A proper contemplation of God's goodness leads us to inquire into the cause of this manifestation of benevolence.

It is in prosecuting this inquiry that we discover his moral excellencies, which lie at the basis of this infinite love. The language of David is to the point. Thus,—

"When I consider thy heavens, the work of thy fingers: the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. "O Lord, our Lord, how excellent is thy name in all the earth."

It is while we discover the perfections of Jehovah, that the soul is drawn nearer and nearer to God as an object of admiration, approval and delight. We are led to admire him on account of those excellencies that he possesses; as, his power, benevolence, justice, holiness, wisdom, &c.

We approve of the exercise of that infinite power by which God created the world: that ability by which he has, and ever will govern the universe; and that faculty by which he works in nature, leading the mind from nature's workings up to "Nature's God."

Of his benevolence in all its workings of infinite love toward the human family; but more especially in the gift of Jesus Christ, the greatest boon that heaven ever lavished on the human race.

Of his justice, in all its developments, whether [illegible] or punitive; that, referring to the punishment of any sin committed by men; *that*, to the distribution of rewards in virtue of his promise, regardless of any merit in the creature. The Christian not only approves of this perfection as seen developed in the past, but while contemplating it in all the workings of God's economy in the future. However dark things may appear to the human mind, he silences the first disposition that may manifest itself in the heart to find fault, or to censure the Almighty, by replying, "Shall not the Judge of all the earth do right?"

We approve of his holiness. He is said to be "glorious in holiness." Moses spoke of this perfection. Thus, "He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he." It is on account of this as one of his natural excellences that God requires us to be holy as he is holy. The influences of the Spirit incline us to be holy.

Of his wisdom, as it appears in all his works, a proper view of which led David to exclaim—"O Lord, how manifold are thy works: in wisdom hast thou made them all: the earth is full of thy riches! The gospel is called the "manifold wisdom of God,"

We delight in God, while we behold the exercise of all these perfections, bearing directly or indirectly on our final salvation. His benevolence prompted him to devise the plan, his wisdom arranged it, his holiness guaranties its integrity, his justice insures an equal distribution of right, and his power is an eternal pledge that the whole shall be faithfully executed. Are not these considerations calculated to excite this holy affection? Should we not delight in the Lord, knowing that he will give us the desire of our hearts?

"Thou shalt love thy neighbor as thyself" is the second command, and is said to be like to the first. It resembles the first in its antiquity, its durability and nature. Ever since men were created, it has been their duty to love each other, and hence this precept is coeval with the former. Its durability is set forth by the apostle when he declares that "Charity never faileth." Its nature is divine, is god-like. "God is love;" he that "dwelleth in love, dwelleth in God, and God in him." The remark of Christ that the precept to "love one another" was a new command, could not have reference to its origin, but the degree to which it was to be exhibited; hence the qualifying phrase, "*As I have loved you.*" None had ever loved as he did. The love of virtue was a distinguished trait in his character. The more virtue he discovered in a person, the more he loved that person. It was not a question, "Does he belong to our church?" "Is he a "Baptist," "Methodist," "Adventist?" No such selfish principle ever entered his creed. Wherever he saw the Christian character he recognized it. His love was disinterested, constant, universal and undying. Whence the command, "Love one another as I have loved you." Love on the same principle, and for the same reason. This affection is of divine origin; it is "shed abroad in the heart by the Holy Ghost." It can only be manifested by those who have the Spirit. It is not a natural element of the human heart; it does not live in an unrenewed nature: it dwells in that person whose affections have been changed, whose heart has been sanctified. Natural affection can exist between unrenewed hearts, but Christian affection can only be reciprocated by Christians. The first enkindlings of this holy principle should be cultivated, that by this means it may increase to a flame. An improvement of the little is the sure way of obtaining more.

We may conclude from the frequent allusions to this precept in the New Testament, that it is one of the most important. A few instances may be noticed. "These things I command you that ye love one another;" "A new commandment I give unto you that ye love one another;" "By love serve one another;" "For ye yourselves are taught of God to love one another;" "Let brotherly love continue;" "Love the brotherhood;" "Beloved, let us love one another, for love is of God; and every one that loveth, is born of God, and knoweth God."

We learn the *character* of this love. Thus, "Love one another as I have loved you;" "Let love be WITHOUT *dissimulation*;" "Be kindly affectioned one to another with BROTHERLY *love*;" "UNFEIGNED love of the brethren." The *results* of exhibiting this love are seen. Thus, "By this shall all men know that ye are my disciples, if ye have love one to another;" "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law;" "We know that we have passed from death unto life, because we love the brethren;" "If we love one another, God dwelleth in us, and his love is perfected in us." God's people are represented as "abounding in love," "rooted and grounded in it," "speaking the truth in love;" "forbearing one another in love;" "walking in love," "hearts knit together in love," and as "dwelling" and "abiding in love." This principle is to be seen in every day life; it is to be carried into every department of society. Its importance, as we have remarked, is seen in the frequent allusions to it in the New Testament. This we shall discover more fully as we proceed.

In living out the precepts of the New Testament, we are to distinguish between those which apply to the primitive Church, and those, which by reason of their nature, are applicable to every successive age of this dispensation. Certain commands were given to the disciples, which were never designed to be perpetuated in the Christian Church. There is a difference between the precepts attending the first commission, and those given subsequently. At first, they were told to take neither purse nor scrip; afterward, they were told to take both. In the former instance they were prohibited from going into the way of the Gentiles, in the latter they were sent into all the world. Once, Christ washed his disciple's feet, and commanded them to do likewise; but this precept, by almost universal consent, is believed to refer exclusively to the apostolic age. There are others that may be placed in the same category. But not so with those referred to above, viz: loving God and our neighbor. These commands embrace all others that are binding, and, as such, are necessary to salvation. They may be regarded, as indeed they are represented to be, a summary of the law and the prophets. No person can exemplify these precepts without becoming christianized. They are the life and soul of Christianity. All our pretensions to religion, if destitute of this principle of love are but a vain show. "We may speak with the tongues of men and angels," yet, if we have it not, we are as "sounding brass or a tinkling cymbal." We may have the "gift of prophecy, and understand all mysteries, and all knowledge;" "we may have all faith;" "we may give our goods to feed the poor," "and our bodies to be burned," but without this we are nothing.

Charity is the habit of loving God with all the heart. It is not merely a benevolent idea, but a principle, dwelling in the heart, prompting to acts of mercy and kindness. It manifests itself in humility of soul, contrition of spirit, and in a virtuous attachment to all that is good. It is the basis of Christian character, which is not made up of one act—whether good or bad—but of the acts of every day life. We are not to judge of man's character by one act, but by his general carriage. If it were right to judge of character in this way, Peter might have been denounced as a hypocrite when he denied his master. The best of men have done wrong at times, indeed, it would be strange if they did not, when "to err is human." We are to distinguish between moral and Christian character, the former, referring to a person who lives up to the letter of the law without any change of heart; the latter to one truly converted, who, as a consequence, brings forth the fruit of the Spirit. Some of the characteristics reckoned as the fruit of the Spirit, may be possessed by the natural man; but he can never manifest Christian affection, nor Christian patience. He may act stoically, and to a superficial observer be regarded as a very patient man, but when rightly understood, his patience turns out to be a "mechanical bravery;" a "constitutional fortitude," a "daring stoutness of spirit;" the mere result of fatalism, philosophy and pride. The patience brought to view in the Scriptures is a divine grace, resulting from the operation of the Spirit and faith on one hand, and obediential submission to the will of God on the other.

This being its true character, it belongs exclusively to practical Christianity. It is one of those rare virtues which distinguish the Christian from the mere sectarian. It is developed, principally, under disagreeable circumstances; yet, not wholly, as it is needed in prosperity as well as in adversity. When fully developed, it becomes a habit of the soul, enters into the temper, and produces that tranquillity of mind which results from conscious rectitude. Its exercise is required in almost every circumstance of life, in all our relations with each other as social beings. Our reputation, opinions, habits, connections, may be assailed, may be misrepresented. How often this is the case. Retaliation strives for the mastery on one hand, while patience is called into requisition on the other. There is no grace needed more than patience. We need it at home and abroad, in all our relations with friend and foe. We hear the voice of inspiration whispering in our ear continually, "In your patience possess your souls;" "Let patience have her perfect work, that ye may be perfect, entire, wanting nothing." Affliction is calculated to call patience into requisition. Christianity requires that we should be tried. The trial of faith worketh patience, and serves to perfect us in the divine life. That man who is destitute of this grace, if he profess Christianity, is in a pitiful condition. "He that hath no rule over his own spirit, is like a city that is broken down, and without walls," exposed to the [illegible] of man and beast. "He that is slow to anger is of great understanding." Christ manifested patience to a wonderful degree. If ever there was a case that would justify retaliation, it was in his case. He had done everything for the Jews that could be done, and they in return refused to believe in him or his doctrine. They defamed his character, and at last were instrumental in nailing him to the tree; while he in his last expiring agony cries, "Father, forgive them, for they know not what they do!" What an example of patience! This was practical Christianity exhibited in its great Founder. Christ did not simply teach; he practiced, he exemplified every principle of the gospel. He tested the practicability of his own system before he submitted it to the consideration of the world. He reduced every principle to practice before he enjoined them upon others. He did not attempt to drive people to the practice of virtue; he stepped into the van, and meekly invited them to follow. No coercion must be used, the mind must be left free to act: the language of inspiration is, "Choose you this day whom you will serve."

Religion is a rational affair, it is easy to obtain. It manifests itself in love to God and man, to friend and foe. It includes both beneficence and benevolence; *this*, being the desire, *that*, the practice of doing good. It manifests itself in endeavring to promote the interests of all mankind and hence is entirely free from selfishness. It is not a one-eyed affair, looking to the interests of a clique or party, but its universal benevolence is filled with sympathy and love to all mankind. It seeks to diffuse its spirit throughout the world, transforming, by its influence, the mind of man, and bringing everything into subjection to Christ; thus showing its divine origin, its God-like character. It gives the "promise of the life that now is, and of that which is to come." Such is practical Christianity, and such is the Christianity of the Bible.

F. H. B.

Union Mills, Ind., Dec. 8, 1857.

For the Crisis.

Meat in Due Season.

What is the kind of food the church needs at this time? We know it has been surfeited with various kinds of dishes for years past, and it is to be feared without enough of the seasoning of grace in the heart. We know that in the human system, without considerable exertion and a proportionate aliment, it soon becomes dyspeptic. And so it is in spiritual things. A christian or a church who is not daily hungering and thirsting after righteousness, must be in a lukewarm or backslidden state and in danger of losing their relish for deep spirituality. It appears to me that what the church most need at the present time is action. A man in a cold winter's day will freeze to death without constant exercise; and a christian without exercise unto godliness, will soon become cold and stupid. And when you ask him how religion prospers in his soul, he has to exclaim, "My leanness, my leanness!" If we want to enjoy much of the fruits of righteousness, let us be active in behalf of others, and we shall not be troubled with barrenness. He that watereth shall be watered also himself. "The liberal soul shall be made fat." "Give, and it shall be given to you, good measure."

D. N. S.

For the Crisis.

The New Year.

"Our life as a dream, our time as a stream
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone,
The millennial year
Rushes on to our view, and eternity's here."

The hours which witness the passing away of the old year, and the entering upon the new, are peculiarly calculated to awaken the most serious reflection, and call forth heartfelt gratitude for the long-suffering Creator and Preserver of our lives. Through the joys and sorrows, the toils and cares, the trials, dangers and temptations of another year we are come. We look back upon the fruitless resolves and neglected duties, upon the errors, and wrongs, and unfaithfulness that has marked the past, and wondering why we have not been cut down as cumberers of the ground, sing with the poet,

"When justice bared the sword,
To cut the fig-tree down,
The pity of our Lord
Cries, 'let it still alone;'
The Father, mild, inclines his ear,
And spares us yet another year."

How many who started with us anew on the journey of life, one year ago, in whose bosoms the life-pulses beat strongly as in our own, with buoyant hearts and bright hopes, have fallen by the way. The festive hall is lighted to-night; the young, the careless, and the gay are there, but the beaming eye and the youthful brow that have gone down to the Death-king's dark domain, are missing from their number. The home-circle gathers around the hearth-stone, but the absent one returns no more. We come to the prayer-room and miss the greeting smile that has passed away, and the voice that was wont to mingle with ours in ascending prayer and praise. Companions of our pilgrimage—they have fallen by our side; the autumn leaves have withered on their graves, and the falling snow-flakes weave a cold white shroud over the hard, bare earth that covers them.

Yet we are living, to-day, to praise the Lord! But oh! who shall unveil the future, and reveal to us the coming year? Will it lay us, too, beside the sleeping dead, or sound the Archangel's trump in our ears? Will it bring us to the "White Throne" and the Judge's right hand, or flit away and leave us with the wicked and slothful to perish?

Sinner! you too are spared. Broken vows, unheeded warnings—slighted invitations are recorded against you; and, even now, may your feet be treading the brink of ruin; another step—and mercy calls no more. Be entreated to improve the present hour in securing your eternal interests, and let this new year witness the recording of your name in the Book of Life.

Brother, Sister! come, let us "all in solemn covenant join ourselves to Christ the Lord." O God, our Father, through Jesus Christ our Savior, we approach thee. We lay ourselves at thy feet. We adore thy long-suffering and tender mercy. We confess our [illegible] implore thy pardon. We yield ourselves—our all into thine hands, and promise, through thine aid, obedience to all thy commands. We beseech thee enable us through the coming months to live more to thy glory than we have ever done, to be more earnest and active, more humble and self-denying, more patient and gentle, growing in grace and knowledge. Let us, O Lord, be thine in life and in death, and be gathered with the faithful into thine everlasting kingdom at the last day Amen.

MARIA T.

Pleasant Valley, Ct.

For the Crisis.

Passing Away.

Gathering its shroud about its hoary form, another year steps down into the dark and gloomy abyss of the solemn Past. How joyfully we hailed its coming! The very face of the snowy earth seemed to beam that morning when the year that is now dying was born. How we watched it developing its life and longed for the time when the prime of its existence should come in the loveliness of spring and summer, the flowers, the verdant fields, the green woodlands, the pleasant parks, and many joyous and sweetly musical birds. We longed for these pleasant features of the year, I say. Others longed for them, too. And where, dear reader, are they who longed with you and I for spring, or summer, or autumn? Ask the tomb,—will it not tell thee where many a loved one has gone this year? Ask the grave,—will it not bodingly reply? Ask death,—will it not answer,—"I was hungry, I was greedy, and took them for my prey?" Alas! the December wind-voice sounds very dirge-like, very solemn, very full of gloom, as though it bore the dying sighs of thousands upon its airy wings, and we start lest it throw all those sighs upon our heart and crush it with their darksome heaviness.

Passing away! Youth, beauty, loveliness; blooming in health to-day, to-morrow smitten with disease; rejoicing in life to-day, to-morrow sleeping coldly in death; such is, such has been, such will be the fate of earth's children till the conqueror of death and decay shall take the power so long usurped and reign in righteousness; then "*earth* shall bloom again;" then throughout an eternal year there shall be no vestige of decay, no signs of disease, no knowledge of mortality; earth's flowers will have an eternal summer-time; earth's loveliness, purified, developed, and fashioned after the Almighty's renovating hand, will ne'er fade again. That home of the good, that inheritance of the righteous, that redeemed earth, that material habitation, will never pass away. Heaven grant that you and I may not be excluded from that glorious Kingdom.

[illegible]

Boston, Dec. 26, 1857.

For the Crisis.

Moses.

"*And he said, I beseech thee show me thy glory.*"

Upon Sinai's top the prophet stands enveloped in a cloud—the curtain of the Holy One. And there full forty days and nights he listened to the teachings of his Lord. There, one by one, he saw the shadows bright of things divine. From veil to veil the vision led through gems and gold a dazzling maze; still, that gorgeous scene which shed forth such unearthly rays, could not appease his craving mind. He faithfully obeys his Instructor, and all is done according to the pattern. He finally enters the magnificent [illegible] which he had fitted up for the reception of his Heavenly Friend, and there he again converses with the closest intimacy, while a spark of that first deathless fire bears him up above the aspiration of every other creature, and he vehemently cries, "I beseech thee show me thy glory!" He longed to behold the glorious [illegible] of Him whose voice had [illegible] his longing [illegible] The splendid rays of that [illegible] the immortalized can behold and live. [illegible]

chosen him to be their Friend, has not felt at times a yearning desire to behold the transcendent loveliness of his face, and listen to the audible answers of his mouth; that he may no longer be constrained to walk by faith, or be left to doubt his approving smiles. Weary one! art thou discouraged, who hast waited long to gain one look of Him whom thy soul loveth, and hast with eagerness been crying, *Come, Come, Lord Jesus?* Nerve thyself to wait a little longer; we shall see him bye and bye, and with Abraham and Isaac and Jacob, and Moses, too, sit down in his Kingdom and forever feast our eyes on those beauties that no mortal eye hath ever seen. "For God having provided some better thing for us that they without us should not be made perfect."

A. M. Stark.

Green River, Vt.

For the Crisis.

Follow Jesus.

"*Whosoever will come after me, let him deny himself and take up his cross and follow me.*" Mark 8: 34.

How much meaning there is in these few words, which Jesus spake, yet how little they are regarded as meaning just what they say. I am glad that there are a few that do believe that he means just what he says and try to live as he has commanded. There are still a few that do deny themselves and take up their cross and follow Jesus where he may lead; yet, on the contrary, how many, very many follow on in their wicked and sinful ways, professing to be the followers of Jesus. O my friends, do you follow Jesus? do you walk in the path that he walked in? Jesus did the will of his Father. Do you do it? Jesus went about doing good. Are you doing the same? Jesus taught his disciples to be humble. Are you humble? He taught them, what! to "lay up something for a rainy day?" No. He said, "Take no thought of your life what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on." Matt. 6: 25. Now are you obeying, or are you trying to "heap treasure together for the last days?" Jas. 5: 3. O, seek to search your own selves and see if you are following Jesus. See if you follow Jesus when you are clad with "costly array" and sail through the streets and even to the house of God with your silks, satins, jewelry, &c. Do you do this to the glory of God? O ye daughters of Zion, look to yourselves! Jesus commands you to "be clothed with humility." Do you obey? You read that you are not to wear "gold" and "costly array." O then, why do you do it? Will you disobey your Father in heaven for the sake of pleasing some friend on earth? O flee such feelings from the daughters of Zion. Hear what Jesus says; "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Will you continue to disobey and to do what you are commanded not to do, and to love some friend more than Jesus? O do not disobey longer! Use that "jewelry" and that "costly array" to the glory of God, and follow Jesus, and overcome the things of this world, and you "shall inherit all things." Deny yourself and take up your cross and follow Jesus. Read Isa. 3, and see what the daughters of Zion will do in the last days, and see if you are fulfilling that portion of the word of God. If you are, "Humble yourself under the mighty hand of God that he may exalt you in due time."

Follow Jesus, and he will lead you "in through the gates into the city"—the "New Jerusalem." Look back at the time when you started to follow Jesus and see how you felt then. You could then sing, and feel it too—

"Jesus, I my cross have taken,
All to leave and follow thee;
All things else I have forsaken,
Thou from hence my all shalt be."

Come, make up your mind to follow Jesus, and never again have any of the Devil's signs hanging about you, and when Jesus shall come in the clouds of heaven you will not be ashamed to stand before him; and you will hear him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A. A. M.

Bath, N. Y.

Dr. Watts' Dying Testimony.—It is the plain promises of the Gospel that are my support, and I bless God they are plain promises, that do not require much labor and pains to understand them. For I can do nothing now but look into my Bible for some promise to support me, and live upon that.

The World's Crisis.

BOSTON, JANUARY 6, 1858.

"What is Man?"—Ps. 8: 4.

NUMBER SEVEN.

In our last, we examined the *theological* definition of *sheol* and *hades*, and found it made "strange sense" when applied to the Scriptures; even making out that Jacob was going down to his son Joseph, "to the *final* and *eternal* receptacle of all the ungodly and impenitent;" also that Christ was there between his crucifixion and resurrection, and that Job *wished* to go there. But we found that the Bible declares, that there is no knowledge there, and that the wicked are "*silent* in the grave," (or *sheol*.)

As the theological definition of this word makes the Bible teach "monstrous opinions," we will now take another look into the Hebrew lexicon, to get the meaning of *sheol*, the place where men go at death. Roy defines it to mean "the grave,"—"sepulchre;" and gives as examples, Ps. 86: 13 and 116: 3. "For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell," (*sheol*)—"The sorrows of death compassed me, and the pains of hell (*sheol*) gat hold upon me." The last definition, given by Roy, makes many dark passages plain. For instance, Ps. 16: 10 and Acts 2: 27, where it is said of Christ, "Thou wilt not leave my soul in hell," (*sheol*) or the grave.

We now assume that *sheol*, the only word rendered hell in the Old Testament, *never* refers to the future punishment of the wicked, but always refers to the grave, where the whole man is laid at death. Let us examine some of the strongest passages which are thought to have reference to future punishment. Turn to Ps. 9: 17. "The wicked shall be turned into hell, (*sheol*) and all the nations that forget God." We learn from the Bible, that the wicked are to die "the second death," or be buried in *sheol*, the grave, the second time, and rise no more forever. Says Paul, "The wages of sin is *death*."

"Let death seize upon them, and let them go down quick into hell, (*sheol*—margin, grave,) for wickedness is in their dwellings and among them." Ps. 55: 15. In Deut. 32: 22, we read, "A fire is kindled in mine anger, and shall burn into the lowest hell, (*sheol*) and shall consume the earth with her increase, and set on fire the foundations of the mountains." Some have thought "the lowest hell" was where the most wicked people go; but we think the Scriptures warrant no such idea. We know that some are buried deep in the earth, and others near the surface; and a fire which shall "set on fire the foundations of the mountains," must, we think, burn to the lowest hell, or grave.

The grave, or *sheol*, is sometimes personified, as is also death. In Isa. 14: 9–11, the Lord addresses Babylon, and says,

"Hell (*sheol*) from beneath is moved for thee to meet thee at thy coming; it stirreth up the *dead* for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. And they shall speak and say unto thee, art thou also become as we? art thou become like unto us? Thy pomp is brought down to the grave, (*sheol*) and the noise of thy viols; the worm is spread under thee, and the worms cover thee."

In this example the *dead* are represented as being stirred up to talk to Babylon when she comes down among them to have "the worms cover" her in the grave.

We find another similar example in Ezk. 31: 15–17, where it is said of Pharaoh, at the time he was overthrown in the Red sea,—

"Thus saith the Lord God, in the day when he went down to the grave, (*sheol*) I caused a mourning. I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell (*sheol*) with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell (*sheol*, the grave,) with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen."

There is one more example where the grave is personified, which is found in Ezek. 32: 21–27.

"The strong among the mighty shall speak to him (Pharaoh) out of the midst of hell (*sheol*) with them (the Egyptians) that help him; they are gone down, they lie uncircumcised, *slain* by the sword. Asshur is there, and all her company; his graves are about him, all of them *slain*, *fallen* by the sword; whose graves are set in the sides of the pit and her company is round about her grave, all of them *slain*, fallen by the sword, which caused terror in the land of the *living*. There is Elam and all her multitude round about her grave; all of them *slain*, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the *living*; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the *slain* with all her multitude; her graves are round about him; all of them uncircumcised, *slain* by the sword: though their terror was caused in the land of the *living*, yet have they borne their shame with them that go down to the pit; he is put in the midst of them that be *slain*. There is Meshech, Tubal, and all her multitude; her graves are round about him, (Pharaoh); all of them uncircumcised, *slain* by the sword, though they caused their terror in the land of the *living*. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell (*sheol*) with their weapons of war; and they have laid their swords under their heads; but their iniquities shall be upon their *bones*, though they were the terror of the mighty in the land of the *living*."

Let us review this scripture a few moments. It will be observed that this host were all warriors "*slain* by the sword," who caused much "terror in the land of the *living*." The plain inference is, they are now *dead* in hell, (or *sheol*.) This inference amounts to positive evidence, when we take the sense of the 27th verse. They "are gone down to hell (*sheol*) with their *weapons of war*; and they have laid their *swords under their heads*; but their iniquities shall be upon their *bones*." Do men's souls take their weapons of war down to the *theological* hell of torment, and lay their *swords* under the *heads* of their *souls*? The idea is *absurd!* What, then, does this scripture mean? Why simply, that when those warriors were buried in hell, (*sheol*) they buried them with their armor on, and laid their swords under their heads, which is a common practice among many. What is their condition in hell, or *sheol*—the grave? "There is *no . . . knowledge*, nor wisdom in the grave, (*sheol*) whither *thou* goest."

We have now examined all the strong passages in the Old Testament which can be made to teach consciousness and suffering in hell, (*sheol*) and we leave the reader to form his own conclusion.

Rutland.

Our meetings in Rutland, Vt., have been most deeply interesting and profitable. The spirit of the Lord has rendered special aid, many members of the churches have been quickened, backsliders have repented and been restored to the embrace of their kind Savior, and sinners have been converted, and are rejoicing in the Lord. At the commencement of our meetings, all admitted that the christian religion in this place was in a low state; but to the praise of God we could say, come and see what the Lord hath done for us. Our meetings were held in the Town Hall, a spacious room, and was generally well filled. We had prayer meetings every evening, commencing at 6 o'clock, and preaching at seven. The interest continued to increase from the beginning to the close. We found here, as in every place where we have preached, that the doctrine of the sleep of the dead, and the destruction of the wicked, was the means of awakening some who were unmoved by every thing else. Professors of religion, who saw these truths, had their love for God greatly increased, and said they could now take delight in reading their Bibles. What once seemed dark and strange, they now saw in clear light, and all harmonious with the character of a holy, merciful, and benevolent being, like our Father in heaven. We are satisfied that the preaching of eternal misery has made more infidels than any other dogma ever presented to the people, and we feel thankful to the Lord, that people begin to see that *death*—"the wages of sin," does not mean eternal torment. If the *truth* had been preached, instead of Romish fables, we should probably never have heard of a Universalist; but as it is, we almost wonder that all did not turn Universalists, or infidels. A large number in Rutland have embraced the truth on this subject, including many members of the different churches. Said a very intelligent and amiable lady, who had never made a profession of religion, and who had lost all confidence in the popular preaching of the day,—"If the Bible teaches the *destruction* of the wicked, I can believe it;" and before we left, she rose for prayers, and expressed a strong desire to be a *christian*. Others, who had resisted all efforts to bring them to Christ, until people had concluded that nothing could reach them, were struck under conviction on hearing upon this subject, and are now resolved to be the disciples of Christ. Such are the fruits in every place, where the subject is fully presented. By the help of the Lord, we feel determined to wage a perpetual war against the doctrine of eternal misery, for we are satisfied that man never advocated a dogma more dishonoring to God, and better calculated to make his creatures hate him, and turn Universalists and infidels.

Monday evening, Dec. 21st, we had a discussion with Col. F. Rupium.

Subject.—"Resolved, that the spirits that have left the body, are permitted to communicate with persons living in the body in this world, and that this doctrine is sanctioned by the Bible."

About one thousand people were present and listened to the arguments pro. and con. for about three hours, which evidently resulted in good to the cause of truth. We endeavored to show that the Bible sanctions no such doctrine as that taught by Spiritualists, but that it teaches directly the opposite, and that Spiritualism is entirely anti-christian.

Our meetings continued to increase in interest unto the close, on Lord's day, Dec. 27th. Backsliders were reclaimed, sinners converted, and saints made to rejoice in the blessed hope of the gospel. Four were baptized into the death and resurrection of Christ, and received rich blessings from the Lord. Others were ready to obey the Redeemer in this ordinance, but friends thought the weather too cold. In the evening, about forty sat down to the table of the Lord, and enjoyed a heavenly season. A glorious work is in progress in Rutland. To the Lord be all the praise.

Once more we would urge our brethren and sisters in all the churches to labor for the salvation of sinners, and we are satisfied they will see good fruits. If we ever intend to work, now is the time. We have not one moment to lose! Time is short!!

New Year.

We wish all our readers a very happy new year. But in order that it may be so, it is necessary they should present themselves "a living sacrifice, holy, acceptable unto God," for none but *christians* are truly happy. Those who spend its earliest dawn in self-consecration to the Lord, instead of passing the hours in merry scenes of worldly pleasure, are the ones who feel the force of the expression—"Happy new year." Sweet the peace, and rich the joy, that arise in the bosom of him who is dead to this world, and awake to righteousness, being a temple for the indwelling of the Holy Spirit.

We never felt more determined, by the help of the Lord, to do all to his glory, than at the present time, nor ever felt a clearer evidence of our acceptance. O praise the Lord for perfect love that casteth out all fear. The christian religion grows more and more lovely, as we become better acquainted with its heavenly principles. It is "the one thing needful." How perfectly adapted to the wants of man; and yet how few know its worth. None can enjoy the kingdom without it, but must perish forever. O Lord, help us to be *good*.

It is a fit time to form new resolutions, and doubtless many have been made; and let us be firm to keep them. We are truly living in "perilous times," when we need the whole christian armor to meet the adversaries of the Lord. Every possible artifice is employed by man's great enemy to lead us astray. Let us not forget, "That the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." Shall we seek after it any more, and thereby lose the friendship of our best friend? Is it kind in us to join with an enemy against the One from whom we receive "every good and perfect gift?" My Father, I pray that I may *never* be so ungrateful. O keep me from conforming to this world, and help me to walk even as Jesus walked!

To Our Readers.

Dear brethren and sisters, we humbly ask your pardon for all our mistakes during the year just closed; and hope to enjoy an interest in your prayers, that we may be able to please the Lord in *all things*, and be ready to meet you at the marriage supper of the Lamb, when the King of glory comes.

We feel, more than ever, determined to devote our whole energies to the service of the church of Christ, and persuade sinners to become christians. We shall try, by the help of the Lord, to make our paper such an one as will be read with pleasure and profit by every sincere lover of Jesus and his word. We shall not aim at greatness, but *truth* and *goodness*. We shall aim at the heart, rather than the intellect. We wish our readers to feel, when they rise from their reading, as they would at the close of a good prayer meeting, or after an affectionate visit from their dear christian friends.

To all our contributors, we would say, baptize your articles in prayer, and write for no other object but to glorify God. Send us your happy and holy thoughts, express them in as few words, and as pointed and plain as possible;—in short, let every reader do all he can to make the Crisis the best paper in the world,—the one that will most glorify the Author of our salvation. Let us *all* try to make it so *good*, that the Lord will delight to own and bless it with the aid of his Holy Spirit, as it flies on its errands of mercy to his dear children, who are sighing for the coming Kingdom.

Tobacco.

MY EXPERIENCE IN THE USE OF TOBACCO.

BY F. H. B.

I was but ten years old when, for the first time, I tasted of tobacco; the quantity was quite small, and did not seem to affect me disagreeably. Its influence was rather pleasant. Meeting with such good success in the first instance, induced me to try it again, and thinking a larger quantity would be productive of more agreeable sensations, I was quite liberal in the end; the quantity being about as large as a big hickory nut. It was the old fashion twist, good and strong. I safely deposited it, and taking a good draught of old cider, commenced champing. It was not long ere I felt to exclaim, with Selkirk, the Scottish sailor, while at Juan Fernandez,

"I am monarch of all I survey,
My right there is none to dispute."

If my visage could have been daguerreotyped, it would, doubtless, have resembled some horned animal, ruminating the cud; or, perhaps the ten-horned nondescript, a practice that must be quite congenial with his otherwise developed habits.

How long I rolled the sweet morsel about in the mouth, I cannot tell; or, whether I was afoot or on horseback, was equally uncertain. It seemed to me that everything above and below began to revolve. Strange, thought I, that people can doubt the truth of the Copernican system, a truth so evident to the senses. The motion of the earth seemed to be eccentrical, so much so, that it struck me in the face, as in the case of the man who drank too freely of ardent spirit. How I felt while I lay on the ground, is only known to those who have experienced the sensation. Nausea, vomiting, vertigo and relaxation of the whole muscular system, was the result. How death-like I felt. Never, thought I, will I taste of it again. It seemed to me I should die. I prayed, but such a prayer! I ejaculated, "O God, forgive, and I will do so no more." It was a hasty speech, uttered to be broken. It was not so much the fear of death, as the awful sensation. It was neither life nor death. It was similar to that death-like feeling often experienced while riding on the water, only worse. The sensation provoked by the use of *lobelia* is mild when compared with it. It wore off, however, by degrees, and I succeeded in rising from my recumbent position to my feet. How majestically I stood! I trembled like a person in an ague fit. My knees smote together as in the case of Babylon's king. I seated myself, when the following soliloquy took place. "So much for trying to be a gentleman! Quite expensive. Too little profit for the investment. I wonder if everybody has to have such an experience, if so, what simpletons they are. There is nothing about it very inviting, it looks bad, smells bad, tastes bad, and its influence is bad; otherwise, I should not have been rolling and vomiting, and acting like a fool. If this is but the initiation, what will be the degrees? I will never touch it again." So saying, I made my way for the house.

It seemed to me that I felt its deadly power for a month. It not only affected my nerves, but I was conscious of a loss of muscular energy. This sad experience served to deter me from tasting the narcotic for nearly a year; but, finally, I was prevailed on to try it again. I was not quite so liberal in the quantity as before. I had not entirely forgotten the former experiment; it led me to be cautious. This is the only cautious step I ever regretted having taken. If I could have had another "*time*," it would undoubtedly have cured me, but being cautious, and using little by little, it grew upon me, till finally it became a settled habit. I used it for more than twenty years. At first could only chew; then commenced smoking, which at times I carried to excess. I had an iron constitution, and it did not seem to affect me as it did many others. As the appetite grew upon me, I was conscious of an inkling after something stronger, but did not dream it was provoked by the use of tobacco. To satisfy my growing appetite, I would swallow the saliva. Thus, instead of the deadly *nicotine* acting on the lining membrane of the mouth, it was carried directly to the stomach, taken up by the absorbents, and conveyed thence into every part of the system. It was on account of swallowing the saliva, that I succeeded in using it without attracting attention. I have been intimate with persons for a great length of time without being detected. Persons in my presence would often receive a good dressing for indulging in the filthy habit, while I would escape. I have often been appealed to as a kind of oracle even while the sweet morsel was in my mouth, if I did not "think it was an awful practice." I have invariably answered in the affirmative. Sometimes I have been requested to talk with some person to see if I could not persuade him to abstain from its use, and this I have done, but not with a very good grace. When reproved for using it myself, which was sometimes the case, I would not allow myself to become ireful. My motto was, keep good natured, laugh if off, and by these means ward off the conviction. If persons reproved me, whom I knew to be great lovers of tea and coffee, I have, at times, indulged in a gentle retort. For though it was no excuse for me to continue in the indulgence of a bad habit because others did, yet, it was some little relief for me to throw it in their teeth, for, thought I, "Why should Satan rebuke sin?" To such I would say, "Pluck the beam out of thine own eye, then you will see clearly to remove the mote from your brother's eye." I was ready always to meet this class of persons, who, like the guide-post, were willing to point to the right course, while themselves remained stationary. I often said that when I reformed, I should abstain from the whole. I should adopt a course of *total* abstinence.

[*To be Concluded.*]

The Power of Love.

Bro. Grant:—I found the following incident recorded in a monthly periodical, and as it forcibly illustrates the power of *love*, I will copy it for your paper.

M. D. W.

"A woman had a deadly hatred against a fellow-creature. Now there lived near her a child who was not polluted with this world's wickedness. Mortal man had taught that child only a simple prayer, but the angels talked to her soul, and the Lord's light shone clearly there. Now, that woman once left her home, burning with jealousy, and she stumbled and fell just where that little child lived. The woman was angry and spoke bad words, when the child sweetly asked, "Has she been hurt?" Now the child was not afraid, but looked her in the face and said, "Never mind! God will cure you, and I will ask him." So she put up her little hands to the Lord, and said her little prayer. The tears of the woman started; the child was asking the Lord to bless her, and the Lord was looking at her through the child! She could not bear it; she screamed in agony. And then the child rose up, and the woman caught her and said, "Teach me to pray." The woman forgot her hatred—her fellow-sinner, everything but that child. Her look was on her when the child said, "Do you love?" "Me love? Me? Oh! who can I love?" Then said the child in a whisper, "Love God who loves you, and me, and all the world." "Yes," said the woman, "he loves you, but he cannot love *me*." Then said the child of love, "You do not know our God, then, for he *is* love." Now what that woman felt, I do not know; but she fell on her knees, and the power of love impressed her; and she let the child, the little child, lead her home, feeling an angel had been sent to keep her from great sin, and to tell her God was love, and loved her. Now, this woman became transformed, not by fear, but by the power of love in a little child."

Would that every one recognized the great truth, that "God *is* love," as did this little child! Never did I so clearly apprehend it, as of late. I view him not as an angry God ready to pour the vials of wrath upon the poor sinner; but I view him as presented before me in the character of Jesus Christ, and respond with implicit confidence to the declaration of the inspired apostle, "*God is* LOVE!" God *so loved* the *world*, that he sent his only begotten son "to die for its redemption. Yes, "when we were yet *sinners*," he gave the costliest gift for our ransom, that heaven could bestow! Christ came and manifested that *love* so great, so incomprehensi-

chosen him to be their Friend, has not felt at times a yearning desire to behold the transcendent loveliness of his face, and listen to the audible answer of his mouth; that he may no longer be constrained to walk by faith, or be left to doubt his approving smiles. Weary one! art thou discouraged, who hast waited long to gain one look of Him whom thy soul loveth, and hast with eagerness been crying, *Come, Come, Lord Jesus*? Nerve thyself to wait a little longer; we shall see him bye and bye, and with Abraham and Isaac and Jacob, and Moses, too, sit down in his Kingdom and forever feast our eyes on those beauties that no mortal eye hath ever seen. "For God having provided some better thing for us that they without us should not be made perfect."

A. M. Stark.

Green River, Vt.

For the Crisis.

Follow Jesus.

"Whosoever will come after me, let him deny himself and take up his cross and follow me." Mark 8: 34.

How much meaning there is in these few words, which Jesus spake, yet how little they are regarded as meaning just what they say. I am glad that there are a few that do believe that he means just what he says and try to live as he has commanded. There are still a few that do deny themselves and take up their cross and follow Jesus where he may lead; yet, on the contrary, how many, very many follow on in their wicked and sinful ways, professing to be the followers of Jesus. O my friends, do you follow Jesus? do you walk in the path that he walked in? Jesus did the will of his Father. Do you do it? Jesus went about doing good. Are you doing the same? Jesus taught his disciples to be humble. Are you humble? He taught them, what! to "lay up something for a rainy day?" No. He said, "Take no thought of your life what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on." Matt. 6: 25. Now are you obeying, or are you trying to "heap treasure together for the last days?" Jas. 5: 3. O, seek to search your own selves and see if you are following Jesus. See if you follow Jesus when you are clad with "costly array" and sail through the streets and even to the house of God with your silks, satins, jewelry, &c. Do you do this to the glory of God? O ye daughters of Zion, look to yourselves! Jesus commands you to "be clothed with humility." Do you obey? You read that you are not to wear "gold" and "costly array." O then, why do you do it? Will you disobey your Father in heaven for the sake of pleasing some friend on earth? O flee such feelings from the daughters of Zion. Hear what Jesus says; "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Will you continue to disobey and to do what you are commanded not to do, and to love some friend more than Jesus? O do not disobey longer! Use that "jewelry" and that "costly array" to the glory of God, and follow Jesus, and overcome the things of this world, and you "shall inherit all things." Deny yourself and take up your cross and follow Jesus. Read Isa. 3, and see what the daughters of Zion will do in the last days, and see if you are fulfilling that portion of the word of God. If you are, "Humble yourself under the mighty hand of God that he may exalt you in due time."

Follow Jesus, and he will lead you "in through the gates into the city"—the "New Jerusalem." Look back at the time when you started to follow Jesus and see how you felt then. You could then sing, and feel it too:

"Jesus, I my cross have taken,
All to leave and follow thee;
All things else I have forsaken,
Thou from hence my all shall be."

Come, make up your mind to follow Jesus, and never again have any of the Devil's signs hanging about you, and when Jesus shall come in the clouds of heaven you will not be ashamed to stand before him, and you will hear him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

J. A. E.

[illegible]

The World's Crisis.

BOSTON, JANUARY 6, 1858.

"What is Man?"—Ps. 8: 4.

NUMBER SEVEN.

In our last, we examined the *theological* definition of *sheol* and *hades*, and found it made "strange sense" when applied to the Scriptures; even making out that Jacob was going down to his son Joseph, "to the *final* and *eternal* receptacle of all the ungodly and impenitent;" also that Christ was there between his crucifixion and resurrection, and that Job *wished* to go there. But we found that the Bible declares, that there is no knowledge there, and that the wicked are "*silent* in the grave," (or *sheol*.)

As the theological definition of this word makes the Bible teach "monstrous opinions," we will now take another look into the Hebrew lexicon, to get the meaning of *sheol*, the place where men go at death. Roy defines it to mean "the grave,"—"sepulchre;" and gives as examples, Ps. 86: 13 and 116: 3. "For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell," (*sheol*)—"The sorrows of death compassed me, and the pains of hell (*sheol*) gat hold upon me." The last definition, given by Roy, makes many dark passages plain. For instance, Ps. 16: 10 and Acts 2: 27, where it is said of Christ, "Thou wilt not leave my soul in hell," (*sheol*) or the grave.

We now assume that *sheol*, the only word rendered hell in the Old Testament, *never* refers to the future punishment of the wicked, but always refers to the grave, where the whole man is laid at death. Let us examine some of the strongest passages which are thought to have reference to future punishment. Turn to Ps. 9: 17. "The wicked shall be turned into hell, (*sheol*) and all the nations that forget God." We learn from the Bible, that the wicked are to die "the second death," or be buried in *sheol*, the grave, the second time, and rise no more forever. Says Paul, "The wages of sin is *death*."

"Let death seize upon them, and let them go down quick into hell, (*sheol*—margin, grave,) for wickedness is in their dwellings and among them." Ps. 55: 15. In Deut. 32: 22, we read, "A fire is kindled in mine anger, and shall burn into the lowest hell, (*sheol*) and shall consume the earth with her increase, and set on fire the foundations of the mountains." Some have thought "the lowest hell" was where the most wicked people go; but we think the Scriptures warrant no such idea. We know that some are buried deep in the earth, and others near the surface; and a fire which shall "set on fire the foundations of the mountains," must, we think, burn to the lowest hell, or grave.

The grave, or *sheol*, is sometimes personified, as is also death. In Isa. 14: 9–11, the Lord addresses Babylon, and says,

"Hell (*sheol*) from beneath is moved for thee to meet thee at thy coming; it stirreth up the *dead* for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. And they shall speak and say unto thee, art thou also become as we? art thou become like unto us? Thy pomp is brought down to the grave, (*sheol*) and the noise of thy viols; the worm is spread under thee, and the worms cover thee."

In this example the *dead* are represented as being stirred up to talk to Babylon when she comes down among them to have "the worms cover" her in the grave.

We find another similar example in Ezk. 31: 15–17, where it is said of Pharaoh, at the time he was overthrown in the Red sea,—

"Thus saith the Lord God, in the day when he went down to the grave, (*sheol*) I caused a mourning. I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell (*sheol*) with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell (*sheol*, the grave,) with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen."

There is one more example, where the grave is personified, which is found in Ezek. 32: 21–27.

"The strong among the mighty shall speak to him (Pharaoh) out of the midst of hell (*sheol*) with them (the Egyptians) that help him; they are gone down, they lie uncircumcised, slain by the sword. Ashur is there, and all her company: his graves are about him, all of them slain, [illegible] *fallen* by the sword; whose graves are set in the sides of the pit, and her company is round about her grave, all of them *slain*, fallen by the sword, which caused terror in the land of the *living*. There is Elam and all her multitude round about her grave; all of them *slain*, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the *living*; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the *slain* with all her multitude; her graves are round about him; all of them uncircumcised, *slain* by the sword: though their terror was caused in the land of the *living*, yet have they borne their shame with them that go down to the pit; he is put in the midst of them that be *slain*. There is Meshech, Tubal, and all her multitude; her graves are round about him, (Pharaoh); all of them uncircumcised, *slain* by the sword, though they caused their terror in the land of the *living*. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell (*sheol*) with their weapons of war; and they have laid their swords under their heads; but their iniquities shall be upon their *bones*, though they were the terror of the mighty in the land of the *living*."

Let us review this scripture a few moments. It will be observed that this host were all warriors "*slain* by the sword," who caused much "terror in the land of the *living*." The plain inference is, they are now *dead* in hell, (or *sheol*.) This inference amounts to positive evidence, when we take the sense of the 27th verse. They "are gone down to hell (*sheol*) with their *weapons of war*; and they have laid their *swords under their heads*; but their iniquities shall be upon their *bones*." Do men's souls take their weapons of war down to the *theological* hell of torment, and lay their *swords* under the *heads* of their *souls*? The idea is *absurd!* What, then, does this scripture mean? Why simply, that when those warriors were buried in hell, (*sheol*) they buried them with their armor on, and laid their swords under their heads, which is a common practice among many. What is their condition in hell, or *sheol*—the grave? "There is *no* . . . *knowledge*, nor wisdom in the grave, (*sheol*) whither *thou* goest."

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Rutland.

Our meetings in Rutland, Vt., have been most deeply interesting and profitable. The spirit of the Lord has rendered special aid, many members of the churches have been quickened, backsliders have repented and been restored to the embrace of their kind Savior, and sinners have been converted, and are rejoicing in the Lord. At the commencement of our meetings, all admitted that the christian religion in this place was in a low state; but to the praise of God we could say, come and see what the Lord hath done for us. Our meetings were held in the Town Hall, a spacious room, and was generally well filled. We had prayer meetings every evening, commencing at 6 o'clock, and preaching at seven. The interest continued to increase from the beginning to the close. We found here, as in every place where we have preached, that the doctrine of the sleep of the dead, and the destruction of the wicked, was the means of awakening some who were unmoved by every thing else. Professors of religion, who saw these truths, had their love for God greatly increased, and said they could now take delight in reading their Bibles. What once seemed dark and strange, they now saw in clear light, and all harmonious with the character of a holy, merciful, and benevolent being, like our Father in heaven. We are satisfied that the preaching of eternal misery has made more infidels than any other dogma ever presented to the people, and we feel thankful to the Lord, that people begin to see that *death*—"the wages of sin," does not mean eternal torment. If the *truth* had been preached, instead of Romish fables, we should probably never have heard of a Universalist; but as it is, we almost wonder that all did not turn Universalists, or infidels. A large number in Rutland have embraced the truth on this subject, including many members of the different churches. Said a very intelligent and amiable lady, who had never made a profession of religion, and who had lost all confidence in the popular preaching of the day,—"If the Bible teaches the *destruction* of the wicked, I can believe it;" and before we left, she rose for prayers, and expressed a strong desire to be a christian. Others, who had resisted all efforts to bring them to Christ, until people had concluded that nothing could reach them, were struck under conviction on hearing upon this subject, and are now resolved to be the disciples of Christ. Such are the fruits in every place, where the subject is fully presented. By the help of the Lord, we feel determined to wage a perpetual war against the doctrine of eternal misery, for we are satisfied that man never advocated a dogma more dishonoring to God, and better calculated to make his creatures hate him, and turn Universalists and infidels.

Monday evening, Dec. 21st, we had a discussion with Col. F. Rupium.

Subject.—"Resolved, that the spirits that have left the body, are permitted to communicate with persons living in the body in this world, and that this doctrine is sanctioned by the Bible."

About one thousand people were present and listened to the arguments pro. and con. for about three hours, which evidently resulted in good to the cause of truth. We endeavored to show that the Bible sanctions no such doctrine as that taught by Spiritualists, but that it teaches directly the opposite, and that Spiritualism is entirely anti-christian.

Our meetings continued to increase in interest unto the close, on Lord's day, Dec. 27th. Backsliders were reclaimed, sinners converted, and saints made to rejoice in the blessed hope of the gospel. Four were baptized into the death and resurrection of Christ, and received rich blessings from the Lord. Others were ready to obey the Redeemer in this ordinance, but friends thought the weather too cold. In the evening, about forty sat down to the table of the Lord, and enjoyed a heavenly season. A glorious work is in progress in Rutland. To the Lord be all the praise.

Once more we would urge our brethren and sisters in all the churches to labor for the salvation of sinners, and we are satisfied they will see good fruits. If we ever intend to work, now is the time. We have not one moment to lose! Time is short!!

New Year.

We wish all our readers a very happy new year. But in order that it may be so, it is necessary they should present themselves "a living sacrifice, holy, acceptable unto God," for none but *christians* are truly happy. Those who spend its earliest dawn in self-consecration to the Lord, instead of passing the hours in merry scenes of worldly pleasure, are the ones who feel the force of the expression—"Happy new year." Sweet the peace, and rich the joy, that arise in the bosom of him who is dead to this world, and awake to righteousness, being a temple for the indwelling of the Holy Spirit.

We never felt more determined, by the help of the Lord, to do all to his glory, than at the present time, nor ever felt a clearer evidence of our acceptance. O praise the Lord for perfect love that casteth out all fear. The christian religion grows more and more lovely, as we become better acquainted with its heavenly principles. It *is* "the one thing needful." How perfectly adapted to the wants of man; and yet how few know its worth. None can enjoy the kingdom without it, but must perish forever. O Lord, help us to be *good*.

It is a fit time to form new resolutions, and doubtless many have been made; and let us be firm to keep them. We are truly living in "perilous times," when we need the whole christian armor to meet the adversaries of the Lord. Every possible artifice is employed by man's great enemy to lead us astray. Let us not forget, "That the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." Shall we seek after it any more, and thereby lose the friendship of our best friend? Is it kind in us to join with an enemy against the One from whom we receive "every good and perfect gift?" My Father, I pray that I may *never* be so ungrateful. O keep me from conforming to this world, and help me to walk even as Jesus walked!

To Our Readers.

Dear brethren and sisters, we humbly ask your pardon for all our mistakes during the year just closed; and hope to enjoy an interest in your prayers, that we may be able to please the Lord in *all things*, and be ready to meet you at the marriage supper of the Lamb, when the King of glory comes.

We feel, more than ever, determined to devote our whole energies to the service of the church of Christ, and persuade sinners to become christians. We shall try, by the help of the Lord, to make our paper such an one as will be read with pleasure and profit by every sincere lover of Jesus and his word. We shall not aim at greatness, but *truth* and *goodness*. We shall aim at the heart, rather than the intellect. We wish our readers to feel, when they rise from their reading, as they would at the close of a good prayer meeting, or after an affectionate visit from their dear christian friends.

To all our contributors, we would say, baptize your articles in prayer, and write for no other object but to glorify God. Send us your happy and holy thoughts, express them in as few words, and as pointed and plain as possible;—in short, let every reader do all he can to make the Crisis the best paper in the world,—the one that will most glorify the Author of our salvation. Let us *all* try to make it so *good*, that the Lord will delight to own and bless it with the aid of his Holy Spirit, as it flies on its errands of mercy to his dear children, who are sighing for the coming Kingdom.

Tobacco.

MY EXPERIENCE IN THE USE OF TOBACCO.

BY F. H. B.

I was but ten years old when, for the first time, I tasted of tobacco; the quantity was quite small, and did not seem to affect me disagreeably. Its influence was rather pleasant. Meeting with such good success in the first instance, induced me to try it again, and thinking a larger quantity would be productive of more agreeable sensations, I was quite liberal in the end; the quantity being about as large as a big hickory nut. It was the old fashion twist, good and strong. I safely deposited it, and taking a good draught of old cider, commenced champing. It was not long ere I felt to exclaim, with Selkirk, the Scottish sailor, while at Juan Fernandez,

"I am monarch of all I survey,
My right there is none to dispute."

If my visage could have been daguerreotyped, it would, doubtless, have resembled some horned animal, ruminating the cud; or, perhaps the ten-horned nondescript, a practice that must be quite congenial with his otherwise developed habits.

How long I rolled the sweet morsel about in the mouth, I cannot tell; or, whether I was afoot or on horseback, was equally uncertain. It seemed to me that everything above and below began to revolve. Strange, thought I, that people can doubt the truth of the Copernican system, a truth so evident to the senses. The motion of the earth seemed to be eccentrical, so much so, that it struck me in the face, as in the case of the man who drank too freely of ardent spirit. How I felt while I lay on the ground, is only known to those who have experienced the sensation. Nausea, vomiting, vertigo and relaxation of the whole muscular system, was the result. How death-like I felt. Never, thought I, will I taste of it again. It seemed to me I should die. I prayed, but such a prayer! I ejaculated, "O God, forgive, and I will do so no more." It was a hasty speech, uttered to be broken. It was not so much the fear of death, as the awful sensation. It was neither life nor death. It was similar to that death-like feeling often experienced while riding on the water, only worse. The sensation provoked by the use of *lobelia* is mild when compared with it. It wore off, however, by degrees, and I succeeded in rising from my recumbent position to my feet. How majestically I stood! I trembled like a person in an ague fit. My knees smote together as in the case of Babylon's king. I seated myself, when the following soliloquy took place. "So much for trying to be a gentleman! Quite expensive. Too little profit for the investment. I wonder if everybody has to have such an experience, if so, what simpletons they are. There is nothing about it very inviting, it looks bad, smells bad, tastes bad, and its influence is bad; otherwise, I should not have been rolling and vomiting, and acting like a fool. If this is but the initiation, what will be the degrees? I will never touch it again." So saying, I made my way for the house.

It seemed to me that I felt its deadly power for a month. It not only affected my nerves, but I was conscious of a loss of muscular energy. This sad experience served to deter me from tasting the narcotic for nearly a year; but, finally, I was prevailed on to try it again. I was not quite so liberal in the quantity as before, I had not entirely forgotten the former experiment; it led me to be cautious. This is the only cautious step I ever regretted having taken. If I could have had another "*time*," it would undoubtedly have cured me, but being cautious, and using little by little, it grew upon me, till finally it became a settled habit. I used it for more than twenty years. At first could only chew; then commenced smoking, which at times I carried to excess. I had an iron constitution, and it did not seem to affect me as it did many others. As the appetite grew upon me, I was conscious of an inkling after something stronger, but did not dream it was provoked by the use of tobacco. To satisfy my growing appetite, I would swallow the saliva. Thus, instead of the deadly *nicotine* acting on the lining membrane of the mouth, it was carried directly to the stomach, taken up by the absorbents, and conveyed thence into every part of the system. It was on account of swallowing the saliva, that I succeeded in using it without attracting attention. I have been intimate with persons for a great length of time without being detected. Persons in my presence would often receive a good dressing for indulging in the filthy habit, while I would escape. I have often been appealed to as a kind of oracle even while the sweet morsel was in my mouth, if I did not "think it was an awful practice." I have invariably answered in the affirmative. Sometimes I have been requested to talk with some person to see if I could not persuade him to abstain from its use, and this I have done, but not with a very good grace. When reproved for using it myself, which was sometimes the case, I would not allow myself to become ireful. My motto was, keep good natured, laugh if off, and by these means ward off the conviction. If persons reproved me, whom I knew to be great lovers of tea and coffee, I have, at times, indulged in a gentle retort. For though it was no excuse for me to continue in the indulgence of a bad habit because others did, yet, it was some little relief for me to throw it in their teeth, for, thought I, "Why should Satan rebuke sin?" To such I would say, "Pluck the beam out of thine own eye, then you will see clearly to remove the mote from your brother's eye." I was ready always to meet this class of persons, who, like the guide-post, were willing to point to the right course, while themselves remained stationary. I often said that when I reformed, I should abstain from the whole. I should adopt a course of *total* abstinence.

[*To be Concluded.*]

The Power of Love.

Bro. Grant:—I found the following incident recorded in a monthly periodical, and as it forcibly illustrates the power of *love*, I will copy it for your paper.

M. D. W.

"A woman had a deadly hatred against a fellow-creature. Now there lived near her a child who was not polluted with this world's wickedness. Mortal man had taught that child only a simple prayer, but the angels talked to her soul, and the Lord's light shone clearly there. Now, that woman once left her home, burning with jealousy, and she stumbled and fell just where that little child lived. The woman was angry and spoke bad words, when the child sweetly asked, "Has she been hurt?" Now the child was not afraid, but looked her in the face and said, "Never mind! God will cure you, and I will ask him." So she put up her little hands to the Lord, and said her little prayer. The tears of the woman started; the child was asking the Lord to bless her, and the Lord was looking at her through the child! She could not bear it; she screamed in agony. And then the child rose up, and the woman caught her and said, "Teach me to pray." The woman forgot her hatred—her fellow-sinner, everything but that child. Her look was on her when the child said, "Do you love?" "Me love? Me? Oh! who can I love?" Then said the child in a whisper, "Love God who loves you, and me, and all the world." "Yes," said the woman, "he loves you, but he cannot love *me*." Then said the child of love, "You do not know our God, then, for he *is* love." Now what that woman felt, I do not know; but she fell on her knees, and the power of love impressed her; and she let the child, the little child, lead her home, feeling an angel had been sent to keep her from great sin, and to tell her God was love, and loved her. Now, this woman became transformed, not by fear, but by the power of love in a little child."

Would that every one recognized the great truth, that "God *is* love," as did this little child! Never did I so clearly apprehend it, as of late. I view him not as an angry God ready to pour the vials of wrath upon the poor sinner; but I view him as presented before me in the character of Jesus Christ, and respond with implicit confidence to the declaration of the inspired apostle, "*God is Love!*" God so loved the world, that he sent his only begotten son "to die for its redemption." Yes, "when we were yet sinners," he gave the costliest gift for our ransom that heaven could bestow! Christ came and manifested that love so great, so incomprehensi-

ble, in his own life, and death. "We have *known*, and *believed* the *love* that God hath to us." Alas! I must acknowledge that my heart has been too slow to believe the exceeding love of God toward man, but have been too prone to look upon him as a Being whose anger burned against the sinner, and who must needs be earnestly entreated to save them; and that when the pardon is granted, it is not so much out of compassion and regard for the sinner, as for the sake of Jesus, whose entreaties are heard on the rebel's behalf. But my heart has enlarged of late with a feeling sense of the Father's love—his yearnings for the sinner's recovery—yielding up to Justice, the only begotten Son, that a way might be offered whereby the sinner might live. "In this," says the apostle, "was manifested the love of God toward us." "Herein *is* love, not that we loved God, but *that he loved us*, and sent his Son to be the propitiation for our sins." O yes, it is a settled question that God loves the *sinner*, and how much more then doth he love his children by adoption. "I say not unto you, that I will pray the Father for you;" said Jesus to his disciples, "For the *Father himself loveth you*." Precious truth! may it ever be engraven on my heart, that "God *is love*," and that those who *dwell in love*, dwell in *God*, and God dwelleth in *them*. "Beloved, if God so loved us, we ought also to *love one another*."

M. D. W.

From Sr. J. D. Roberts.

Bro. Grant:—The subject of fasting is one which I have thought a great deal upon, and one which I consider of deep importance. We find by examining the Scriptures that the children of God anciently fasted when about to undertake any thing peculiarly difficult. They not only prayed, but, as if to show a greater degree of earnestness, fasted also. We find in the case of Esther, (see Esther 4: 16,) when the lives of her people were endangered, she betook herself to fasting. Was it acceptable to the Lord? He surely delivered them. See also Joel 2: 12, this seems to be a command; "Therefore also now, (or for this reason,) saith the Lord, turn ye even to me with all your heart; and with fasting and with weeping . . . for he is gracious and merciful, slow to anger, and repenteth him of the evil."

I will not mention any more from the Old Testament, but come down into the gospel dispensation. Matt. 6: 16.—We now hear Jesus tell his disciples when they fast not to be like the hypocrites, or to fast for the sake of having men see them look sad; but to wash the face, anoint the head,—fast as before their heavenly Fa her alone. This surely implies they were to fast, else, what need of giving these directions? I recollet, Matt. 9: 14, the people asked Jesus, Why do we fast and thy disciples fast not? Said Christ, "Can the children of the bride-chamber mourn, as long as the Bridegroom is with them? But the days will come, when the Bridegroom shall be taken from them, and then shall they fast." Are we the children of the Bride-chamber? Has the Bridegroom been taken from us? Our Savior says, "Then shall they fast." See again, Matt. 17: 21. A certain man brought his child that was sore vexed with the devil to have the devil cast out by our Savior, at the same time adding, "I brought him to thy disciples and they could not cure him." But why could they not cast him out? Because that kind came forth but by fasting and prayer. So we see there is a kind comes forth only by fasting with prayer.

My brother, sister, do evils surround you which it seems almost impossible to overcome? Do inward temptations arise which you feel wholly unable to withstand? Have you proved the power of fasting and prayer? not fasting alone, not prayer alone, but prayer and fasting? Remember, when Jesus was here there was a kind which went not forth but by the two put together. See Acts 10: 30. Hear Cornelius' testimony. "I was fasting until this hour; and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright clothing, and said, ... send therefore to Joppa," &c. Now Cornelius not only has the privilege of entertaining this holy man of God, but receives instruction, from him upon what he must do to be saved. Nor is this all, for while he was yet speaking the Holy Spirit fell on him and all that heard him. We find, Acts 14: 23, when the disciples were ordaining elders in the churches, they prayed with fasting before commending them to the Lord. Also in Acts 13: 3, we find [illegible] disciples were not [illegible] forth until fasting and prayer was first offered. Now let me ask, as there was so much necessity at the beginning of the dispensation for earnestness in the cause, how much more need is there at the present time, when iniquity so abounds that the love of many has already waxed cold! Shall we rest content in a cold, or lukewarm state, when we may reasonably expect the coming of the Just One? Nay, verily! Let us be active, and frequent the throne of grace; be in fastings oft, and, like Paul, have the assurance that there is a crown laid up at His appearing.

Yours striving for life,

Jane D. Roberts.

Dean Paul says, when a man forsakes us and wounds us, the heaven, the earth, and the little blooming tree, still stretch forth their arms and take the sufferer in their embrace, and the flowers nestle up to our wounded bosoms, and the rills mingle with our tears, and the breezes flow coolingly along with our sighs. A little angel stirs and infuses spirit into the ocean pool of Bethesda, and we dive with our thorns and stings beneath its warm billows.

Very few men, properly speaking, live at present, but are providing to live at another time.

Domestic Summary.

CIVIL WAR IN KANSAS.

St. Louis, Dec. 30.

Kansas advices of the 24th just received by the Democrat, say that civil war is raging in Bourbon county. Several conflicts have taken place between Free State and Pro-Slavery parties, and a number of prisoners had been taken by both sides.

The U. S. Marshal, with a force of men, demanded the surrender of the Free State party, and the demand was answered by a volley of musket balls. The fire was returned, and the fight lasted an hour, when the pro-slavery party retreated with the loss of one man killed and two mortally wounded. The Marshal was dangerously wounded.

Gen. Lane was entrenched at Sugar Mound, and determined to fight the dragoons if they attack him. A battle was regarded as inevitable.

THE FILLIBUSTERS AT THE SOUTH.

New Orleans, Dec. 30.

The indignation meeting, called for this evening, to discuss Nicaraguan affairs, was adjourned till Saturday on account of the non-publicity of the call, notwithstanding several thousand persons were in attendance. The adjourned meeting takes place on Saturday evening.

The excitement is still going on; 132 men have offered their services to-day. Over 1400 men are now in this city and Mobile, awaiting shipment.

The men from the lower part of Texas, 800 in number, sailed on the 26th inst.

It is impossible to imagine the feeling here, as well as throughout the entire South, so far as heard from, upon this question. The people are "in arms and eager for the fray."

MASSACRE OF AN AMERICAN MISSIONARY IN INDIA.

Newark, N. J., Dec. 30.

Letters have been received here from India, announcing the massacre at Delhi of the Rev. Mr. Freeman and wife, American Missionaries. They were beheaded by the natives, after having been kept prisoners for some days. They were both natives of New Jersey.

Another Revolution in Mexico. *New Orleans, Dec. 25.* The steamship Tennessee has arrived here with dates from the City of Mexico to the 17th inst. Another revolution broke out on the 10th instant. The garrison at Tacuyba pronounced against the dissolving of the Congress, the overthrowing of the Constitution, and the declaring of Comonfort Dictator. Vera Cruz follows the example, and it was expected the rest of the States would also do so. Later accounts from Yucatan state that the reactionists had captured Eisel, which again was retaken by the government troops.

The Vicissitudes of Commerce.—A few months since, the partner of a commercial house in this city was taken to a lunatic asylum, utterly deranged, as was said, by his unparalleled prosperity in business. During the year previous his firm had cleared $1,300,000. He died in the asylum, and his own estate was valued at $2,500,000, all invested in the firm of which he was a partner. The firm itself failed the other day, and is now utterly insolvent. One item of the assets of the deceased's estate was a thousand shares of the Illinois Central Railroad stock, which was selling at the time of his decease, at $140 a share, and which was worth, after paying up the installments, $800,000. The same property sold yesterday at public sale at $50,000. All this occurred within eighteen months—the prosperity, the insanity, the disease and the insolvency.—*Eve. Post.*

A THRILLING INCIDENT.

Returning from a visit to New Orleans, we were fortunate enough to secure a passage on a line steamer with but few passengers. Among the ladies, one especially interested us. She was the widow of a wealthy planter, and was returning with only one child to her father's house. Her devotion to the child was very touching, and the eyes of her old black nurse would fill with tears as she besought her mistress "not to love that boy too much, or the Lord would take him away from her."

We passed through the canal at Louisville, and stopped for a few minutes at the wharf, when the nurse wishing to see the city walked out on the guard at the back of the boat, where, by a sudden effort, the child sprang from her arms into the terrible current that swept toward the falls, and disappeared immediately. The confusion which ensued attracted the attention of a gentleman who was in the front part of the boat quietly reading. Rising hastily, he asked for some article the child had worn. The nurse handed him a tiny apron she had torn off in her effort to retain the babe in her arms. Turning to a splendid Newfoundland dog that was eagerly watching his countenance, he pointed first to the apron, and then to the spot where the child had gone under. In an instant the noble dog leaped into the rushing water, and he also soon disappeared. By this time the excitement was intense, and some persons on shore supposing that the dog was lost as well as the child, procured a boat and started off in search of the body. At this moment, the dog was seen far away with something in his mouth. Bravely he struggled with the waves, but it was evident that his strength was fast failing, and more than one breast gave a sigh of relief as the boat reached him, and it was announced that he had the child, and it was still alive. They were brought on shore—the dog and the child.

Giving a single glance to satisfy herself that the child was really living, the young mother rushed forward, and sinking beside the dog, threw her arms around his neck and burst into tears. Not many could view the sight unmoved, and as she caressed and kissed his shaggy head, she looked up to his owner, and said:

"O, sir, I must have this dog! I am rich, take all I have—every thing—but give me my child's preserver."

The gentleman smiled, and patting his dog's head, said: "I am very glad, madam, he has been of service to you, but nothing in the world could induce me to part with him."

The dog looked as though he perfectly understood what they were talking about, and giving his sides a shake, laid himself down at his master's feet, with an expression in his large eyes that said plainer than words—"No, nothing shall part us."—*Ex.*

St. Louis, Dec. 24. A Kansas letter to the *Democrat* says that on the evening of the 16th, a battle occurred at Fort Scott, between the pro-slavery and free State men. Five of the former were killed; among them Blake Little, a member of the Lecompton Convention.

Several were wounded on both sides, and twenty Free State men were taken prisoners and confined in the fort.

The Missourians were assembled in strong force on the border, and more fighting was apprehended.

The difficulties grew out of the fact that Clark, notorious as a murderer of Barber, two years since, went about, accompanied by a deputy, collecting taxes of the Free State men, and seizing their property in default of payment, making prosecutions under the rebellion law.

THE WAR IN KANSAS.

Lawrence, K. T., Wednesday, Dec. 23, 1857—Midnight.

To the Editor of the Boston Journal:—The last twenty-four hours have been fraught with exciting events. For more than two thirds of that time, the three or four hundred Free State men assembled here, have listened patiently to the discussion of a single proposition.

Origin and History of the Hostilities.—Col. Phillips left Lawrence at 3 o'clock Friday morning, and rode through to the Free State camp (ninety miles) in thirteen hours. He found less than 100 men encamped, but on Sunday morning the number had increased to 183.

Six or seven houses had been burned, but they were the residences of Free State men, and were destroyed by their enemies. The Free State settlers have been subjected to so many indignities, that they have been compelled to establish a Vigilance Committee.

Fort Scott is an abandoned military post, near the southeastern corner of the territory. It was sold by the Government shortly after the organization of Kansas to a party of radical pro-slavery men for $5000, though it originally cost $120,000. Its natural position is excellent, and since its purchase it has been one of the worst strongholds of border ruffianism.

Barnesville is a border pro-slavery town ten miles from Fort Scott. Three scouts of the Vigilance Committee, Gen. Abbott in command, having disappeared, Capt. Bain, with a detachment of fifteen men, went towards Barnesville in search of them. An unsuccessful attempt was made to draw them all into the town; but this proving unsuccessful, a company of eighty mounted Missourians, who were concealed there, suddenly rode out and gave them chase. Cap. B.'s party fled precipitately across the prairie; but owing to the superior numbers of their pursuers, five were taken prisoners

This was on Tuesday. On Wednesday, Deputy U. S. Marshal Lytle, with an armed posse of eighty, mostly Missourians, approached the camp of Gen. Abbott, sixteen miles from Fort Scott. Under a flag of truce Lytle was admitted to the camp. The Free State men numbered forty-five. The terms which Lytle proposed were an unconditional surrender; but he made many promises of kind treatment, &c. This proposition was treated with ridicule on all sides. Gen. Abbott proposed to him, that if the Fort Scott prisoners were released, and the Missourians compelled to go home, the Free State forces would disperse.

To this Lytle could not assent. So after making some violent threats he returned to his men, and an engagement commenced almost immediately. A brisk fire was kept up on both sides for nearly an hour. The camp was in a grove, and the men were protected by trees, stumps, &c. One Missourian, name unknown, was killed on the spot. Two or three others were wounded. Lytle received a bullet in the breast, but it had not at latest accounts proved fatal. Lytle and his forces at last retreated in confusion, taking along with them the body of their dead companion. They did not return, and Abbott retired to a point some thirty-two miles from Fort Scott, where he remained until the arrival of Col. Phillips.

On Sunday morning there were 180 of the pro-slavery forces in the fort, and 83 in Barnesville. Two hundred U. S. Dragoons, sent down by Gov. Stanton, were also only a few miles distant. During the day the Free State men marched towards Fort Scott, and in the evening a party of them approached so near the fort as to take four scouts prisoners, and drive all the rest into the fort. Such was the position of the Missourians and the U. S. troops, however, that it was not deemed prudent to make an attack; and during that night, through a driving snow storm, the Free State forces fell back eighteen miles, that they might encamp in a timbered region, to carry out the instructions, and avoid the troops as long as possible. Col. Phillips stated that the men were very reluctant to retreat, and that they unanimously expressed an eagerness to stand up to the position they had taken, *and if necessary to fight the U. S. Dragoons.* The announcement was received in the Convention with much sensation and applause.

On Monday morning Gen. Lane arrived at the Free State camp. He immediately enrolled all the men on duty there—about 150—as *members of the Territorial Militia.* Col. Phillips left during the forenoon, arriving in Lawrence this morning.

With the exception of Mr. Ewing, not a single speaker to-day based his opposition to violent measures on the ground that it would imperil the Union; all the consideration urged was impracticability. The simple truth is that the course of the administration is goading the people of Kansas to a radicalism they never dreamed of before. If persisted in, I believe a bloody revolution is inevitable.

The heated discussions to-day assumed a personal character more than once. Some rather severe passages at arms occurred between Gov. Robinson and Messrs. Thatcher, Walden, Whitman and Phillips.

It is said that Missourians from Fort Scott are now canvassing the border counties, to bring more forces into the field.

Gov. Denver has gone to Leavenworth, it is predicted for more troops.

A. D. R.

Poetry.

For the Crisis.

DEATH.

Death is a stubborn, cruel foe,
Which kills the humble saints;
It swells the tides of human woe,
The heart with anguish taints.

Death is the gate to dreamless sleep,
Its victims naught can know;
It is the door to darkness deep,
Where dying mortals go.

It drags the whole man to the grave,
The soul it doth devour;
None but our Master then can save,
Or rescue from his power.

The resurrection day will come,
Then death will be destroyed;
The saints are then all gathered home,
To be no more annoyed.

Lord, haste the resurrection day,
Call up the saints that sleep;
Oh! speed the time, make no delay,
Why should we longer weep?

W. Sheldon.

Vermillion, M. T.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

New York, Dec. 30.

The steamship Arago, from Southampton, 16th inst, arrived at this port this evening.

No further progress had been made toward launching the Leviathan.

A proposition had been made to the Swedish Chambers to contract a loan of $10,000,000 to support commerce.

Norway has contracted a loan of $2,000,000 for the same purpose.

Six or eight more houses at Hamburg had stopped previous to the 10th, and the Savings Banks were crowded with persons anxious to draw the smallest deposits. The authorities had resource to the military to keep order. On the 13th there was no general return of confidence, and further failures were expected.

Five houses in Stockholm had suspended.

The commercial crisis had become more aggravated at Smyrna, and was increased by the fall in almost all kinds of commodities.

There was great agitation in Syria. A conflict had occurred between the inhabitants of Bethlehem and Tamar, in which one person was killed and several wounded.

THREE DAYS LATER FROM EUROPE.

Halifax, Jan. 2.

The royal mail steamship Niagara, Capt. Wickman, from Liverpool 19th ult. arrived here at an early hour this morning.

The general news by this arrival embraces little of importance.

There is no later intelligence from India.

Some additional failures are reported; among them Cheesbrough & Sons, one of the largest woolen firms in Yorkshire.

Financial affairs at Hamburg are improving.

The Bank of France reduced its rate of discount to the uniform basis of six per cent.

The commercial crisis in the North of Europe continued with great severity.

Messrs. Powell & Son, London and Manchester warehousemen, have failed. Their liabilities are heavy.

The enterprise to raise the sunken ships at Sebastopol has been abandoned.

A number of new and important failures are reported in Sweden.

The commercial crisis in Norway is still very severe. Two delegates from the government went to Hamburg some days ago, with money to support the firms there, whose failures would be prejudicial to Norwegian commerce.

The effects of the crisis are now showing themselves in Prussia, where a great number of manufacturers were obliged, more or less, to suspend their works.

GREAT BRITAIN.

Operations were resumed upon the Leviathan on the 16th, but, with a most tremendous pressure, the vessel was only moved about three feet, when the work was suspended *sine die*. No less than three hydraulic rams, one powerful Arab, or windlass, and the double chains which drag the vessel toward the river, are all burst or broken. The Times thinks one half the hydraulic presses in the kingdom will be required to overcome the difficulties. No further attempt would be made till after Christmas.

The return of M. de Thouvenel from Constantinople is believed to be the result of a compromise between the English and French governments. The intention is stated to be that neither Lord Stratford de Redcliffe nor M. de Thouvenel shall return to their posts after their leave of absence is expired.

A dispatch from St. Petersburg announces a victory of the Russians over the Circassians, Gen. Jeffolo Kimoff having defeated the Toherkesses, of whom a great number were killed. In this affair a number of the villages of Toherkesses were burnt.

Obituary.

Fell asleep in Jesus, in Casco, Maine, Nov. 17, 1857, Bro. Daniel Marsh, aged fifty-four years. [illegible] [illegible] [illegible] of this dear brother, the church in that place are again called to mourn for one of its faithful supporters. In the Spring of 1853 I witnessed, while laboring in that place, a glorious revival, and this brother was reclaimed from a backslidden state, and baptised, and from that time to the hour of his death was a faithful supporter of the Lord's coming to resurrect the dead and change the living. His house was always a home for all God's people, and he was always ready to assist in helping to preach the gospel to those that were needy. Although his sufferings were great, he was never heard to murmur nor complain; and I think I never witnessed a more perfect exemplification of christian fortitude than in this dear brother.

His funeral was attended by the writer, and a discourse preached from 1 Cor. 15: 20, to a large circle of friends and neighbors.

Jesse Partridge.

West Poland, Nov. 25th, 1857.

Died, in Palermo, Maine, Dec. 18th, 1857, Henry Brown, aged thirty-six years.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will meet with the brethren and sisters as follows:
Prospect, Dec. 31st.
Roxbury, Jan. 5th.

Joseph Gregory.

The Lord willing, I will preach at
Whetstone, Crawford Co., Jan. 10th.
Delaware, Delaware Co., Jan. 17th.
Caledona, Crawford Co., Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. Judson.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

I will hold meetings as follows:
Collinsville, Thursday, Dec. 17th.
Lovely Street, Friday, Dec. 18th.
Cheshire Street, Ct., Dec. 19th and 20th.

Will the brethren meet me at Cheshire, 2d train, Saturday, from Collinsville.

Hiram Munger.

By request, I appoint to preach in Worcester, Mass., the first Sunday in January, and stay through the week and over the following Sunday.

S. W. Bishop.

Bro. E. Crowell appoints to preach at Chapman Hall, Boston, the second Lord's day in January.

Providence permitting, I will be with the church in Hartford, Ct., the second Lord's day in January. Miles Grant.

I will preach in Stowe, Mass., Sunday next, January 3d, 1858. L. Boutwell.

If nothing in Providence shall prevent, I will attend meetings at
Meredith Centre, the 1st Sabbath in January.
Meredith Neck, Jan. 10th.
Grafton Heights of Land, Jan. 17th.
West Boscawin, Jan. 24th.

S. S. Mooney.

I will endeavor to be with Bro. Mathewson where he may appoint, Jan. 6th; 7th, and 8th. Miles Grant.

Providence permitting, I will commence meetings in Bridgeport, Ct., Jan. 11th, and continue one week.

At Danielsonville, Ct., Tuesday evening, Jan. 19th, and continue one week, or more, as thought best. Miles Grant.

Notice.

Providence permitting, Bro. Edwin Burnham will commence a series of meetings at the Institute Hall, in Yarmouth, Me., Thursday evening, Jan. 14th, to continue over the Sabbath, and longer if thought best.

R. R. York.

Bro. B. P. Manning appoints to preach at
Auburn, N. H., Sunday, Jan. 10.
Warner, Waterloo, Friday eve, 6 P. M., 15.
Danbury, Sunday, 17.
Hill, Tuesday eve, 19,
—where Bro. Trumbull may appoint.
West Boscawen, Thursday, 6 P. M., 21,
—where Bro. Jackman may appoint.

I propose to visit and hold meetings at
Lowell, Tuesday and Thursday, Jan. 12 and 14.
Roxbury, Friday eve., Jan. 11.
Enfield, (Jawbuck) Sunday, 17.
Springfield, Sunday, 24.
Hazardville, Sunday, 31.

Bro. Wood's, Somers, three quarters of a mile N. E. of the street, Jan. 25, (for four or five days) preaching evenings and social meetings; Bible class or preaching, as may be judged best, during the day. Bro. Munger is expected to attend.

W. S. Campbell.

Bro. S. W. Bishop appoints to preach at
Groton Junction, Mass., eve., Jan. 12th.
Nashua, N. H., eve., Jan. 13th.
Concord, N. H., Sunday, Jan. 17th.
Landoff, or where Bro. O. D. Eastman may appoint, Sunday, Jan. 24th,
and by request, labor in that region a number of weeks as the Lord may direct.

Western Mission.

Bro. S. G. Mathewson, [illegible], and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund. [illegible]

[We will gladly forward whatever we may receive for this purpose.—Ed.]

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, on the first or second number after the money is received; otherwise it may be known that [illegible] where.

The No. appended to each name is that of the Crisis to which the money credited pays.

A C Cheney 147, S B Haborn 147, C W [illegible] 147, W L Parson 147, Mrs L Brewster 147, [illegible] 180, A Carlisle 147, J B Blaisdell 130, J F Harding [illegible], I F Harding 180, D T Miller 147, S [illegible] 147, C C Pickering 147, J Frost 147, W J Jacob [illegible], Cook 156, T F Farnsworth 148, [illegible] 117, [illegible] Terry 148, L Osborne 156, O F Stewart 148, E Mansun 130, W Fish 135, Mrs. Dunning 133, D Hutchinson 142, D Graffam 148, E [illegible] 148, [illegible] Raymond 148, G Wheeler 130 C [illegible] 130, [illegible] 147, C W Brewster 148, E Griffin 148, G H [illegible] 121, $1 each.

G C Atkins 177, $2; E W Dow 124, 50 cents; J [illegible] Wheeler 63, 27 cents; Miss Bogues 170, [illegible]

For Books and Tracts—Geo Noble $1, W [illegible] 1.12; J C Gilman 60 cents; S N Holden [illegible]

Bro L C. Welcome—Money received, [illegible] Higgins will forward the box.

J. C. Wheeler—We are out of "This World and the Next," and have placed the money to your credit for the Crisis.

J. C. Gilman—We shall do as you wish.

The change of the year-date on the first page of this sheet was omitted, by mistake.—Pr.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books, or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymn Books.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 80 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Man's Destiny.—Immortality; The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo. Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, [illegible] bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price [illegible] cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving; and likewise a biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 8 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price [illegible] including postage.

Glad Tidings: or Bible proof that [illegible] are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. [illegible] texts on Future Punishment collected and arranged. By J. Blain. Price 3 cts.—pos. [illegible]

The Voice of the Church on the Reign [illegible] By D. T. Taylor. A most excellent work. [illegible] $1—pos. 18 cts.

Church Debts. By Wm. Ramsey, D. D. A [illegible] rebuke of the pride and worldliness of the present day. Price [illegible] cents—pos. [illegible]

The Old Paths, or the Primitive doctrine of [illegible] Life, [illegible] apostolic fathers, with arguments and [illegible] Price 18 cts.—pos. [illegible]

[illegible] Times. By Wm. Ramsey, D. D. [illegible]

[illegible]

Poetry.

For the Crisis.

PAST, PRESENT, AND FUTURE.

Another year is numbered with the past,
With all its disappointments, hopes and fears,
And in eternity's deep ocean vast,
Immeasurable, lo! it disappears.
To some it gladness brought—to others tears,—
To some it rang a merry marriage bell,—
To others death and shrouds and gloomy biers
In ghostly march, to which the passing-bell
And funeral dirge the while kept time surpassing well.

The sage philosophers, with anxious brow,
Which tells of study ardent, long and deep,
As they dive into Nature, seeking how
She moves and is, and climb the slippery steep
To proud pre-eminence, whilst still they keep
The longing eye upon some distant star,
As if they grudged the necessary sleep,
Lest other hand should pluck from their tiar
The spangle called, renown, so sought for from afar!

Warrior and statesman, merchant, prince and king,
With all their glory, craft and sovereignty,
Which in their train so much vexation bring,
In one short year have been by death set free,
If the dark numbness of the grave might be
Called liberation—where, in gloom profound,
Unconscious they await the time when He
Shall bid th' archangel his dread tocsin sound,
Which shall awake from sleep the myriads under ground!

Then shall the meek, who long have borne the cross,
Unshrinking at and unabashed by scorn,
And counted worldly gain as worthless dross,
Shall wake to gladness on that glorious morn
With all who from the Gospel womb are born,
To greet their Lord triumphant from the skies,
So long expected by the few who mourn
At his long tarrying—but now their eyes
Behold the glorious Sun of Righteousness arise.

May we who by the mercy of our God
Have been preserved to see another year,
Be not ashamed to spread the truth abroad,
Undaunted by that kind of slavish fear
Which makes us dread the scorner's laugh and sneer;
But boldly spread Emmanuel's banner free,
That all may see and from our lips may hear
The tidings of Redemption, and that we
May gather many souls to serve and worship Thee.

JNO. F. COTTON.

Original Articles.

For the Crisis.

The Christian's Day of Rest.

The question of the Sabbath has been quite extensively discussed in our papers and pulpits. To my mind, it has been decidedly proven, that the old Law of the Sabbath, requiring us to observe and keep the *seventh day* in the manner therein specified, is done away in Christ,—or was done away by him; "For he is Lord even of the sabbath day."

To say that the law is in force, requiring us to keep *the day*, and only the *manner* of its observance is changed; is to assume a position that requires divine authority to sustain. The law is as positive as to the *manner* of its observance, as of the *fact*. No authority short of the one that instituted the law can change the *manner* in which it is to be obeyed. And as no authorized change of the mode of obeying has been shown it follows that the *whole law* is of full force, if any part is. But the evidence, to my mind, shows that it was done away in Christ.

The question remaining is, are Christians under obligations to lay aside their ordinary business and spend any day of the week in such acts of immediate worship and service of God, as are calculated to instruct our minds and improve our hearts? I mean in the study and teaching of the Scriptures, and prayer, and praise, &c.

I know of professed Christians who, believing the law is abolished, will labor on their farms, in their shops, or elsewhere; will *hunt, fish* and do various other and similar acts,—and with not even the pretence of a special emergency; as if to show their contempt of the law of the Sabbath. Now is this right?

It seems to me that a few considerations ought to dissuade all from such a course. Experience has abundantly shown that man and beast require a rest as often as one day in seven, from labor, for the benefit of their physical constitution. The same experience shows that man as certainly needs rest from mental labor, especially the cares and perplexities incident to the business of this life. To spend the time in prayer and praise—in reading the Scriptures and speaking together of the things of the kingdom, that we may have comfort of hope [illegible] quietly in faith, seems well adapted to secure these ends. A strong argument [illegible] man's physical and [illegible] [illegible] his relations to God, and his fellow, and his corresponding duties, his character, destiny, God's great plan of saving man, the necessary conditions, &c., &c. Man needs the moral influence on his own heart and mind, of as clear and definite information on all these points, as he can obtain. He needs it to restrain from vice and lead to virtue. To refuse the devotion of, at least, that portion of time to this kind of service, is to throw obstacles directly in the way of man's highest good. Can it be done without sin?

A Christian has no right to do violence to the conscientious scruples of a Christian neighbor unnecessarily. The great mass of Christendom believe God has a positive law requiring the observance of the day Now if the Lord *permits* you to do which you please; to hunt, fish, labor, &c.,—or remain in-doors, read the Scriptures, or otherwise serve God,—or assemble with others in some place, for social or public worship; you are bound by the law of Christian courtesy to do the latter. If the law to "*Keep the Sabbath*," is not found in the New Testament, the law, "*Be courteous*," is, and all are as really bound to obey the latter as they would be the former, were *it* there.

Further; a Christian has no more right to destroy his influence by prodigality than he has his money or property. A Christian is bound to have all the influence he can in doing right. It needs no argument to show that those spending their time in the manner specified above, *will, and do*, destroy their Christian influence in any community. Now unless they can show that God has made it their *duty*, to take this course, they are bound to husband their influence that they may use it for the cause of truth.

Again; the influence of living without any time devoted from ordinary pursuits to the acquisition of knowledge on moral and religious subjects, is demoralizing in all its tendencies. Witness the moral desolations prevailing in families professing Christianity, and yet living regardless of the Christian's day of rest and devotion.

Once more. The Lord *permits* his people to devote a day in seven to his special service, if they are disposed. This is their *privilege*. It is a *free-will* offering,—as are many other acts of Christian service. "He that regardeth the day, regardeth it to the Lord." Shall the Christian need any more than to know that the Lord will accept the service, if he thus spends a portion of his time? and, especially, when all these evils are to be avoided, and such desirable results secured?

The early Christians usually met for service on the first day of the week.—perhaps in honor of Christ's resurrection. In this part of the world, the people generally are agreed to lay aside their business on the first day. We shall have less annoyance in our meetings, a better attendance; shall have more influence among the people, and can better do them good, by selecting this day; therefore, let us do it.

L. P. JUDSON.

For the Crisis.

Pencilings by the Way.

LETTER TO A FRIEND.

MY DEAR SISTER:—In reply to the inquiry, "Have we a right to seek for and expect *temporal* blessings from the hand of God? I do most unhesitatingly answer in the *affirmative*. "Are we authorized from the Bible to make such matters a special subject of prayer?" Yes, I think so. Reliance on God for a supply of every temporal need was taught the disciples, when they were bidden to go forth on their mission, without "purse, or scrip," (the "scrip" was a sort of bag in which provisions were carried,) and not to take "two coats." Upon their return, the Savior asked them, "Lacked ye anything?" And they replied, "*Nothing*." What a lesson of encouragement is here furnished to the minister who has no "purse" of money—no "scrip" of provisions—no "changes of raiment;" to go forth on his errand of mercy, trusting in Him from whom he has received his commission, and who has said, "*The workman is worthy of his hire*." Again, our Savior points to the "lilies of the field," which for splendor excel "Solomon in all his glory," and says, "*God clothes them*;" although they "are to-day in the field, and to-morrow are cut down." He calls our attention to "ravens," and says, "They have neither store-house nor barn, yet *God feedeth them*," and asks, "Are ye not much better than they?" He bids us not be anxious respecting what we shall eat, nor wherewithal we shall be clothed, "for your Heavenly Father," he says "*knoweth that ye have need of all these things*," and assures us that if we will make it our first intent to seek the kingdom of heaven, and its righteousness, *all these things shall be added*. Yes, the food and raiment *shall be added* to those who comply with the condition. By the word of God, these stand pledged to those who seek "*first*, the kingdom," &c. O, what a precious promise is this to the "poor of this world," who are rich in faith, and who, having first sought, are now the heirs of the kingdom. As if to remove every vestige of unbelief, and establish the disciples firmly upon the immutable basis of God's special providence and notice, he calls our attention to the tiny sparrow who hops from spray to spray; and assures us that *not one of them* falls to the ground without our Father's notice; and to impress it more deeply upon our mind, he asks, "*Are ye not of more value than many sparrows?*" and assures us that even the very hairs of our head are numbered! Who, O, who can doubt, who reads and ponders o'er these repeated assurances of our Father's care? With what confidence, then may we heed the injunction, "Be careful for nothing, but in everything, by prayer, and supplication, let your requests be made known unto God with thanksgiving;" and how blessed the realization of the promise annexed,—"*And the peace of God that passeth understanding, shall* (mark its positiveness) *keep your heart and mind in Christ Jesus!*" Praise the Lord! I know this to be true! For many years, that Scripture has been a choice one to me. I have cast anchor upon it in many a rough gale, and always found it solid ground! And have you not in this text, my sister, a reply to your last inquiry?" "*Everything*," surely includes the *temporal* need. Try it! try it! and as sure as God lives, instead of disquietude and care, a peace that passeth understanding shall fill thy soul! But, in order to add strength to the testimony, (yet how can aught be added to the testimony of God?) I will bring forward one or two witnesses."

Said a pious man, "God never gave me what I wanted, he always gave me *more*. As a proof, I will tell you the following anecdote:—When I married, I was a worldly man, and consequently I had not much money to spare. In about three months after my marriage I fell ill, and my illness continued for more than nine months. At that period I was in great distress. I owed a sum of money and had no means to pay it! it must be paid on a certain day, or I must go to jail. I had no food for myself or wife; and in this distress I went up to my room, and took my Bible. I got down on my knees and opened it, laid my fingers on several of the promises and claimed them as mine. I said, "Lord, this is thine own word of promise! I claim thy promises." I endeavored to lay hold of them by faith. I wrestled with God for some time in this way. I got up off my knees and walked about for some time. I then went to bed, and took my Bible and opened it on these words—"Call upon me in the time of trouble! I will deliver thee, and thou shalt glorify me." I said, "Lord it is enough." I knew deliverance would come, and I praised God with my whole heart. Whilst in this frame of mind, I heard a knock at the door. I went out and opened it, and a man handed me a letter; I turned to look at it. I looked up again, the man was gone. The letter contained the sum I wanted, and five shillings over. It is now eighteen years ago, and I never knew who sent it; God only knows. Thus God delivered me out of all my distress. To him be all the praise!"

As I have several other incidents of like import to relate, I will reserve them until my next letter, and in the meantime let your soul feed by faith upon the precious promises which I have quoted for your encouragement, and forget not that the very *relationship* which you sustain to God, authorizes you to ask of him in confidence, those things that you need. As a *Father* he is obliged to provide for your necessities, yet for this he will needs "be inquired of," and you must "ask in faith, *nothing doubting*." Yours, as ever,

BESSIE.

For the Crisis.

"I Will Come Again."

"*If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*" John 14: 3.

How full of love and tenderness are the sayings of Christ to his beloved disciples. It seemed strange language to them, that Christ, the Son of God, the Lord of glory, must be delivered into wicked hands, and slain; but He who knew the end from the beginning saw that in no other way could God be just and yet the sinner find mercy. As the time drew near when he was to leave his disciples, he speaks to them in parting words, truly, as never man spake; "Let not your heart be troubled: ye believe in God, believe also in me. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Blessed words! how have the weary pilgrims been made joyful by them. And then follows his prayer for his beloved disciples; and, reader, he prays for you and me, if we believe, that we all may be one, even as he and the Father are one; and when tempted to go away from Jesus, let us remember that he prayed for us, and oh! may the thought of his love to us stir us up to love the Savior more and serve him better.

I have tried to follow Jesus in my imagination through the scenes that follow, and I never do this without learning a lesson of deep submission in times of suffering. We behold him in the garden, and hear him pray, "Abba, Father, if it be possible, let this cup pass from me: nevertheless, not what I will, but what thou wilt." O, what anguish of soul, and what submission! Fellow Christian, look there, and learn to pray; for it is your Lord and Master that pours out his soul in prayer. Sometimes we are apt to think our sufferings great, and then may we think of Jesus; he has passed those scenes before us; was tempted in all points like as we are, and we also read that the Captain of our salvation was made perfect through suffering. And when borne to the judgment hall and a mock trial held over him, we may learn of him there.

Jesus is condemned and borne away by the infuriated rabble, urged on by the powers of darkness, and on Calvary is crucified; and, O my soul, reflect, that for your sins he suffered there. And now the plan of salvation is finished; now the sinner may look and live; now the penitent find pardon; now eternal life is placed within the reach of man, and whosoever will, may partake of the water of life freely. O sinner, come, come now, while mercy lingers and the Holy Spirit strives, for it may be the last time.

We follow Jesus further, as he is laid in Joseph's new tomb, and the hope of the disciples, that he was the one that should redeem Israel, seems lost, and they turn to their former employment. But they are not in despair long, for, as they were with one accord in one place, Jesus stood in the midst of them and said, "Peace be unto you." And I do not wonder that the disciples were glad when they saw the Lord. Even a doubting Thomas believed, and cried out in the fullness of his heart—"My Lord and my God!" Their prayer meeting begun in sadness, but methinks it ended gloriously, when Christ manifested himself as he does not unto the world.

There is another place of much interest connected with the Savior's life; it is Olivet. That mount is indeed of blessed memory, for it brings to our minds the time when Jesus went away, and also the promise that he would come again. I always love to read the account given in the first chapter of Acts. The Scriptures tell us that now Christ is at the Father's right hand interceding for those who come to God by him. Fellow christian, how much we ought to love Christ for what he has done and is doing for us. Soon the Lord will come, this same Jesus. Take courage! our journey is almost at an end, and if faithful to God, in a little while the summons will come, "Arise and depart, for this is not your rest."

Minister of the gospel, you see your pattern. Oh, closely follow it! The Judge standeth at the door! and I know that when he comes, "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Impenitent sinner, what shall I say to you? Now you can fly to the ark for shelter from the coming storm; now mercy lingers; now the Savior waits to be gracious, but soon the scene will be ended and the door of mercy forever closed, and then tribulation and wrath, indignation and anguish, must be your portion. Turn, turn, for why will you die?

A. C.

From Bro. W. E. Graham.

BRO. GRANT:—Permit me to drop a few words to you through the Crisis in regard to the cause in this part of Iowa. It is in a prosperous condition at present. I had the pleasure of baptizing five happy souls in Christ last Lord's day, and I trust their [illegible] with Christ is [illegible] of life, in hope of eternal life at the resurrection of the just. More are inquiring the way. May the good Lord help in this time of need. Your unworthy Bro. in the Gospel hope.

WILLIAM E. GRAHAM.

Johnson, Iowa.

For the Crisis.

TO SISTER H. PATTEN.

Aged mother, thou art nearing
A bright world of joy and peace;
Death may soon in slumbers lay thee,
But to find a quick release.
Death can hold thee but a moment—
A strong arm will break his power,
And awake to life and glory;
O! the coming of that hour!

O! the resurrection moment,
When the bonds of death are loosed,
When the triumph is made certain,
And the tempter's head is bruised!
No more sorrow, no more anguish,
In that endless age of joy;
But eternal peace and comfort
Shall be ours without alloy.

Here I stop in wonder, thinking,
Can such joy be ever mine?
Will the God of glory place me
Where his glories ever shine?
Will there be no fatal hindrance?
No departure from the way?
No temptation strong and fearful,
Causing me to go astray?

O! may God in mercy grant me
Grace and strength for every hour!
May I have the succor needed,
When I feel the tempter's power.
Yes, I know my Father's kindness,
Know his patience with me here;
Know that when I often wander,
He in mercy does forbear.

Aged Mother, *all* the conflict
In this trial world below,
Which thou'st met with in thy journey,
Thou and God may only know.
Had'st thou sailed by sunny breezes
All thy journey thus far through,
Had'st thou known no storms or tempests,
Thou could'st ne'er have ripened so.

Storms and tempests only brighten
Christian graces as we go;
They will help us ever onward,
If our faith is only true.
But the moment now is nearing
When the conflict will be o'er;
Yet a conflict, the severest,
May await us ere the hour.

Peace be thine in death's cold slumbers,
Or in waiting for that hour
When the Master in his triumph
Shall descend in mighty power,
Loosing bands which bind the sleepers,
And unlock the silent grave,
In a twinkling change the righteous,
For his mission is to save.

D. D. C.

So. Wilbraham.

Choice Selections.

True Riches.

DEAR READER:—Permit the voice of true friendship to address you, and kindly ask your serious attention to a subject of high importance. This subject is the solemn connection of the present short life with the eternal future!

Our Creator, who rightfully claims our supreme love and service, has spoken to us by his beloved Son from heaven. His sublime doctrine, his wondrous miracles, the fulfillment of the prophetic Word, in his birth, his life, his death and resurrection, justify his claim to be "THE SON OF GOD." This claim was confirmed by the voice of his Father from heaven. "This is my beloved Son—HEAR YE HIM." Matt. 17: 5. He is "The faithful Witness" of God's eternal truth to a sinful world, whom God will bring to judgment.—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Oh, my friend, have you considered the solemn warning to "REPENT," and the gracious invitation of the Friend of sinners to come unto him for eternal life? "This is the (divine) record, that God has given us eternal life, and this life is in his Son." "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5: 11, 12.

Why do you and I need this great salvation? Because the whole world has "become guilty before God." Rom. 3: 19. We have broken his righteous law, his holy and just command to love him supremely, and to love our neighbor as ourselves. The penalty is death. "The wages of sin is DEATH." Rom. 6: 23. "The soul that sinneth it shall DIE." Ezek. 18: 20.

Permit me, in faithful love, to ask you, if you have seriously considered your condition, as a sinner, justly exposed to an "everlasting destruction from the presence of the Lord and from the glory of his power," (2 Thess. 1: 9,) if you have not fled for refuge from this "second death," (Rev. 20: 14, 15,) to the open arms of Jesus, the only mediator between a holy God and sinful men? You may have a fair reputation with your fellow-men, but "God looketh on the heart," and there he sees that "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Dan. 5: 23.

It may be that you have some faith in Christianity. If you believe "with the heart unto righteousness," your eternal life is secured. "The devils believe and tremble." James 2: 19. Do you believe and love? Does your faith overcome the world, or does the world overcome your faith? We may have been baptized like Simon, who still "loved this present world," like Simon Magus, whose heart was not right in the sight of God." Acts 8: 18, 21. We may have "the form of godliness" and never know its transforming power. We may partake of the supper of the Lord, and eat and drink condemnation to ourselves. 1 Cor. 11: 29. Thousands of members of Christian churches, covetous, lovers of pleasure more than lovers of God, go down to perdition with a lie in their right hand. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

Dear friend, have you considered the promise of "the God of heaven" to set up a glorious kingdom of righteousness, love, and peace on this earth, (Dan. 2: 44; 7: 13, 14,) in which you may participate with eternal joy, if now, with your whole heart, you will obey the Savior's counsel of love to you, and "seek first the kingdom of God and his righteousness?" Matt. 6: 33. Soon "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints," &c. 2 Thess. chap. 1.

Now he holds out the sceptre of mercy and bids us touch it and live; forewarning us to "fear him who is able to destroy both soul and body in hell." Matt. 10: 28.

Shall not the love of God, manifested in giving his beloved Son to suffer and die for us, awaken our insensibility and melt our hard hearts to penitence? Shall not the love of a bleeding, dying Savior, draw our affections away from the perishing vanities of an ungodly world?

"There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand. Prov. 19: 21."

One device is, that God is merciful and will save all men. The counsel of the Lord concerning those who now reject his grace, is, that "he that made them will not have mercy on them, and he that formed them will show them no favor." Isa. 27: 11; Prov. 1: 25–30. It is a plainly revealed fact, that at the final judgment, those whose names are "not found written in the book of life," will be "cast into the lake of fire," to die a "second death," which is defined to be an "everlasting destruction" of soul and body. Rev. 20: 12–15; 2 Thess. 1: 9; Matt. 10: 28. Death is the cessation of life.

Another device is, that divine mercy may be obtained at any period of life, and that it is an easy matter to turn to God at any time. This presumption has been the eternal ruin of thousands. Dear reader, fallen man is dependent on God for salvation, and except he is born of the Spirit of God, he can never enter the kingdom of God. John 3: 5. If divine counsel is rejected to-day, it may be rejected forever.

Self-righteousness is another avenue to perdition. A secret dependence on our own goodness for acceptance with God, instead of a humble and entire reliance on his grace in Jesus Christ for justification, leaves us under the condemnation of the righteous law which we have broken. Equally fatal to salvation, is the opposite error of pretending to depend on Jesus Christ, while, in total opposition to his blessed example, we walk in pride and covetousness. "If any man have not the spirit of Christ he is none of his." Rom. 8: 9. This spirit of supreme love to God, manifested in practical obedience to his holy commandments, and of love to our fellow-men, proved by benevolent action in imitation of Him "who went about doing good," is essential to true christian character. Without it, the knowledge and eloquence of angels, or a faith which can "remove mountains," is as worthless as "sounding brass, or a tinkling cymbal." 1 Cor. 13: 1, 2.

Hastening to eternal judgment, and to the close of all present scenes, how forcible, dear reader, is that question of the friend of sinners, "What is a man advantaged if he gain the whole world and lose himself, or be cast away?" (Luke 9: 25.)

Say, sinner, hath a voice within
Oft whispered to thy secret soul;
Urged thee to leave the ways of sin,
And yield thy heart to God's control?

Sinner, it was a heavenly voice,
It was the Savior's gracious call;
It bade thee make the better choice,
And haste to seek in Christ thine all.

Spurn not the call to life and light,
Regard in time the warning kind;
That call thou mayst not always slight,
And yet the gate of mercy find.

Sinner, perhaps this very day
Thy last accepted time may be;
O, should thou grieve him now away,
Then hope may never beam on thee.

H. GREW.

MR. ADAMS AND THE BIBLE.—In a letter to his son in 1811, John Quincy Adams says, "I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

THERE is nothing that God has judged good for us that he has not given us the means to accomplish both in the natural and the moral world.

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.* Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

LOVE.

I love my Savior and my God,
I love my neighbour, too;
I love the holy blessed Word,
And all who love it, too.

O, let our hearts be truly joined
In fellowship with God,
And always ready to defend
His ever blessed Word.

Let love in purest accents rise
From every loving breast,
To Him who formed the earth and skies
And giveth man a rest.

And may it flow from heart to heart,
And bind them all in one,
That others thus may knowledge take
How sweetly love will join.

So. Wilbraham. D. D. C.

Original Articles.

For the Crisis.

The Earth Burned: and the Sanctuary Cleansed.

No. I.

BY B. P. HILDRETH.

There is a question between Advent believers, whether the Sanctuary will be cleansed before the earth is burned, or whether both will occur at the same time. We all believe that the Sanctuary will be cleansed at the end of the vision of 2300 days; but we do not all think that the world will be burned till a thousand years after that event. Some argue that the thousand years are in the past, and some that the Sanctuary is being cleansed at this time; but with these I have no controversy, because the case looks plain to me that the thousand years is recognized in the Bible as "the great and dreadful day of the Lord;" and it is no less clear that the vision is not ended, and consequently the Sanctuary cannot be in process of cleansing. Some contend that the earth will not be burned till the end of the thousand years, after the wicked are all destroyed in the lake of fire; and others hold that the earth will be burned and the Sanctuary cleansed at the same time. To the former class it may be said, If the living wicked are not burned till cast into the lake of fire, they cannot be "ashes under the soles of your feet,"—as Mal. 9: 3 assures us, (i. e. literally.)

The saints enter on their inheritance when they put on incorruption; and "the purchased possession," which is the new earth, must be redeemed at that time; for Jesus said, "Thou shalt be recompensed at the resurrection of the just." And when he comes his reward is with him; and as the earth cannot be made new till it is burned, nor inhabited by the saints till redeemed, it follows that the earth will be burned, and "the purchased possession" redeemed at the beginning of the thousand years, when the saints are made incorruptible and immortal. The living wicked, who will fall in the battle of the great day, and be burnt up with the earth, though "destroyed root and branch," will only suffer their first death at that time; and consequently must be raised and judged, in order that they may suffer the second death in "the lake of fire;" for a man cannot suffer the second death till he dies the first death.

None can suppose the New Jerusalem will descend, till the earth is burned and made new. And it will be seen, Rev. 20: 9,—*that it is down* on the earth when Satan is loosed; for his hosts come up and "compass the camp of the saints about, and the *beloved city;*" and no man in his right mind can call old Jerusalem "the beloved city," where all the best blood of the whole universe has been shed; nor can it become the camp of glorified, immortalized saints, till purged with the fire of God. "Abraham looked for a city which hath foundations, whose builder and maker is God." And will he not come into possession of his *land* at the first resurrection? "The meek shall inherit the earth." These all died in faith, not having received the (fulfilment of the) promise," but "God was not ashamed to be called their God, for he hath prepared for them a city." And will they not get it, when they go into life eternal? "These all, having obtained a good report through faith, received not the (fulfillment of the) promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39, 40. But they will unquestionably get it when Jesus sits on the throne of David; for he said, "I go to prepare a place for you;" and "I will come again, and receive you unto myself; that where I am there ye may be also." This proves that he will come, when the place is prepared; and as we know "the righteous will inherit the land, and dwell therein forever;" we cannot be at a loss to know where the inheritance will be located. "We shall reign on the earth." Rev. 5: 10. There is a way to class and harmonize the prophecies which relate to those stupendous events that accompany the ushering in of that great and illustrious day of God Almighty.

The design of this communication is, with the help of God, to present in a series of separate numbers, some of those startling prophecies, in a classified form, and harmonized in the order, or nearly so, in which they will unquestionably be fulfilled. Scripture texts quoted, chap. and ver., will be generally presented, (except where an explanation is necessary, or an objection may be answered,) that we may have the words of God. But many of them will be simultaneous events, or follow each other in such quick succession that we may not know which shall occur first. I believe it is generally allowed that the sign of "the Son of Man," when seen in heaven, is his appearing in reality in mid air, and not a descent to earth; otherwise, there would be no necessity for the saints to "be caught up." It is called a "*sign;*" and it will be the unmistakeable sign that we have in the course of time arrived at the judgment day.

In view of the tremendous realities of that day, and especially its nearness, may we heed the admonition, "If any man thinketh he standeth, let him take heed lest he fall;" and watch and pray continually, that we may be ready to enter the kingdom.

For the Crisis.

My Reasons.

Why do you preach everywhere the unconsciousness of the dead, and the final destruction of the wicked?

To this question I feel it a privilege to give an answer.

1.—Because it is TRUTH. Christ says,—"Thy *word* is TRUTH;" and Paul says,—"Preach the word."

2.—Because God's people are chosen to salvation through believing, and purified in obeying the TRUTH.

3.—Because it makes God's word *mean what it says,* so that those words and phrases which relate to the present state of man,—his condition in death and his final state, retain their literal and natural signification, the same as in any other connection, or any correctly written book.

4.—Because it equalizes the reward of all, both righteous and wicked.

5.—Because it restores to Christ the title of Life-Giver which the heathen dogma of natural immortality takes from him. (See John 10: 27; and 1 Jno. 5: 11)

6.—It removes from the character of God the terrible injustice involved in the idea of punishing men with eternal torment for a moment of transgression; a doctrine, says Dr. Edward Beecher, which "involves God, his whole administration and his eternal kingdom, in the deepest dishonor that the mind of man or angel can conceive." TRUTH.

7.—It makes our Savior's sacrifice a perfect one. If the penalty of the law, according to the popular theory, is eternal suffering, then Christ *has not* met the demand, and there is *no hope for any,* dead or living; but, as the wages of sin is *death,*—(see reason 3,) then, in dying, he made full satisfaction, and we may be saved. Amen. Praise the Lord!

8.—This is the *only effectual* weapon with which to combat many of the great errors in the religious world, especially this last and greatest manifestation of the power and cunning of Satan,—Spiritualism.

9.—Without this truth, we can never understand, fully, what it is to be truly children of God. The strongest figure which is used to illustrate the moral condition of the child of God is death;—"Dead to sin;"—"Buried with him by baptism into death;"—"Crucified with Christ;"—"Dead *indeed* unto sin;" &c. Now explain these expressions by the popular theory that in death only the body dies, while the soul, the *real man,* unfettered, unloaded of its burden, lives on, freer, faster, with higher capacities of suffering or enjoying than before,—and what is the result? Simply, that in conversion the change is *only external,* no change inside; making religion a complete system of *hypocrisy!!* Can we avoid this conclusion? So we see it *illustrated* all over the land. But with the truth in our minds, these expressions have a power and meaning, that *tells* on men's hearts and lives, and Paul's "dead to sin" means the same as Peter's "*ceased* from sin," and John's "DOTH NOT *commit sin,*"—"*cannot* sin, because he is born of God." Amen.

The above are *some* of the reasons why I preach these truths; and, in conclusion, let me say,—in this last conflict with the powers of darkness,—in the last work of preparation for meeting our coming King,—we need *the whole truth,* that we may be *wholly* sanctified; and to be free from all error, that we may be found in that glorious church that will appear without spot, or wrinkle, or *any such thing;* and that we may sit down fully justified, and welcome to that glorious feast,—*the marriage supper of the Lamb.* Amen.

G. L. PERCIVAL.

Massawippi, C. E.

For the Crisis.

A Remembrance.

I knew an old man, a kind and *very* good man, who used to journey over the mountains and through the vallies of New England. His head was often wet with the dew of night, his limbs benumbed by the frosts of winter. His eye would grow dim at others' wo, his countenance brighten at others' joy. When he prayed—for he was a man mighty in prayer—you felt earth and heaven unite. When he spoke to the backslider, they felt their lost condition and fled to Jesus. The sinner that heard him, trembled and cried for mercy; he knew how to reach the most hardened. But the enemy overpowered him. His loved voice is hushed in death! and we are waiting with joyful anticipation the time when we shall greet Father Hastings in a land where there are no partings. Eternity alone will disclose all the good he accomplished.

"It is not the tear at this moment shed,
When the cold turf has just been laid o'er him,
That can tell how beloved was the friend that's fled,
Or how deep in our hearts we deplore him.
'Tis the tear through many a long day wept—
'Tis life's whole path o'ershaded;
'Tis the one remembered, fondly kept,
When all lighter griefs have faded.

Thus his memory, like some holy light,
Kept alive in our hearts, will improve them,
For worth shall look fairer, and truth more bright,
When we think how he lived but to love them.
And, as fresher flowers the sod perfume
Where buried saints are lying,
To our hearts shall borrow a sweet'ning bloom
From the image he left there in dying."

MARION A. COTTON.

For the Crisis.

Awake!

Sleep is to man, a state of insensibility. The world go on in their schemes; he knows it not. The cry of fire is raised; he is not awakened. Thunder and lightning may be in the clouds;—he is sound asleep. The winds may blow, the earthquake doth not awake him—insensible still. Christians may become insensible to all that is for their good. They may become insensible to the value of prayer, having no heart for it. They do not find much praise for God's mercies. Prayer goeth up, but their heart is not there. Talk of the judgment near, of soon beholding the Judge, of the separation that Jesus declares shall take place at his coming,—asleep and insensible. Talk of the groanings of the world at the sight of Jesus and his mighty angels,—still insensible. Talk of the sweetness of fellowship with God,—he awaketh not; and when asleep they dream of glories, but they may awake when the door is shut. The train with its passengers may have gone; too late, ah, too late! When are christians liable to sleep? When their temporal circumstances *are all right;* when their nests are well feathered. (There is little danger of sleeping when there is a bramble bush in the bed.) When all is downy, they can say, "Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry."

Dear christian friends, we are hastening on to scenes of vast moment. Awake from thy slumbers! the Master will soon appear. I see on earth evidence of his near approach. Hasten on thy armor then, and be ready to go in to the marriage of the Lamb. See the distress of nations. Can we, brethren and sisters, shut our eyes to these things and say—this meaneth nothing. Ah! Gabriel may speak next.

From your brother in hope,

W. C. STONE.

For the Crisis.

Life in Christ.

Life is the theme of the gospel. For this end Christ came into the world. "I am come that ye might have life." To the end that sinners might obtain that life the Gospels were written. "These are written, that ye might believe, . . . and that believing ye might have life through his name." John 20: 31. Then we see this life is in the Son of God, (1 John 5: 11) and to be secured by faith in him, and to be obtained by a resurrection and enjoyed in the world or age to come. John 5: 29; Luke 18: 30. Without faith eternal life cannot be obtained; then the opposite to life is death. Yet some say the wicked will live forever; then of course they will have everlasting life. God says "He that hath not the Son hath not life," &c.

This shall be the theme of my ministry, and I see nothing like it to awaken thought and produce conviction in the minds of men who will have it. I have seen the effect of it for the past six weeks, twelve miles north of this place, where I have preached four times. Many there have been made to rejoice in a risen and coming Savior. I baptized five last Tuesday, in the likeness of the Savior's death, that they may be in the likeness of his resurrection; and never did I realize so sensibly the presence of the Holy Ghost as then. Many others have obtained hope. Others acknowledge themselves sinners, and old saints can say "glory," while they look for that blessed hope. I am as ever, yours looking for the crown of life at the coming of Jesus, who is my resurrection and life,

MATTHEW BATCHELOR.

Pownal, Vt.

For the Crisis.

"Glory to God!"

Yes, I like it! I love to hear it from a full soul, when the theme is solemn, earnest, full of gospel sentiment; when the great question of redemption, in any of its departments, inspires praise in the heart, with an understanding apprehension of the love and mercy of God, giving proof of sincerity, heartiness, and the *reality* of the feeling and expression, in the very sound, and certainty that the truth is so received as to produce a conception of the things of God, that must have firm, loud, strong, confirming declaration. But it is a solemn expression. God's name may be used in vain in that manner, as well as in others. Hence, a *little* care should be used, lest we indulge in irreverence, even in such joyful and solemn language as we have repeated. It is good in time of prayer at the proper point, for individuals, or the whole congregation to say, or shout "Amen," "Glory to God," or "Hallelujah,"—or use any corresponding expression, which may properly respond to the sentiment uttered; and this may be true also in the time of sermon, exhortation, or singing. It may aid the speaker, may show the sympathy of the church, prove refreshing to the people of God, and impressive to sinners; but with due regard to *decency and order,* for these elements are to appear in the religious worship of christian congregations—at the same time, with watchfulness to avoid confusion; for "God is not the author of confusion," "in the churches of the saints." But how will one "who occupieth the room of the unlearned say Amen, at thy giving of thanks!" if, as it is with me, sometimes, he cannot understand what is said, for various noise, or from the incoherent vehemence of a dozen speakers,—can fix no sentiment or sentence upon the mind, long enough to assent or dissent,—not because it is an unknown tongue, but an "*all tongue.*"

I like the response, when it is according to the word and spirit; and having been always accustomed to it, I find but little difficulty in classifying the various sounds which I am compelled to hear. I do not allow myself to get "tried all up," for when it proceeds boisterously, and beyond the control of reason, and an exhibition of sound sense, I just simply let it go, with a very generous *don't care,* till another time. "But we always have the spirit, and know the power of God!" No you don't, always! The spirit of God never produced that wild, unmeaning, vociferous rant, you and some others gave as a specimen of a powerful, spiritual, gospel-meeting for worship. "But we had the power!" You had your own power! and showed your own weakness! No doubt, the spirit of God does lead people to say Amen, shout, and sometimes under its power, the physical strength may give way; but when a meeting is turned from solemn and impressive prayers and exhortations, to the most odd and drawling colloquy,—strange, comical illustrations,—loud, rampant invective,—stories that will make people laugh,—the various names of Deity being mixed with it,—singing without sense, and from that to hopping and gibberish—a regular frolic,—and this all under the name of religion, the Holy Ghost, the power of God; I must demur, and with Bro. M. would strike up—

"Hark from the tombs"—.

Good christians may become wiser and better. A man will sometimes jump—he will have so much power, and good power too; but it will not be *merely* when some one or more are determined to have a *time,* "hit or miss," to make themselves and the cause ridiculous.

C.

For the Crisis.

"To-Day."

BRO. GRANT:—I notice an article in the last Crisis with my name attached; and as I have sent you no such article, I suppose it is an extract of one published in the *Advent Herald;* to which paper I think it ought to have been credited, lest they should think I sent the same article to two papers, a thing which is not considered good etiquette.*

But there are some things in that article which I wish to amend. In the article I say, "In the Old Testament, we find the terms 'to-day' and 'this day' used more than fifty times, and with scarcely a single exception, always qualifying the time of speaking, promising, commanding, &c., and not the time of performing the commands in fulfilling the promises" This I would correct by saying, that, *when "to-day" and "this day" are used in connection with commanding, promising, &c, they always qualify the time of giving those commands and promises.*

I would also say that these phrases are not used so many times *in connection with* a promise or command as I said in my original article, much less three hundred times, as some have said. To make an argument of any force based upon the use of a word in other places, and by other authors, the word or phrase should be shown to be placed in a similar connection.

I wish now to quote some of those passages referred to that stand in connection with a command or promise, like the one in dispute. The question to be determined by them is, should "to-day" in Luke 23: 43, be punctuated so as to make it qualify the time of *giving* the promise, or the time of *fulfilling the promise?*

"Therefore thou shalt keep the commandments which I command thee this day.—Deut. 11: 8.

If you hearken diligently to my commands which I command thee this day.—11: 13.

If ye obey the commandments which I command thee this day.—11: 7.

If ye will not obey but turn aside out of the way which I command thee this day.—28.

To keep his commandments which I command thee this day.—13: 18.

To observe to do all these commands which I command thee this day.—15: 5.

If thou keep all these commandments, to do them which I command thee this day.—19: 9.

And Moses commanded the people, saying keep the commandments, which I command thee this day.—27: 1.

When ye be gone over Jordan, shalt thou set up these stones which I command thee this day.—27: 4. Query, shall they set up the stones this day, or did he command them that day?

And do his commands and his statutes which I command thee this day.—27: 16.

See, I have set before thee this day, life and good and death and evil.—30: 15.

In that I command thee this day to love the Lord thy God.

I call heaven and earth to record this day against you.—30: 19.

Behold while I am alive with you this day, ye have rebelled against the Lord.—31: 27.

This passage is very much like the one in dispute. Put the comma before this day, it makes the rebellion on that day; but as it is placed after this day, (as I think it should be in Luke,) it makes Moses alive with them on that day, just as Jesus was to encourage by his promise, even in that late day.

So much for Moses. Perhaps common sense would like to change these commas, for they are all in just the position I would place them in Luke 23: 43.

Choose you this day whom ye will serve.—Josh. 24: 15.

And blessed be thou which hast kept me this day from coming to shed blood.—1 Sam. 25, 33.

The living, the living shall praise thee, as I do this day.—Isa. 38: 19.

Turn ye to the Strong-hold, ye prisoners of hope; even to-day, I declare unto you that I will render double unto thee.—Zech. 9: 12.

To-day, if ye will hear his voice harden not your hearts.—Ps. 95: 7.

Wherefore as the Holy Ghost saith, to-day, if ye will hear his voice.—Heb. 3: 7.

While it is said to-day, if ye will hear his voice. To-day, after so long a time.—4: 7.

Thus Jesus said to the thief emphatically to-day, after so long a time, in this late hour, even now, I say unto thee, thou shalt be with me in that paradise."

* Punctuation is a modern art, invented, says Quackenbos, by [illegible], a [illegible] printer who flourished in Venice at the

commencement of the sixteenth century. Its primary object is to show the writer's *meaning*. It always follows the sense we give to a passage, but does not make that *sense*. Greek and Latin have nothing to do with the punctuation of a piece of English composition. And the points in our Bible have no more authority than the opinions of a commentator upon the meaning of any passage. Besides, the punctuation of our Bible is not uniform and is very far from being inspired. The passage in Matt. 19: 28, is punctuated differently in different editions, according to the opinion of the editors of those editions upon the meaning of the word "regeneration."

Those who adhere to the present punctuation of Luke 23: 43, are obliged either to admit that Christ and the thief went to heaven on that day, which is contrary to the express words of Christ and the tenor of the New Testament, or to make *Paradise* mean something beside heaven, which I think is equally opposed to the Scriptures and the general voice of the church, Jewish tradition not excepted. "*Paradise*" *and* "*thy kingdom*" were evidently the same in the mind of Christ and the thief. Yours, &c., E. Crowell.

* The credit was omitted by mistake.

For the Crisis.

"I am He that Liveth and Was Dead: and Behold I am Alive Forevermore. Amen And Have the Keys of Hell and of Death"

While meditating upon this language of Jesus, a few days ago, I could but think how much more reason we in our day have for strong faith in the promise of God, than did the disciples and followers of Christ, when as yet his promise was but a promise; and to doubtful, unbelieving, weak minded human nature, was, however they might hope or desire, as likely to fail as any thing yet future, and dependent upon man. Although they had been eyewitnesses of his power many times, yet when told by the Savior that he must die, and be raised the third day, poor unaided man could not comprehend the idea; and therefore could not have faith. And although told by him they loved, that if they were dead, yet if they believed they should live again, and that whosoever liveth and believeth in me shall never die;—though most welcome news to the poor dying man, yet, *is it true?* Can this good news be true? And notwithstanding all the reason that they had to believe that he was the Son of God, some of them could say,—"We trusted that it should be he that should redeem Israel." Another must put his fingers into the print of the nails, and thrust his hand into his side, or else he would not believe. And Peter, the ever ready, and never fearing Peter, could say, "I go a fishing; I guess the thing is finished, and like all earthly things has reached its end." And yet methinks that a sad, disheartening sorrow was felt by Peter, and a lingering hope that something would come of all this.

But to us how different do these things appear! We now hear that voice which had been hushed in death, saying; "I am he that liveth and was dead, and behold I am alive forevermore." Here then is surely a foundation for our faith which need not be shaken, for he that said he should die and rise again the third day, has fulfilled his word, and we may ever trust, "that he liveth to make intercession for us." And as we have the witness that he holds the keys of death and the grave, we may safely trust, that, though called upon to die, if we believe in him, we shall live forever, even forever and ever. Help thou our unbelief, O God!

Ophir Haynes.

Roxbury, Mass.

For the Crisis.

Be Generous.

I noticed an article in the Crisis headed, "The Lord's Work Must be Done, and I May be Dead;" a truth indeed, but how few think of it. People try to get all they can consume at present, and all they expect to need through a long life-time, and some thing to leave their children, (and profess to be looking for the Lord,) and then if they have a little to spare they will give to the Lord, and it is a very little, generally.

Come, Brn. and Srs., do not be so selfish; in the name of the Lord give something of your abundance to the cause of Christ. Remember the sacrifice that has been made for you, and can you not sacrifice something for him who has done so much for you? How did you get your wealth? Worked for it? I suppose some of you did, perhaps hard and honestly, but who prospered you? The Lord; and must be careful of it certainly, but not so much so that you are afraid to lend him a little.

Visit the widow and fatherless in their affliction, and if you can leave without giving them something, if needed, your heart must be harder than adamant. Remember, God has intrusted you with what you have, you are his steward, do not try to excuse yourself, you will have to give an account of your stewardship. There is a reckoning day coming. Come, walk up like men and women of God. Oh! do not be covetous. Remember the poor, this cold winter. Do your duty!

Emma.

The World's Crisis.

BOSTON, JANUARY 13, 1858.

"What is Man?"—Ps. 8: 4.

NUMBER EIGHT.

Having examined the texts in the *Old* Testament that are rendered *hell*, and found no proof that they refer to a place of future punishment, or consciousness between death and the resurrection, but in all cases mean simply the *grave*; we now pass to the examination of the *new*.

There are three words in the New Testament which are rendered *hell*; to wit, *hades*, *gehenna*, and *tartarus*.

Hades is found eleven times, *gehenna* twelve times, and *tartarus* once. When hell is from *hades*, it never refers to the future punishment of the wicked, but means simply the grave, as does *sheol*, the corresponding word in the Old Testament. The word is found in the following passages:—Matt. 12: 23; 16: 18; Lk. 10: 15; 16: 23; Acts 2: 27, 31; 1 Cor. 15: 55; Rev. 1: 18; 6: 8; 20: 13–14. (Our readers will do well to mark these verses.)

We will now give the *theological* definition of *hades*.—"To be deprived or shut out from the light and glory of God forever."—Let us apply this definition to Acts 2: 27, 31. In these passages, referring to Christ while in the grave, it is said, "Thou wilt not leave my soul in hell," (*hades*)—"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, (*hades*) neither his flesh did see corruption." Did Christ go to the place where wicked men are punished and "shut out from the light and glory of God forever?" When we give the true meaning of the word *hades*, which is *grave*, as in 1 Cor. 15: 55, all is plain. Christ's soul, or life, was not left in *hades*, the grave, but on the third day, God "raised him from the *dead*." Says Jesus to John, upon the isle of Patmos, "I am he that liveth, and was *dead*; and, behold, I am alive forevermore, amen; and have the keys of hell, (*hades*,) and of death." We cannot believe for one moment that Christ went to the theological hell, and spent three days and nights among the wicked in torment.

Says Dr. Kitto, in the *Cyclopedia of Biblical Literature*,—"*Hades* means literally that which is is in darkness." Job, in describing the state of man in death, calls it "a land of darkness, as darkness itself." See Job 10: 18–22.

Kitto says,—"that a careful examination will lead to the conclusion that *no sanction* to an intermediate state is afforded by these passages where *hades* occurs, but that they "denote the grave . . . both of the righteous and wicked."

Says Geo. Campbell, a Presbyterian commentator, of Scotland,—"In my judgment, *hades* ought *never*, in Scripture, to be rendered hell. . . *Sheol* (the corresponding Hebrew word,) signifies the state of the dead in general, without regard to goodness."

Moses Stuart says, "*Sheol*" means "grave, sepulchre, under world, or state of the dead." Again he says,—"*Hades* means grave, sepulchre, depositing of the *dead*."

Hell is an old Saxon word which signified to *cover*; hence when a thing was helled, it was covered up. This word was appropriately employed to represent the place where the dead were laid, and buried; but we repeat, *hades* and *sheol*, in the Bible, never refer to the future punishment of the wicked, or a place of consciousness between death and the resurrection.

We now pass to the examination of the word *gehenna*, which is found twelve times in the New Testament, and occurs in the following passages:—Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Mk. 9: 43, 45, 47: Lk. 12: 5; Jas. 3: 6.

"*Gehenna*," says a learned author, "does not occur in the Septuagint Greek of the Old Testament, nor in any classic author in the world. It was understood by the Jews, and employed *only* in discourses with them." The word *gehenna* refers to the "Valley of Hinnom," where they offered sacrifices to Moloch, and kept fires burning to *consume* the filth which was cast into this place. When the Savior was speaking to the Jews on the subject of the future punishment of the wicked, he illustrates their destruction, by referring to the valley of Hinnom, where they *burnt up* their filthy matter. No one ever thought of casting a thing there for *preservation*. And in order to make the point strong indeed, and show that no portion of the wicked man will be preserved, the Savior says "the fire shall not be quenched." Or, as it is expressed in Matt. 3: 12, "He will *burn up* the chaff (the wicked) with *unquenchable* fire." If the fire could be quenched, then the chaff would not be "*burnt up*," for we never speak of quenching a fire, unless we intend to prevent some part of the burning substance from being wholly consumed. Whatever is cast into an *unquenchable* fire must of necessity be *burnt up*; unless it be something upon which fire has *no* effect, in which case, no suffering could be produced. Had the word *gehenna* been fully translated it would have been rendered, "The fire of the valley of Hinnom." This place where filth was burnt up, was presented to the Jews to *illustrate* the future punishment of the wicked. As the carcasses and filth were *burnt up* in "the fire of the valley of Hinnom;" so are the wicked to be finally "*destroyed*, and that without *remedy*." Prov. 29: 1.

For the meaning of the word *Tartarus*, rendered hell, in 2 Pet. 2: 4, see articles from Bro. H. L. Hastings in Nos. 6 and 8 of the present vol. of the Crisis, in which it is clearly shown that it means, "in a *physical sense*, the bounds or verge of the material creation." The passage in Peter is the *only* one where the word occurs, and is employed to represent the locality of the fallen angels; but has nothing to do with the future punishment of the wicked. The use of the word among the ancients, and its application to the demons, or angels that sinned, show most clearly in connection with facts mentioned in the Scripture, that *tartarus* refers, as Suidas remarks, to "the place in the clouds" or "in the air." The articles of Bro. Hastings, to which we have referred, show conclusively, as expressed in his own words, that,—

"Evil angels are cast to Tartarus.
But evil angels are in our atmosphere.
Therefore Tartarus is in our atmosphere."

We have now noticed all the words rendered *hell*, but find nothing to favor the popular theological definition, which makes it a place where the wicked suffer eternal misery; hence we conclude that the *Bible* hell, and the *theological*, are quite different. In which shall we believe?

Question.

FROM JOHN GIBSON.

Bro. Grant:—"As it is believed and argued by many, that the spirit and soul are both one, I wish you to answer the following questions.

1. Did the Spirit of Christ go and preach to the spirits in prison, while his body lay in Joseph's tomb?"

Ans. We think not; but the Holy Spirit, which was employed by our heavenly Father in raising Christ from the dead, did go and preach through Noah, "while the ark was a preparing."

2. "If Christ's soul and spirit are both one, and his soul was not to be left in hell, *sheol* or *hades*, and came from there at his resurrection, did not the *whole* of Christ, soul, body and spirit go to heaven when he ascended?"

Ans. We think so.

3. "If so, could Paul be consistent, in desiring 'to depart and to be with Christ,' unless he expected to go to heaven when he departed?"

Ans. Not if he expected to depart and be with Christ at *death*.

4. "Are we not to understand by Heb. 4: 12, that the soul and spirit are divided asunder by the word of God?"

Ans. Yes.

"A Request."

A brother asks our opinion in relation to Heb. 6: 14,—"Be ye not unequally yoked together with unbelievers." He wishes to know whether it is right for *christians* to marry unconverted people? We think this passage of Scripture is very *plain*, and needs no comment to make the meaning more obvious.

As Paul says, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" We have yet to learn that the *Lord* ever sanctioned the union of his children, with the unconverted, in the marriage relation. Let *all* take heed to this Scripture, if they wish the approbation of our Father in heaven; for those who have disregarded it, have "pierced themselves through with many sorrows," and entered into a state of bondage, that is often of the most disagreeable nature. Please the Lord, if you lose every friend on earth. Remember, "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world, is the enemy of God." Jas. 4: 4.

For the Crisis.

Isaiah 6: 1-5, compared with John 12: 41.

Some of our esteemed christian brethren understand that these passages prove that our blessed Lord Jesus is Jehovah. The argument is, that, as the apostle says the prophet "saw his (Christ's) glory," and the prophet declares that he saw the glory of "Jehovah of Hosts;" *therefore* Christ is Jehovah. It must be admitted that if the prophet saw the glory of but one person, or being, on that occasion, the conclusion would appear to be a logical inference from the passages.

This, however, does not appear to be the fact according to the testimony of the prophet. He saw *Adonay* and he, in some sense, saw *Jehovah*. The Hebrew word in the first verse is not *Jehovah*, but *Adonay*. In the third verse it is *Jehovah*. He, like Stephen, (Acts 7: 56) saw the Son (*Adonay*) and (*Jehovah*) the Father. But as the Savior himself declared "no man hath seen God at any time," John 1: 18, Isaiah's words must be reconciled with this positive declaration, and the question arises, *In what sense* did the prophet see Jehovah?

The sacred Scriptures appear to give a satisfactory answer to this question.

Our Lord having affirmed that "no man hath seen God at any time," adds, "The only begotten Son, which is in the bosom of the Father, he hath declared him." John 1: 18. So the apostle, 2 Cor. 4: 6,—"God who commanded the light to shine out of darkness, hath shined on our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now as God has declared that "there shall no man see me and live," Ex. 33: 20, must we not understand that the prophet saw the glory of God (Jehovah) in the face of Jesus Christ; or *Adonay* which signifies Lord?

Jesus Christ is "the image of the invisible God," "the brightness of his glory." He therefore said, "He that hath seen me hath seen the Father." The Son, however, is not the identical Father, any more than an image is the identical original.

Moreover, in the 8th verse the plural word "us" is used, denoting the two persons referred to in the previous verses.—"Who will go for us?"

The glory of Christ consists not only in the excellency of his own divine nature, as "the only begotten of the Father," but also in his being the grand medium of the manifestation of the Father's underived and independent glory, to his intelligent creatures. This glory of our blessed Lord the prophet saw. See also Ps. 110: 1.—Jehovah said unto *Adonay*. Here are two distinct beings, as the dying martyr saw. Acts 7: 56.

Mr. MacWhorter, of Yale College, has published a volume to prove two things. First, that the Hebrew word Jehovah, signifying "I AM," should be Yahveh, signifying, "I will be." Second, that Yahveh or Jehovah is Christ.

To test the correctness of the term Jehovah, he proposes to "substitute the English I AM, as an equivalent for Lord" where "the latter occurs in the Old Testament." "This (he affirms) is a perfectly valid test, and should such a rendering seem unmeaning or unworthy, in any connection in which it is made to stand, this fact of itself would afford a strong presumption that we have not arrived at the true significance of the term." Page 14.

Let us now apply this "perfectly valid test," to determine whether or not the learned author is correct in affirming that Yahveh or Jehovah is Christ, and substitute the word Christ where the word Lord in capitals occurs, which, in the Hebrew, is usually, Jehovah or Yahveh.

Ps. 110: 1. "The *Christ* said unto my Lord, (*Adonay*, i. e. Christ,) sit thou on my right hand until I make thine enemies thy footstool." Here we see the rendering is "unmeaning and unworthy;" and that *the Father*, and not *Christ*, is Yahveh or Jehovah. The dying martyr saw Jesus Christ "on the right hand of God." Acts 7: 56. Did he see two Jehovahs, or is the Father not Jehovah? Isa. 42: 6. "I the *Christ* have called thee in righteousness, and will give thee (*Christ*) for a covenant of the people, for a light of the Gentiles."

Isa. 53: 6–10. "The *Christ* hath laid on him (Christ) the iniquities of us all." Ps. 40. "I (Christ) have preached righteousness in the great congregation, O *Christ*-thou knowest." Isa. 53: 10. "It pleased the *Christ* to bruise him," i. e. Christ. Ps. 2: 2. "The rulers take counsel against the *Christ* and against his anointed" (Christ.) See also ver. 6. Isa. 61: 1. "The *Christ* hath anointed me (Christ) to preach good tidings to the meek," &c. See also Micah 5: 4. He of Bethlehem (i. e. Christ) "shall stand and feed in the name of the *Christ* his God." See also Isa. 55: 5, and other passages.

This we see is all "unmeaning and unworthy," according to the learned author's own "perfectly valid test;" demonstrating *Christ* is not Jehovah or Yahveh. Isa. 63: 16, positively declares; "O Jehovah (or Yahveh) thou art our Father."

The fallacious impression that we dishonor the Savior, if we withhold from him the highest possible divine nature, prevents many from believing his testimony, that the Father is "the only true God." John 17: 1, 4. The writer was, for a time, the subject of such an impression. Having found at the Cross that deliverance from the guilt and dominion of sin, which reading, prayer, and resolutions had failed to remove; his love abounded towards his precious Redeemer; but not "in all knowledge." Phil. 1: 9. He has since learned, like Peter, that all regard for "the Son of the Blessed," (who delights to honor his Father) which is contrary to truth, will only meet his rebuke. Matt. 16: 22.

It plainly appears from 1 Cor. 2: 11, that "the Spirit of God is no more a distinct person from God, than the spirit of a man is a distinct person from the man. It would be an anomaly of a most extraordinary character; if there was an infinite intelligent person in the universe, to whom no prophet, priest, apostle, or saint of the sacred Scriptures, ever offered any direct prayer or praise!! See the true doxology, Rev. 5: 13 The Spirit of God is "*pourd out*" or "*shed forth*," Acts 2: 17, 33; terms inapplicable to personality.

For the honor and glory of the ever blessed God, our Father; "the God and Father of our Lord Jesus Christ;" I submit this brief essay to your candid and serious consideration.

Finally, "forbearing one another in love;" let our chief concern be to possess the holy, the humble, the benevolent spirit of Him who has loved us and given himself for us, walking daily in his imitable footsteps; "that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Yours for the truth, in Christian love,

Henry Grew.

Tobacco.

MY EXPERIENCE IN THE USE OF TOBACCO.

BY F. H B.

Continued.

Once I left off for a month, but wanted it more at the expiration of that time than I did for the first few days. It was a bad step; the reason is obvious. If I had resolved never to have used it again, I should have banished it from my mind forever. But stating a definite time, during which I would abstain, and continually looking forward to the point when it should expire, kept me in a fever of excitement; and instead of diminishing, served to increase the appetite. Not understanding the philosophy of this at the time, led me to suppose I could never leave it off. I thought my case was desperate, and as I was not fully conscious of its injurious effects, concluded I would use it freely, and torment myself no more by an attempted course of abstinence. This resolve I made good for many long years, using it freely, without any compunctions of conscience.

That which would most effectually set me to thinking was to come in contact with a man about two thirds drunk, the tobacco juice issuing from each corner of his much abused mouth, at the same time, smoking an old nasty pipe,—and such an ill savor! It was like the pernicious exhalations that arise from the putrifying bodies on the battle field; or, the unwholesome effluvia which exhale from an old charnel house. It was unendurable. "O Lord!" I have exclaimed, "what is man?" How disgustingly filthy! What a sallow visage—and such a breath! how unearthly! It would taint every thing with which it came in contact. When conversing with one of these "things" in the shape of a man, I have actually stepped back step by step a number of feet—followed up as fast as I retreated—to get rid of the awful breath, which, in five minutes, would scent a large room with such an odor as cannot be found in earth or hell beside. His mouth resembled the orifice of a volcanic mountain, vomiting smoke and filth. Indeed, one of the worst features of this habit is, the constant expectoration. And to confirm the opinion, of that embarassed feeling, under which tobacco chewers and smokers constantly labor, you have but to remark the fact, that they almost invariably eject their filth into some corner, or under the stove, or behind the bed. If they would spit where it could be reached by a long handle mop, for no decent person would wish to get very near it, it would atone in part for the filthy practice. If the ladies were not the most patient creatures in the world—I mean those that don't use tobacco—there would be civil war in less than twenty-four hours. How often it is the case that a lady is necessitated to take a seat in the cars where one of these gentlemen (?) has been sitting, who has fairly drenched the floor with tobacco juice. No wonder that such men should often receive a reproachful look from the fairer sex, which is as much as to say, "No gentleman would be guilty of such a trick!"

But in returning to the point I will say, that what finally determined my mind in relation to leaving off this evil habit, was the conviction that its influence was stupefying, that it rendered one extremely dull. When I would attempt to read, it was with great difficulty that I could keep my eyes open. It was especially so during the evening. I was almost senseless. It seemed to me that I was almost a fool, that I should never have another thought in my life. Thinking it might be occasioned by the use of tobacco, I resolved I would abstain from it, that I would know in regard to the matter.

I commenced my work of reform, of total abstinence, with a determination to give it a fair trial. Every week that has passed, has strengthened my convictions in relation to its injurious effects, and also, my determination to give it a severe letting alone. Since leaving it off, I have become more fleshy and more healthy. I can read and study in the evening as well as the day time, without being afflicted with excessive dullness. I have seen no occasion for taking medicine, as I did before for many years,

I am fully convinced that its use affects both mind and body. It is the cause of both moral and physical evil, and may be regarded as an active agent in giving birth to many ailments, that afflict fallen humanity. I am *now* persuaded, that in nineteen cases out of twenty, the hemorrhoids are occasioned by the use of tobacco, tea and coffee. The former may be, and undoubtedly is, the most pernicious, because it contains the most poison, but each of the above articles has an influence to increase the morbid condition of the system, which often results in the above difficulty. In almost every case where the person is afflicted, it will be found that they are in the habit of using one or more of the above articles, or have sometime during life. The constant expectoration consequent on the use of tobacco, deprives of a large amount of saliva, which nature designed should be mixed with food during mastication, and thus become an agent in softening and dissolving the aliment, preparatory to deglutition, Again, the saliva by moistening the cavity and fauces of the mouth, serves to moderate the thirst, but by ejecting it, as in the case of smoking and chewing, the throat becomes excessively dry, a morbid thirst is produced, that can only be satisfied by the free use of drink, which has a tendency to dilute the fluids of the stomach to that degree, as to debilitate digestion. By a constant and successful dilution of the fluids, the organs of digestion become enfeebled, which results in dyspepsia, constipation, hemorrhoids, &c. The eye becomes heavy, the countenance sallow, the hand trembles, the powers of mind impaired, irascible emotions often followed by delirium, which are some of the results. Some persons who are known to be inveterate smokers, suffer similarly to a man whose brain has been affected by the prolonged use of intoxicating drinks; the disease is called "*delirium tremens*." It is often attended by a springing and hallooing during the hours of sleep, attended with a fear that some person or persons are endeavoring to injure. Per-

sons who use tobacco freely often feel on rising in the morning, like an individual who has taken a severe cold which has settled in every part of the system. Young men feel old, and it takes two or three hours in the morning "to get"—as the phrase is—"limbered up." The most reasonable excuse, offered among many as a palliation for continuing this filthy habit, and the only one that the writer of this article ever thought of offering, is, simply, because he loved it. How rational! Who can doubt it?

[*Concluded next week.*]

For the Crisis.

A Good Opportunity to Invest Money.

DEAR BRN. AND SRS.:—There is one of the Lord's servants who needs help; and I thought it would be a good time for some of the stewards of the Lord's money to invest the same in expectation of reaping a reward in the world to come.

I have received a letter from Bro. Moulton, and learn that he is very low, and it is doubtful about his being able to be out again this winter. Now, brethren and sisters, Bro. Moulton needs your prayers; and while you pray the Lord to feed the poor, &c., remember that the Lord works by means, and that your faith may be perfected by works. Bro. Moulton is one of the Lord's worthy poor, and I hope and pray that he may be remembered by the church. Letters should be directed, "*D. E. Moulton, Ware, Mass.*"

J. HEMENWAY.

For the Crisis.

A Response to "Carrie."

MY DEAR SISTER:—Though entirely unacquainted,—your communication in the *Crisis* of Dec. 30th being my only source of knowledge that such an one as yourself existed,—yet that short note touched a sympathetic chord in my heart, and causes me to ask you a few questions, in order to stir up your mind to a remembrance of the right and the *cause* of the present evil.

Your case is indeed to be deprecated; but I beseech you, let some emotion of gratitude now find place in your heart, that yet there is sufficient efficacy in that blood that was shed on Calvary, for the expiation of human guilt, to extricate you from this sable mist the enemy may have thrown around you to obscure your pathway and cause your feet to stumble on the dark mountains of unbelief.

Within my brief pilgrimage, I have frequently noticed that when a fellow pilgrim became so enveloped in a maze as to be unable to discern *where* they were, that a retrospective REFLECTION was often the *first* means of relieving their perplexity and confusion, and causing their pathway to become clear and lucid. When a traveler has lost his way in the thicket and is persuaded, if he proceed, he shall never be able to find the right path, (if a man of wisdom) will he not stop and reflect *where* and *when* he made the FIRST misstep? If not able to discern the *first* misstep, will he not bethink himself of those signs and objects that were proof invincible he was in the right way? Will he not look back to the place where he KNEW he was in the right path, and immediately hasten to retrace his footsteps?

It appears, my dear Carrie, that you have KNOWN what it was to start in the right path. You had such evidence of pardoned sin as caused you to "rejoice with joy unspeakable." Now, *what* or *where* was your *first* misstep? Where did this dark maze commence gathering its dark folds around you? When Christ received you into his vineyard, the understanding was that you should do whatsoever he commanded you. Now when the Spirit prompted you to perform certain duties and bear certain crosses, did you hesitate until the Enemy persuaded you it was not so very ESSENTIAL after all,—that other christians did not perform the same, &c.? If so, those steps must be retraced. If the time has passed, and circumstances changed, so that it is quite impracticable to perform the things that were commanded you seven years since, penitently crave forgiveness for the sin of omission, and engage *from this time forth to do whatsoever he shall command you*, and I assure you he will give you employment. No "hard times" is any hindrance to his receiving laborers into his vineyard. The harder and more perilous the times, the more help is needed.

If not conscious of leaving undone those things you ought to have done, as in the church formula, have you DONE those things you ought not to have done? Though it were something the world might denominate "trivial," yet if the Spirit demanded concession and you refused to "confess your faults" as publicly as they were committed, the Spirit was grieved, and took its departure, only to return when a place is prepared in your heart by casting out that which grieved it away.

I have often thought of the quaint, yet truthful remark made several years since by a minister. Said he,—"You will always find Jesus Christ right where you left him." Thus I have ever found it in my experience. When I have attempted to pass the cross without bearing it, I have ever found it necessary to retrace my steps and meekly bow my neck to the yoke of the Savior in order to receive his smiles.

But perhaps you do not recollect any thing in particular that caused the Spirit to take its exit. Well, if after prayerful *reflection* you discern no particular sin of omission or commission that caused your feet to slip, but a kind of general, confused impression that *you are all wrong*, without knowing *where* the wrong exists,—that you are enshrouded in such darkness it is useless to try to get right, or to gain the "light of life" again; KNOW this to be the device of our common Enemy to defraud you of that peace that is like a river, and to obscure that "light" which "is sown for the righteous."

I have ever found the following a safe criterion by which to discriminate between the spirit of the "Accuser of the brethren," and that which was to reprove the world of sin. The Holy Spirit is an *enlightening* spirit. When it reproves, we understand *for what* it reproves. Not like the unwise and unreasonable parent who severely chastens his child that is quite unconscious wherein it has offended.

While the spirit of the Accuser tells us we are *all wrong*, it does not let us know *what* or *where* the wrong exists; but always discourages the effort to get right,—says its of no use,—have tried and failed again and again,—that I am so organized I cannot be religious, with a hundred other excuses framed by the father of lies; while God's Spirit prompts us to "*try, try again.*"

But lest I weary you I will close, hoping I may soon hear from you again through our family medium—the Crisis. I think it a favorable omen that you have spoken out. Speak again. "Speaking may relieve you." Your "*greatest* desire is to be a true christian." Well, God *desires* it; angels *desire* it, and the church *desires* it. Then what hinders? God grant you that decided energy of the prodigal to say, "I *will* arise and go to my father," is the prayer of your affectionate friend,

BEULAH.

Bakerville, Ct.

Grieving the Spirit.

"*Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption.*"

BRO. GRANT:—As the leading idea for a few thoughts I take the above quotation. The question naturally arises, how may we grieve the Spirit? We have only to look into our hearts and see if we have its fruits, to know whether we are grieving it or not. If we have love, joy, peace, long-suffering, and all its other fruits, we may be sure that we are not grieving it; but if these are lacking, we may be sure that we are committing some sin, or omitting some duty, and thereby grieving the Spirit. I know of no better way to avoid this, than to be filled with it. And what is the fullness of the Spirit? Is it to be full of doctrines, theories, and speculations? We often hear the quotation from Christ's words,—"The words that I speak unto you, they are spirit, and they are life." But can we suppose that merely reading the word, or committing it to memory, is what is meant by the expression—"be filled with the Spirit?" If so, then the infidel and caviler may have the Spirit, for they read it.

Those who have felt the sanctifying power of the Holy Ghost, know what it is to be filled with the Spirit; and the word alone will not satisfy them. And if we want to enjoy this fullness, we must pray for it. I think many have erroneous views upon this subject. We often hear the scripture quoted, "It is the promise of the Father, which he would send in the fullness of time." But this does not exempt us from asking for it. We know the church was once baptised with it, but it was in answer to prayer, and I doubt whether it was ever given to any individual but in answer to prayer, not even to Christ himself; for it is said of him, that when he was baptized he prayed, and the Holy Spirit descended upon him. The baptism of the Spirit was the inauguration of the new dispensation, and may be compared to the introduction of the water into Boston, or any other city. That was a great day, when the gates were opened, and the clear Cochituate rushed into the main arteries and veins leading through every street and lane in the city, thereby giving the inhabitants an opportunity to quench their thirst. But if it is ever so abundant, we shall be thirsty still, unless we draw from the fountain.

God is a Sovereign as well as a Giver; and if his blessings are not worth asking for, they are not worth having. Those who wait for the witness of the Spirit will wait in vain unless they earnestly pray for it. I conclude, then, that it is the duty of every christian to pray for the Spirit for themselves and others.

Yours &c., D. N. S.

Selected.

DEATH AND LIFE.

BY LUCY HOOPER.

Not unto thee, O pale and radiant Death!
Not unto thee, though every hope be past,
Though life's first, sweetest stars may shine no more,
Nor earth again one cherished dream restore,
Or from the bright sun of the future cast
Aught, aught of joy on me.

Yet unto thee, O monarch robed and crown'd
And beautiful in all thy sad array,
I bring no incense, though the heart be chill,
And to the eyes, that tears alone may fill,
Shines not as once the wonted light of day.

Still upon another shrine my vows
Shall all be duly paid, and though thy voice
Is full of music to the pining heart,
And woos one to that pillow of calm rest,
Where all Life's dull and restless thoughts depart,
Still not to thee, O Death!

I pay my vows, though now to me thy brow
Seems crowned with roses of the summer prime,
And to the aching sense thy voice would be,
O Death! O death! of softest melody,
And gentle ministers alone were thine,
Still I implore thee not.

But thou, O Life! O Life! the searching test
Of the weak heart! to thee I bow:
And if the fire upon the altar shrine
Descend, and soothe each glowing hope of mine,
Still may my heart as now
Turn not from that dread test.

But let me pay my vows to thee, O Life!
And let me hope that from that glowing fire
There yet may be redeemed a gold more pure
And bright, and eagle thoughts to mount and soar
Their flight the higher,
Released from earthly hope or earthly fear.

This, this, O Life! be mine.
Let others strive thy glowing wreaths to bind—
Let others seek thy false and dazzling gleams,
To me their light went out on early streams,
And faded were thy roses in my grasp,
No more, no more to bloom.

Yet as the stars, the holy stars of night,
Shine out when all is dark,
So would I, cheered by hopes more purely bright
Tread still the thorny path whose close is light,
If, but at last, the tossed and weary bark
Gain the sure haven of her final rest.

DEBT AND GRACE,

As Related to the Doctrine of a Future Life. By C. F. Hudson.

NOTICES OF THE PRESS.

"The contents show profound learning, and a philosophic grapple with the subject. —*Christian Advocate and Journal.*

"We have here a work surpassing in elaborateness and completeness the most of modern theological productions. . . The author is mild and candid in the statement of his views, correct in his representations of others, and exceedingly full and impartial in his representations of the various phases of belief and conjecture that have prevailed, both among philosophers and Christian writers, from the Fathers down to the present time. . . . It will attract the attention of leaders in religious thought. Far broader in its views than Beecher's "Conflict of Ages," more scriptural and thorough, though less impressive and eloquent, it will probably evoke as much criticism and as greatly disturb the stream of religious controversy."—*Zion's Herald.*

"This is an able work in defence of the doctrine that the wicked are to be annihilated and the righteous only are to be immortal. The author is very elaborate in discussing the philosophy, exegesis, and history of the subject. The practical industry and wide research that are exhibited, are quite unusual in our American writers. The candor of his statements and reasoning is also admirable. . . . The volume may deserve the attention of ministers, because it is the most able and complete exhibition of a view which is far more likely to make converts in the future than Universalism. . . . The entire subject of future punishment needs a new discussion by persons of eminent scholarship, vigorous thought, and genuine piety."—*Congregational Herald.*

"When we shall have time to do so, we will faithfully review this annihilation theory. But for the present, let us say, that the work embodies a great amount of information in the history of theology, and abounds in powerful arguments against the dogma of endless punishment."—*Christian Freeman.*

"It is a work with which no one who feels an interest in the subject can afford to dispense, whatever may be his views. . . . . . It is not merely a work of learning; it is full of thought; it everywhere bears the stamp of an acute and vigorous intellect. . . . It will be regarded by those capable of appreciating it as one of the most valuable contributions to our theological literature which has appeared for many years." —*A Reader.*

"I believe the work is to excite a great deal of interest, to meet the mind of the religious world just where it is greatly exercised, and to lead to important results through the discussions it may provoke."—*F. D. Huntington, D. D.*

From Eld. Ira Morgan.

BRO. GRANT:—Brother Hiram Bishop is prostrated by a paralytic shock, is helpless and very poor; his wife is also in feeble health. They are entirely dependent upon the charity of a cold world; and he wishes me to make an appeal to the brethren, through the Crisis, in his behalf.

IRA MORGAN.

West Meriden, Jan. 9.

Domestic Summary.

THE MORMON WAR—KANSAS AFFAIRS.

WASHINGTON, Jan. 7.

(*Herald* correspondence.) General Scott is busily engaged with the Secretary of War in arranging the campaign against the Mormons to be commenced in the Spring. Orders are issued and will be dispatched immediately for the first cavalry and the 6th infantry, now in Kansas, and the 7th infantry, now in Texas, to hold themselves in readiness to march by the first of April to reinforce the army in Utah. Troops from the Pacific side will also be ordered. The War Department has determined on sending immediately large reinforcements to the army now serving in Utah. This force will consist of four full regiments which will be composed of both cavalry and infantry, with two light batteries of artillery. It is expected that they concentrate at Fort Leavenworth and take up their line of march at an early day.

IMPORTANT FROM KANSAS.

QUINDARO, KANSAS,
Monday, Dec. 28, 1857.

To the Editor of the Boston Journal:

Peace has been declared in the southeast. All the Free State prisoners in Fort Scott (arrested under the Rebellion Act) have been set at liberty; and all the Missourians, soon after hearing that "Jim Lane" was in their vicinity, suddenly left for home. The Free State forces have, therefore, dispersed, and Lane arrived in Lawrence on Saturday evening. When the last detachment of U. S. troops reach Fort Scott, they will find peace restored, and Lane will be attending to his usual business in Doniphan and Lawrence.

A story has just been received here from Independence, that there is another requisition out for Gen. Lane, charging him with high treason. It is not generally accredited. Any such movement would inflame to an unprecedented degree the public excitement now existing throughout the Territory.

At the latest accounts from Gen. Lane the U. S. troops had not molested, and the Missourians had kept out of the way.

Three more companies of dragoons passed here last night, on the Fort Scott road. Probably they are going to the scene of the difficulties.

A. D. R.

MOVEMENTS OF UTAH TROOPS.

ST. LOUIS, Jan. 8.

The Republican has just received a letter from Fort Kearney, of 23d ult., stating that Col. Johnston was at Fort Bridger Nov. 26. Col. Cook with his whole command had also arrived. The grass had all been burnt, and the animals were dying at the rate of a hundred a day.

The Mormons are fortifying all the passes to Salt Lake City.

A letter dated at the camp of Col. Cooke's command while en route, makes no mention of being molested by the Mormons. The report that 200 of the troops had been massacred is therefore entirely false.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

NEW YORK, Jan. 6.

The steamer Atlantic, from Liverpool 23d ult., arrived at this port this afternoon.

Further attempts to launch the Leviathan were postponed until the spring tides at the commencement of January. The hydraulic power was to be more than doubled. The steamer remained even and fair on the ways, and at high tide had nearly six feet of water under her.

FINANCIAL AFFAIRS.

In London on the 19th the funds were quite buoyant, under the favorable returns of the banks, and money was easy at 8 1-2 per cent. for the best paper in the discount market, and at 4 to 6 per cent. on the Stock Exchange.

At Hamburg, a further recovery of confidence was reported, and the rate of discount for the best paper receded to between five and six per cent.

FRANCE.

Commercial affairs in Paris had slightly improved.

GERMANY.

The intelligence from Germany still represents the financial embarrassments as very great, although it was thought that the crisis was decidedly approaching its termination.

NAPLES.

The Neapolitan government has declared the steamer Cagliari to be a fair prize of war. The Minister of Foreign Affairs had published a statement supporting this view. The English prisoners are included in the impeachment, and are to be tried immediately.

An earthquake took place on the night of the 17th throughout the whole kingdom of Naples, but its effects were most severe in the towns of Salermo, Potenza and Nola. At Salermo the walls of the houses were bent from top to bottom. Numerous villages were half destroyed. In the province of Basilicati, and on the main land, the dead, says the dispatch, are reckoned at several thousand. This is considered an exaggeration. The authorities had erected huts for the houseless families. The city of Naples experienced three violent shocks, and the population had encamped in the open country. The northern ports were exempt.

THREE DAYS LATER FROM EUROPE.

NEW YORK, Jan. 10.

The Cunard steamship Africa, Capt. Shannon, which sailed from Liverpool about 2.30 P. M., on the 20th ult., arrived at this port about 9 o'clock this morning.

INDIA.

Lucknow had been relieved. Our authority says that the relief was achieved with a loss of only four officers killed and forty wounded.

Reinforcements were pouring into India, and all alarm for the garrisons and outposts had ceased.

Twenty-four inferior members of the Royal family, and an influential rebel chief had been executed at Delhi.

PORTUGAL.

The epidemic at Lisbon continued to decline.

SWEDEN.

The crisis continued to be severely felt at Stockholm. The failures amounted to upwards of thirty.

Obituary.

Fell asleep in Peace Dale, R. I., Dec. 23d, 1857, Sister Susan Rose, aged thirty-two years.

Sr R. was formerly member of a Baptist Church in this vicinity; but for three or four years past has identified herself with those who are looking for that "Blessed Hope." Consumption terminated her brief career. After

"Life's fitful fever she sleeps well
That *blessed sleep!*
From which none ever wake to weep."

A husband, three small children, and the church, mourn her loss; but not as those who have no hope.

Eld. E. Bellows spoke the words of consolation on the occasion, Dec. 25, from Rev. 14:13. The discourse was timely and appropriate.

J. T. DIXON.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

:o:

The Lord willing, I will preach at
Whetstone, Crawford Co., Jan. 10th.
Delaware, Delaware Co., Jan. 17th.
Caledona, Crawford Co., Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. JUDSON.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

I will hold meetings as follows:
Collinsville, Thursday, Dec. 17th.
Lovely Street, Friday, Dec. 18th.
Cheshire Street, Ct., Dec. 19th and 20th.

Will the brethren meet me at Cheshire, 2d train, Saturday, from Collinsville.

HIRAM MUNGER.

If nothing in Providence shall prevent, I will attend meetings at
Meredith Centre, the 1st Sabbath in January.
Meredith Neck, Jan. 10th.
Grafton Heights of Land, Jan. 17th.
West Boscawin, Jan. 24th.

S. S. MOONEY.

Providence permitting, I will commence meetings in Bridgeport, Ct., Jan. 11th, and continue one week.

At Danielsonville, Ct., Tuesday evening, Jan. 19th, and continue one week, or more, as thought best.

MILES GRANT.

Notice.

Providence permitting, Bro. Edwin Burnham will commence a series of meetings at the Institute Hall, in Yarmouth, Me., Thursday evening, Jan. 14th, to continue over the Sabbath, and longer if thought best.

R. R. YORK.

Bro. B. P. Manning appoints to preach at
Auburn, N. H., Sunday, Jan. 10.
Warner, Waterloo, Friday eve, 6 P. M., 15.
Danbury, Sunday, 17.
Hill, Tuesday eve, 19,
—where Bro. Trumbull may appoint
West Boscawen, Thursday, 6 P. M., 21
—where Bro. Jackman may appoint

I propose to visit and hold meetings at Lowell, Tuesday and Thursday, Jan. 12 and 14.
Enfield, (Jawbuck) Sunday, 17.
Springfield, Sunday, 24.
Hazardville, Sunday, 31.

Bro. Wood's, Somers, three quarters of a mile N. E. of the street, Jan. 25, (for four or five days) preaching evenings and social meetings; Bible class or preaching, as may be judged best, during the day. Bro. Munger is expected to attend.

W. S. CAMPBELL.

Bro. S. W. Bishop appoints to preach at Nashua, N. H., eve., Jan. 13th.

Concord, N. H., Sunday, Jan. 17th.
Landoff, or where Bro. O. D. Eastman may appoint, Sunday, Jan. 24th,
and by request, labor in that region a number of weeks as the Lord may direct.

Conference at East Weare, N. H.

There will be a Conference holden in the Free Meeting-house at East Weare village, to commence Friday evening, Jan. 22d, and continue over the following Sabbath, and longer, if thought proper. Bro. D. Churchill and others are expected as laborers.

T. M. PREBLE.
B. LOCKE.

Bro. T. M. Preble appoints to preach at
Loudon Ridge, Jan. 10th.
Canterbury, (F. W. Baptist House,) Jan. 14th.

I. C. Wellcome appoints to preach in Harrison, Me., Sunday, Feb. 7th, and also during the week following, as Bro. S. Leonard shall arrange.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

C M'Neal 169, M J Robinson 156, Ira Fancher 178, E A Loomis 169, J L Pratt 182, $2 each.

J Perkins 134, E Graves 156, A D Waldron 148, A Hill 156, J Myers 149, S W Gardner 130, G B Keach 149, C B Wilson 141, S Woodruff 156, L Hammick 149, B Estes 146, C Deming 149, C H Cotton 182, A A Tupper 149, J Calder 148, E Parker 149, L C Bailey 148, $1 each.

N Deveraux 118, W Cousens 118, 58 cts. each.

R Wendell 156, 80 cents: B Waterman 122, 50 cents.

For Books and Tracts—Ira Fancher $1; B Estes 13 cents.

Bro. Wellcome—We are supplied with your excellent work on Matt. 24 and 25. The omission was accidental.

☞ Orders for hymn books shall be supplied as soon as the coming edition is ready,—say next week.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shephard. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

TREATISE ON MATT. XXIV. AND XXV. By I. C. Wellcome. An excellent work. [illegible] cts.; pos. 6 cts.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price [illegible] cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price [illegible] cts.—postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, [illegible] cents; pos. [illegible] cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price [illegible] cts.—postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price [illegible] cents, including postage.

Glad Tidings, or Bible proof that [illegible] are to end in the universe by a [illegible] destruction of wicked men and devils. [illegible] All texts on Future Punishment collected and arranged. By J. Blain. Price [illegible]—pos. [illegible]

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Poetry.

For the Crisis.

WATCH-NIGHT REFLECTIONS.

Stay! fold thy swiftly gliding wings,
 Pause in thy flight, O Time!
And let me question of the past
 In the solemn midnight chime.
Years, that with change of light and shade
 Passed o'er me, where are ye?
"Gone," knell-like voices answer back,
 "Gone to eternity!"

What record have ye borne before
 To that dread trial hour?
What witness will ye bear me there?
 Ye have a fearful power.
"A long, dark page of murmurings
 Against the Hand Divine,—
Of blessings scorned—a heart that dared
 To question and repine.

Of proud rebellion 'gainst the love
 That pleasing ill withheld,—
Of whispered warning oft,—the heart
 Refusing still to yield.
Of lost, lost hours, time's golden sands
 Thrown heedlessly away,
Or wasted in pursuits of earth,
 As false and vain as gay."

And is this all, O vanished years!
 Wrote ye not one bright line?
Ye have, my soul, the midnight hour
 Heard that deep vow of thine.
Enough! I stay thee not, O Time!
 Upraise thy wing, pass on,
And bear that vow, renewed again,
 Before the Eternal Throne.

God of my life! thou first and true,
 My life, my soul, I give
For thee,—thou only good and kind,
 For thee to die or live.
Or few or more years, days, and hours,
 Fly on till all are gone;
O Time! thy moment brightest, best
 Will tell life's journey done.

MARIA T.

Original Articles.

For the Crisis.

Pencilings by the Way.

LETTER TO A FRIEND, CONTINUED.

MY DEAR SISTER:—I rejoice in that you are enabled to see more clearly what is your high privilege, and that with increasing faith you are enabled to cast all of your care upon Him who careth for you. According to my promise, I will proceed to give you those "other incidents," for which you are "looking with so much interest."

"G. A. was a very intimate acquaintance of mine," says the writer of this article; "when he was living in the city of C——. I heard the story which I am about to relate, from his own lips. He had been out of employment for a considerable time, and was in consequence so circumstanced as only to keep himself from dying of hunger; in fact, he was left with but eighteen-pence, half penny, in the world.

Nor had he but one friend, but the Friend that 'sticketh closer than a brother.' He went to chapel, thanking God for that which was past, and trusting him for that which is to come, and heard Dr. Newton preach a sermon in aid of a society that was under perplexing circumstances. Sensibly feeling the solemn appeal which the Dr. made to the liberality of the audience, in behalf of the society, he at once gave the whole of his eight pence half penny. But he still trusted in him who delivered the Israelites out of the land of Pharoah. He rose next morning penniless, but very soon after terminating the duties of his closet, a message came to him, saying that he was to commence work that morning. He has been in constant employment ever since, and God in his infinite goodness and mercy, has raised him to a state of respectability. Truly the words of the Lord were verified in this man: "Them that love me I will honor."

The same writer relates another incident of a "French pastor," now living, who was "eminent as an author in his own country, and well known to a large portion of the religious world, in ours."

"He had no income but the scanty stipend of a pastor, and upon that had to maintain eleven children. His poverty was deep, his difficulties constant; but his heart was ever full of cheerful gratitude, and his hands were ever open to those who were poorer than himself. His friends say that on more than one occasion he has been left without a single *sous*, or a morsel of bread for his children. Meal-time coming, his wife told him that they could have no dinner. He replied, 'Yes, we shall dine as usual: lay the cloth.' It was objected that to lay the cloth was very useless, when there was nothing to lay upon it. 'Lay it,' he persisted, 'lay it just as usual; the Lord will provide.' The cloth was laid, and seemed for a while to mock faith by its barrenness; but a knock was heard, and the family soon surrounded a board which they all felt that the Lord himself had spread."

My sister, are not these incidents sufficient to teach us that our heavenly Father does care for us in respect to our temporal wants, as well as those of a spiritual character? "None ever trusted in him and were confounded." The God who rained manna from heaven to feed his people, increased the widow's meal, and cruise of oil, and fed Elijah with food conveyed by raven wings, is *our God*; he *changeth not*.

Let me cite one or two more illustrative of the efficacy of believing prayer. A widow lady residing in the town of F——, was greatly oppressed by her husband's brother, and reduced almost to a starving condition, though he had ample means to render her comfortable. One day she retired to her closet and prayed the Lord to take away his appetite until her wants were supplied. Three days afterward she was called to visit a relative who was very sick, and when the physician who had been sent for arrived, he said that he had been detained to prepare medicine for Mr. H., whose appetite had left him for several days.

This same woman was much oppressed by a neighbor in whose barn she had some hay for her cow. They were about to remove the building, and would not permit her to take the hay out, and she, in her distress, went again to the Lord, and prayed him to prevent them from removing the barn until her hay could be taken out. The men came and endeavored to move the building, but the chains broke and they had a great deal of trouble. Finally a portion of the barn fell down, and her hay tumbled upon the ground. Some no doubt would smile incredulously at these incidents, but are they any more remarkable or incredible than the multiplication of the widow's meal, the increase of the oil, or wonderful release of Peter from prison?

The trouble is, the church has lost her faith in God, to a great extent,—she does not expect wonders to be wrought in these days, and those humble, devoted few, who cherish the primitive faith and believe fully in the power of prayer, and the willingness of God to provide for their necessities, are generally considered fanatics and enthusiasts. Very well, they certainly are in honorable company, and they may take comfort to themselves from reading the history of God's people in ancient times. "*Call upon me in the day of trouble and I will deliver you*," is an eternal promise. *Believe it!*

BESSIE.

For the Crisis.

"Behold I Come as a Thief."

Blessed is He that Watcheth!

DEARLY BELOVED:—We are taught in the Bible that just before the return of he Nobleman with his bright and shining retinue, to gather his jewels, there will something very remarkable occur all over the world. In Rev. 16: 14, we read they are the spirits of devils working miracles. which go forth to the kings of the earth and of the whole world, to gather them together to the battle of the great day of God Almighty! I am fully satisfied that this scripture is now being fulfilled. The innumerable instances of wonderful and miraculous power in what is now called Spiritualism, which have occurred for the last fifteen years and are now of daily occurrence makes it useless to deny it.—Those who think that devils cannot work miracles would do well to ponder upon this scripture. Also read Exodus 7: 20–22; 8: 6–7. This is Satan's last great masterpiece; his last dreadful work of deception by which he will gather the nations to destroy them. And alas! while millions are being deceived by it, how few seem to understand its real nature, although so plainly pointed out in the word of prophecy. There are many scriptures which refer to it. But I will refer to only a few of them at this time.

It is very evident that the first named passage must be fulfilled before the day of God, because the object of these miracles is to deceive the nations. And when the thunders of the archangel's trump shall sound in the ears of an astonished world, and the graves shall yield up their captives, and we behold the saints all shining, ascending to the great white throne, all the puny wonders of Satan's host will sink into insignificance. In 1 Tim. 4: 1, we read; "Now the Spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 2 Tim. 3: 8,—"Now as Jannes and Jambres withstood Moses, so do these resist the truth; men of corrupt minds, reprobate concerning the faith." Moses established his claims before Pharaoh, as a messenger from God, by miracles. The magicians attempted to destroy his claims by performing similar miracles, among whom were Jannes and Jambres. God allowed them to go to certain lengths by performing certain miracles through Satanic agency, when he arrested them and extorted from them, "This is the finger of God!" When they attempted to produce lice upon man and beast, they failed, and were outdone by Moses. And they said; "This is the finger of God."

Thus their folly was manifested. In like manner says Paul to Timothy, second Epistle, 3: 9, "Their folly shall be manifest unto all men, as theirs also was." It is clearly evident from this passage that in the latter times miracles will be wrought in order to resist the truth of God's word. And we might as well deny that Moses wrought miracles as to deny that the magicians and sorcerers of Egypt did. For the account tells us positively they did. And we might as well deny God's word as to deny it. Jesus Christ established his claims by miracles; and wicked men in these last days are endeavoring to destroy his claim by miracles, through Satanic agency. And millions will be deceived, ensnared and ruined by them. This is the last desperate effort of Satan and his host to destroy men! O that men would heed God's word, and keep away from it! But alas! they will continue to play with devils till God shall set his great white throne in the heavens and their folly shall be manifest to all men.

There is a very striking contrast between the purity of the miracles of Jesus, and those of modern Spiritualism. Jesus never wrought a miracle to gratify an idle curiosity; but only on especial and great occasions, and always to benefit some one or more. But those of the present time are wrought on the most trifling occasions, and often for mere sport. How solemn is this thought when we read that for every idle word that men shall speak, they shall give an account in the day of judgment! Spiritualism is as much a standing sign and warning to this generation, that the day of the Lord is at hand, as was the ark of Noah! The ark could rest only in one portion of the earth; and it required one hundred and twenty years to complete the warning. But this sign of Spiritualism is in every part of the world! And it is reasonable that it will continue only a short time.

O weary, tried, and tempted saint of God, now look up and lift up your head! Your redemption draws near! Soon, very soon, the four angels will let go the four winds, the last servant be sealed, and great Babylon will come into remembrrnce before God, to give unto her the cup of the wine of the fierceness of his wrath! Jeremiah says, evil shall go forth from nation to nation, and a great whirlwind shall the Lord raise up from the earth, and the slain shall be from one end of earth to the other. I think this evil spoken of may be Spiritualism. One more suggestion and I close.

When God withdraws his Holy Spirit, and good angels who minister to men, and lets Satan's host loose upon the world, it would require but a very short time to gather the nations. O let us be holy, that in that day God may hide us in his pavilion.

C. P.

Pneoix, R. I.

For the Crisis.

Are We Ready?

"*They that were ready went in with him to the marriage, and the door was shut.*"

DEAR BRETHREN:—Are we all ready to go in with him to the marriage? Have we on the wedding garment? Are we as holy and pure as we would like to be at the moment when Jesus makes his appearance in the clouds of heaven with power and great glory? If we are not, let us cry mightily unto the Lord for holiness of heart, for without holiness no man shall see the Lord. O let us be up and doing while the day lasts! Let us put off the works of darkness and put on the armor of light. Let us lay aside every weight, and every sin, and run the race with patience, looking unto Jesus who has done so much for us, lest we be weary and faint in our minds.

Your Bro. full of hope,
F. CONVERSE.

For the Crisis.

A Fictitious Signature.

Several reasons may be urged for using an assumed signature or initial, in writing for a public journal. There is a delicacy in some minds which deters them from wishing to appear before the public—the innocent desire to awaken curiosity, which might cause the article to be more fully read—an unwillingness to write upon common-place topics over their own name—a desire for surprise on the part of their friends—using the same name they would appear, at times, to write too much. It is not understood in the literary world, in any department, as a deception; nor is it supposed, often, that a writer deserves censure, as having chosen an unmeaning initial, because he is ashamed of his name, or afraid to say all, over his own signature, which he would say *incognito*. Some, indeed, are more anxious to see the *name*, because they would know the writer; but it is to a great extent a matter of caprice.

Always, there will be fault to find with Editors and writers. If any of the readers of the *Crisis* suppose that its writers over assumed initials, or names, would not have said as much with their proper *autograph*, I might answer for several, but will speak for one, that I do not point at particular individuals, (if I did, I would call them by name,) but constantly, as you know, who have read, endeavor to exhibit *principles*,—with this exception, that I allow myself what all allow—to refer to public men, whose position has made them public property. The Editor always knows the writer's name. If any one possesses an interest, or reason, to know whether an article is written by me, let him write, or speak, and he shall have a polite, respectful and definite answer.

W. S. CAMPBELL.

For the Crisis.

PASSING AWAY.

We love the sparkling gems of earth,
 And yet they will not stay;
But from the hour of their birth,
 They pass from us away.

I've watched the flowers of summer;
 In sighs they seemed to say,
Like dew-drops of the morning,
 We're passing swift away.

I've lingered by the rippling stream,
 But its waters could not stay;
On to the depths of ocean
 It swiftly passed away.

To the youthful hearts now beating
 With hope and strange delight,
The visions of the future seem
 All fair and true and bright.

But alas! earth's scenes are changeful,
 Its pleasures may not stay;
Like the sere leaves of autumn,
 They all must pass away.

To-day we meet the friends we love,
 And rapture fills our way;
To-morrow joy is turned to grief;
 For death sweeps them away.

Earth's brightest ones are doomed to fade,
 In prime, beauty and bloom;
Death mantles them in life's spring time,
 And leaves them in the tomb.

And e'en the earth now firmly set,
 Is doomed for her decay;
On her broad brow there is engraved,
 Fast passing now away.

O, can there be a brighter state,
 Where pleasures ne'er decay;
Where all the bright and beautiful
 Are passing not away?

Yes, in that hour when nature fails,
 The hills and all the plain,
We have a promise sure, that
 All earth shall bloom again.

'Tis thus in life before us spread,
 Joy follows close on pain,
And when we like the flowers die,
 'Tis but to live again.

And then will bloom the fairer flowers,
 Where beauty holds her sway;
Immortel ones shall ever rove,
 And never pass away.

JULIA A. L.

Biddeford, Me.

Correspondence.

From Sr. S. Mix.

BRO. GRANT:—Permit me once more, in some column of the "Crisis" to appear with a public anknowledgment of my full belief in the near approach of the "reign of Christ on the earth." It is very evident to my mind, from the reading of 1 Cor. 15th chap., that a great and very important work remains to be accomplished by Jesus, after his advent to our earth, before the kingdom of God can fully come; because we read, 25th verse,—"He must reign till he hath put all enemies under his feet." In the first place, he is to "subdue all things unto himself," and then unto the church. We read in Luke 19th, the account of the "nobleman, who went into a far country to receive for *himself* a *kingdom*," and to return. We also have an account of the disposal he made of his goods during his absence, and also of the conduct of those who were chosen to be citizens when he returned "having received the kingdom." They hated him. They anticipated their revolt by sending a message after him, to let him know that he could "not reign over them." Now we find that after account was taken of such as were entrusted with his money, it is added,—"But those mine enemies which would not that I should *reign over* them, bring hither and slay them before me."

There is, then, a work of death to be performed upon *his enemies* previous to the destruction of this last enemy of the church. "For he hath put all things under his feet." The second Adam has attained unto the full possession of that dominion promised unto the first; yea, to him death is no longer an enemy; over him "death hath no more dominion." But death is not destroyed, neither will he be till all the enemies of Christ are slain before him. Isa. says, 40: 10,—"Behold the Lord God will come with strong hand and his arm shall rule for him; behold, his reward is with him, and his work before him." Yes, all that are Christ's at his coming will be gathered unto him, together with the "first fruits," which Enoch saw in the Spirit of prophecy, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, . . . of all their hard speeches which ungodly sinners have spoken against him." Jude 15. He is first to be avenged, and then he will avenge his own elect bride. He will destroy death, abolish his dominion, and take full possession of earth's entire territory.

Then will this prophecy of Micah 4: 8, be fulfilled,—"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the *first dominion*; the kingdom shall come to the daughter of Jerusalem." What is the first dominion? Gen. 1: 26,—"Over all the earth." Adam lost it; Christ restores it, "even the first dominion," and also the promised kingdom, together with the "Holy City," which God hath prepared for his saints of all ages, and for his own eternal abode. Death has reigned and triumphed long over the dominion of earth; but here, on this footstool of God, will ere long be achieved one of the most glorious victories of which it is possible for man to conceive; when he who "is alive forever more, amen," and has the keys of hell and death, shall set before his saints this "open door," which no power of death can ever shut; when he shall bring out the monster himself, (who has for so many centuries been feeding upon the fairest work of God's creation, gorging himself with loved and valued ones,) putting a stop to his work and causing him to disgorge himself of that which he has already devoured, of the pure and blest, what a shout of victorious triumph will fill the newly restored dominion, from the redeemed throng!—"Thanks be to God, which giveth (hath given) us the victory, (*us* even the church herself.) through our Lord Jesus Christ!"

Well might the apostle add,—"Therefore, my beloved brethren, be ye steadfast," &c. And so would I exhort you, brethren and sisters of the nineteenth century, who are of "like precious faith;" be not "moved away from the hope of the gospel," but "continue in the faith."—The hope of the gospel is sure, it is an anchor, it *cannot* be *moved*, it is cast within the veil; but if our faith fail we may be moved away from it and never attain to the resurrection of the just. The hope of the resurrection seems to be the only, yea, is the only firm hope which the believer can lay hold upon in this time of peril, when almost everything, aside from the word of God is laid before the mind, if possible, to get the individual to lay hold of something less firm than is the hope of the gospel.

O Brn., watch in all things, "endure afflictions," for the time is now when but few can endure sound doctrine. There are heaps upon heaps of teachers, whose teaching just serves to rub an itching ear, sufficiently to turn it away from the truth, and then it can very easily be made to listen to follies. The Lord keep us from every evil work, and preserve the little flock unto his heavenly kingdom."

In glorious hope, waiting,
SARAH MIX.

Prospect, Ct.

From Sr. F. M. Cudworth.

DEAR CHILDREN:—Another year is now numbered among the things that were. Almost in silence the last hour winged its flight; but why sound so mournfully the wailing winds, as they breathe the knell of the departed year with a soft and touching requiem? It has gone, forever gone; and hearts echo—gone!

For a moment let memory scan the past, though it bring to mind things that will slumber in oblivion to all but God, and will be unfolded alone at the tribunal bar. Have we a conscience void of offence toward God and man? Do the acts of the past year authorize us to hope for a happy future? If memory brings to mind deeds of kindness performed in a christian spirit,—hours of heartfelt devotion,—acts of self-denial,—forgiveness to the erring,—patience in tribulation and an overcomer in all things, then it is sweet to reflect on the past. But, is it otherwise? Does time with its cold and warning finger point you to misspent hours, deeds of unkindness, broken vows, and selfish enjoyments? Have you done despite to the long suffering spirit of God, and distressed the pure and excellent of the earth? God says, "Come, let us reason together." Forsake the evil, heartily, instantly; waste no more time; begin the present year in the fear of God. The kingdom may yet be yours. Delay not; be in earnest; and the crown will deck your brow at last; and when the knell shall be sounded for the last year of time, angels shall welcome you to the home of the blest, and you will be greeted with the overcomers in the paradise of God. Farewell.

Your sister in Christ, F. M. C.

Charlemont, Jan. 1, 1858.

From Bro. R. P.

BRO. GRANT:—Truly we are living in perilous times, when iniquity abounds, and the wicked are doing wickedly; when there is distress of nations with perplexity; when the rich men howl for the miseries that are upon them: they have heaped up their treasures for the last days. It seems to me that we are fast approaching that time of trouble such as never was since there was a nation. At that time all will be delivered whose names are written in the Book.

I am glad you take a decided stand against tobacco. There are many (and some of them professed Adventists) that are crying hard times with their mouths filled with the filthy weed.

Yours looking for a better country,
R. P.

Extracts from Letters.

SR. L. SHELDON writes from Derry, N. H.:—"Let me say to you who have the privilege of meeting with the dear children so often, be faithful; do your duty in the fear of God. Here we meet and part; but by and by we shall, if faithful, meet where we shall have no separation to fear. Here we meet with sharp rebukes and hard sayings; but let us bear all with patience; we shall soon be freed from bondage.

'Our conflicts here though great they be,
Shall not prevent our victory.'

Dear Brn. and Srs., with patience bear your trials, for we shall soon lay our armor down."

—:o:—

SR. S. J. MILLER writes from West Brattleboro, Vt.:—"I feel very thankful to God and to you, Bro. G., for this paper to read. How it does enliven my poor soul to read its contents. O how the children would rejoice to see the heavens give way and our long looked for Savior descend in his beauty! Don't you want to see him? Oh! methinks I hear respond in my ears, *Amen, Amen!* let him come! O how many of us will be able to say, 'Lo! this is our God, we have waited for him!' It seems to me that the prospect does grow brighter and brighter; the Kingdom is *very* near. The condition of the *world* is enough to convince any man of the things that are shortly to come. How can men go on so blindfolded! But they *will not see*. O sinner! what will be *your* condition? Just think for a moment. Lost, lost, lost! will soon ring in your ears. O make your peace with God, before it shall be FOREVER too late!

There are but few of us here in this place; but the few that are remaining are trying to live for the Kingdom. We do not very often have preaching, but I hope the preaching Brn. will not forget that the few that remain get hungry and want food. We seldom have any one come this way excepting Brn. Pratt and Munger. We would be very glad to see any of God's preachers. My prayer is that we may be doing our Master's will when he comes."

—:o:—

SR. A. BASSETT writes from Williamsburgh:—"I am still holding on to the promise. It is not long since I had the blessing of hearing Bro. Pratt hold forth the truth two evenings; one evening in this place, and one in Goshen. The result of which meetings here and there have been for my interest, and the good of others. In Goshen there was a good interest. Three were baptized and four were converted, and are active children, taking up the cross in every meeting. This is cheering; this is good; and more are anxiously inquiring the way. It is a deciding time now for saint and sinner. A few more days or months at most, and we shall see the King in all his glory."

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

I LOVE TO PRAY.

I love to pray at morning's dawn,
To God who rules on high;
To breathe in earnest, touching tones,
A prayer for grace more nigh.

At midnight's hour, 'tis passing sweet
To bend the suppliant knee,
And kindly thank my blessed Lord
For blessings given me.

As twilight dimly veils the earth
In richest sombre hues,
As nature's hushed to quiet rest,
And gently fall the dews;—

Ah, lovely hour! my spirit cries,
To bow before the Lord!
And raise my voice in ardent prayer,
To him the Great Adored.

C. H. Moore.

Conesus Centre, N. Y.

Original Articles.

For the Crisis.

"Behold the Righteous Shall be Recompensed in the Earth; Much more the Wicked and the Sinner."

Prov. 11: 31.

1. All those who take God at his word and believe the gospel, and by patient continuance in well doing seek for glory, honor, immortality, shall have eternal life; "and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." "For the Lord loveth judgment and forsaketh not his saints; they are preserved forever." "The righteous shall inherit the land and dwell therein forever." "Blessed are the meek, for they shall inherit the earth." "And they sang a new song, saying, thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "He that overcometh shall inherit all things, [illegible] will be his God and he shall be my [illegible]." "And I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.

Good enough, brethren and sisters, so let us endure unto the end, for God's words will not fail. Amen.

2. All those that obey not the gospel shall be punished with everlasting destruction. The wicked shall perish and the enemies of the Lord shall be as the fat of lambs; "they shall consume, into smoke shall they consume away." "For yet a little while and the wicked shall not be." "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." "Man that is in honor and understandeth not is like the beasts that perish." "Let sinners be consumed out of the earth, and let the wicked be no more." "Bless thou the Lord, O my soul, praise the Lord." Ps. 104: 35. "The soul that sinneth it shall die." "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." "But he will burn up the chaff with unquenchable fire." "The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have part in the lake which burneth with fire and brimstone, which is the second *death*."

Now, dear sinner, turn to God while there is time and opportunity. Oh! turn, for why will ye die? "Kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little." "Blessed are all they that put their trust in him."

Ira Fancher.

For the Crisis.

Pencilings by the Way.

"BY GRACE ARE YE SAVED."

Yes, "*grace, grace,*" must be the song from the foundation to the top-stone! "*Not by any works of righteousness we have done*, but according to his *mercy* he saved us, by the washing of regeneration, and the renewing of the Holy Ghost which he shed on us abundantly, *through Christ our Savior.*" "That in the ages to come, he might show the *exceeding riches of his grace*, in his kindness toward us, *through Christ Jesus.*" "For by grace are ye saved, through faith; not of *works*, lest any man should *boast*. For we are *his* workmanship, created *in Christ Jesus*, unto good works."

How we are constantly brought to Christ as the agent employed in man's salvation, and the medium through which the grace of God flows to the believer. He it is whom God hath set forth to be a propitiation for our sins, through faith in his blood, to declare his righteousness (not our own) for the remission of sins that are past, through the forbearance of God, to declare, I say, *his righteousness*, that he might be just, and the justifier of him that believeth in Jesus.

"Where is boasting, then? It is excluded. By what law? Of works? Nay, but by the law of faith." Most clearly, then, is the fact established by the word that we are saved by grace; which grace is communicated from God through Christ,—that he becomes our righteousness, or, in other words, his righteousness is accepted as an equivalent for our deficiency, on the ground of *our faith*, and that when we do thus believe on Christ, his righteousness is wrought *in us*, thereby constituting us righteous persons. We are thus made partakers of the Divine nature—are made Christlike in our disposition, and at last will be renewed bodily in his image.

How, then, are we justified? "By the grace of God, through the redemption that is in Christ Jesus." How do we obtain peace with God? "*Through* our Lord Jesus Christ." How do we receive the gift of righteousness? "By Jesus Christ." How does grace reign through righteousness unto eternal life? "Through Jesus Christ our Lord." How are we delivered from the bondage of the law? "I thank God; through Jesus Christ our Lord." "For Christ is the end of the law to every one that believeth." How do we have access unto the Father? "Through Christ." "How do we offer up acceptable sacrifices to God? "By Christ."—And when the company of the redeemed awake to life, clothed with immortality, shouting "O death, where is thy sting? O grave, where is thy victory?" to whom is this salvation ascribed? "Thanks be to God who giveth us the victory through our Lord Jesus Christ!" Well might the apostle say;—"By grace are ye saved," and when the top-stone is brought forth with shouting, we will cry "grace, *grace unto it!*"

Bessie.

For the Crisis.

Decision of Character; or Firm Faith in God.

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A fixed principle of the heart, a *firm, unshaken* confidence in God, a *never-giving-up spirit* has characterized the children of God in all past ages. See, for example, Moses, Ex. 32: 26; Caleb, Num. 13: 30; Ruth, Ruth 1: 16; Joshua, Joshua 24: 15; David, Ps. 17: 3; Job 13: 14; Abraham, Rom. 4: 20, and a host of others too numerous to mention. But read for the encouragement and strengthening of your faith, Heb. 11th chapter. Here is a great sermon, and worthy of imitation, because it was spoken by one who practised in his life what he taught others to do. Pure religion then was in doing good to others and keeping one's self unspotted from the world; but now it is to look out for your own interest, as every one else does,—keep up your *reputation* so as to be *highly respected* in society, and be sure to keep up with all the *fashions* that are *approved of in the church*, and then *we* shall let OUR light shine to others, that they may take knowledge of us.

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G. Dillabaugh.

Rochester, N. Y.

For the Crisis.

The Cross and the Crown.

The first advent of Jesus must not be preached alone. It must not be disjointed from the second. This is to rend the crown from the cross, and who will take up the cross if there is no crown to follow? Who will embrace a suffering Savior if there be no glorious inheritance, which stamps the value of Christ's sufferings, when the glorious Savior shall appear? It is strongly impressed on my mind that it has been through the separating of these—the crown from the cross—the second from the first advent—that christendom has been reduced to that pass to which it has arrived. Men have lost sight of the glorious coming of God, bringing his salvation with him; and, by so doing, have alienated their minds from the fear and love of Christ; so that they have been brought to say, why should we believe in Christ? what has he done for us? let us break his bands asunder and cast his cords from us. The race and the prize must be viewed in conjunction. I would not preach the glory without the suffering, nor suffering without the recompense. We are always running into extremes. Because some have kept a circle round the cross and have detained their hearers always there, as if this was the Lord's intention, and that the cross only led to the cross,—others have well nigh forsaken the cross, that they might circle always near the crown. I would be evermore looking to the cross to remind me how the crown was purchased. The most precious thing the crown can boast of is the love that obtained it for me. It cost Jesus his life. Again, as I stand at the cross, I would be evermore looking at the crown, to remind me of the end my Savior had in dying for me—that the redemption and glorification of my nature was the object contemplated and achieved in his death. Thus, regarding them as cause and effect, the one works the other.

The cross calls forth my gratitude as I look on the glory it has produced; but separated from this view it fails to produce its intended effect; considered apart from the recompense it has purchased, it is exceeding heavy and burdensome. But let us take example from Jesus, who, for the joy (of the crown and kingdom) that was set before him, endured the cross, despising the shame,—and is now in heaven waiting the restitution (or restoration) of all things which God hath spoken by the mouth of all his holy prophets since the world began.—Then the crown shall be given him (Jesus) and dominion, and glory, and a kingdom,—for the saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever. Amen,

John Morrison.

New Glasgow, C. E.

For the Crisis.

The Earth Burned; and the Sanctuary Cleansed.

No. II.

BY B. P. HILDRETH.

In the foregoing number the subject was introduced, of harmonizing some texts which commence the day of judgment. In classing many of them, they must be presented as consecutive, though they will transpire at the same time. Thus; the Son of man will appear, and, at that time, destroy the man of sin, or Babylon, "with the brightness of his coming," and bind satan; for he must be bound "a thousand years;" the last trumpet sound; the righteous dead arise; the living saints are changed, and are together "caught up, to meet the Lord in the air;" the kingdom set up—in the days of the divided, or toe-kingdoms of Rome; the throne of judgment set; all the saints and the living wicked stand before it, and the books are opened; the saints are acquitted; the wicked doomed; and the great image smitten in the last great battle. All these are represented as synchronous events, or rapidly succeeding each other; after which the earth will be burned, and the wicked with it; for it is "reserved unto fire, against the day of judgment, and perdition of ungodly men." Then the Sanctuary (whatever it is, whether the people of God, or their final location,) will be cleansed; "the purchased possession" redeemed; all things created new, and the glorious time arrive for the marriage and supper of the Lamb;—Jesus is "the Lamb of God, that taketh away the sins of the world."

It may be said, this view of events is not as they are recorded in the Revelation, for there the marriage of the Lamb is represented as taking place before the great battle, and the binding of Satan. To this I would reply, that the marriage of the Lamb is there mentioned before the first resurrection, the former being in the 19th and the latter in the 20th chap.; and as the saints are all translated when the Son of man appears, it follows that the marriage must be after that event; and Isaiah tells us that the saints enter into their chambers to remain "for *a little moment*, until *the indignation* be overpast." If they remain till the indignation be past, then all those mighty scenes of destruction must be performed in the course of that *little moment;* and probably here is the last preparation of the bride, and "when destructions are come to a perpetual end," then she will be made wholly ready.

In accordance with the above view of events, I shall, as the first head of the subject, present the proof-texts which begin that solemn day.

1.—The appearing of Christ, the fall of Babylon and binding of Satan. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24: 30. "Behold he cometh with clouds, and every eye shall see him; and they also that pierced him, (with their sin and unbelief) and all kindreds of the earth shall wail because of him." Rev. 1: 7. "I saw in the night vision, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him." Dan. 7: 13. The apostate church is represented as an *adulterous woman*, and also as the man of sin; "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8. John saw this woman in vision, on whose forehead was written mystery, Babylon the Great, the mother of harlots and abominations of the earth." Rev. 17: 5. "And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and be found no more at all." Rev. 18: 21. "And there followed another angel, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14. 8. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Rev. 18: 20. A great shout is heard in heaven, saying, "Alleluia, salvation, and glory, and honor, and power, be unto the Lord our God. For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands. And again they said, Alleluia. And her smoke rose up forever and ever." Rev. 19: 1-3. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and set a seal upon him, that he should deceive the nations no more, until the thousand years be fulfilled; and after that he must be loosed a little season." Rev. 20: 1-3. "For this purpose, the Son of God was manifested, that he might destroy the works of the Devil." 1 John 3: 8. As soon as Satan is chained in the bottomless pit, his works will be destroyed. In the mean time let us have on the armor, that we may "stand against the wiles of the Devil," and [illegible] in due season" when Jesus [illegible].

For the Crisis.

BROTHERLY LOVE.

Can we err in too much loving,
Though we suffer by our loving?
Jesus loves till he is driven—
Driven from our hearts by sinning.
'Twas because of so much loving—
Loving still the undeserving,
That our SAVIOR was betrayed—
Yes, betrayed and crucified.
Is the Master less than servant,
That we're thus our fellows spurning?
Rare indeed the Christian virtue
In the man who has two faces—
Smiles to beckon fair ones to him,
Frowns to frighten others from him—
Vainly thinking he divineth
All the workings of the spirit.
Sure the good are least suspecting,
And the crafty most surmising.
Christian, leave the tares for burning!
Better far to suffer sorrow,
Than the good by thee to suffer.
Be not lofty! keep near Jesus!
And thy neighbor still keep loving;
For the lowly learneth lessons
Which the worldly never study;
With their wisdom mingleth trusting,
With their sorrow mingleth blessing,
And their path, so rough and thorny,
Is by love made smooth and pleasant.

C. H. Fuller.

Cheshire, Mass.

For the Crisis.

Does Jesus Care for Me?

"For above all principality and power and dominion and might," upon his Father's throne, sits the exalted Savior. He is the Son of the Highest—Jehovah—"the high and lofty One who inhabiteth eternity." Being accounted worthy to receive honor and praise, he is surrounded by ineffable glory, worshiped and adored by legions of holy angels who delight to do his will.

From his royal abode how poor and insignificant must the poor dwellers of this sin-cursed earth appear! How must even the most mighty intellect, the most exalted wisdom dwindle into insignificance before the greatness of Christ Jesus! Then what am I? Like a drop in the mighty ocean; like a grain of sand; like one of the countless leaves of the forest. Poor, weak, erring, blind, ignorant, utterly unworthy of his notice. Worse than all this, I have rebelled against his righteous government—chosen to walk in my own ways, disbelieved his promises. Surely, one would turn with scorn and contempt from one guilty of such ingratitude, such baseness. But I look into the word of God and find that though Jesus is high and holy, yet his compassion extends to the very vilest; his love is infinite and inexhaustible; his salvation is for all. I know that he once left his robes of glory, his glorious estate, and came to rescue sinners from the dread curse which rested upon them.

I remember the glad tidings which greeted the shepherds of Bethlehem. I remember the history of the "Man of sorrows"—his works of love, his pity, his tenderness, his meekness, his care for the sorrowing and afflicted, his forgiving love for the erring and sinful. I love to read that he has the same deep, unwearying love now, that characterized his every act when he dwelt among mortals. I love, if doubt or unbelief intrudes, to look towards Ghetsemena—toward Calvary, and ask why was grief, and sorrow, and agony laid upon the Son of God?—why was he wounded for our transgressions? Truly, God loved the world when he gave his only begotten Son to die for us! And, now, in heaven, our Savior intercedes for humble, contrite ones.

Exalted Savior! thou art my Savior. Thou art a real Savior for real sinners. I will not reject thine offered salvation. I will not doubt thy love. I will earnestly go on trusting in thee.

Faith tells me that I shall be victorious, and when the Prince of life appears [illegible] the redeemed in ascribing "blessing and honor and glory and power unto him that sitteth upon the throne and unto the Lamb forever and ever."

[illegible]

Blandford.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE,

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*. Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

For the Crisis.

I LOVE TO PRAY.

I love to pray at morning's dawn,
To God who rules on high;
To breathe in earnest, touching tones,
A prayer for grace more nigh.

At midnight's hour, 'tis passing sweet
To bend the suppliant knee,
And kindly thank my blessed Lord
For blessings given me.

As twilight dimly veils the earth
In richest sombre hues,
As nature's hushed to quiet rest,
And gently fall the dews;—

Ah, lovely hour! my spirit cries,
To bow before the Lord!
And raise my voice in ardent prayer,
To him the Great Adored.

C. H. MOORE.

Conesus Centre, N. Y.

Original Articles.

For the Crisis.

"Behold the Righteous Shall be Recompensed in the Earth; Much more the Wicked and the Sinner."

PROV. 11: 31.

1. All those who take God at his word and believe the gospel, and by patient continuance in well doing seek for glory, honor, immortality, shall have eternal life; "and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." "For the Lord loveth judgment and forsaketh not his saints; they are preserved forever." "The righteous shall inherit the land and dwell therein forever." "Blessed are the meek, for they shall inherit the earth." "And they sang a new song, saying, thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "He that overcometh shall inherit all things, [illegible] will be his God and he shall be my [illegible]." "And I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

Good enough, brethren and sisters, so let us endure unto the end, for God's words will not fail. Amen.

2. All those that obey not the gospel shall be punished with everlasting destruction. The wicked shall perish and the enemies of the Lord shall be as the fat of lambs; "they shall consume, into smoke shall they consume away." "For yet a little while and the wicked shall not be." "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." "Man that is in honor and understandeth not is like the beasts that perish." "Let sinners be consumed out of the earth, and let the wicked be no more." "Bless thou the Lord, O my soul, praise the Lord." Ps. 104: 35. "The soul that sinneth it shall die." "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." "But he will burn up the chaff with unquenchable fire." "The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have part in the lake which burneth with fire and brimstone, which is the second *death*."

Now, dear sinner, turn to God while there is time and opportunity. Oh! turn, for why will ye die? "Kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little." "Blessed are all they that put their trust in him."

IRA FANCHER.

For the Crisis.

Pencilings by the Way.

"BY GRACE ARE YE SAVED."

Yes, "*grace, grace*," must be the song from the foundation to the top-stone! "*Not by any works of righteousness we have done*, but according to his *mercy* he saved us, by the washing of regeneration, and the renewing of the Holy Ghost which he shed on us abundantly, *through Christ our Savior*." "That in the ages to come, he might show the *exceeding riches of his grace*, in his kindness toward us, *through Christ Jesus*." "For by grace are ye saved, through faith; not of *works*, lest any man should *boast*. For we are *his* workmanship, created *in Christ Jesus*, unto good works."

How we are constantly brought to Christ as the agent employed in man's salvation, and the medium through which the grace of God flows to the believer. He it is whom God hath set forth to be a propitiation for our sins, through faith in his blood, to declare his righteousness (not our own) for the remission of sins that are past, through the forbearance of God, to declare, I say, *his righteousness*, that he might be just, and the justifier of him that believeth in Jesus.

"Where is boasting, then? It is excluded. By what law? Of works? Nay, but by the law of faith." Most clearly, then, is the fact established by the word that we are saved by grace; which grace is communicated from God through Christ,—that he becomes our righteousness, or, in other words, his righteousness is accepted as an equivalent for our deficiency, on the ground of *our faith*, and that when we do thus believe on Christ, his righteousness is wrought *in us*, thereby constituting us righteous persons. We are thus made partakers of the Divine nature—are made Christlike in our disposition, and at last will be renewed bodily in his image.

How, then, are we justified? "By the grace of God, through the redemption that is in Christ Jesus." How do we obtain peace with God? "*Through* our Lord Jesus Christ." How do we receive the gift of righteousness? "By Jesus Christ." How does grace reign through righteousness unto eternal life? "Through Jesus Christ our Lord." How are we delivered from the bondage of the law? "I thank God; through Jesus Christ our Lord." "For Christ is the end of the law to every one that believeth." How do we have access unto the Father? "Through Christ." "How do we offer up acceptable sacrifices to God? "By Christ."—And when the company of the redeemed awake to life, clothed with immortality, shouting "O death, where is thy sting? O grave, where is thy victory?" to whom is this salvation ascribed? "Thanks be to God who giveth us the victory through our Lord Jesus Christ!" Well might the apostle say;—"By grace are ye saved," and when the top-stone is brought forth with shouting, we will cry "grace, *grace unto it!*"

BESSIE.

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JOHN MORRISON.

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It may be said, this view of events is not as they are recorded in the Revelation, for there the marriage of the Lamb is represented as taking place before the great battle, and the binding of Satan. To this I would reply, that the marriage of the Lamb is there mentioned before the first resurrection, the former being in the 19th and the latter in the 20th chap.; and as the saints are all translated when the Son of man appears, it follows that the marriage must be after that event; and Isaiah tells us that the saints enter into their chambers to remain "for *a little moment*, until *the indignation* be overpast." If they remain till the indignation be past, then all those mighty scenes of destruction must be performed in the course of that *little moment*; and probably here is the last preparation of the bride, and "when destructions are come to a perpetual end," then she will be made wholly ready.

In accordance with the above view of events, I shall, as the first head of the subject, present the proof-texts which begin that solemn day.

1.—The appearing of Christ, the fall of Babylon and binding of Satan. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24: 30. "Behold he cometh with clouds, and every eye shall see him; and they also that pierced him, (with their sin and unbelief) and all kindreds of the earth shall wail because of him." Rev. 1: 7. "I saw in the night vision, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him." Dan. 7: 13. The apostate church is represented as an *adulterous woman*, and also as the man of sin; "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 3. John saw this woman in vision, on whose forehead was written mystery, Babylon the Great, the mother of harlots and abominations of the earth." Rev. 17: 5. "And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and be found no more at all." Rev. 18: 21. "And there followed another angel, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14. 8. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Rev. 18: 20. A great shout is heard in heaven, saying, "Alleluia, salvation, and glory, and honor, and power, be unto the Lord our God. For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands. And again they said, Alleluia. And her smoke rose up forever and ever." Rev. 19: 1–3. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and set a seal upon him, that he should deceive the nations no more, until the thousand years be fulfilled; and after that he must be loosed a little season." Rev. 20: 1–3. "For this purpose, the Son of God was manifested, that he might destroy the works of the Devil." 1 John 3: 8. As soon as Satan is chained in the bottomless pit, his works will be destroyed. In the mean time let us have on the armor, that we may "stand against the wiles of the Devil," and [illegible] in due season" when Jesus [illegible].

For the Crisis.

BROTHERLY LOVE.

Can we err in too much loving,
Though we suffer by our loving?
JESUS loves till he is driven—
Driven from our hearts by sinning.
'Twas because of so much loving—
Loving still the undeserving,
That our SAVIOR was betrayed—
Yes, betrayed and crucified.
Is the Master less than servant,
That we're thus our fellows spurning?
Rare indeed the Christian virtues
In the man who has two faces—
Smiles to beckon fair ones to him,
Frowns to frighten others from him—
Vainly thinking he divineth
All the workings of the spirit.
Sure the good are least suspecting,
And the crafty most surmising.
Christian, leave the tares for burning!
Better far to suffer sorrow,
Than the good by thee to suffer.
Be not lofty! keep near Jesus!
And thy neighbor still keep loving;
For the lowly learneth lessons
Which the worldly never study;
With their wisdom mingleth trusting;
With their sorrow mingleth blessing,
And their path, so rough and thorny,
Is by love made smooth and pleasant.

C. H. FULLER.

Cheshire, Mass.

For the Crisis.

Does Jesus Care for Me?

"For above all principality and power and dominion and might," upon his Father's throne, sits the exalted Savior. He is the Son of the Highest—Jehovah—"the high and lofty One who inhabiteth eternity." Being accounted worthy to receive honor and praise, he is surrounded by ineffable glory, worshiped and adored by legions of holy angels who delight to do his will.

From his royal abode how poor and insignificant must the poor dwellers of this sin-cursed earth appear! How must even the most mighty intellect, the most exalted wisdom dwindle into insignificance before the greatness of Christ Jesus! Then what am I? Like a drop in the mighty ocean; like a grain of sand; like one of the countless leaves of the forest. Poor, weak, erring, blind, ignorant, utterly unworthy of his notice. Worse than all this, I have rebelled against his righteous government—chosen to walk in my own ways, disbelieved his promises. Surely, [illegible] would turn with scorn and contempt from one guilty of such ingratitude, such baseness. But I look into the word of God and find that though Jesus is high and holy, yet his compassion extends to the very vilest; his love is infinite and inexhaustible; his salvation is for all. I know that he once left his robes of glory, his glorious estate, and came to rescue sinners from the dread curse which rested upon them.

I remember the glad tidings which greeted the shepherds of Bethlehem. I remember the history of the "Man of sorrows"—his works of love, his pity, his tenderness, his meekness, his care for the sorrowing and afflicted, his forgiving love for the erring and sinful. I love to read that he has the same deep, unwearying love now, that characterized his every act when he dwelt among mortals. I love, if doubt or unbelief intrudes, to look towards Ghetesmena—toward Calvary, and ask why was grief, and sorrow, and agony laid upon the Son of God?—why was he wounded for our transgressions? Truly, God loved the world when he gave his only begotten Son to die for us! And now, in heaven, our Savior intercedes for humble, contrite ones.

Exalted Savior! thou art my Savior. Thou art a *real* Savior for *real* sinners. I will not reject thine offered salvation. I will not doubt thy love. I will earnestly go on trusting in thee.

Faith tells me that I shall be victorious, and when the Prince of life appears, join the redeemed in ascribing "blessing and honor and glory and power unto him that sitteth upon the throne and unto the Lamb forever and ever."

[illegible]

Blandford.

Correspondence.

From Sr. C. E. Cole.

My Dear Sisters:—It is more than eight months since I met with any who were looking for the coming of the Lord. During this time I have not hesitated to warn the worldling, and to introduce the kingdom and the King to those with whom I have had daily intercourse. May they become obedient is my prayer. You, with me, are expecting the King of kings and Lord of lords. You have volunteered to make preparations to be received of him when he comes. Believing it is our heart's desire to do good and communicate, let us improve the opportunity to instruct, encourage and assist each other, lest that which is lame be turned out of the way; but let it rather be healed. Resist temptation. Oh how much is comprehended n those two words! Do we realize it? Let us examine it and see if we are not daily yielding to temptation. Let us lay aside every weight and the sin which doth so easily beset us.

I am here reminded of one evil very prominent to our sex. It a willing reception of those unnecessary articles, namely, tea and coffee. It is my opinion women are responsible in a great degree for the evils resulting from its use. Why do our children love to sip from our cups? You are aware it is not the taste they so much love; but simply because it is so easy for them to follow their mother's example. Hence it is fondly cherished and liable to become an unavoidable habit. Not a few men would be prepared to abandon its use were it not practiced by their companions.

I would not hesitate as an illustration to mention the unexpected good resulting from the discontinuance of its use, on my own part, in my own family. Indeed, I will, hoping it may prove beneficial to some young mother.

I was not permitted during my childhood to enjoy with my parents the contents of the cup. But when I arrived at matured years I set aside this principle of prohibition as no longer worthy of my regard, example taking the preference. For nearly twelve years it had been my daily drink when I abandoned it as unnecessary and injurious, and the unexpected blessing resulting therefrom has more than paid me for my self-denial. After the lapse of a few days my little girl of six years refused to taste from her father's cup, saying, "It don't taste good to me now, because mother don't drink any more."

Shortly after a man in our employ, after reading an article in the Crisis on this point, exclaimed, "It is the truth;" and that for the future tea should be counted as his enemy.

I continued preparing tea for supper and coffee for breakfast, as was my custom, my husband being the only recipient. But this was of short continuance, for at the supper table he said, "Let this be the last tea you make for me. I will drink no more." And at the breakfast table, also, made the same request. The circle of influence did not cease here. Mrs. Mary L——, a sister of the man mentioned in the above, regarding her brother's example worthy of imitation, has also abandoned tea, notwithstanding they have always been accustomed to it.

Perhaps my letter is already too long, but I venture to express a wish that we may all be enabled through the influence of the Holy Spirit to overcome evil with good, and be among those that are caught up to meet the Lord in the air; for so shall we be ever with the Lord.

C. E. Cole.

Marshall, Mich.

Sr. H. E. Graves writes from Apponaug:—"There has been a protracted meeting in Pontiac, and victory has turned on Zion's side. There has been a shaking among sinners and backsliders. Natick trembles. She is awaking. Glory be to the Name of the Lord for this! The children, old and young, are gathering themselves up to work for God on old Warwick plains, at Bro. Champlin's church.

I read of a protracted meeting in Lowell, in the past week's Crisis; and I rejoice in the Lord that the waiting ones are doing all they can to turn men from darkness to light. I have never forgotten to pray for them, since I was called to part with them; and I shall soon meet them again to part no more forever.

Thank God, I am kingdom bound; and let others do as they may, as for me and my house, we will serve the Lord. Moreover, I know that my Redeemer liveth; and because he lives I shall live also!"

The World's Crisis.

BOSTON, JANUARY 20, 1858.

"What is Man?"—Ps. 8: 4.

NUMBER NINE.

In our last two articles, we have endeavored to show the Bible meaning and application of the words *sheol, hades, gehenna, tartarus.* We found nothing to sustain the popular, or *theological* hell, as commonly taught at the present day; but on the contrary, that *sheol* and *hades* invariably refer to the *grave;* and that *gehenna*—"the fire of the valley of Hinnom," was employed by the Savior, in conversation with the Jews, to show that the wicked will be "burnt up," as the filth was burnt in *gehenna. Tartarus,* we found only once, and used to represent the airy regions or confines of this world, occupied by the fallen angels, or demons.

It appears plain from the Scriptures, that when the dead are put into *sheol* or *hades,* they are laid where there is "*no knowledge,*" and consequently neither suffer, nor enjoy, any thing; but when cast into *gehenna,* they are *consumed* like the tares of the field, and become "extinct," as saith the Scripture.

But there is a passage of Scripture found in Matt. 25: 46, which is thought to stand as a Gibralter rock, in opposition to the position we have taken. It reads,—"And these shall go away into everlasting punishment; but the righteous into life eternal."

The word rendered "everlasting" is from the same word (*aionion*) in the original, as the word "eternal" in the same text; hence it follows that the punishment of the wicked is as long as the life of the righteous, which is eternal. No man believes in eternal punishment stronger than the writer. But what is the punishment? This passage only gives its *duration,* consequently we must examine other texts to ascertain *how* the wicked are punished. We find many plain declarations on this point, but we will only quote one now, which is found in Rom. 6: 23. "The wages of sin is *death;* but the *gift* of God is eternal life through Jesus Christ." We have yet to learn from the Bible, or any other common sense book, that *death* means *life* in misery; or, as sometimes expressed, "A death that never, never dies." It would be just as consistent to say, a life "that never, never" lives, which is an absurdity. Observe, the wages of sin is not *dying,* but *death,* which is the *end* of dying. A person is not dead, till the act of dying is *completed;* and when dead, they "know not anything," and consequently suffer nothing. We learn from Rev. 20: 14, that the death-penalty for sin "is the *second* death." If there is a *second* there must be a *first* death, and the second must be *like* the first; but the first is a *literal* death, or extinction of life; consequently the second must likewise be a cessation of conscious existence.

Suppose the *first* is a moral death, then the second must be moral also; and, between these two deaths, there must have been a moral resurrection, or conversion; and as none can die a second death who have not been once dead, and afterwards made alive, it necessarily follows, provided the death be a *moral* one, that none can die the second death but backsliders, or in other words, those who have partaken of "the first resurrection," which must be conversion, if this view is correct. But we read in Rev. 20: 6, "Blessed and holy is he that hath part in the *first* resurrection; on such the second death hath no power." If the first resurrection is conversion, as some believe, the Scripture just quoted proves that they cannot backslide, because "on such the second death hath no power." Consequently, no one can die the second death, and the subject is only mentioned for a scare-crow. But if we let the first death be literal, the resurrection literal, then all is plain, and the second death is also literal, and results in the *destruction* and extinction of the wicked.

We are sometimes told, "if the punishment of the wicked is simply extinction of being, it is not a very heavy penalty, and consequently, we take away the motive to repentance." Let us look this objection in the face. Is *death* a punishment? Is there any higher penalty? Please settle this point before we advance. Is it possible for a rational, common sense man, to claim for one moment that *death* is not a punishment? This point being settled, we would ask another question. As death is a punishment, would not eternal death be eternal punishment? Let sober reason answer, and all will say, yes. But the objection may arise in some mind, "How can the wicked be punished when they are *dead?*" Why, for the reason that *death is* the punishment.—"But how can they suffer when they are dead?"—"The wages of sin is *death,*" not suffering; and the punishment does not *begin* till they are *dead.* Suppose the punishment was whipping, when would it begin?—"When they begun to whip."—How long would it continue?—"As long as the whipping continued."—If the penalty was imprisonment, when would it begin?—"As soon as they were put in prison."—How long would it continue?—"As long as they are kept in prison." We now come to the point. If the punishment is *death,* when does it commence?—"Why, when they are *dead.*" Certainly. How long will it continue?—"As long as they remain dead." Well, as the punishment is eternal, it follows as a matter of course, that they will never come to life after they die the "second death;" but, as expressed by the prophet, "*they shall be as though they had not been.*"

Another objector says,—"If *death* is the only punishment, it is not very great."—In reply, we remark, if eternal death is a small punishment, then it follows, as a sequence, that eternal life is a small reward. Does any one wish to take such a position? If eternal life is the reward of the righteous, as the Bible most plainly teaches, then those who die "the second death" lose all the righteous have gained. The whole matter is resolved into a simple problem of loss and gain. The good gain eternal life through Christ, and the wicked lose it. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish,* but have *everlasting life.*" John 3: 16.

We can see how the Lord can *destroy* men in the exercise of love and mercy; but we can see neither love, mercy, nor justice, in keeping men, women and children alive eternally, for the sake of tormenting them. If a domestic animal—a dog for instance, should be terribly mangled, and was howling and yelling in agony, your kind friends and neighbors would say, "Why don't you kill him and put him out of misery?" Finally, in mercy to the dog, you take his life and end his sufferings. Upon the same principle, we believe God destroys the wicked. At the judgment, thieves, pirates, robbers, murderers and other wicked classes, stand condemned, in the most miserable and awful situation, having broken the commandments of the Lord, and rendered themselves unfit to enjoy the society of the good; and, as their probation is over, the question arises, what can be done with them? Mercy says, *destroy* them; love speaks, put them out of existence; justice says, they are worthy of *death;* and God in his goodness says, "*They shall be as though they had not been.*" This looks *right.* Our Creator is under no obligation to bestow upon any of us a future existence, but has promised it as a *gift,* upon condition that we will obey him. He does the wicked no injustice, when he puts them back to dust in their original condition. All they enjoyed in this life was clear gain; and as they have refused to comply with the terms upon which they can have eternal life, and have formed habits in this world which would make them miserable in the world to come, the Lord in mercy refuses to perpetuate their existence in misery, and is consequently obliged to take away their life, and let them die "the second death," from which there is no resurrection; hence they experience eternal death, or "eternal punishment."

Encouraging.

A Voice from Rutland.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

The following interesting article is from the pen of J. W. Carhart, the Methodist minister in Rutland, Vt., and taken from the *Northeastern Christian Advocate,* of Jan. 1st, 1858.

LETTER FROM RUTLAND.

Mr. Editor:—I shall take it for granted that you still take an interest in the welfare of the people of your old charge, and that some information concerning them would be acceptable. . . . .

Quite an excitement has prevailed here for a few weeks past, not of a religious character, however, so far as we can judge, produced by the lectures of a Mr. Grant, of Boston. He professes to be—or rather does not profess to be any thing in *particular,* but every thing in *general.* His doctrines would place him in the school of modern Millerite enthusiasts—not under obligation to any body—wishing to unite with the different ministers of the place for the purpose of "*getting up a revival.*" (?) The ministers of the different evangelical denominations, happen to have heard of modern Millerism and its disastrous effects on mind, and also on our religious societies, before they heard of Mr. G., consequently they did not wish to sanction the teachings of that class of men, by uniting with him in his efforts to "get *up* a revival."

The nineteenth century is too late an age to teach the abominable doctrine of the materiality of the human soul with great success among the thinking, reading part of community; and the doctrines that necessarily follow:—such as the unconscious state of the dead from the death of the body till the resurrection of the same.

As to the second advent of Christ, all Christians agree that he will appear at the appointed time; and but few Christians, if any, believe it to be possible for man to determine the precise time of his coming. It is indeed strange that men can yet be found so silly as to advocate a doctrine long since exploded and blown into so many fragments, that a single trace of it is difficult to be found.

A remarkable feature of the affair is, a few evenings since Mr. G. was challenged by a Spiritualist to a controversy on the subject of the unconscious state of the dead, that doctrine being in conflict with his views and sentiments, he determined to vindicate his cause. Although the evangelical ministers of the place recognized the doctrines advanced by Mr. G. as unscriptural, and consequently dangerous, yet none of them felt disposed to hold a controversy with him, for the same reasan that the lion refused to fight with the skunk.

The spiritualist had nothing to fear in the controversy, and was a fit subject for an opponent, as will presently appear. At the close of the debate a collection was taken, and the proceeds divided between the two competitors. The next day our Spiritualist, doubtless thinking it proper to practice what he preached, held too close an interview with the *spirits* of our town, the consequence of which was, he became, as we "outsiders" would say, decidedly—drunk. He of course left town, perhaps for the "*spheres.*" Mr. G. exults over laurels won in vanquishing *such* an opponent.

But the strangest feature of the whole affair is, many professed Christians, and members of Christian churches, attend his lectures—welcome him to their firesides for conversation with their children, and consider him "*the great power of God!*" In my opinion, the time has come when Christians should not "be carried about by every wind of doctrine," nor should they be following every "babbler" of these times.

J. W. Carhart.

For the Crisis.

Tobacco.

MY EXPERIENCE IN THE USE OF TOBACCO.

BY F. H. B.

(Concluded.)

It is, however, really amuing to listens to the excuses which are framed to justify the use of this narcotic. Mr. or Mrs. A. says, "My food rises in my stomach;" Mr. B. has the heart-burn; Mr. or Mrs. C. is "troubled with indigestion, and the physician says I had better use a little tobacco." Strange advice! What is the cause of this indigestion? Is it not traceable, in most cases, that is, is not *gastric dyspepsia* traceable to the habit of drinking strong tea and coffee and overloading the stomach with food? The use of tobacco in such cases must, instead of being a benefit, be a decided injury. Yes, but my physician tells me I had better use it. Well, good common sense tells you you had better not. Whose advice will you follow? Physicians are but men. There are reasons why some physicians give this advice. I say some, for there are a few who will do so. Some persons, however, connected with the medical profession, care not what men do, so long as their measures have not a tendency to bring about a "*distressingly healthy time.*" What care they what people eat or drink, so long as they have plenty of practice, and high rates to pay them well for their services? There are many physicians who pass by this filthy habit in silence, because they have not moral stamina enough to reprove men for it. It is with them, as with many clergymen; and who does not know that ministers and physicians are regarded by the mass of community as two of the worst classes of professional men? Their motives to benefit men are not appreciated, and never can be. The former, is said to kill the man spiritually; the latter, physically. Knowing then the bad repute in which they are held, it is not strange that this class of physicians, who are lacking in moral courage, should be remiss in this duty. Yet, this is not a sufficient excuse to justify them in holding their peace.

We never apply caloric to a burn, thinking thereby to effect a cure, and why should a person be persuaded that tobacco will aid digestion, when in fact, it contains one of the most virulent poisons? It is absolutely preposterous. Better own up, and confess you use it because you love it; this is half of the battle, and the other half is, to give it a severe letting alone, and thus become a clean, healthy, man or woman.

I must confess that it looks much worse to me than I ever expected it would. How it looks in a christian, and especially a minister of the gospel, to be chewing the nasty stuff, or smoking an old filthy pipe. I have seen some in the practice of smoking, that looked as though they had been stealing sheep. How they shy off into some retreat, to indulge in the filthy practice, that even Satan himself would not engage in. Some will say it is a great pity the writer of this article did not discover the evil at an earlier date. I think so too. But then, that is easily accounted for. The perception had become blunted through the prolonged use of the narcotic, and hence, did not see and understand its injurious effects. My effort at leaving off was a simple experiment. The thought somehow found its way into my mind, that the influence of the *nicotine* was stupifying, was deadening. I knew this long before I left it off, but did not think sufficiently of the matter to lead to any practical results. At last the thought seemed to come with double force. I looked at it candidly. I weighed it fully, and concluded to test its practicability. I did so with the happiest results. I do not regret the trial. The victory is a glorious one.

There are many who, undoubtedly, will say, if you do not want to use it, you can abstain, but let others alone. Do not be reproving us for indulging in this practice. But such a course as this would be wrong. Shall a man prove recreant to God and to principle, through fear of displeasing somebody? The proper time to reprove men for sin is, when we have become convinced of it and reformed ourselves. Such preaching as this is practical, and is the only kind that does any good. The habit of using tobacco is an evil habit; its influence is evil, and only evil, continually. The same may be said of tea and coffee; the former is the least hurtful when it can be obtained in its pure state. But this, at present, is impossible. Tea is rendered impure by the admixture of gypsum and Prussian blue, which is dusted over it in the drying pans. It is a well known fact that the leaves of "the black currant; mock orange; purple-spiked willow herb; cherry-tree; hawthorn; bramble; sloe, &c., are substituted for tea by dealers."

We will bring this article to a close, hoping that some person who is in the habit of indulging in the use of these articles—tobacco, tea and coffee—will be induced to commence a course of total abstinence. If you want to get rid of many ailments that you now have, leave off these bad habits. If you want to get rid of that "gone feeling" that you speak of so often, leave off the use of tobacco, tea and coffee. Do not say you cannot, for you can. Be men, be women, and above all, show the virtue of christian principles, by giving these censurable habits a severe letting alone.

Union Mills, Ind.

For the Crisis.

Musings of an Evangelist.

No. I.

In what may follow in the articles I now propose to present, some things may appear too small to entertain the mind, some things will not be looked at from the standpoint which the writer occupied, while some of them may have been suggested by the devil. But we propose to write out some of our secret musings and make them public. They may meet the eye and heart of some who have passed over the same road, or of some who have located on the road and have forgotten who were on pilgrimage to "the better land." Some may also have their thoughts awakendd to consider important duties much neglected.

But where shall I begin? I have always been thinking. Well, I will begin at the point where I thought seriously of obeying the deep impressions the word of God made on my heart about the duty of the Christian to hold up before the world a crucified, risen, living, glorified Savior. When I felt that the love of Christ constrained me, the spirit of Christ wrought upon me, and the word of Christ was as fire shut up in my bones, and that I must *preach* the gospel of Christ, I thought of my unworthiness, unfitness, ignorance, want of education, slow speech, small gift; then of the vastness of the work; the responsibilit[illegible] liability to err in my calling, [illegible] not, to err in the work. "I could [illegible] the words of an apostle,—"Lord, [illegible] is sufficient for these things?"

Yet I believed the Lord had blessed his word, had arrested my attention, shown me his love for me, a lost sinner, had healed my soul, and shown me the perishing condition of a sinful world, while the voice of the word sounded in my ears and reached my heart, "Who will go for me?" I started at the thought, and answered, I cannot go.

The word read again, "Go ye into the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." What results to follow the preaching of the gospel! thought I. But I can't preach. "He that converteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins," led me to contemplate the great gain of preaching if God helped.

But I don't know how to preach. I shall appear like a fool. Here again the word met me, "God hath ordained by the foolishness of preaching to save them that believe."

But what shall I preach, if I try?—"Preach the word." Again, "The Lord gave the word and great was the company of them that published it."

But it is not the fashion now to preach the plain word. People want eloquent orations and learned addresses, theological essays, and pleasing speakers, of much school wisdom. I can produce none of these. Here the words of Paul stare me in the face. "And I brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you save Jesus Christ and him crucified And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not in enticing words of man's wisdom, but in demonstration of the spirit and of the power. That your faith should not stand in the wisdom of man, but in the power of God."

I could plead no longer. A learned man must come down to my level to preach as God wanted to have him. Let the Spirit dwell in my heart, and go thou with me, O Lord, and I will try. I did try, but "the fear of man" brought a snare on my heart, and failed; sinking in doubt and shame I half determined it was a final test of my call—the case had turned that I could not preach. In a moment I saw the snare; faith renewed its hold on the arm of the Lord. I at once resolved, I will try again. I did try, and God has set his seal to the effort, and stood by me, granting his aid, and blessing me a thousand times.

But what was the prospect of worldly advantages, of a home of peace and plenty, of ease and enjoyment? I thought of these things, I saw the multitude around me professing to be Christians, and many of them were such, with varieties of pleasant things, farms, stock, houses, stores, goods, shops, &c., and spending their time and energies, improving their various gifts to increase these things—to add to their comfort and conveniences, to supply their houses and families with all earthly blessings. But the faithful ministers of Christ could not so act; they must practice greater self-denial than others.

Here was a temptation; I had talent to do business; had tried, and found I could earn money. I had friends and associates and kindred, in whose society I delighted. Should God permit, I could establish myself in a desirable position, and enjoy society, help on the cause of God with my spare means, and so be in quiet. Is not this a temptation to nature?

But hark! A voice whispers to my soul as in the stillness of a death-scene, and with the power of an earthquake, "God gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." How could I plead longer? Jesus had denied himself of his glory in heaven, taken our nature, refused earthly glory, wealth, and dominion, roved in the wilderness, the mountains, the deserts, "had not where to lay his head," spent his time teaching the people, did not settle down, but said, "Lo, I come to do thy will, O God;" died at the hand of his enemies. This he did for me, that my sins might be forgiven, that I, and "whosoever believeth might have everlasting life." Could I refuse to be his servant?

From D. R. and M. S. Mansfield.

Bro. Grant:—We can say to the praise of our heavenly Father, that the outpour-

ing of his Spirit has been felt in this place to the conversion of many souls. The state of the church through this section has been very low for a time; we have wept over our condition and cried unto God for help. He who never slumbers or sleeps we believe has heard our prayers, and has not turned us away empty.

Through the providence of God a door was opened unto us in this place about the 10th of November. On the 15th, by order of the church, Bro. and Sr. Seymour were called to assist in a protracted meeting. They spent ten days with us and preached the word to a crowded house. Our meeting continued three weeks. The word preached took effect in the hearts of many. Eighteen have been buried with Christ in baptism. The Disciple church have baptized as many more since the meeting closed.

Our prayer and conference meetings are very interesting. Others we expect will soon put on Christ. The church is rousing up to a sense of her duty, and our prayer is, that she may continue in this state until her Lord shall call her home. There appears to be an opening throughout this section for a good work. May we have health and strength to discharge our duty to this people.

We are very glad to hear that the health of our dearly beloved Bro. Hastings is improving. He has many warm friends in the West who have never seen his face. We hope that he will still continue to improve, and that he will soon visit the West. We think he would find it very beneficial to his health. Will he correspond with us upon this subject?

D. R. & M. S. Mansfield.

Buchanan, Mich., Dec. 23, '57.

From Bro. L. S. Ludington.

Dear Bro. Grant:—It is a long time since I have spoken through a public medium; but since my retirement, follies and misfortunes have caused others to speak of me through the papers, and I now feel called on to make public mention of myself. It is about a year and a half since I have attempted to preach a sermon, and nearly as long a time since I have enjoyed the blessings of Christian association. My health, *mental*, *moral* and *physical*, has been very poor. First, my *mind* was much impaired by being overtaxed, and often painfully perplexed and troubled.—Second, my *moral* health failed in consequence of neglect, and refusal in part to perform the duties which heaven enjoined. And lastly, my *physical* infirmities may justly be attributed to the aforesaid mental and moral conditions.

But notwithstanding all the wanderings of mind and heart, the truth of the gospel of Christ, and the divinity of its author, I have steadfastly held and defended, when questioned respecting them: and I am very happy to say, that for a little time past I have derived from them much comfort and support. O how could I ever have ceased to proclaim their claims and benefits! How kind the hand, and adorable the wisdom, which has so led me under the rod, and so controlled events as to enable me to find again myself and my Savior!

I did not design to leave the Savior, nor to throw away my faith,—only to leave part of my work, and to escape some "fiery trials." But how much did I get of ease and comfort? Nothing; but lost all, and almost lost myself forever.

I now heartily thank God for my humiliation under his rod, and for the peaceable fruit which it yields. I sought forgiveness at his hand, and found his promise true. I now ask forgiveness of all my injured brethren: and I know that all who have forgiveness from "God for Christ's sake" will forgive me,—*even me*.

Let all whom God hath called to the ministry of his word be careful how they preach, how they *act, and never leave the work*, until it is finished, or God gives you a discharge; if you do you will find *harder* labor, *worse* trials, and perhaps final ruin. Beware!!

Since it has been thought by some that my mental confusion was caused by my association with the Advent ministry, I feel in duty bound to say that while I kept myself to *that* work my mind grew strong; but when I turned it to other matters and tried to escape the former, I became confused and troubled. The effect of truth upon the mind and heart, is, to *regulate*, control, and save. I know not what my future engagements may be; but, "looking unto Jesus," I shall have

"Whatever may my time employ,
The soul's calm sunshine
And the heartfelt joy."

My faith in Christ and his gospel is unshaken, and my sympathy is with *all* who are looking and striving for the kingdom to come. I have not, in all my wanderings and irregularities, felt malice in my heart toward the truth, or its supporters: my acts, which gained for me an unenviable notoriety, were acts of frenzy, produced by a disordered conscience, under mental exertion, and a keen sense of wrongs which I suffered; and these, aided by the use of stimulants,—which were taken to support a sinking frame, and to calm a troubled mind.

If I were to set forth all the facts connected with my late history, I doubt not the public censure would be more generously mingled with pity; but I forbear, leaving wrongs to be righted by the All-wise, in whose hand are the hearts of men.

L. S. Ludington.

New Britain, Ct., Jan. 14th, 1858.

Health Department.

Tobacco.

No. IX.

For the last two weeks, we have laid our pen down on this subject, to listen to the interesting experience of Bro. Berick. We hope all who use this poisonous drug, as well as tea and coffee, will follow his example, and enjoy the rich comfort that results from total abstinence. We suppose some think it not safe to leave off a habit so long indulged, and yet really wish they were free from its pernicious effects.

Says Dr. Clay, of Manchester, England:

"Some individuals assert that it would be injurious to aged and habituated smokers to give up the custom suddenly, but what is the fact? Thousands of aged persons, long accustomed to smoking, are annually sent to our prisons and houses of correction, where they are suddenly deprived of tobacco, and yet no bad consequences ensue; they return to society, after their period of confinement, *improved* in appearance, and evidently in better health. . . . The smoker is constantly in a depreciated atmosphere. The saliva secreted from the glands within the mouth, which ought to be pure and unadulterated, for the purpose of mixing with the food for the formation of nourishment of the body, is, on the contrary, impregnated strongly with tobacco, and secreted in too large quantities, and, by this means, drains the system of its strength, brings on that very indigestion it is recommended to cure, and thus silently, slowly, but no less certainly, undermines the strongest constitution, and produces that sallow, emaciated, and cadaverous class of society, exemplified by smokers and chewers of tobacco. Smokers obtain the same effects from this herb as from spiritous liquors—it is, in fact, an inebriating object, and, if drunkenness be a sin, smokers are really and truly drunkards. . . . Its attendant evils are great and numerous; polluting the breath, blackening the teeth, wasting the saliva, injuring the complexion, producing indigestion, emaciation, and a host of nervous disorders; the stomach becomes much deranged; the scene is often wound up by death from apoplexy."

"*Snuffing* is a degree worse than smoking; in addition to the adulterations already mentioned in the manufacture of tobacco, it requires more for the formation of snuff. It is made to undergo various adulterations; salt is sometimes mixed with it to increase its weight, and to give it pungency; and for this purpose, urine is also added to it, in order to obtain the muriate of ammonia which it contains. Glass, finely powdered, is also employed, to give a greater degree of acrimony, and to stimulate the living membrane of the nostrils, and this, by some manufacturers, is very extensively used, particularly in the Welsh snuffs. . . . It vitiates the organs of smell, it taints the breath, affects the sight, the respiration and the digestion. . . It is generally allowed the disease which terminated the life of Napoleon Bonaparte was brought on by excessive snuffing. . . It is the sole cause of that variety of dyspepsia, of which I have witnessed a vast number of instances, the symptoms being a painful sensation of weight at the stomach; of a hard, undigested substance pressing, as it were, upon a tender part of the stomach, which sensation is for the time relieved by taking food; remarkable depression of spirits, every thing seen through a medium of gloom and distrust, and tremors of the nerves. . . Snuffing has a strong tendency to encourage a determination of blood to the head, giving rise to apoplexy, and, on this account, plethoric subjects should never indulge in such habits. . . .

Chewing.—If smoking and snuffing are attended with such disagreeable consequences, what must we consider chewing? This is the worst manner for the health in which tobacco can be used. The waste of saliva is greater than in smoking, and the derangement of the digestive organs proportionably severe. All confirmed chewers are more or less subject to long-standing diseases of the stomach and liver. . . . Tobacco is closely allied to intoxicating liquors, and its votaries are neither more nor less than a species of drunkards; at least it produces the same effects of inebriety, and is attended by the same fearful results. Can any man justify himself in the use of this poisonous plant, in opposition to the evidence I have brought before you? Will he still willingly be a slave to his pipe, box, and quid? To what does this evidence amount? *That tobacco is an active poison*—that its use is productive of the most distressing and fatal diseases.

Let every child of God summon all his strength, and say, by the help of the Lord, I will quit the use of tobacco *forever*. I will be a slave no longer to a habit that is robbing me of my sweet peace, and sowing the seeds of death in my constitution. Tobacco, I bid thee an *eternal farewell*.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

Portland, Jan. 14.

The screw steamship North American, Capt. Grange from Liverpool, 30th Dec., arrived here this evening.

FINANCIAL AFFAIRS.

London, Wednesday, 30th. The Times city article says:—The funds opened steadily, and showed a tendency to increased firmness during the whole day, until after regular hours, when a sudden decline took place, attributed to operations in connection with the failure of the dealer announced yesterday.

INDIA.

The Bombay mails of Dec. 4th had reached England.

The news of the relief of Lucknow is confirmed. The enemy fought desperately.

The rebels had evacuated Lucknow.

Sir Colin Campbell asks for reinforcements, although his force is computed at 12,000, in fine order.

The women, children and sick were safely conveyed to Cawnpore.

The fighting before Lucknow was very severe. On the 16th, the enemy suffered enormously. The fight on that day was one of the most severe ever witnessed. On the 19th the enemy were flying in great numbers from Lucknow, and firing had nearly ceased. After the fight of the 16th, the bodies of 160 Sepoys were counted in one place.

Two telegraph clerks had been murdered near Alumbagh, the news being thereby stopped.

When Campbell left Cawnpore on the 11th, he rode forty miles at one stretch. In his engagements he relied on his artillery as much as possible, thereby avoiding unnecessary loss of men.

Nena Sahib, with all his men and baggage, it is said, has joined the rebels at Gwalior.

It is reported that the King of Delhi's son and two nephews, after being tried by military commission, had been shot.

The Daily News Bombay correspondent says the rebels at Oude have placed a boy on the throne, and keep him in State at Fyzabad, a city of 100,000 inhabitants, defended by a large fort, with wall, ditch, round towers, and new entrenchments. Here the last great stand may be expected.

Three companies of the 34th native Infantry mutinied at Chittagong and marched to Dacca. 100 Europeans were sent to intercept them.

Jaunpore territory is threatened by a large force from Oude.

Serious disorders are anticipated in Rajpootna, and European troops were urgently wanted.

The steamer Sarah Sands, while conveying troops to India, took fire Nov. 11, and burned for 15 hours. All the after part of the vessel was destroyed. She put into Mauritius for repairs. The troops showed perfect discipline. The preservation of all on board was extraordinary.

RUSSIA.

Navigation of the Azof is closed for the season.

The Circassian Chiefs have sent a petition to the great European Powers, praying the Treaty of Paris, which forbids hostilities in the Black Sea, and opens the commerce of Circassian ports, may be enforced against Russia.

CHINA.

Hong Kong dates are of Nov. 15.

The fleet were about to move into Canton river. The French will co-operate with the English. Operations are expected to be commenced immediately.

THE BLACK SEA.

The master of the Russian ports in the Black Sea has been complicated by the fact that the Russian Government has re-established military servitude on the coast of the Crimea, razed the town of Kameisch, and forbidden the entrance to that port of merchant ships, as before the Crimean war.

THREE DAYS LATER FROM EUROPE.

Halifax, Jan. 16

The Cunard steamship America, Capt. Lott, from Liverpool 10.30 A. M., Jan. 2, arrived at this port at 10 o'clock this morning.

[By Telegraph from London to Liverpool.]—London, Saturday.—The Times City Article says: "The year has commenced favorably in all the Stock markets, and Consols have experienced a further improvement of nearly half per cent; the last price to-day being exactly the same as that on the 1st of January, 1857. At the Bank, notwithstanding the approach of the 4th, the demand for discount is very light. In open market the rate for best bills ranges from 6 1-2 to 7 per cent.

The Operations against Canton.—(From the Times.)—By the present time, probably, Canton has been attacked and captured. It has been determined to make the dispute entirely local. Should the Emperor answer the capture of Canton by the expulsion of the English traders from Shanghae, then, indeed, matters will grow serious. But should he determine that the Canton Governor and mob have been justly punished, it is possible that hostilities may be confined to operations which were to be commenced in the south. The British force seems to be sufficient for the purpose of acting retribution at Canton. In a few days, says our correspondent, we may reasonably expect to have 700 guns and 7000 men in these waters, and of the latter we shall probably be able to land 4000. The blue-jackets were being drilled for service on land.

We learn that the French have also determined to resort to hostilities against the Chinese. Thus we shall have the singular spectacle of two nations prosecuting hostilities against the same people on different grounds, and without any formal convention of alliance. It is well understood that the Americans are to retain their position of looking on.

The Leviathan.—The process of working down toward the water will be formally commenced for the sixth time, either to-day or Monday. No less than 11 presses are fixed against the aft cradle, and 10 against the forward one. One of the former is of enormous strength and dimensions.

NAPLES.

Letters from Naples give graphic details of the late earthquake. Official accounts leave no doubt that several thousands perished, and some estimates reach as high as 10,000 to 20,000.

SPAIN.

A letter from Spain says it appears certain that the Spanish Government will consider the mediation of England and France in the Mexican affair as broken off, if Mexico does not accept all its conditions.

In consequence of this resolution, preparations are being actively made, both in Spanish ports and in Cuba, for an expedition against Mexico.

PRUSSIA.

A Berlin letter says the American crisis caused such serious effects on the commerce of Tharingen that the government of Weimar has thought it necessary to convoke an extraordinary session of the Diet to regulate commercial affairs.

TURKEY.

It is said that the Porte, before consenting to the cutting of the Suez Canal, demands the evacuation of Perim.

INDIA.

The accounts of the relief of Lucknow are meagre. The loss of the rebels between the 13th and 17th, is estimated in one account at 7000.

CHINA.

According to advices in French papers, negotiations entered into by the English representative with the Chinese government have failed.

The persecutions by the Chinese against the Christians were increasing, and several of the latter have fallen victims.

Domestic Summary.

LATER FROM KANSAS.

St. Louis, Jan. 12.

The Free State men were making arrests of fraudulent voters under the new act of the Legislature.

At Calhoun, a judge named Calvert was arrested for stuffing the ballot boxes, and another named Redman for receiving fraudulent votes.

Calvert was taken to Leavenworth, and with a cannon belonging to the Kickapoo Rangers, paraded through the streets.

Much excitement prevailed and fears were entertained that serious trouble would follow.

Political parties were muchdivided, the majority being bitterly opposed to the Lecompton Constitution.

Gen. Calhoun was supposed to be in Western Missouri, and had been advised not to return to the Territory.

NEWS FROM THE ARMY OF UTAH.

Washington, Jan. 9.

From advices received to-day, it appears that the army will not retreat from Utah, as was expected by the Government, but will fight it out where they are. This insures a bloody war in the Spring.

Orders will be issued from the headquarters of the army on Monday, directing the troops destined to reinforce the troops now *en route* for Utah.

LATER FROM THE UTAH EXPEDITION.

St. Louis, Jan. [illegible]

The *Republican* has advices from the Utah expedition to Dec. 1. The troops were all in winter quarters at Fort Bridger, with the exception of Col. Cooke's command, which was posted forty miles distant on Henry's Fork, where a scant supply of grass remained.

Fort Bridger was being rebuilt, for the purpose of protecting the provisions.

The troops were comfortably stationed in tents with stoves.

The weather had been very mild and good health prevailed.

The provisions on hand were sufficient to last till next June, by close allowence.

Capt. Marcy had been sent to Taos and Santa Fe to obtain supplies.

It is said that Col. Johnston is so well assured that the Mormons will leave in the Spring, that he asks no increase of the force now under his command.

Gov. Cummings has signed a proclamation declaring the Territory in a state of rebellion.

TWO WEEKS LATER FROM CALIFORNIA.

New York, Jan. 13.

The steamship Star of the West, from Aspinwall 4th inst., arrived here shortly after 9 o'clock this evening.

The Mormons having left San Barnardino for Salt Lake, their farms were being sold at a ruinous sacrifice.

Col. Anderson had surrendered to the frigate Susquehannah.

Col. Anderson before surrendering destroyed all the buildings and cattle at Castillo, and broke the machinery of the Lake steamers.

The Mildness of the Season.—It is stated that the farmers of Perry county, Pa., are ploughing their farms for the spring crops.

A resident of Yonkers, N. Y., reports hearing a party of late or early frogs "peeping" very briskly Monday morning. The violets are in bloom in sheltered spots, the grass is starting out, and the buds on a good deal of shrubbery are in a very forward state.

Obituary.

Died, at his residence in Effingham, N. H., Dec. 24, '57, Elder Thomas Sanborn, aged fifty-four years.

Bro. S. gave his heart to God in early life, and at the age of twenty-seven entered the ministry. As a faithful watchman he was ever ready to proclaim and defend whatever he believed to be God's truth. He was one of the first who embraced the doctrine of the second coming of Christ about '43, and joyfully bore the glad tidings to the bidden guests.

He quietly fell asleep in Christ after a lingering and distressing illness of some four months. Our dear sister is left alone to mourn, but she sorrows not as those that have no hope.

His funeral was attended by the writer, who endeavored to comfort the deeply afflicted friends with these words;—1 Thess. 4: 13—18.

Herald and Expositor please copy.

T. H. Piper.

Fell asleep, in Granby, Mass., Dec. 20th, 1857, Sr. Eliza, wife of Orrin Frost, aged twenty-six years, and infant, three weeks.

Sr. F. has been a believer in the near coming of Christ for about three years. As she fell asleep she left behind the evidence that she should obtain immortality throug Jesus, at the resurrection to eternal life. She left a husband and children to mourn their loss, with a large circle of relatives and friends.

W. B. Davis

Fell asleep in Jesus, Bro. Samuel Rowell, aged seventy-seven years.

He experienced religion when about sixty. In 1843 he became a firm believer in the Advent doctrine, and steadfastly maintained his profession, always ready to give a reason for his hope.

Abroad, in meeting, or in whatever company, he was found ready for every good word and work. His house was a home for the pilgrim; none were turned empty away. It may be said of him, as the poet says of the happy man,—

"His God and his Bible were all that he desired,
And to holiness of heart and life he constantly aspired."

His sufferings were extreme beyond description.

By this affliction an aged, feeble widow is left to mourn the loss of a beloved husband; five children are bereft of one of the kindest and most affectionate fathers; the neighbors of a kind and obliging friend.

His remains were conveyed to our quiet graveyard, there to rest until the morn of the resurrection, when we believe he will come forth clad in immortal bloom. May the Lord sanctify the event to the good of his family and friends.

H. M. B.

Died, Dec. 24, 1857, in Kennebunk, Me., William Huff, aged 24 years.

The subject of this notice experienced a hope in Christ in the Fall of 1854. He died in hope of being raised when Jesus comes.

May God sanctify the bereavement to the good of his friends. The funeral was attended by the writer, and some remarks made from Luke 20: 37, 38.

W. H. Mitchell.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

The Lord willing, I will preach at Caledona, Crawford Co., Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. Judson.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

I will hold meetings as follows:
Cheshire Street, Ct., Dec. 19th and 20th.
Will the brethren meet me at Cheshire, 2d train, Saturday, from Collinsville.

Hiram Munger.

If nothing in Providence shall prevent, I will attend meetings at
West Boscawin, Jan. 24th.

S. S. Mooney.

Providence permitting, I will commence At Danielsonville, Ct., Tuesday evening, Jan. 19th, and continue one week, or more, as thought best.

Miles Grant.

Bro. B. P. Manning appoints to preach at West Boscawen, Thursday, 6 P. M., 21.
—where Bro. Jackman may appoint

I propose to visit and hold meetings at
Springfield, Sunday, 24.
Hazardville, Sunday, 31.
Bro. Wood's, Somers, three quarters of a mile N. E. of the street, Jan. 25, (for four or five days) preaching evenings and social meetings; Bible class or preaching, as may be judged best, during the day. Bro. Munger is expected to attend.

W. S. Campbell.

Bro. S. W. Bishop appoints to preach at
Nashua, N. H., eve., Jan. 13th.
Landoff, or where Bro. O. D. Eastman may appoint, Sunday, Jan. 24th,
and by request, labor in that region a number of weeks as the Lord may direct.

Conference at East Weare, N. H.

There will be a Conference holden in the Free Meeting-house at East Weare village, to commence Friday evening, Jan. 22d, and continue over the following Sabbath, and longer, if thought proper. Bro. D. Churchill and others are expected as laborers.

T. M. Preble.
B. Locke.

L. C. Wellcome appoints to preach in Harrison, Me., Sunday, Feb. 7th, and also during the week following, as Bro. S. Leonard shall arrange.

L. Boutell appoints to preach in
Portsmouth, N. H., Jan. 21st.
Kennebunkport, Me., Jan. 22d.
Hollis, Me., Jan. 23d and 24th.
Portland, Me., Jan. 28th.
Poland, Me., Sunday, Jan. 31st.
Lewiston, Me., Feb. 2d and 4th.

Bro. E. Whitney appoints to preach at Stoneham, Mass., Jan. 24th.

J. G. Smith will preach in
Concord, Jan. 31st.
Lee, Feb. 7th.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

John Wilson 137, C Bulkley 149, E W Hall 149, 50 cents each.

D Hastings 114, A Vanalstine 149, J R Cobb 149, L C Glazier 130, J Clothey 149, S Dow 134, J M Allen 130, J Megquire 130, A Barton 134, C H Silver 149, H W Silver 149, S E Teeple 149, H Reed 100, A Sage 156, P Potter 149, H E Wright 130, S B Saxton 147, E G Gilman 130, Mrs J Dunnett 149, one dollar each.

Mrs P Blood 148, H Briggs 153, E Chapman 161, J A Stillman 156, two dollars each.

M A Wilkins 164, three dollars; H H Dickinson 175, four dollars.

For the Poor—J Clothey $1.

For Tracts—P Potter 24 cents; M L Clark 72 cents.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymn Books.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life.—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Treatise on Matt. xxiv. and xxv. By L. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 c'.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

Church Debts By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

Glad Tidings, or Bible proof that [illegible] are to end in the universe by a literal destruction or wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged By J. Blain. Price 8 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 25 cts.—postage 4 cts. [illegible]

Tracts.—The Three Worlds. The [illegible] The New Heavens and Earth. A Voice of Warning from the Four Winds. [illegible] The Desire of all Nations. [illegible] State of the Dead. [illegible] Truth. [illegible] pages. Price 5 cents single copy [illegible] —Outline of the [illegible] the Wicked.—The Great [illegible] 3 cents single; $1.50 per hundred [illegible] ture Punishment.—Key of [illegible] the—The Day of Judgment, price [illegible] 12 per hundred.

ing of his Spirit has been felt in this place to the conversion of many souls. The state of the church through this section has been very low for a time; we have wept over our condition and cried unto God for help. He who never slumbers or sleeps we believe has heard our prayers, and has not turned us away empty.

Through the providence of God a door was opened unto us in this place about the 10th of November. On the 15th, by order of the church, Bro. and Sr. Seymour were called to assist in a protracted meeting. They spent ten days with us and preached the word to a crowded house. Our meeting continued three weeks. The word preached took effect in the hearts of many. Eighteen have been buried with Christ in baptism. The Disciple church have baptized as many more since the meeting closed.

Our prayer and conference meetings are very interesting. Others we expect will soon put on Christ. The church is rousing up to a sense of her duty, and our prayer is, that she may continue in this state until her Lord shall call her home. There appears to be an opening throughout this section for a good work. May we have health and strength to discharge our duty to this people.

We are very glad to hear that the health of our dearly beloved Bro. Hastings is improving. He has many warm friends in the West who have never seen his face. We hope that he will still continue to improve, and that he will soon visit the West. We think he would find it very beneficial to his health. Will he correspond with us upon this subject?

D. R. & M. S. Mansfield.

Buchanan, Mich., Dec. 23, '57.

From Bro. L. S. Ludington.

Dear Bro. Grant:—It is a long time since I have spoken through a public medium; but since my retirement, follies and misfortunes have caused others to speak of me through the papers, and I now feel called on to make public mention of myself. It is about a year and a half since I have attempted to preach a sermon, and nearly as long a time since I have enjoyed the blessings of Christian association. My health, *mental*, *moral* and *physical*, has been very poor. First, my *mind* was much impaired by being overtaxed, and often painfully perplexed and troubled.—Second, my *moral* health failed in consequence of neglect, and refusal in part to perform the duties which heaven enjoined. And lastly, my *physical* infirmities may justly be attributed to the aforesaid mental and moral conditions.

But notwithstanding all the wanderings of mind and heart, the truth of the gospel of Christ, and the divinity of its author, I have steadfastly held and defended, when questioned respecting them: and I am very happy to say, that for a little time past I have derived from them much comfort and support. O how could I ever have ceased to proclaim their claims and benefits! How kind the hand, and adorable the wisdom, which has so led me under the rod, and so controlled events as to enable me to find again myself and my Savior!

I did not design to leave the Savior, nor to throw away my faith,—only to leave part of my work, and to escape some "fiery trials." But how much did I get of ease and comfort? Nothing; but lost all, and almost lost myself forever.

I now heartily thank God for my humiliation under his rod, and for the peaceable fruit which it yields. I sought forgiveness at his hand, and found his promise true. I now ask forgiveness of all my injured brethren: and I know that all who have forgiveness from "God for Christ's sake" will forgive me,—*even me.*

Let all whom God hath called to the ministry of his word be careful how they preach, how they *act, and never leave the work*, until it is finished, or God gives you a discharge; if you do you will find *harder* labor, *worse* trials, and perhaps final ruin. Beware!!

Since it has been thought by some that my mental confusion was caused by my association with the Advent ministry, I feel in duty bound to say that while I kept myself to *that* work my mind grew strong; but when I turned it to other matters and tried to escape the former, I became confused and troubled. The effect of truth upon the mind and heart, is, to *regulate*, control, and save. I know not what my future engagements may be; but, "looking unto Jesus," I shall have

"Whatever may my time employ,
The soul's calm sunshine
And the heartfelt joy."

My faith in Christ and his gospel is unshaken, and my sympathy is with *all* who are looking and striving for the kingdom to come. I have not, in all my wanderings and irregularities, felt malice in my heart toward the truth, or its supporters: my acts, which gained for me an unenviable notoriety, were acts of frenzy, produced by a disordered conscience, under mental exertion, and a keen sense of wrongs which I suffered; and these, aided by the use of stimulants,—which were taken to support a sinking frame, and to calm a troubled mind.

If I were to set forth all the facts connected with my late history, I doubt not the public censure would be more generously mingled with pity; but I forbear, leaving wrongs to be righted by the All-wise, in whose hand are the hearts of men.

L. S. Ludington.

New Britain, Ct., Jan. 14th, 1858.

Health Department.

Tobacco.

No. IX.

For the last two weeks, we have laid our pen down on this subject, to listen to the interesting experience of Bro. Berick. We hope all who use this poisonous drug, as well as tea and coffee, will follow his example, and enjoy the rich comfort that results from total abstinence. We suppose some think it not safe to leave off a habit so long indulged, and yet really wish they were free from its pernicious effects.

Says Dr. Clay, of Manchester, England:

"Some individuals assert that it would be injurious to aged and habituated smokers to give up the custom suddenly, but what is the fact? Thousands of aged persons, long accustomed to smoking, are annually sent to our prisons and houses of correction, where they are suddenly deprived of tobacco, and yet no bad consequences ensue; they return to society, after their period of confinement, *improved* in appearance, and evidently in better health. . . . The smoker is constantly in a depreciated atmosphere. The saliva secreted from the glands within the mouth, which ought to be pure and unadulterated, for the purpose of mixing with the food for the formation of nourishment of the body, is, on the contrary, impregnated strongly with tobacco, and secreted in too large quantities, and, by this means, drains the system of its strength, brings on that very indigestion it is recommended to cure, and thus silently, slowly, but no less certainly, undermines the strongest constitution, and produces that sallow, emaciated, and cadaverous class of society, exemplified by smokers and chewers of tobacco. Smokers obtain the same effects from this herb as from spiritous liquors—it is, in fact, an inebriating object, and, if drunkenness be a sin, smokers are really and truly drunkards. . . . Its attendant evils are great and numerous; polluting the breath, blackening the teeth, wasting the saliva, injuring the complexion, producing indigestion, emaciation, and a host of nervous disorders; the stomach becomes much deranged; the scene is often wound up by death from apoplexy."

"*Snuffing* is a degree worse than smoking; in addition to the adulterations already mentioned in the manufacture of tobacco, it requires more for the formation of snuff. It is made to undergo various adulterations; salt is sometimes mixed with it to increase its weight, and to give it pungency; and for this purpose, urine is also added to it, in order to obtain the muriate of ammonia which it contains. Glass, finely powdered, is also employed, to give a greater degree of acrimony, and to stimulate the living membrane of the nostrils, and this, by some manufacturers, is very extensively used, particularly in the Welsh snuffs. . . . It vitiates the organs of smell, it taints the breath, affects the sight, the respiration and the digestion. . . It is generally allowed the disease which terminated the life of Napoleon Bonaparte was brought on by excessive snuffing. . . It is the sole cause of that variety of dyspepsia, of which I have witnessed a vast number of instances, the symptoms being a painful sensation of weight at the stomach; of a hard, undigested substance pressing, as it were, upon a tender part of the stomach, which sensation is for the time relieved by taking food; remarkable depression of spirits, every thing seen through a medium of gloom and distrust, and tremors of the nerves. . . Snuffing has a strong tendency to encourage a determination of blood to the head, giving rise to apoplexy, and, on this account, plethoric subjects should never indulge in such habits. . . .

Chewing.—If smoking and snuffing are attended with such disagreeable consequences, what must we consider chewing? This is the worst manner for the health in which tobacco can be used. The waste of saliva is greater than in smoking, and the derangement of the digestive organs proportionably severe. All confirmed chewers are more or less subject to long-standing diseases of the stomach and liver. . . . Tobacco is closely allied to intoxicating liquors, and its votaries are neither more nor less than a species of drunkards; at least it produces the same effects of inebriety, and is attended by the same fearful results. Can any man justify himself in the use of this poisonous plant, in opposition to the evidence I have brought before you? Will he still willingly be a slave to his pipe, box, and quid? To what does this evidence amount? *That tobacco is an active poison*—that its use is productive of the most distressing and fatal diseases.

Let every child of God summon all his strength, and say, by the help of the Lord, I will quit the use of tobacco *forever*. I will be a slave no longer to a habit that is robbing me of my sweet peace, and sowing the seeds of death in my constitution. Tobacco, I bid thee an *eternal farewell*.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

Portland, Jan. 14.

The screw steamship North American, Capt. Grange from Liverpool, 30th Dec., arrived here this evening.

FINANCIAL AFFAIRS.

London, Wednesday, 30th. The Times city article says:—The funds opened steadily, and showed a tendency to increased firmness during the whole day, until after regular hours, when a sudden decline took place, attributed to operations in connection with the failure of the dealer announced yesterday.

INDIA.

The Bombay mails of Dec. 4th had reached England.

The news of the relief of Lucknow is confirmed. The enemy fought desperately.

The rebels had evacuated Lucknow.

Sir Colin Campbell asks for reinforcements, although his force is computed at 12,000, in fine order.

The women, children and sick were safely conveyed to Cawnpore.

The fighting before Lucknow was very severe. On the 16th, the enemy suffered enormously. The fight on that day was one of the most severe ever witnessed. On the 19th the enemy were flying in great numbers from Lucknow, and firing had nearly ceased. After the fight of the 16th, the bodies of 160 Sepoys were counted in one place.

Two telegraph clerks had been murdered near Alumbagh, the news being thereby stopped.

When Campbell left Cawnpore on the 11th, he rode forty miles at one stretch. In his engagements he relied on his artillery as much as possible, thereby avoiding unnecessary loss of men.

Nena Sahib, with all his men and baggage, it is said, has joined the rebels at Gwalior.

It is reported that the King of Delhi's son and two nephews, after being tried by military commission, had been shot.

The Daily News Bombay correspondent says the rebels at Oude have placed a boy on the throne, and keep him in State at Fyzabad, a city of 100,000 inhabitants, defended by a large fort, with wall, ditch, round towers, and new entrenchments. Here the last great stand may be expected.

Three companies of the 34th native Infantry mutinied at Chittagong and marched to Dacca. 100 Europeans were sent to intercept them.

Jaunpore territory is threatened by a large force from Oude.

Serious disorders are anticipated in Rajpootna, and European troops were urgently wanted.

The steamer Sarah Sands, while conveying troops to India, took fire Nov. 11, and burned for 15 hours. All the after part of the vessel was destroyed. She put into Mauritius for repairs. The troops showed perfect discipline. The preservation of all on board was extraordinary.

RUSSIA.

Navigation of the Azof is closed for the season.

The Circassian Chiefs have sent a petition to the great European Powers, praying the Treaty of Paris, which forbids hostilities in the Black Sea, and opens the commerce of Circassian ports, may be enforced against Russia.

CHINA.

Hong Kong dates are of Nov. 15.

The fleet were about to move into Canton river. The French will co-operate with the English. Operations are expected to be commenced immediately.

THE BLACK SEA.

The master of the Russian ports in the Black Sea has been complicated by the fact that the Russian Government has re-established military servitude on the coast of the Crimea, razed the town of Kameisch, and forbidden the entrance to that port of merchant ships, as before the Crimean war.

THREE DAYS LATER FROM EUROPE.

Halifax, Jan. 16

The Cunard steamship America, Capt. Lott, from Liverpool 10.30 A. M., Jan. 2, arrived at this port at 10 o'clock this morning.

[By Telegraph from London to Liverpool.]—London, Saturday.—The Times City Article says: "The year has commenced favorably in all the Stock markets, and Consols have experienced a further improvement of nearly half per cent; the last price to-day being exactly the same as that on the 1st of January, 1857. At the Bank, notwithstanding the approach of the 4th, the demand for discount is very light. In open market the rate for best bills ranges from 6 1-2 to 7 per cent.

The Operations against Canton.—(From the Times.)—By the present time, probably, Canton has been attacked and captured. It has been determined to make the dispute entirely local. Should the Emperor answer the capture of Canton by the expulsion of the English traders from Shanghae, then, indeed, matters will grow serious. But should he determine that the Canton Governor and mob have been justly punished, it is possible that hostilities may be confined to operations which were to be commenced in the south. The British force seems to be sufficient for the purpose of acting retribution at Canton. In a few days, says our correspondent, we may reasonably expect to have 700 guns and 7000 men in these waters, and of the latter we shall probably be able to land 4000. The blue-jackets were being drilled for service on land.

We learn that the French have also determined to resort to hostilities against the Chinese. Thus we shall have the singular spectacle of two nations prosecuting hostilities against the same people on different grounds, and without any formal convention of alliance. It is well understood that the Americans are to retain their position of looking on.

The Leviathan.—The process of working down toward the water will be formally commenced for the sixth time, either to-day or Monday. No less than 11 presses are fixed against the aft cradle, and 10 against the forward one. One of the former is of enormous strength and dimensions.

NAPLES.

Letters from Naples give graphic details of the late earthquake. Official accounts leave no doubt that several thousands perished, and some estimates reach as high as 10,000 to 20,000.

SPAIN.

A letter from Spain says it appears certain that the Spanish Government will consider the mediation of England and France in the Mexican affair as broken off, if Mexico does not accept all its conditions.

In consequence of this resolution, preparations are being actively made, both in Spanish ports and in Cuba, for an expedition against Mexico.

PRUSSIA.

A Berlin letter says the American crisis caused such serious effects on the commerce of Tharingen that the government of Weimar has thought it necessary to convoke an extraordinary session of the Diet to regulate commercial affairs.

TURKEY.

It is said that the Porte, before consenting to the cutting of the Suez Canal, demands the evacuation of Perim.

INDIA.

The accounts of the relief of Lucknow are meagre. The loss of the rebels between the 13th and 17th, is estimated in one account at 7000.

CHINA.

According to advices in French papers, negotiations entered into by the English representative with the Chinese government have failed.

The persecutions by the Chinese against the Christians were increasing, and several of the latter have fallen victims.

Domestic Summary.

LATER FROM KANSAS.

St. Louis, Jan. 12.

The Free State men were making arrests of fraudulent voters under the new act of the Legislature.

At Calhoun, a judge named Calvert was arrested for stuffing the ballot boxes, and another named Redman for receiving fraudulent votes.

Calvert was taken to Leavenworth, and with a cannon belonging to the Kickapoo Rangers, paraded through the streets.

Much excitement prevailed and fears were entertained that serious trouble would follow.

Political parties were much divided, the majority being bitterly opposed to the Lecompton Constitution.

Gen. Calhoun was supposed to be in Western Missouri, and had been advised not to return to the Territory.

NEWS FROM THE ARMY OF UTAH.

Washington, Jan. 9.

From advices received to-day, it appears that the army will not retreat from Utah, as was expected by the Government, but will fight it out where they are. This insures a bloody war in the Spring.

Orders will be issued from the headquarters of the army on Monday, directing the troops destined to reinforce the troops now *en route* for Utah.

LATER FROM THE UTAH EXPEDITION.

St. Louis, Jan. [illegible]

The *Republican* has advices from the Utah expedition to Dec. 1. The troops were all in winter quarters at Fort Bridger, with the exception of Col. Cooke's command, which was posted forty miles distant on Henry's Fork, where a scant supply of grass remained.

Fort Bridger was being rebuilt, for the purpose of protecting the provisions.

The troops were comfortably stationed in tents with stoves.

The weather had been very mild and good health prevailed.

The provisions on hand were sufficient to last till next June, by close allowance.

Capt. Marcy had been sent to Taos and Santa Fe to obtain supplies.

It is said that Col. Johnston is so well assured that the Mormons will leave in the Spring, that he asks no increase of the force now under his command.

Gov. Cummings has signed a proclamation declaring the Territory in a state of rebellion.

TWO WEEKS LATER FROM CALIFORNIA.

New York, Jan. 13.

The steamship Star of the West, from Aspinwall 4th inst., arrived here shortly after 9 o'clock this evening.

The Mormons having left San Barnardino for Salt Lake, their farms were being sold at a ruinous sacrifice.

Col. Anderson had surrendered to the frigate Susquehannah.

Col. Anderson before surrendering destroyed all the buildings and cattle at Castillo, and broke the machinery of the Lake steamers.

The Mildness of the Season.—It is stated that the farmers of Perry county, Pa., are ploughing their farms for the spring crops.

A resident of Yonkers, N. Y., reports hearing a party of late or early frogs "peeping" very briskly Monday morning. The violets are in bloom in sheltered spots, the grass is starting out, and the buds on a good deal of shrubbery are in a very forward state.

Obituary.

Died, at his residence in Effingham, N. H., Dec. 24, '57, Elder Thomas Sanborn, aged fifty-four years.

Bro. S. gave his heart to God in early life, and at the age of twenty-seven entered the ministry. As a faithful watchman he was ever ready to proclaim and defend whatever he believed to be God's truth. He was one of the first who embraced the doctrine of the second coming of Christ about '43, and joyfully bore the glad tidings to the bidden guests.

He quietly fell asleep in Christ after a lingering and distressing illness of some four months. Our dear sister is left alone to mourn, but she sorrows not as those that have no hope.

His funeral was attended by the writer, who endeavored to comfort the deeply afflicted friends with these words;—1 Thess. 4; 13—18.

Herald and Expositor please copy.

T. H. Piper.

Fell asleep, in Granby, Mass., Dec. 20th, 1857, Sr. Eliza, wife of Orrin Frost, aged twenty-six years, and infant, three weeks.

Sr. F. has been a believer in the near coming of Christ for about three years. As she fell asleep she left behind the evidence that she should obtain immortality throug Jesus, at the resurrection to eternal life. She left a husband and children to mourn their loss, with a large circle of relatives and friends.

W. B. Davis

Fell asleep in Jesus, Bro. Samuel Rowell, aged seventy-seven years.

He experienced religion when about sixty. In 1843 he became a firm believer in the Advent doctrine, and steadfastly maintained his profession, always ready to give a reason for his hope.

Abroad, in meeting, or in whatever company, he was found ready for every good word and work. His house was a home for the pilgrim; none were turned empty away. It may be said of him, as the poet says of the happy man,—

"His God and his Bible were all that he desired,
And to holiness of heart and life he constantly aspired."

His sufferings were extreme beyond description.

By this affliction an aged, feeble widow is left to mourn the loss of a beloved husband; five children are bereft of one of the kindest and most affectionate fathers; the neighbors of a kind and obliging friend.

His remains were conveyed to our quiet graveyard, there to rest until the morn of the resurrection, when we believe he will come forth clad in immortal bloom. May the Lord sanctify the event to the good of his family and friends.

H. M. B.

Died, Dec. 24, 1857, in Kennebunk, Me., William Huff, aged 24 years.

The subject of this notice experienced a hope in Christ in the Fall of 1854. He died in hope of being raised when Jesus comes.

May God sanctify the bereavement to the good of his friends. The funeral was attended by the writer, and some remarks made from Luke 20: 37, 38.

W. H. Mitchell.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

The Lord willing, I will preach at
Caledona, Crawford Co., Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. Judson.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

I will hold meetings as follows:
Cheshire Street, Ct., Dec. 19th and 20th.
Will the brethren meet me at Cheshire, 2d train, Saturday, from Collinsville.

Hiram Munger.

If nothing in Providence shall prevent, I will attend meetings at
West Boscawin, Jan. 24th.

S. S. Mooney.

Providence permitting, I will commence At Danielsonville, Ct., Tuesday evening, Jan. 19th, and continue one week, or more, as thought best.

Miles Grant.

Bro. B. P. Manning appoints to preach at
West Boscawen, Thursday, 6 P. M., 21.
—where Bro. Jackman may appoint

I propose to visit and hold meetings at
Springfield, Sunday, 24.
Hazardville, Sunday, 31.
Bro. Wood's, Somers, three quarters of a mile N. E. of the street, Jan. 25, (for four or five days) preaching evenings and social meetings; Bible class or preaching, as may be judged best, during the day. Bro. Munger is expected to attend.

W. S. Campbell.

Bro. S. W. Bishop appoints to preach at
Nashua, N. H., eve., Jan. 13th.
Landoff, or where Bro. O. D. Eastman may appoint, Sunday, Jan. 24th,
and by request, labor in that region a number of weeks as the Lord may direct.

Conference at East Weare, N. H.

There will be a Conference holden in the Free Meeting-house at East Weare village, to commence Friday evening, Jan. 22d, and continue over the following Sabbath, and longer, if thought proper. Bro. D. Churchill and others are expected as laborers.

T. M. Preble.
B. Locke.

L. C. Wellcome appoints to preach in Harrison, Me., Sunday, Feb. 7th, and also during the week following, as Bro. S. Leonard shall arrange.

L. Boutell appoints to preach in
Portsmouth, N. H., Jan. 21st.
Kennebunkport, Me., Jan. 22d.
Hollis, Me., Jan. 23d and 24th.
Portland, Me., Jan. 28th.
Poland, Me., Sunday, Jan. 31st.
Lewiston, Me., Feb. 3d and 4th.

Bro E. Whitney appoints to preach at
Stoneham, Mass., Jan. 24th.

J. G. Smith will preach in
Concord, Jan. 31st.
Lee, Feb. 7th.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

John Wilson 137, C Bulkley 140, E W Hall 148, 50 cents each.

D Hastings 114, A Vanalstine 149, J B Cobb 149, L C Glazier 130, J Clothey 149, S Dow 134, J M Allen 130, J Megquire 130, A Barton 134, C H Silver 149, H W Silver 149, S E Teeple 142, H Reed 100, A Sage 156, P Potter 149, H E Wright 130, S B Saxton 147, E G Gilman 130, Mrs J Dunnott 149, one dollar each.

Mrs P Blood 148, H Briggs 153, E Chapman 161, J A Stillman 156, two dollars each.

M A Wilkins 164, three dollars; H H Dickinson 175, four dollars.

For the Poor—J Clothey $1.

For Tracts—P Potter 24 cents; M L Clark 72 cents.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymn Books.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grow, 10 cents single; postage 1 cent.

Treatise on Matt. xxiv. and xxv. By L. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 c't.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

Church Debts By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

Glad Tidings or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged By J. Blain. Price 8 cts.—pos. 1 ct.

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Poetry.

For the Crisis.

PILGRIM.

Brother, sister, is thy face
Heavenward set to "*run the race?*"
Are thy steps to glory bound?
Will thy treasure there be found?

Pure and spotless, undefiled,
Meek and lowly, heaven's own child,
Patient, bearing all life's ills,
Drink the cup thy Father fills,
Trusting ever in his grace,
Hoping soon to see his face,
And in glory there abound,
On that holy, happy ground.

Do thine eyes their vigils keep,
Lest thou turn aside thy feet
From that narrow way to rest,
'Mid the pure, the good, the blest?

O, how blest must be that day,
When life's ills shall flee away,
And in glory usher thee,
There to spend eternity!

Shall I meet thee there, my friend,
In that world which ne'er shall end,
Where the weary are at rest—
With the pure, the good, the blest?

May it ever, ever be
'Mid that gorgeous company,
Chanting forth the praise of God,
In a song of one accord;
Pure and holy, heavenly strains,
In those sweet angelic themes,
Where there's known no groan or sigh,
'Mid th' immortal company.

O, how joyous is the thought,
That we soon may there be brought,
Leaving all our pain and woe
In this trial world below!

May the God of heaven above,
Keep us in his truth and love,
Give us an eternal rest,
With the pure, the good, the blest!

So. Wilbraham. D. D. C.

Original Articles.

For the Crisis.

Motive—Duty.

Not to look at the question metaphysically, but in a practical view, let us for a moment inquire: What is motive? It must be the cause of all voluntary action, and hence must lie at the very foundation of moral action, and consequently form a part of duty itself. It may be called power—power to move; thus we speak of *motive power* in the mechanic arts. So we have moral motive, i. e., a moral power or influence to promote moral actions, good or evil,—*motion* always being involved.

But while we say that moral action must spring from a point where motive lies, we cannot conclude that that is the sole cause of such action, unless we consider it—the motive—as a result; for we must notice the elements which in their operation secure an influence upon the mind—which is the moving energy—positive or negative; and this becomes controlling, re-actionary, absorbing, directing, till the sources of that condition are entirely lost sight of. It would be found, therefore, that a state of mind is requisite, not only to the power of *a cause*, but to its existence; hence, a motive is found at times, and obeyed, which at other times could not exist; also, lesser and greater will attend more or less forcibly, on different occasions. Desire, love, hate, ambition, may be principles which generate the condition we call *motive*. I conceive the apostle's sentiment practically illustrative;—"Desire when it is conceived bringeth forth sin." Now here is a process before the point is reached which "bringeth forth sin"—the moral act. The existence of motive granted, and its action established in the performance of duty, we inquire for the necessary bearing of motive upon duty.

Object or aim is not the whole of motive.

Our object may be right, and the act be duty, while the whole motive is not right.

We may have also, a wrong motive and do a work which is right and duty in itself.

The motive may be right and the act be wrong, or not a matter of duty.

Hence, the fact of the object—which is only one element embraced in motive—being to do that which is commanded, as an imperative duty, is no proof that we have been moved entirely by a motive which is entirely right. We do not always know the force of our own prejudices, the perversity of our own will, the nature of our own desires; so that while we may suppose that we are quite perfect in the influence upon us—and our motive solely to subserve the cause of Christ—we may possibly work from some (to ourselves,) secret, undiscovered principle of selfish human nature; and this, let me say, is the danger to us all; therefore, beware of impulsive action, for *impulsion* will drown the conception, and you will not know that you are right, or have the right momentum, even when you attempt that which is duty in itself.

C.

Hazardville, Ct.

Correspondence.

From Eld. P. B. Morgan.

Bro. Grant:—According to the request of our friends I continue to give you some further account of my evangelistic labors in the West. My last was dated Shabbona Grove, Ill., Dec. 8th. I preached in Earlville where I had contemplated holding a series of meetings, but the weather, with some other circumstances, appearing unpropitious, and feeling a strong desire to spend a little time in Ottawa, I, the next morning, took cars for that place, which I reached at 12 1-4 o'clock A. M., the same night.

10th. Spent the day in looking after a few friends and trying to find a place to preach in. In the evening met four brethren in Mechanics Hall, to whom I proposed to preach, but for want of fire and a congregation I did not finally make the attempt—but enjoyed a season of prayer and talked the matter over concerning a series of meetings in the second Congregational Church which had been offered us by the pastor—who is a Millenarian—and the trustees, providing we would meet the contingent expenses of the house while we occupied it, which, being lighted with gas, and warmed with a furnace, with the ringing of the bell, required a sexton, and altogether, it was stated, cost about two dollars and a half a night. Said brethren agreed to become responsible for the expenses a few evenings, although with the understanding that most of them had little or no faith in the effort,—Ottawa being "*a hard place.*"

11th. Issued hand-bills and preached in the evening to about thirty persons in the basement of the church; blessed with liberty and some faith.

12th. Preached as the evening before, except the audience a little increased. Bro. Schlozer, the pastor, had returned, and took part in our meeting—having promised to attend and help if I did not preach on the "annihilation of the wicked, which he did not know whether I believed or not;" to which I replied that I believed God would punish the wicked "with everlasting desruction," and that I always preached my views when I thought the occasion required.

13th. Sabbath.—Preached twice; audience in the evening large and attentive.

15th. Tuesday.—This evening announced that such as were desirous that our meetings continue were desired to remain after the audience was dismissed. A good company remained, when fifty-nine dollars and twenty-five cents were subscribed—twenty-five dollars being paid on the spot—so that from that time we were not troubled about the contingent expenses; but felt God was gaining favor with the people and in some measure blessing the truth.

30th. Preached this afternoon and evening and concluded my labors in Ottawa, for the present, leaving at 1 o'clock A. M., being just three weeks and one hour since I arrived in the city. After preaching in the evening, twenty-five friends improved the opportunity of a social meeting and witnessed by word of mouth for the truth. A few had been converted and some backslidden ones reclaimed; but the hour having arrived that we were to close, I requested that those who believed the cardinal doctrines I had preached, the doctrines of the Lord's coming, his personal advent and reign on the earth, with his saints resurrected and translated, and were determined from henceforth to live a Christian life, should rise up,—when seventy-nine friends rose up, beside a few avowed friends who were not present, but had before given their testimony for the truth.

Dec. 31st. Preached to the little flock in Cordova, in connection with which we had a prayer and conference meeting. This was a season of great refreshing, and altogether such as seemed becoming on bidding adieu to the old year, and hailing the birth of the new. But more we rejoiced that

"The millennial year rushes on to our view,
and soon will be here. All glory be to the Lord on high!

Jan. 2d, 1858. Returned to my family, having been absent six weeks and two days; found all well. During my absence have averaged a sermon for every day since I left, but am as yet, in the mercy of God, in excellent health.

3d. Preached in this place. In the evening had a large and crowded audience while I preached on the orthodoxy of heresy.

On Thursday I go (D. V.) to attend the Quarterly Meeting in Vermillionville, Ill., and hope it may be the pleasure of God that I return immediately afterward to perform some labor in this place and the surrounding cities. Was glad when in Cordova to learn Bro. Chandler was yet in the field as an evangelist, being on a tour north. But, alas, how few the laborers!

And I am very truly yours,

P. B. Morgan.

Wilton Junction, Iowa, Jan. 4th, 1858.

Letter from Bro. S. N.

Eld. M. Grant, Dear Brother:—Will you permit an old man to tell you some of the effects of the use of tobacco upon myself for more than forty years. When I was but a youth I saw many older than myself making a constant use of tobacco, either by chewing or smoking, and I verily thought it to be quite manly and becoming; as I frequently saw the minister, the deacon, the doctor, the lawyer, and the merchant, I thought it would be an accession to my becoming a man. So I procured me a very fine tobacco box and filled it with tobacco. I went chewing and smoking, gagging and vomiting, until I succeeded in getting the mastery over it; and when I did, I thought I had achieved a great victory. But some five or six years after, when, by the grace of God, I was led to see my lost condition as a poor miserable sinner out of Christ, and was led to plead with God for mercy, I had at this time some serious convictions whether it was right in the sight of God for me to make use of this pernicious weed. But I found that the minister and professor were in the constant use of it, so I got over my convictions by looking at others whom I thought far better than myself.

I kept on smoking and chewing, and after a while entered the holy work of the ministry, preaching the doctrine of self-denial; but this doctrine was for my hearers and not for myself. Still, from time to time I had serious convictions that it was wrong, and that I was spending my money for that which was not bread. I found my health began to decline; my nerves became shattered; a hoarseness seized my lungs, and my teeth one after another dropped out; my nights, many of them, were sleepless, and my appetite very irregular, with a constant tremor in my limbs. But with all this I had not man enough, the habit got so deeply rooted in me, to lay it by, although I would have given any sum of money in my power to have been rid of it.

In 1843 I was in a neighboring town to fulfill an appointment, and a brother asked me if I ever had read Mr. Miller on the prohecies. I had never heard of the work. I bought it and read it, and read it again and again, and compared it with the Bible; and when reading, my mind was most solemnly impressed that our blessed Lord and Savior was about to be revealed from heaven. I felt truly as though I loved him with all my heart and that I loved his appearing. But this conviction came powerfully to my mind, shall I be found blameless at his coming? I think I love him, for he is my Savior; he has washed my sins away in his own precious blood, and given me a good hope of eternal life at the resurrection, when he shall come to make up his jewels. Then, such powerful conviction rested on my mind as I never had before in regard to my evil habit.

Would to God that every minister, and every christian, could feel as I felt until I made the resolve, live or die, the use of that pernicious weed is done with me, or I am done with that forever. Now came the trial, after more than forty years use of it; such a trial I never had before, but my mind was fully made up. I then repaired to the throne of grace, first to ask God to pardon me for this wickedness, and to give me grace to overcome the powerful enemy. Then many times in the day, both in the closet and in the family, I pleaded with God to give me the victory. The struggle was a hard one indeed, and some thought I would die. I then entered into a solemn covenant with my God, if he would give me grace to overcome that enemy, that, as many times as I partook of my food, let me be where I would, when it was possible, I would get upon my knees and acknowledge his goodness and mercy towards me; and the covenant God has enabled me to keep until this day.

Now brother minister, and brethren and sisters, and especially you that are looking for the coming of your Lord, if you are in the use of this pernicious weed, I pray you to stop and reflect for a moment whether you will be found blameless at his coming while you are indulging in this sinful gratification? One who loves the coming of the Savior, S. N——

Franklin, N. H.

From Eld. J. P., Jun.

Bro. Grant:—Some weeks since I made the request that in your articles on the subject of man's organization and destiny, you make "the difference existing between Adventists" on this question so evident, that the readers of the "Crisis" may readily "comprehend wherein the disagreement lies." In your "Response," *three* opinions were selected from the *eight* given in article "*number one*," as embracing "all shades of belief." They are as follows: "Some believe that when a man is dead he never lives again; others, that he is immortal and never dies; others, that though he may die, he will have a resurrection from the dead." To this you added, "If neither of the above propositions express the belief," 'entertained by a large portion of Adventists,' "will our brother be so kind as to give us a concise and plain statement of their faith; for he would not knowingly misrepresent the faith of any class of believers." That the above three "propositions express the belief" 'entertained by a large portion of Adventists,' I make no question; but that they fairly and distinctly mark the "*difference* existing between Adventists," may be questioned with justice.

The *first* proposition, "that when a man is dead he never lives again," expresses in concise and unmistakable terms the doctrine of *human annihilation*. This opinion, with its legitimate consequences, was the avowed faith of the French atheists during the "Reign of Terror."

The *third*, "that though he may die, he will have a resurrection from the dead," is the common property of all evangelical believers. It includes Baptists, Christians, Episcopalians, Lutherans, Methodists, Pedobaptists, Presbyterians, Adventists, and so to the end of the list. Who among us doubts the fact of death, or the certainty of "a resurrection from the dead?" *All* Adventists believe that man is mortal; that he suffers the penalty of death, and that he will have a literal resurrection.

As therefore the *first* proposition is that of rank infidelity, and the *third* the common faith of us all—no more mine than yours, and no more yours than mine—how shall the readers of the "Crisis" understand and apply the *second* proposition, "that he is immortal and never dies?" These three propositions are designed to express so many distinct and opposite opinions, and also to specify what constitutes "the difference existing between Adventists touching the organization and future condition of mankind; yet we agree in rejecting the first, and all acknowledge the truthfulness of the last." Now did you purpose the *first* for those of our brethren who believe in the *extinction of man* at death, and the final annihilation of the wicked? I have not, neither will I do you, or them, the injustice to suppose so. That you deliberately purposed to give your readers the impression, that those of your brethren who conscientiously differ from you on man's organization, and his condition after death, and the final destiny of the wicked, do *not* believe in man's mortality, or in the "resurrection of the dead," I cannot believe, for the resurrection is a great cardinal doctrine wherein we find a blessed oneness of sentiment, upon which we all have a glorious hope, and from which we mutually and equally draw much joy and consolation. What disposal shall be made of the remaining proposition? It stands in contradistinction to the belief of human annihilation at death, and that of the resurrection of the dead; for it reads, "others, that he is immortal and never dies!" If you mean this for the faith of your brethren, then, all I have to say is, you have either stated our opinion *very* obscurely, or as it stands in its relation to the other opinion, you have placed us in an exceeding false position.

Now, Bro. Grant, I am not aware of using in my former communication, any language unbecoming a gentleman or a professed follower of the Lord Jesus Christ. If I have, you will do me a favor by pointing out in what manner I have violated any rule of common or christian courtesy. And if apparent, the apology due will be at once given.

Why I have sent *this* communication, and made the above remarks, may be understood by yourself and the reader, by once more reading the article in the last "Crisis," headed, "Information wanted," and having the humble signature of "*A Learner.*"

I *have* taken a "critical review of the whole subject," and now believe the doctrine of the *unconscious* state of the departed to be a hurtful error; but if "the lucubrations of a certain brother of the *Congregational* order," backed by the criticisms of one of the best scholars now living, and whose piety none call in question, (Prof. Whiting) are futile, then "Bro. J. P., Jun.," would not *presume* to suppose for a moment that *he* is capable of imparting any "Information" to "A Learner" (?) on any doctrine taught in the Scriptures, or any question growing out of the original in which either the Old or New Testaments were written.

I have never claimed perfection for the new "Harp." I have before admitted that some few expressions had found their way into the book which were contrary to my sentiments and unscriptural, and in time, these will be modified. And considering the number of hymns, 1162; the number of verses, more than 5000; and its variety of subject; it is believed the *candid* will look upon the book with favor, and pardon its undesigned inaccuracies. When the book was compiled, I was a believer in the unconsciousness of the dead. Although I have no pecuniary interest in the "Harp," still, permit me to acknowledge, in this connection, your generous recommendation: "All things considered, we think it may be safely said, that it is *the best hymn book in the English language.*"

"Information wanted?" Well; "the lucubrations of a certain brother of the *Congregational* order" are exerting an influence on many minds. Not a few, who have been for years firm believers in the non-existence of the dead, are seriously doubting the scriptural correctness of that doctrine, and some men of unquestionabl piety and good sense have renounced it. There are hundreds of humble, spiritual believers among us, who have seen only the two *extreme* views of this question: the prevailing orthodox sentiment, which is easily shown to be fallacious, and its *ultra*. The "golden mean" will be placed in their hands, and then no partial historic quotations of the faith of the primitive christians, or of the Reformers, calculated to place them in a false position; nor imperfect scriptural quotations stopping at commas; nor cant phrases, nor ridicule, will longer serve the purpose they have. Perhaps this is not the kind of "Information wanted," but from this information given, "*A Learner*" may be encouraged "in hope of finding some wisdom sometime."

I will close with not only "wishing my good Congregationalist, Methodist, Advent brethren all *good* success in their discussions of divine truth;" but also expressing my unfeigned love and fellowship for *all* sincere followers of Christ, whatever their denominational name, and praying that all professed believers in *His* speedy return may be imbued with that spirit of humility which ever betrays itself in the manner and language of the *Christian* "Learner."

J. P., jun.

Newburyport, Jan. 6, 1858.

Extracts from Letters.

Sr. S. E. Davis writes from Berlin, N. H.:—"Never did I see the goodness of God to the children of men nor the plan of redemption so plain as I have since the veil of tradition has been lifted from my mind. I now believe in *immortality only through Christ*. I think the Lord has begun a good work in this place. Bro. L. L. Howard has visited us three times of late. I heard more Bible truth than I ever heard preached before in all my life. His labors have been blest. My husband and one more have been converted. Others are inquiring the right way, for which I can say, 'Bless the Lord O my soul and all that is within me praise his Holy Name!' My heart's desire and prayer to God is that truth may triumph over error in this and every other place. I long for Christ's appearing and kingdom, when the earth shall be cleansed and the children all gathered into one happy family."

:o:

Sr. M. Lee writes from Urbana, O.:—"My heart overflows with gratitude to the Giver of all good, in that he has seen fit to spare the life, and, in a measure, restore the health of our much loved and devoted Bro. H. L. Hastings. My prayer has been that the Lord would raise him up to health and usefulness. We do not know how to spare such men from our ranks in these times of peril.

I believe the prayer of faith will heal the sick; and oh! my dear brethren and sisters, let us pray that God would spare the lives and health of our dear brethren who are proclaiming the truth. The harvest truly is great, and the laborers are few."

Choice Selections.

INDEPENDENCE.

How happy is he born or taught
Who serveth not another's will;
Whose armor is his honest thought,
And simple truth his highest skill;

Whose passions not his master's are;
Whose soul is still prepared for death;
Not tied unto the world with care
Of public fame or private breath;

Who God doth late and early pray
More of his grace than goods to lend,
And walks with man from day to day,
As with a brother and a friend.

This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, if not of lands,
And having nothing, yet hath all.

Wotton.

The Shining Stars.

FROM THE GERMAN.

It was a cold, dark night as the aged Herman and his little son walked across the heath. They had journeyed during the whole day, and were now returning, cheerful and contented, to their native village. Dark gray clouds covered the horizon, and not a beam of cheering light shone upon their lonely path. Herman, familiar with the road, walked briskly on, leading his son by the hand; but suddenly it seemed to him as if he had gone astray.

With anxious, throbbing heart, Emilius clung to his father's hand, for he feared that they might be forced to pass the night upon the gloomy heath. But his father encouraged him, and said, "Let us go forward until we come to some hospitable cottage, where we may find shelter and food until morning dawns."

With this they hastened onward, but no friendly cottage appeared; the path grew wilder and their steps more uncertain.

But suddenly a sharp and piercing wind arose, scattering the dark clouds, and the starry heavens shone down upon the wanderers with all their shining lights.

"Heaven be praised!" said Herman; "now we shall find our way."

"And how?" inquired the boy.

"Do you not see that bright star yonder? That is Sirius, and at this season of the year it stands directly over our village. Come, we must turn off to the right, and we shall yet reach home before midnight."

Then Emilius wondered and said: "I could never have believed that we should find our way by the heavens."

And his father answered, "The wayfarer cannot do without the stars in the darkness of night; they are the guides upon his path, and when he strays from it, they will lead him back again to the right way. I will teach thee the number and course of these heavenly lights, that thou mayst journey safely on thy way, when I am no longer here to guide thee. And soon I will show thee other stars, stars which thou canst not see with thy bodily vision, but thou wilt view them in spirit, and they will lead thee safely across to thy heavenly home."

"Explain to me these mysterious words, my father," said the boy.

"Behold, my son, an inward, glorious world arises to man's view, and bright stars shine therein; *they are the stars of faith.* Upon the night of life they cast a bright and glowing light, and by their beams man finds that lofty, invisible world, where he beholds his home in God, his native land in everlasting love. He to whom these stars are quenched, stands in midnight gloom, wanders upon pathless ways, and strays farther and farther from the true path. But joy to the devout pilgrim who bears them in his bosom. They are the guides to which he clings, and they light him peacefully across the wished-for land."

Thus spoke the two together upon their way, and before the hour of midnight was passed, they had reached the door of their beloved cottage.—*Independent.*

Seeking Forgiveness.—How many times have I gone mourning through the day for some hasty outburst of anger, and dared not lift my voice to God in prayer for forgiveness and peace of mind. I would feel that I had sinned, and had no longer an interest at the throne of grace. And yet, as the day wore away, and whatever had caused those feelings of unhappiness had somewhat faded from memory, I have gone to God at last in real penitence and contrition, and confessed my sins and found mercy. But how much better would it have been, had I done then as my after experience has taught me to do—to go to God at once, and be relieved of my burden.

Systematic Beneficence.—"I think," said the Rev. John Brown of Haddington, "this having a distinct purse for the Lord is one of the most effectual means for making one rich. I have sometimes disposed of more this way than it could be thought I was capable of, and yet I never found myself poorer against the year's end."

Conservatism.—Douglas Jerrold defines a conservative as "a man who will not look at the new moon, out of respect for that ancient institution, the old one."

Men are frequently like tea—the real strength and goodness are not properly drawn out until they have been a short time in hot water.

It was a fine and true remark, that they who will abandon a friend for one error, know but little of human character, and prove that their hearts are as cold as their judgments are weak.

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

NEARER!

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer my home to-day
Than I've ever been before.

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the jasper sea.

Nearer the bound of life
Where we lay our burdens down;
Nearer leaving my cross,
Nearer wearing my crown.

Original Articles.

For the Crisis.

Reminiscence of the Past.

No. II.

Even after the lapse of more than half a score years I can look back with pleasure to that season of unalloyed happiness and joy which I experienced subsequent to my change of heart. Instead of my soul being filled with bitter misanthropy, it overflowed with love to God and man. I boldly declared what my Savior had done for me, my resolution to fight the good fight under the blood-stained ensign of the Atonement, and earnestly warn sinners to flee from the wrath to come. It was well that I was under the watchful eye and wise counsel of my dear mother, else my fiery zeal might have gotten the better of reason, and self-righteous intolerance taken the place of humble love, watchfulness and prayer.

Although I have reason to thank God that I have been the means of doing good in several instances, yet there is one case in which a lamb was brought back to the fold through my supplications. She was my first and only convert,—

"Eternal praise and glory be to God
Who has, in kindly answer to my prayer,
Given me one soul."

The subject of the present sketch was one of the children of my father's favorite pilot, who being lost in a gale of wind, left a widow and four children unprovided for.

My mother gave the bereaved family a house free of rent and took the second oldest child, Rose, to bring up and educate. Notwithstanding all the salutary influences that were brought to bear upon her, this beautiful child often grieved her benefactress by her waywardness, offending and repenting a dozen times a day, with such a mixture of recklessness and ingeniousness that my mother loved her despite her faults and often forbore inflicting the necessary chastisement lest she should seem unkind to the sailor's orphan.

I was but two years her senior, and our quarrels and reconciliations were innumerable; but on the whole we were pretty good friends; and when I was about to depart on my first voyage, she was the most uproarious person in the establishment. She lived at our house till she was eighteen, when the marriage of her oldest sister and the failing health of her mother rendered it necessary that she should remove to a more humble dwelling. There had been a desirable change wrought in her temper within a year or two, yet she had acquired a prouder bearing than others of her own sphere thought became her. By some she was thought haughty, by others insolent, but all admitted that she was beautiful, so much so that she was styled "Fair Rosamond" among her mates and acquaintances. To many this would have been a dangerous pre-eminence; but, although her suitors and admirers were many and of various ranks, there never was a breath of slander breathed upon her spotless name. The pride which disdained companionship of her natural class, kept at bay the moral harpies of a higher grade.

Her attention to the care of her sick mother, and her brother and sister, was unremitting, and she now materially contributed to their support, by executing fine pieces of embroidery for which she was liberally compensated by the neighboring gentry. At length her mother died, leaving to her the sole care of the little family. Several of her parent's relatives offered to take one of the children; but she would not hear of their separation, and continued her unceasing exertion until she had given her brother a commercial education, and fitted her younger sister to become a teacher. Until these dear ones had been fairly launched on the ocean of life, this noble, self-sacrificing girl refused to unite herself in marriage with any one, although more than one eligible offer had been made.

Yet one thing she lacked. Although regular in her attendance at church, she was as indifferent to the welfare of her soul as if she had never heard there was a glorious immortality to be gained, or eternal death to be avoided.

She would listen to my mother's anxious counsel because she loved and respected her; but she told others that she had not leisure just then to trouble herself about such things, nor probably would for a long time yet. Thus matters stood at my last return home.

What with my infirm state of health and her numerous duties, I saw little of Rose for some time; but learned from my mother her state of mind in regard to religion. The thought struck me, could I not be the means of bringing to the Savior that dear, obstinate but generous-hearted creature. The idea gained strength as I meditated upon the practicability of the scheme, till I seemed to hear the command to be up and doing. I told mother what I intended to essay, and with tears and blessings she bid me "God Speed."

I sauntered leisurely over to the cottage where the orphans resided, and was welcomed with affection. After many inquiries had been exchanged, I paused ere I began the task before me. I had formerly been such a light-hearted trifler that I was ashamed, and knew not how to commence the attack. I reflected a short time and at length said abruptly,—

"Rose, I was thinking what a sad thing it is to be an orphan."

She raised her head from her work, which she had resumed at my request, and replied with fast filling eyes,—

"It is indeed a sad thing, but few orphans have had such a smooth path as we, thanks to your kind mother for the greater part of it. God bless her, and long may be spare your parents to you, dear Fred."

I remarked that although gratitude to earthly benefactors was proper and becoming, yet our thanks should first be given to Him who had inclined the hearts of others to care for us, seeing that he is the Author and Giver of every good and perfect gift.

Rose threw back her curls and regarded me with a singular expression, half incredulous, half mocking. "Then it is true, the jolly tar has become serious! O dear! So we'll have no fun any more! Is that so? Have you really become a Methodist, Fred?"

"Have you any thing to say against Methodists, Rose?" I inquired.

"O no, no," she hastily replied; "but it seems rather hard for a young person to give up pleasure when there is so much to be enjoyed."

"There you are in error, dear sister," I said. "We never know what real happiness means until we experience religion—no peace till we give our hearts to God."

"Now you are as far upon the other tack, as you sailors say," cried Rose, laughing. "You don't mean to say that *you* are happier than you were before?"

"I do mean it, Rose," I replied.

"Why, to judge from your long face one would suppose you'd never have a hearty laugh again," cried Rose giving way to a clear ringing cachination, not unmingled with scorn. "Now I dare say you wouldn't laugh for the world."

"Answer me honestly, Rose," I replied. "Does laughter always come from a cheerful, or does it often hide an aching heart?"

"I admit that I have often laughed and seemed to enjoy myself when I was far from being happy," said the generous Rose. "But I sometimes really *do* enjoy the fun, although not so often as I used to, because my mind is more occupied with the world. The fact is, Fred, I cannot afford to laugh or pray any more than is necessary to keep in good terms with the world and my own conscience."

"And is it always fair weather betwixt you and your conscience, Rose?" I inquired. "No squalls, eh?"

The answer was taken up by Harriet, who replied with warmth, as she affectionately embraced her sister-mother, "Rose' conscience has nothing to accuse her with, Master Fred, for she is the kindest and best sister in the world. Conscience! There are few like her even among the Methodists, good as they think themselves."

"Verily I am in a strait betwixt two," cried Rose, laughing. "Here, on the one hand, is my friend, eager to make proselytes, who makes it appear that I am little better than one of the lost; and a partial sister on the other endows me with all the excellencies of an angel. So allowing for holy zeal on the one side and sisterly enthusiasm on the other, I shall consider myself neither better nor worse than others, with the like fair chance of heaven, and like danger of the other place!—Therefore we shall say no more on the subject. Tell us some of the news from abroad. You used to have plenty of stories about your travels. Of golden sands and mountains of ice, of coral reefs and terrible sharks. Come, brother, as I was wont to call you, I am low spirited to-day, and I want something to amuse me; besides, your old fun becomes you better than that sanctimonious face."

Her lively sallies had well nigh thrown me off my guard, for disposition to mirth has ever been my strongest besetment; still I was inexpressibly grieved at the unbecoming levity if not actual profanity of Rose. I almost despaired of doing her any good, and, with disappointment depicted in my countenance, I prepared to depart. She saw that I was annoyed, and, placing her hand caressingly upon my shoulder, said—

"Forgive me if I have pained you. I dare say you are sincere and wish me well, but religious impressions seldom remain long with the young. If at any time from three months hence, you speak to me as you have done to-day, I will listen; for, if you would convert me, you must exercise much patience."

I remember her words as distinctly as if they were spoken but yesterday, and I resolved to persevere. I had never stronger incentive to watchfulness than now. Here was a young woman full of life and beauty, careless and unconcerned about her eternal state, and it might be that if I remained faithful, she might be brought to Christ in answer to my prayer.

Again I left home and again returned after an absence of seven months. I was completely restored to health, and had never been a single moment shaken in my faith. I for a time had to withstand the jeers and mockings of my shipmates; but gradually these grew less frequent, and finally disappeared in the ship, and of a Sunday evening not a few of the seamen would assemble to hear the Word.

A sad change had come over the lovely Rose in the space of the last six months. Consumption, which feeds upon the fairest and the best, had marked her for its prey, and set its deadly seal upon her brow. I lost no time in visiting her, and saw with sorrow the ravages which the destroyer had already made. Yet, strange infatuation! the victim could, or would not believe that death inevitable had commenced the dreadful siege. It is so hard indeed to think that in a few months the dark and solitary nothingness of the grave shall take the place of the glorious light of the sun, and the ever-changing beauties of this lovely earth. It is only when our hearts are filled with the hope of immortality beyond the gloomy confines of the tomb, that we can calmly submit to the long, lonely sleep of the sepulchre.

When I inquired of Rose how she felt, the poor girl strove to assume an easy manner. She said that she had been ill for some time past—a pain occasionally and considerable weakness at times; but that she felt much better and would soon be all right again.

Poor Rose! the burning spot on either cheek, the glittering and sunken eye, the attenuated hand and faded lip told, alas! too plainly, that health would never come again. As I contemplated the lovely fabric thus crumbling to decay, I could not restrain my tears, for I loved her with a brother's love. The cheek of Rose grew pale on witnessing my emotion, and, in a hoarse voice, she asked me if I thought she was in danger. "They will not tell me candidly," she said, "but I conjure *you* to tell me what you think." In the best manner I could I told her my opinion, and although much moved, she bore it better than I expected. I spoke of her spiritual concerns, reminding her of the conditions she had named. She eagerly promised to give the matter her earnest attention, and I left her with strong faith that the good work was indeed begun. I was ably seconded by my mother; and one evening, when a few were assembled at the cottage, and while I prayed with a freedom never known to me before or since, the load was removed—the Spirit answered to the blood, and

"Another lamb of Jesus' flock was gathered to his fold."

Rose now could talk calmly of her approaching death, and entreated me not to leave home till all was over. I assisted to arrange her earthly affairs, and that done, she gave herself up wholly to her Savior. At times she was tempted to consider all a delusion, but her doubts were of short duration, and she grew rapidly in grace till the time of her dissolution.

The fall of the leaf had come, and Rose Fitzgerald was fast hastening to decay. She signified where she wished to be buried and asked me to write her epitaph. I promised to fulfill her request; but she wished to see what I meant to have engraved on her humble grave-stone, and to please her I showed her the following verse, which, although of little merit, seemed to give her satisfaction. It ran thus:

Underneath a Rose lies dead
Within the silent tomb;
But it again shall raise its head
With an immortal bloom."

"That will do," she said; "O that blessed hope of immortality! I am ready now and only await the summons of my God."

She often said that she would like to die on a Sunday, and on Saturday night she did dream that she would die at eight o'clock the following evening. All the forenoon of the Sabbath she seemed to suffer much bodily pain, and frequently cried, "Come, Lord Jesus, come quickly!" But in the evening she expressed herself free from suffering, and firm in her hope of salvation. Her little clock had been brought at her desire and set on the mantle place opposite the bed. Often her glance fell upon the dial, as if she longed for that hour which she believed would set her free. About five o'clock she wished to bid all her friends farewell while she had strength and clearness of mind. It was a solemn and deeply touching scene. No eye save hers alone, remained undimmed by tears, as in tones the most musical she bade us all adieu! To some she spoke encouragement, to others warning, to all a blessing.

A little before seven the final struggle commenced, with short periods of delirium. All knelt around the death bed of the young saint, and prayed to God to give her speedy release from suffering. Suddenly the patient seemed to rally. Her pain was entirely gone, and as the clock struck eight, her head sank gently on the pillow, and without another quiver she sweetly fell asleep.

JNO. F. COTTON.

For the Crisis.

Pencilings by the Way.

EXAMINATION OF THE HEART.

Sabbath Eve., 9 *o'clock.*

What meaneth these self-reflective acts—these self-accusations—these burdened thoughts—these dissatisfied feelings which follow my religious exercises? From what source do they originate? Are they the direct darts, burning from Satan's quiver, sent to dishearten me in my efforts—to cripple my energies—to weaken my faith—to mar my peace?

Or are they the offspring of the unsanctified heart—the fruit of the carnal mind—the result of unsubdued pride—the development of selfish principles? From whence arise such thoughts as these after engaging in prayer? You prayed more to man, than God; you offered more the service of the lip, than of the heart; you manifested an outward fear, not felt in the soul; you asked, not expecting to receive; your petition was a vain and formal one; it affected no heart, it brought no response from heaven."

What produces such thoughts as these after giving public testimony? "There was no energy in your words—no power in your language—it penetrated no heart—awakened no feeling of interest—stirred no emotional feeling; it increased no faith, nor love, and awakened no alarm. It was motionless, empty, an unmeaning sound of words. Better have remained in silence upon your seat, than thus ineffectually to speak to the people."

O God! help me to understand the source from whence these suggestions come. If from the carnal mind—the unsatisfied nature,—let thy grace destroy, utterly, every vestige of such selfish principles. If from the direct assaults of Satan, give victorious faith and divine strength to overcome and triumph over them all. If pride causes the mantling blush of shame, subdue it; if Satan's burning dart sends the crimson flow, O, quench it, with faith's protecting shield! Amen.

BESSIE.

For the Crisis.

The Love of Christ's Appearing.

Every righteous man must feel joy and pleasure in the anticipated, immediate return of his Lord. What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which, as christians, all hope to participate? New heavens, illuminated with an unsetting sun of ineffable glory, spangled with stars brighter far than our present sun; a new earth, surrounded with an unwonted atmosphere, filled with unfading freshness, sweetness and beauty, decorated with charms incomparably superior to Eden and its ancient paradise, animated too with the presence of nature's eternal and immortal King, and his celestial train, the eternal home of all the saints, where sin and sorrow, pain and death, are felt and feared no more; I say, who would not gladly exchange a sin emaciated face, a shattered constitution, sown thick with the seeds of death, for a spiritual and immortal frame? a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies and covered with floods of water that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new earth never to be trodden by the wicked any more? In a moment, in the twinkling of an eye, we are changed from mortal to immortality, and are found dwelling, not in houses of clay founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal and glorious. We cast not one longing, lingering look behind. None are left we care anything about. Nature, flesh, and all earthly associations are left forever, without one single feeling that time or sense endears.

What a mysterious, delightful, ineffable moment that, in which mortality is swallowed up in life, in which we obtain beauty for ashes, joy for mourning; in which we part from sin, and sorrow, and wo, and find ourselves at home in the presence of the Lord, in the bosom of his love, surrounded with all the sons of light, with the riches and glory of the new Jerusalem temple, thronged with the great hierarchies, and Kings of all the dominions of Jesus' Empire.

Who of the christian family would not rejoice with joy unspeakable and full of glory, that soon, very soon, all this should transpire, and that without the least of all the agonies of death. May the Lord have mercy both upon reader and writer, is the prayer of yours waiting for the promised inheritance, J. M.

New Glasgow, C. E.

For the Crisis.

The Christian's Hope.

The Christian truly has every thing to cheer him on, still on, in his earthly career. How sweet, how cheering his hope, as he wanders a pilgrim and stranger in the land promised to our father Abraham,—bearing the cross, enduring these trials consequent upon a Christian course of life,—forsaken and despised by the worldling, in whose affections mammon is worshiped, instead of his God. Despitefully used, persecuted and afflicted child of God, look up and rejoice, for your redemption draweth nigh! Yes, amid all the trials, sorrow and temptation, the scoffs and frowns of the world, he can look forward to that blissful time, when he will be freed from sorrow, temptation and sin; when all tears will be wiped from his eyes by God's own hand; when the wickedness of the wicked shall be done away, and there shall be no more sorrow nor sighing, and death and him which has the power of it will be destroyed.

Then shall the saints have eternal life in the kingdom of God. Then the glorious Lamb shall be the light of the saints' abode, and they will dwell with that Lamb and sing praises to his holy name forever, even forever and ever. Oh, joyful time! to those who have presented their bodies a living sacrifice on the altar of the Lord. Then will be heard, even from God's own lips,—"Gather my saints together unto me, those who have made a covenant with me by sacrifice."

O Christian! let us sacrifice all upon the altar of the Lord! Let us prove faithful unto the end. For we are made partakers of Christ if we hold fast the beginning of our confidence firm unto the end. Time's last sands are running out, bearing us even to the verge of eternity. Oh, solemn thought! Oh, blissful moment! to those who have taken the Savior's yoke upon them, and have fought manfully the good fight of faith. For eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive all those things which he has promised to those who love and serve him.

Impenitent friend, should you chance to cast an eye on this page,—will you not love this blessed Savior, this glorious Redeemer who is even now waiting to be gracious? I pray you in Christ's stead, be ye reconciled to God, [illegible] the master of the house shall have arisen up and shut to the door. He is the [illegible] last and only hope. [illegible]

Pilgrims, let us be faithful [illegible] watch and pray [illegible]

we do those things which are not pleasing in the sight of God. Let us be firm and steadfast, unmovable, always abounding in the work of the Lord. And let us be persuaded, as was Paul, that neither life nor death, nor principalities nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Remember what a glorious inheritance Christ has promised you. Keep in mind the pearly gates, the golden streets, the shining inhabitants of the New Jerusalem. Remember the divine admonition of the blessed Savior,—"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Cleave closely to Jesus, for we shall be like him when we shall see him as he is. We shall see him who gave his life a ransom for us. Now we see as through a glass darkly, but then, face to face. O Savior, hasten thine appearing, that we may behold thee and dwell with thee through the countless ages of eternity, and bask in the sunshine of thy benignant countenance evermore!

C. A. Moore.

Conesus Centre, N. Y.

For the Crisis.

"Be Ye Holy."

How important is this command to the Christian, teaching him, as it does, that repentance for sin and a sense of pardon are not the extent of what he should desire to experience; that the work in the soul is *not accomplished* while there is *anything* of sin remaining. We would, therefore, advocate this doctrine in the face of opposition, knowing it is from God. Let those oppose it who will, God always gives a half unction to those who advocate it, thereby setting his seal to the truthfulness of the assertion—"I *can* and *ought* to be holy."

But why is it that those who profess to believe this truth do not write more about it? The *Crisis* has more of the doctrinal than the practical in this respect; for, too often do those who write leave out the pointed truth, that a holy heart is essentially necessary to meet Jesus in peace when he comes.

Let us, brethren, strike out the roots of the old tree of sin,—build a fire among them that shall consume the last remains. But how shall we do it? Not by a theorizing about how *sudden* a *gradual* change may be, a contention about names and terms, but a practical application of truth to our personal wants. This will do the soul *good*; (amen,) it will feed the hungering with heavenly manna. Oh how sweet to the taste! He who eats it, wants no other food.

Let us advocate it, brethren; its reception is by simple faith!! We may talk forever about the difference between sin and constitutional imperfection, and darker counsel. Let God teach this himself. Brethren, let us be up and doing, for in due season we shall reap if we faint not.

Ho Tis.

For the Crisis.

"What Will They Say?"

If I present to them the truth of the Bible, shall I, or shall I not stop to inquire what they will say? Suppose the ancient men of God had stopped to inquire of men what they should do, what benefit should we have derived from their labor and examples? None.

What if Noah had stopped to inquire of those wicked antediluvians what he should do, or to reason to himself, what they will say. Do you think that he would ever have built that ark of Gopher wood? Most assuredly not.

Look at those three worthies. They did not stop to inquire, what will all these nobles, and princes, and mighty men of earth think, or say, when they see the whole world fall down at the sound of the music, and we three standing all alone? What will they think? They did not commune thus. Thank God! he had three standing witnesses who did not care what the king or the world said.

If the Savior had waited until the Jews were ready to receive his testimony, I think they never would have cried out so vehemently to crucify him. But he came to do the will of Him that sent him; therefore his testimony conflicted with their theory, and that enraged them.

If the Apostles had inquired, what will they say? they never would have been [illegible] to the uttermost parts of the earth of His resurrection. They declared the truth plainly, notwithstanding [illegible] the lie of the Jews who said that his disciples stole him away.

Now, my Brn. and Srs., what shall we do? Shall we stop to inquire whether the world will receive our testimony, yea or nay, or shall we discharge every duty in the fear of God, and leave the event with him? Methinks I can hear you all say, We stand as living witnesses for God, regardless of the result with men. When duty calls, never let us inquire what they will say? What should we care what they say, this, that, or the other, if we can hear Him say in that day—"Well done!" It is enough; I ask no more.

Ariel P. Hyde.

The World's Crisis.

BOSTON, JANUARY 27, 1858.

"What is Man?"—Ps. 8: 4.

NUMBER TEN.

Those who claim that man is a double entity, think they find proof of it in the expressions, "My soul," "thy soul," "his soul," &c., which frequently occur in the Bible. Let us examine the Scriptures upon this point. *Nephesh* is the only word rendered *soul* in the Old Testament, with two exceptions, one of which is in Isa. 57: 16, from *n'sha-mah*; and the other is found in Job 30: 15, from *n'de-vah*. The passage in Isaiah reads, "For I will not contend forever, neither will I be always wroth; for the spirit (*ruakh*, breath) should *fail* before me, and the *souls* which I have made." The word *n'sha-mah*, here rendered souls, is properly translated by the words; "breath," "spirit," and "vital part." The other, in Job, reads, "Terrors are turned upon me; they press my *soul* on the wind; and my welfare passeth away as a cloud." *N'de-vah* is defined to mean, "my liberty," "excellence;" and the passage would have been plainer, if the translators had used either of these renderings, instead of *soul*.

On examination, we find the phrases, "my soul," "myself," "my life," and "me," are used interchangeably, meaning the same thing—the *whole man*. Let us take examples. Ps. 131: 2. "Surely I have behaved and quieted *myself*, (*nephesh*,—margin, my soul,) as a child that is weaned of his mother; my soul is even as a weaned child."—Esther 7: 3. "Then Esther the queen answered and said, if I have found favor in thy sight, O king, and if it please the king, let *my life*, (*nephesh*) be given me at my petition, and my people at my request."—Judges 16: 30. "And Samson said, let *me* (*nephesh*, margin, my soul,) *die* with the Philistines." If this passage had been rendered *my soul* instead of *me*, then it would have taught that the *soul dies*, which would be in harmony with the plain teaching of the Bible. We see from these examples, and many more might be brought, that "my soul," "myself," "my life," and "me," are all from the same Hebrew word, *nephesh*, and may be used interchangeably.

The same is true of the phrases, "thy soul," "thy person," "thy life," and "thyself." For instance, in Ezk. 16: 5, we read, "None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of *thy person* (*nephesh*,) in the day thou wast born."—Isa. 43: 4. "Since thou wast precious in my sight, thou hast been honorable and I have loved thee; therefore will I give men for thee, and people for *thy life*," (*nephesh*)—Esther 4: 14. "Then Mordecai commanded to answer Esther, think not *with thyself* (*nephesh*) that thou shalt escape in the king's house, more than all the Jews." In these examples, we see that, "thy soul," "thy person," "thy life," and "thyself," are each from the same word, *nephesh*.

We also find the expressions, "her soul," "her" and "herself." In Jer. 2: 24, we read, "A wild ass used to the wilderness, that snuffeth up the wind at *her* pleasure." The word here rendered *her* is *nephesh*, and is applied to this animal.—Jer. 3: 11, "And the Lord said unto me, the backsliding Israel hath justified *herself*, (*nephesh*,) more than treacherous Judah." In Isa. 5: 14, we read, "therfore hell (*sheol*) enlarged *herself*, (*nephesh*.) Had *nephesh* in this verse been rendered *soul*, it would have shown that *hell* itself is possessed of one, but when hell (*sheol*, the grave,) is personified, and her soul used in the sense of herself, all is plain.

Again we find the phrases, "his soul," "his life," "himself," and "he," translated from the same word, *nephesh*. It is said of Elijah in 1 Kings, 19: 3-4, that when Jezebel threatened to kill him, "he arose and went, for *his life*, (*nephesh*) and came to Beer-sheba . . . and he requested for *himself*, (*nephesh*, his soul,) that he might *die*."—When the Psalmist is speaking of Joseph, in Ps. 105: 18, he says, "Whose feet they hurt with fetters: *he* (*nephesh*, margin, his *soul*,) was laid in irons." We here learn the true meaning of the expression, his soul; namely, the whole man, Joseph.

We come next to the expression, "Our soul," "we," and "our lives," from the words translated soul. Ps. 35: 25. "Let them not say in their hearts, ah, so would *we* (*nephesh*, margin, our soul) have it."—1 John, 3: 16. "Hereby perceive we the love of God, because he laid down his *life* (*psukee*) for us; and we ought to lay down our *lives* (*psukee*) for the brethren." In this last example, the Greek word *psukee*, corresponding with the Hebrew word *nephesh* in the Old Testament, is rendered *life* and *lives*.

We also find the expressions, "your soul," "yourselves," and "you," from the same word. Jer. 37: 9. "Thus saith the Lord, deceive not *yourselves*," (*nephesh*, margin, your souls.)—2 Cor. 12: 15. "And I will very gladly spend and be spent for *you*," (*psukee*, margin, your *soul*.) From these Scriptures, we learn that *your soul*, *yourselves*, and *you*, mean the same thing.

Once more. We also find in the Bible the phrases, "their souls," "they," and "themselves," each from the Hebrew word *nephesh*. For instance, in Job 36: 14, we read, "*They* (*nephesh*, margin, their *soul*,) die in youth." If this had been rendered, "their *souls die* in youth," some would have read it with astonishment, but it would have been as correct as the present translation, and led people to see the true meaning of such expressions.—Isa. 47: 14. "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver *themselves* (*nephesh*, margin, their souls,) from the power of the flame."

From the foregoing examination, we learn that, "my soul," "myself" and "me," represent the same thing, and we can use whichever of these forms of expression that we (or our souls) like best. The same is true of "thy soul," "thy person," and "thyself;" "her soul," "her," and "herself;" "his soul," "he," and "himself;" "our soul," and "we," "your soul," "yourselves," and "you;" "their soul," "themselves," and "they."

From a careful and thorough examination of this subject, we are most fully satisfied, that the word soul is *never* used in the *Bible* to represent the *conscious* part of man that exists when he is dead.

For the Crisis.

Extremes.

Extremes prevail with all men, The tendency of human nature is toward this result; whether we consider it in respect to its physical, moral, or intellectual developments. If we take *a man*—an exhibition of the fallen state of humanity—in his animal existence, embracing the appetites, passions, habits and diseases, this is most manifestly and strikingly true, because each action in any given direction looks to, and labors to secure a repetition; and habit is only a repetition—an act done again, or condition continued. Consequently, any passion indulged, or appetite gratified, habit instituted, or disease established, the track is prepared and the race commenced to the *extreme point*.

The *course* is too often one of danger, of ruin, of death. The institutions, influences, circumstances of our life interfere, to qualify, circumvent, or finally prevent this end, for which nature is struggling with its untamed, *run-away forces*. An appetite craves, desire increases with compliance—demand answers supply, till death follows in the extreme, the sole result of the operation of the principle,—not at all of its existence.

Passion storms around its prison, till, bursting forth, it is unwillingly restrained within former enclosures—overleaps succeeding barriers, and rushes its possessor and follower to extreme ruin. Disease, also, holds its insidious dominion, till, by any and every means, it dethrones life, and sinks into entire corruption.

So with habit. Its claim is established by acting, which is never relinquished while the act can be induced. There is no competition but by resistance,—no victory but by the decision of the will which precludes the action, upon any demand, whatever. Thus extremes may be prevented.

Before showing the game unchained, if not [illegible], in the intellectual and moral portraiture, take an illustration. The boy amuses himself with this [illegible] at [illegible] altogether with *kites*; at another with *tops*; and afterward with the ball again with his singing locust, or with some other favorite play. I have noticed that all these things have their run—about once a year. Boys act in the extreme. "Men are but boys of a larger growth." Scientific knowledge, by *the habit* of study and investigation, at once begins to secure an extreme of interest and pleasure, often of toil and poverty. Not unfrequently one branch or department is followed to the exclusion of others, which proves that the *extreme is the goal*, if success is not. Philosophic inquiry will often race on till it brings up in infidelity, or *monomania*. Aye, even in *lunacy*, as in the case of Spiritualism. To become cool, calculating, reasoning, philosophical, precise, formal and staid in religion, leads to stoicism and coldness, worldliness and backsliding.

Men often go to the extreme in leaving Christ and getting all *swallowed up* in the world. Sad extreme! There is one beyond it—destruction—if they don't repent! On the other hand, faithfulness and devotion to the Lord will be *cumulative*—the acquisition will be great, in the extreme. Blessed extreme! to love him more and more, and serve him better and better. This can come only by grace, but when the inward power is turned to the *right end* it is well that we follow to the *last extreme*. To be perfect, to be men, in Christ, makes us extreme Christians.

W. S. C.

For the Crisis.

I've Been Thinking.

How often do we hear wealthy professors complaining of the low state of religion. What is the cause? I will tell you. It costs *money* to keep religion alive in these days. Papers can't be published for *nothing*. Ministers who have families, and love them as well as you do yours, (and are very poor men, too) can't spend their time in traveling, studying, and preaching for *nothing*. Yes! it does cost something to sustain "*pure and undefiled religion*." Look at what James, the apostle, says about religion, in chap. 1: 27. I know we do not think that the apostle wants us to be so brotherly as to visit "the fatherless and widow in their affliction" for the purpose of *eating up* what little they have, and not give them *anything*. No! we know too well what Bible religion is; it costs something; and when we give those things which are necessary to the Lord's poor, our hearts are filled with gladness, knowing that "he that *giveth* to the poor, *lendeth* to the Lord;" consequently we shall lose nothing.

Our *ministering* brethren are, of all others, worthy of our sympathy. They feel that "*blood*" will be required at their hands if they do not do their duty. They look at their families; then at the cause of God, and see a great deal to be done, and only a short time in which to do the work. They go and preach, leaving their loved ones to get along as best they can; but when they return home, *nothing* has been given to their families during their absence, and they have spent what little they took with them, and received nothing but "*God bless you*, my brother." Is this right? Compare this kind of treatment with 1 John 3: 17, and you will see. Now don't be afraid to look at the text carefully.

Although I preach sometimes, I do not speak in reference to myself; but I know of ministers who are worthy of a liberal support, who have been obliged to leave the vineyard of the Lord, and labor with their hands in order to get an honest living.

Brethren, lend them a helping hand. Do what you can to forward the worship of God.

Francis Bezza.

Franciscoville, Mich.

For the Crisis.

Home.

Home! 'tis a magic word; it fills every heart with joy. In all the changing scenes of life, wherever we roam, how fondly does the heart turn towards home! The laborer who has toiled all day seems to forget all his cares, as he meets with his family. It is there he forgets his sorrows, for glad hearts welcome him and kind voices greet him,—and they are ever ready to minister to his wants.

But how sad is that home where no smiling faces meet you, none to listen to your sorrows, none to bear your burdens, or soothe the aching heart. In sickness or in sorrow thou must be alone, unless Christ is thy friend. Sorrowing one, cast all thy care on Jesus, for he careth for you.

Ask the wanderer, as he roams in far distant lands, if there is any place like home. With a heart beating with joy he looks forward to the time that is to bring him back, and says, in a little while I shall be at home. All his trials and sorrows will seem as nothing when he reaches there.

But how cheering to the child of God is the thought of his Home. Many are the afflictions he has borne, many his sorrows and his joys; he has traversed the deserts of this world with only here and there a green spot where the waters run refreshingly, yet trusting in God he bears the cross that he may one day wear the crown; for he has read that sweet promise, that they that suffer for me shall reign with me in my home, and he looks forward with bright anticipations to the future, when he shall rest at home with his Savior. There will be no sad hearts there; voices will not lose their music, eyes their brightness, and death frowns not in that scene. Sorrow cannot enter there, neither shall there be any more pain. We shall see none wasting away with disease as we do now, day by day. The enemy's time is nearly done, he never can enter that home of joy and love. They that live in that home must be the children of God, and they that are faithful shall inherit all things.

Tried and tempted one, be faithful a little longer; Jesus is coming to take his pilgrim band home. We'll soon bid adieu to this dreary world, where all things are fading, for one that is always bright. The redeemed of the Lord will be there. We'll pluck fruit from the tree of life and eat and live forever.

Sinner, will you seek this home? Christ has prepared it for you; for you he left the bosom of his Father. He died on Calvary's cross for you, he closed his eyes in death that you might gain this happy home. Oh! will you come? Hark! the tide is receding, and soon the Savior will cease pleading. Now he waits to be gracious; he will listen to thy prayer. Pay those long promised vows to that heavenly Father, and begin this new year to the glory of God. O thou that hast healing in thy wings, and the balm of Gilead to cure the wounded heart, hasten thy return! Thou that hast prepared the pilgrim band a home, come quickly!

I. E. S.

Bristol, R. I.

For the Crisis.

Address to the Young.

As there are many besides myself who have in their youthful days professed the Advent faith, I desire to say a few words to them through the Crisis.

Dear friends, you have engaged in a glorious cause. Before you enlisted, did you count the cost? Did you consider you must leave the world and your worldly minded friends? Did you realize that you were exposing yourself to the ridicule of the enemy of the cross, and to the fiery darts of Satan, which are thrown at all when they resolve to tread the path that Jesus trod? Did you consider all this, and resolve with the help of the Almighty to "fight the good fight of faith" and win eternal life? If so, it is well.

But what are you doing for the cause of Christ? Are you striving to bring one sinner to see the error of his ways, and come to Jesus, that you may have one gem in your diadem? Or, do you think that you are so young and unworthy that you can do nothing for him, and therefore leave the work to others. Do not sleep in this way. Why are you called to know the truth, if it be not that you may aid in the works of Jesus? Think not because you profess to serve the Lord, that that is all that is required of you. Oh no; for that is the very reason why you ought to work for Christ. "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."

Do you think that your faith will save you? "Faith, if it hath not works is dead, being alone. O then, go to work to-day! See who there are among your acquaintances that know not the truth. Tell them the present message is the last one of mercy to them, and plead with them to live for Jesus. Do it humbly, and the Lord will reward you.

J. S. Tenney.

Colrain, Mass.

Loss as Gain.—A poor, simple man once said, "I have lost all my property; I have lost all my relatives; my last son is dead. I have lost my hearing and my eyesight; I am all alone, old and poor; but it makes no difference—Christ never grows old; Christ never is poor; Christ never dies, and Christ never will forsake me."

For the Crisis.

More Pickings.

Found a few who seldom hear on the great theme of real redemption through Christ—by a restitution—of the state of Paradise, and the resurrection from the dead,—even "the recovery of the possession purchased to the praise of his glory"—at South Windsor, Ct.,—and gave them just as much as I could, for the time, on the second coming of Christ and the blessed hope. We all judged it a most profitable occasion.

Having visited the scattered in Hartford and some other places, I went home to a rich intellectual feast, in Bro. Matthias' discourses, at New Britain. But some one will say, we only need the moral truth and power,—none of your embellishments! Very well! Only remember the Scriptures. Their very style is a repast—a sumptuous feast to the refined and cultivated mind, while it feeds on solid truth also in their study. Only also observe that you should not complain of your dull, prosy preacher after you virtually forbid the eloquence which might interest you;—because you, in the first place, confine him to antiquated themes, and then ignore all embellishment. You would better originate your own taste, and find an interest in the things spoken by your own ministers. Then you will not have to run off to the lectures, and theatres, and also to churches where eloquent men preach, just to hear elegant style; or read beautiful tales, published by the *Ledger*, *Mercury*, or other sheets of the sort. I am defending the eloquent and earnest delivery of the truth, and nothing more. We may so improve as to enjoy a sermon much more, if it is like some of Paul's letters.

But I trust the discourses, to which I refer, were profitable and spiritual, as well as refreshing. I would go to Palestine with him, (if he ever goes) before I would suffer such bondage as some endure in this land.

My old brethren, of the scattered fold, who meet at River Point, Arkright, and the Plains, came out to hear one evening at River Point, and one at Arkright. It was certainly good to meet with them.

At Providence we had to perform funeral obsequies over a dear sister in the arms of death. I found an old sentiment revived, especially by one circumstance;—the disgust and horror of death. Our sister was lovely in life, and mourned in death. But I did not like to have death in my face, in that form, while preaching the funeral sermon. The coffin was not covered by a pall, and the sunken, wan features all constantly showing the pallor of the grave, as I saw—could hardly look without seeing through the glass of the lid,—not the "lovely appearance of death"—no, no, indeed!—'tis not in loveliness the corrupted mortal lies, but the dead—and death—as much opposed to life, as darkness to light. I said often to myself, in that discourse, "Bury the dead out of my sight." To take comfort in contemplating the dead, we need a ray of light darted from the triumph of Jesus through the sunless region of *Hades* upon the *pupil* of faith. Why the arrangement, I could not tell.

I was in my element to preach to them at Providence, because they love to hear. The season was one of profit. Here I was allowed to hear some preaching. Really, it does seem to me that I enjoy preaching better than many, but at all events, I heard *some* good at Providence. That subject on which the speaker (E. B.) dwelt, one evening—the subject of angels, was rich—I did not know there was such an amount of matter in it, before, and beauty too. I suggest the study of that question scripturally considered. Let it go through the Bible class! Now here is a theme which, the more it opens, the more it is grand, and beautiful. But is it *useful*! Yes! instruction is profitable. It enlarges the mind to know what we may know, of good, and God's work is good. Beauty is good, but people will carry the utilitarian principle to a great extreme. They cannot leave a margin for beauty or for ornament; in the natural world; but show equal folly in forsaking the useful and following the ornamental in the artificial.

I am often reminded when I hear the inquiry, what is the utility? of the man who had a lot in a beautiful cemetery, not even occupied by the dead—all enclosed as it was—sowed to turnips. That is a fact. I saw the turnips growing. Well, many are so inconsistent. A vast amount of this world is made by the Maker of all, and Architect of all, for beauty. [illegible]

Boston, Oct. 1857.

Correspondence.

From Bro. A. H. Bolton.

Bro. Grant:—Permit me, although a stranger to you in the flesh,—but I trust a brother in Christ Jesus,—to say a few words through the *Crisis*. We are living in a time when we need much encouragement from our brothers and sisters. It is a trying time for the saints, and we have need to keep our hearts with all diligence, that we may not after all we have suffered, fail of the grace of God. I do believe the day of the Lord is near, and hasteth greatly;—and we need that preparation of soul, body and spirit, that when Christ shall be revealed in the clouds of heaven, we can lift our voices with a shout,—"Lo! this is our God, we have waited for him: and he will save us." O, may the Lord preserve us in these perilous times unto his heavenly kingdom!

We have every thing to encourage us to go on. Scripture is being fulfilled before our eyes; "Distress of nations with perplexity, the sea and the waves roaring." "Behold the fig tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." So we know that the Lord is near, "even at the doors." And still ministers and professors cannot see that the end of all things is at hand; they have closed their eyes and ears to God's truth, and are now clinging to the more popular religion and theories.

Oh! the world is ripening for destruction. How vain, how wicked the people! I cannot help weeping when I contemplate the sudden and awful destruction that awaits the wicked. But my prayer is, that we may all be wise, and not sleep as do others, but watch and be sober, knowing that he will soon come and judge the quick and dead at his appearing, and reward every one according as his work shall be.

Let us be faithful, brothers and sisters, not having on our own righteousness, but that which is from God, that when he who is our life shall appear, we may appear with him in glory.

Yours in hope of soon seeing Jesus,

A. H. Bolton.

Extracts from Letters.

Bro. Geo. Storrs, *New Britain, Ct., Jan. 16th, '58, writes*:—Bro. Grant:—Glory to God! The battle goes well. When you were here, by the help of the Lord, you broke the ice, so to speak, and, by his help, we have been able to keep the hole from freezing over again, and it has been growing larger. Bro. Howell came here a week ago last Thursday, filled with faith and the Holy Ghost, and last evening, thank God, the ice not only broke up but it *melted*. Some that had been at sword's points, came together, and embraced each other with as much love as you ever saw two friends, that had been separated for a long time."

:o:

Sr. P. S. Blood writes from Manlius:—"I have long been interested by the communications of those dear friends to the Crisis, which I have read, whose faith corresponded with my own. I am an aged lady of seventy-four, and feel that I am in the *yellow leaf of time*. I feel, Bro. Grant, that those more youthful and vigorous could better adorn the columns of your paper than myself, yet I know that the more feeble testimonies are not without their use, and that God can accomplish his purposes by small as well as large means. My interest has been excited on the subject of the near Advent of our Lord, ever since '42, and I have been alive to all its various proceedings. The precise time I have never harmonized with, because I believed man could not keep the Lord's time or his chronology; but our Savior has given us as definite time as we are warranted to rely upon;—'When ye see all these things come to pass, then know it is near even at the doors.' Do we not see the signs? A blessing is pronounced on those who keep their garments pure, and unspotted from the world. But, alas! where do we find them? The mass of professors are dreaming that to-morrow will be as this day, and much more abundant. Their oracles are dumb on the prophetic word, and it seems nothing will arouse them but Christ's *actual appearance*."

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins' valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders, addressed as above

Poetry.

For the Crisis.

TRUE RESIGNATION.

'Twas midnight, and the moon's fair beams
Lit up a dying room;
And on the couch a flower lay,
Scarce bursting into bloom.

Beside it stood a watcher pale,
With anxious, aching heart,
She knew her last, her cherished child
In death must soon depart.

She stoops to catch the last low word
Those angel lips might speak,
And then she presses to her own
That cold and marble cheek.

But on her gentle brow is stamped
Submission to her God,
And now she kneels beside that form
To kiss the chastening rod.

Thus from her quivering lips broke forth—
"God wilt thou condescend
Through all the sorrows of this life
To be the widow's Friend?

The arm I once could lean upon
Lies mouldering in the dust,
But only sleeps to wake again
And mingle with the just.

Three lovely flowers thou gavest me,
Three gems of priceless worth;
Oh! must I now consign the last
Unto its mother earth?

With cheerful heart I lay him down,
That side by side they sleep,
Till thou shalt call them forth to dwell
Where none shall ever weep."

She rises, and prepares her child
To sleep beneath the sod;
For she hath given all she had
Unto the widow's God.

H. E. Graves.

Health Department.

Tobacco.

No. X.

We are rejoiced to learn that many are leaving off the use of tobacco, and, without a single exception, are feeling much better than when they were indulging in its use. We hope many more will make the happy experiment, and have the sweet comfort that arises from total abstinence. None but those who have tried it, are aware of the marked change that takes place in the feelings, and the great addition to our enjoyment, when we truly eat and drink to the glory of God. Self-denial affords "great peace;" while on the other hand, self-indulgence spreads gloomy shades over our minds, and finally leaves us groping in moral darkness, filled with remorse.

Says Dr. Clay, of Manchester, England,—

"It is true, the injury on the constitution of man, by the common mode of using it, (tobacco) is not perceived at once; and it is difficult to persuade the lovers of tobacco of its bad tendency. But a series of complicated chronic disorders creep on him apace, his life becomes insupportable, and he sinks into a premature grave; *but* to *tell* his friends around his last resting-place, that tobacco had hastened the catastrophe, they would tell you of some hard iron constitution who had smoked all his life, and lived to a very old age. The very individual quoted, however, is often a walking mass of chronic disease, a magazine of filth, and a fac simile of human wretchedness, a sallow, cadaverous countenance, with scarce a ray of hope imprinted upon it. It is our duty to do all we can to prevent *man* from rushing to his own destruction—the laws of God require it from every one of us. Then not only shun tobacco yourselves, but instil that doctrine into others; for rest assured, should the constitution hold up even against this evil, the *drinking system*, to which it leads, is sure to put the last nail in the coffin."

Says Governor Sullivan,—

"Tobacco excites a demand for a strongly stimulating beverage, to supply the waste of secretions caused by its use; thus the walking tobacco consumer begins with smoking, but *dies a sot*."

Dr. Rush, a very distinguished physician, says,—

"That smoking and chewing render simple fluids insipid to the taste, hence the anxiety to have the strongest spirits; by this alone, brandy, which formerly was rarely used, is now the most common drink of cigar smokers."

Says Dr. Clay,—

"We are told many smoke, chew, and snuff, without being sots. There may be many, but when compared to the number of consumers, they are but very few. I dare assert, if a person tells me that he has smoked, snuffed, or chewed long, that, *if he is not a drinker, he soon will be*, and I dare be bound by that assertion; in ninety-five cases out of one hundred, *I am right*.

I have already proved this disgusting custom a source of great mortality. I cannot conceive the public would be so mad in its use, *only under the impression* that it is not dangerous, and may be of use for some fancied or real disease they may labor under. So *insidious* are the effects of this plant, and so *insensible* have the community been to its dangers, that very few have regarded the use of tobacco as the cause of swelling the bills of mortality. But however startling, *it is* nevertheless true, that vast multitudes are carried to the grave every year, by it alone."

Dr. Salmon says,—

"More people have died of apoplexy, since the use of snuff, in one year, than have died of that disease in a hundred years before."

In the language of Dr. Clay, we would say, '*These habits are useless.*—To the consumer *no* benefit results; but much disease, sorrow, and pain. It is perfectly contradictory to the manners of a gentleman—renders every person pitiably ludicrous—entails upon man bad habits, and is only taken, *not for its usefulness* or *good qualities*, but because a vitiated appetite has taken a fancy to it; and, lastly, it is called fashionable.

They are expensive habits.—A very common smoker will spend $10 or $15 per annum. An average of three or four cigars a day, amounts to $50 or $60 per annum. And all this goes for smoke and spittle. Men preach and talk of benevolence and charity, but expend more in smoking and snuffing every year than in either of the foregoing praiseworthy objects.

They are growing habits.—I have said enough to convince any man that the habit once begun, there is no limit to its extent, but with the termination of life.

It is an offensive habit.—Its vulgarity will never be denied by any reflecting person; but is it not offensive to the eye and nose to see school-boys, and almost every dirty boy in the street, sport a cigar? Poor, silly, ignorant things, they know not what they do, *they ape those equally foolish of maturer growth.* Ladies that are in a position to speak their minds, cordially hate it. Every good housekeeper dislikes to have their rooms impregnated with the smell of tobacco smoke. The indelicate accompaniments of smoking and chewing are an annoyance to every house. If smokers and chewers only knew the extent of their offensiveness to others, they would soon give up the practice. If they heard half the remarks made on them behind their backs, by even those whom they suppose their best friends, they would surely decline that which makes them so offensive, and so very ridiculous.

It is an injurious habit, as I have shown you in almost every sentence I have uttered on the subject; and, lastly, it is the *preface to*, and the *excuse for* drinking. It therefore becomes every parent, not only to prevent a child from practising it, but to *avoid it himself*. How many youths can I recollect in my time that thought themselves men, when they could master a cigar and drink a glass of brandy and water! But where are they now? Peopling the grave yard! or victims to consumptions, liver complaints, apoplexies, and such like diseases; and not a few within the walls of a lunatic asylum."

Brethren, "*let us cleanse ourselves from all filthiness of the flesh.*" [Paul.

Foreign News.

ONE WEEK LATER FROM EUROPE.

New York, Jan. 24.

The royal mail steamship Europa, which left Liverpool about 2.30 P. M. of the 9th inst., arrived at her dock at this port at 9.30 this morning.

INDIA.

The semi-monthly mail from India arrived at Suez on the 1st, of January, with later dates from Calcutta and Bombay.

Gen. Havelock died on the 25th of November of dysentery, brought on by exposure and anxiety.

On the 7th of Nov., an engagement took place near Cawnpore between Gen. Windham's division and the Gwalior mutineers, in which the British troops were repulsed, with the total loss of the tents of three regiments, 3000 in number, which were burnt by the enemy. The 64th regiment is reported to have been nearly cut up in the encounter.

The Gwalior mutineers number more than 8000 men, completely organized and equipped.

Sir Colin Campbell, hearing of this disaster, quitted Lucknow for Cawnpore. On the 7th of December he came up with the Gwalior mutineers, and totally defeated them, capturing 16 guns, 26 carriages, and an immense quantity of ammunition, stores, etc., and the whole of their baggage. The British loss in this action was insignificant, only one officer being killed.

All the women and children, sick, &c., from Lucknow, had arrived in safety at Allahabad.

The official report of the defence of Lucknow is published, and shows the privations endured by the heroic garrison, and particularly by the ladies, were fearful.

GREAT BRITAIN.

Operations were resumed upon the Leviathan on the 5th inst. with success, the vessel being moved several feet. The proceedings were continued daily up to the departure of the Europa, the progress each day amounting to 8 or 10 feet. The evening before the Europa sailed, the ship had only 64 feet more to be moved.

The returns of employment in the Cotton mills of Manchester show a gratifying improvement, the number of hands working full time being largely on the increase.

The funds were generally firm throughout the week, although some depression was caused by the unfavorable news from India.

FRANCE.

Mlle. Rachel, the great tragedienne, died Jan. 3d, at her estate in Cannes. Her last professional performance were those which took place in the United States.

Great increase of confidence in commercial circles in Paris, is reported.

Considerable sensation had been created in Paris by a publication of an article in the *Speculateur*, in which it is asserted that a secret treaty has recently been negotiated between England and Austria. Semi-official contradictions had appeared in the government journals.

SPAIN.

The *Espana* of Madrid, in the course of a long article on President Buchanan's Message, expresses the opinion that the Spanish government will continue firm in its refusal to give satisfaction to the United States, in the affair of the Dorado, since no insult had been committed, and that it will energetically reject the insulting proposition relative to Cuba.

AUSTRIA.

Field Marshal Radetzky is dead. The event took place on the 5th of Jan., its immediate cause being paralysis of the lungs, after an illness of a week. The Marshal was in the 92d year of his age.

TURKEY.

Redschid Pasha, Grand Vizier, is dead, after an illness of only three days. His disease was apoplexy.

CHINA.

The steamer Adelaide with the last detachment of 500 marines on board, passed on from Singapore on the 2d of Dec., and an attack on Canton was expected to take place on her arrival.

The Paris correspondent of the London Times is positively informed that the French Ambassador to the Court of Pekin has arranged that, after the squadrons shall have taken position before Canton, a final summons shall be addressed to the Chinese Government. The accomplishment of this formality was to commence on the 16th of Nov.

A dispatch from Paris asserts that instructions have been sent to the French Admiral to prevent the French troops in China from acting in concert with the English, and that the 500 men recently sent out are in reality intended for a demonstration against Cochin China.

It is also said that Spain will certainly take part in this expedition.

Domestic Summary.

LATER FROM NICARAGUA.

New York, Jan. 22.

The Herald has by the Wabash at Havana, and the Black Warrior at this port, received news from Greytown, Nicaragua, to the 5th inst., ten days later than previous accounts. The treaty between Nicaragua and Costa Rica had been signed, and President Martinez and quite a number of superior officers of the armies of both Republics were enjoying themselves at Greytown. They had visited the Wabash and thanked Com. Paulding for dispersing the fillibusters.

The Wabash sailed on the 8th, with Col. Anderson and his companions, and reached Havana on the 15th.

FROM UTAH—RUMORED MASSACRE OF EMIGRANTS.

New York, Jan. 22.

The Herald's correspondence from the Utah expedition says that Echo Cannon is occupied by 3000 Mormons. It also states, without vouching for its accuracy, that a party of California emigrants, eighty in number, men, women and children, were, with the exception of twelve small children, inhumanly butchered by the Mormons and Indians last fall.

THE FREE STATE VICTORY IN KANSAS CONFIRMED.

St. Louis, Jan. 21.

The Free State party have made a clean sweep and carried every thing in Kansas. The report last night was given on the authority of correspondents; but that to-night on the official statement of the officers mentioned in the dispatch.

IMMINENCE OF WAR BETWEEN SPAIN AND MEXICO.

Washington, Jan. 22.

[Herald correspondence] It is confidently stated in diplomatic circles here that war between Spain and Mexico is inevitable. The latest advices from Mr. Dodge, our minister to Spain, state that it is the generally received opinion at Madrid that Spain will shortly make a demonstration on Mexico, England and France to the contrary notwithstanding, and that active preparations to that effect are now in progress. Intimations of Santa Anna's complicity in the contemplated invasion are also mooted. The government has sent stringent orders to the Captain General of Cuba to have the Spanish naval forces in America put at once into the highest state of efficiency: on the other hand, letters received here by the last mail from Mexico a day or two since say that a negative reply to the Spanish preliminary propositions has been sent to General Almonte, the Mexican minister to England, and to Senor Laffragua, and that they are instructed by the Mexican government not to recede a single point from the just demands that Mexico has made.

LATER FROM THE UTAH EXPEDITION.

Washington, Jan. 23.

Dispatches have been received at the War Department, from Col. Johnston, Nov. 30, which confirm the previous reports of excessive suffering on the part of the troops, and the great loss of draft animals by snow storms, cold, and starvation.

A sufficient number of oxen, though poor, had been saved to supply a part ration for six days in the week, and there was on hand bacon for one day in a week for seven months; also flour and small rations in abundance.

The storm had dealt roughly with Col. Cooke's command. He lost half his horses, besides a number of mules.

A further advance toward Salt Lake City cannot be made without a supply of such animals, to procure which Capt. Marcy has been dispatched to New Mexico, for use in the early Spring, when the army, with a volunteer force 2000 strong, will resume its march as soon as supplied with horses and mules, and there is grass on the mountains sufficient to sustain them.

Two volunteer companies had been mustered into service for nine months, and it was expected that in a few days two more would be mustered in.

The troops have borne the dangers and privations of the march with patience and cheerfulness. They are in fine health, though some of the Regiments are still suffering from frost-bite.

THE MORMON WAR.

Washington, Jan. 22.

[Tribune correspondence.] The California combination for carrying on the Mormon war from that side of the Mountains, has effected its object. Gen. Scott will start for California next week, with full powers from government to organize in that State an army for the invasion of Utah, if the latest advices from Salt Lake City, which he shall receive in California, are such as to warrant the prosecution of hostilities. In that case he will employ the regulars now on the Pacific side, and will doubtless call upon the Governor of California for volunteers. He expects to reach Salt Lake in June, simultaneously with Col Johnston. It is part of his plan of operations to conduct the army up the Colerado river, which is believed to be navigable for twenty miles above its junction with the Gila, and in the exact direction of Utah.

The March to the Grave in 1857.—What a mighty procession has been moving towards the grave during the past year! At the usual estimate, since the first of January, 1857, more than *thirty-one million, five hundred thousand* of the world's population have gone down to the grave. Place them in long array and they will give a column of thirteen hundred to every mile of the circumference of the globe. What a spectacle as they move on, tramp, tramp, the "Dead March" giving its funeral notes as they go to the silent shades!

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

:o:

Providence permitting, I will commence a series of meetings at Vernon, Vt., Tuesday evening, Feb 2, at Whithed's Hall, and continue every evening through the week, and over the following Lord's day.

Also, another series of meetings at the Town Hall, Rutland, Vt., commencing Tuesday evening, Feb. 9th, and continuing one week or more, as thought best.

Miles Grant.

I will preach at
South Farms, Ct., Jan. 31st.
Roxbury, Ct., Feb. 7th.
Harwinton (near Bro. Elliott's) Feb. 14th.

C. Goodrich.

Bro. W. S. Campbell will preach at
Lowell, Feb. 7th and 14th.
Roxbury, Mass., (eve.,) Feb. 5th.

The Lord willing, I will preach at
Caledona, Crawford Co., Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. Judson.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

I will hold meetings as follows:
Cheshire Street, Ct., Dec. 19th and 20th.

Will the brethren meet me at Cheshire, 2d train, Saturday, from Collinsville.

Hiram Munger.

If nothing in Providence shall prevent, I will attend meetings at
West Boscawin, Jan. 24th.

S. S. Mooney.

I propose to visit and hold meetings at
Springfield, Sunday, 24.
Hazardville, Sunday, 31.

Bro. Wood's, Somers, three quarters of a mile N. E. of the street, Jan. 25, (for four or five days) preaching evenings and social meetings; Bible class or preaching, as may be judged best, during the day. Bro. Munger is expected to attend.

W. S. Campbell.

Bro. S. W. Bishop appoints to preach at
Nashua, N. H., eve., Jan. 18th.
Landoff, or where Bro. O. D. Eastman may appoint, Sunday, Jan. 24th,
and by request, labor in that region a number of weeks as the Lord may direct.

Conference at East Weare, N. H.

There will be a Conference holden in the Free Meeting-house at East Weare village, to commence Friday evening, Jan. 22d, and continue over the following Sabbath, and longer, if thought proper. Bro. D. Churchill and others are expected as laborers.

T. M. Preble.
B. Locke.

I. C. Wellcome appoints to preach in Harrison, Me., Sunday, Feb. 7th, and also during the week following, as Bro. S. Leonard shall arrange.

L. Boutell appoints to preach in
Portsmouth, N. H., Jan. 21st.
Kennebunkport, Me., Jan. 22d.
Hollis, Me., Jan. 23d and 24th.
Portland, Me., Jan. 28th.
Poland, Me., Sunday, Jan. 31st.
Lewiston, Me., Feb. 3d and 4th.

J. G. Smith will preach in
Concord, Jan. 31st.
Lee, Feb. 7th.

Bro. E. Whitney appoints to preach a
Worcester, Mass., Sunday, Jan. 31st.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. Morgan.

[We will gladly forward whatever we may receive for this purpose.—Ed.

G W Whiting—It is all right; there is no extra expense.

H B Cross—You have paid to No. 143; sent the $3 as you desired.

A W Sholey—All [illegible]

Business.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

D A Muzzay 150, Mrs Parkins 133, E B Wormwood 148, T Lee 104, J Durgin 136, J H Philbrick 150, M Christenson 138, D Ford 130, W Elmore 110, J P Darling 130, J Chaplin 130, J E Sherman 152, O Haynes 146, E Kelly 152, M Clark jun 149, F Bates jun 156, $1 each.

J Gregory 247, H B York 150, E Marsh 160, E Pike 181, J G Putnam 180, $2 each.

C Fleming 125, 52 cents; H C Couch 128, 42 cents; J Hooker 166, $1.41.

For Books and Tracts—W Griffin, $1; J Hooker, 59 cents; H Pratt $1. C. Fleming, 48 cents.

Donation for the "Needy" from "Plymouth, Mass."—$5.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymn Books.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Treatise on Matt. xxiv. and xxv. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts

Man's Present [illegible] from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 8 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added, a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed, is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged By J. Blain. Price 8 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, [illegible]

Tracts.—The Three Worlds—[illegible] The New Heavens and Earth—A Voice of Warning [illegible] The Desire of all Nations—It is Done—[illegible] State of the Dead—[illegible] pages. Price 5 cents single copy [illegible] the Wicked—The Great Incentive—Olive Leaves [illegible] cents single [illegible] Punishment—Key of Truth—The Right [illegible] the Day [illegible]

Poetry.

THE CARELESS WORD.

A word is ringing through my brain,
It was not meant to give me pain;
It had no tone to bid it stay,
When other things had passed away;
It had no meaning more than all
Which in an idle hour fall;
It was when first the sound I heard
A lightly uttered, careless word.

That word—O! it doth haunt me now,
In scenes of joy, in scenes of woe,
By night, by day, in sun or shade,
With the half-smile that gently played
Reproachfully, and gave the sound
Eternal power through life to wound.
There is no voice I ever heard,
So deeply fixed as that one word.

When in the laughing crowd some tone,
Like those whose joyous sound is gone,
Strikes on my ear, I shrink—for then
The careless word comes back again.
When all alone I sit and gaze
Upon the cheerful home-fire blaze,
So freshly, as when first 'twas heard,
Returns that lightly-uttered word.

When dreams bring back the days of old,
With all that wishes could not hold,
And from the feverish couch I start
To press a shadow to my heart,
Amid its beating echoes clear,
That little word I seem to hear;
In vain I say, while it is heard,
Why weep?—'twas but a foolish word.

It comes, and with it come the tears—
The hopes—the joys of former years;
Forgotten smiles—forgotten looks,
Thick as dead leaves on autumn brooks;
And all is joyless though they were
The brightest things life's spring could share;
O! would to God, I ne'er had heard
That lightly-uttered, careless word!

It was the first, the only one,
Of those which lips forever gone
Breathed in their love—which had for me
Rebuke of harshness at my glee;
And if those lips were here to say,
"Beloved, let it pass away."
Ah! then, perchance—but I have heard
The lightly-uttered, careless word!

O! ye who, meeting, sigh to part,
Whose words are treasures to some heart,
Deal gently, ere the dark days come,
When earth hath but for one a home;
Lest, musing o'er the past, like me,
They feel their hearts rung biterly,
And, heeding not what else they heard,
Dwell weeping on a careless word!

Hon. Mrs. Norton.

Original Articles.

For the Crisis.

The Earth Burned; and the Sanctuary Cleansed.

No. III.

BY B. P. HILDRETH.

2.—The last trumpet, the saints rise, the living changed, and all translated. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds; from one end of heaven to the other." Matt. 24: 31. "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish, and shall worship the Lord in the holy mount." Isa. 27: 13. "And the Lord shall be seen over them; and his arrows shall go forth as the lightning; and the Lord God shall blow with the trumpet." Zech. 9: 14. "Behold, I show you a mystery: we shall not all sleep; but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality." 1 Cor. 15: 50, 52. "For if we believe that Jesus died, and rose again; even so, them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 14–17. "And many of them that sleep in the dust of the earth, shall awake; some (the awakened) to everlasting life." Dan. 12: 2. "Thy dead men shall live; together with my dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter into thy chambers and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 15–21. "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life." John 5: 25, 29. "And I saw thrones, and they sat upon them; and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark in their forehead, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death had no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 4–6. Then "he will swallow up death in victory; and the Lord God shall wipe away tears from all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 8, 9.

This will be the final harvest of the earth, when the wheat, all the good and wholesome fruits will be gathered into his barn. The Revelator says, "And I looked, and behold, a white cloud; and upon the cloud One sat, like unto the Son of Man; having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped." Rev. 14: 14–16. Thus he will send his angels and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Mark 13: 27.

Lonely pilgrim, cheer up; better days are before us; "weeping may endure for a night; but joy cometh in the morning." "Let your loins be girded, and your lights burning; and ye yourselves be like unto men that wait for their Lord, that when he cometh we may open to him immediately." God grant the writer, and each reader, a part in the first resurrection.

For the Crisis.

Musings of an Evangelist.

NUMBER TWO.

While weighing the subject, and determining whether I could endure the cross, and deny myself the many common privileges of other men, I could remember the message of God's Son. What did he endure for me? how did he deny himself? "For the joy that was set before him, endured the cross, despising the shame." A redeemed world was in his view, as the purchase of his blood. An eternal life, a glorious kingdom, a joint-heirship to an eternal, blessed, incorruptible inheritance lies before me. Shall I not willingly forsake all, and follow Christ to obtain such joy? His love constrains me to follow him. He gave himself for me; shall I not give myself for him? I can, I ought, I will. Lord, help me to obey thee in all things; to preach thy word, "be instant in season," not to "be afraid of a man that shall die." The point was settled, though the struggle with nature was severe, for "I conferred with flesh and blood" for a long time. Are there some of my readers in this condition? Doubtless there are; you will bear me record that I only touch a few items of your feelings and thoughts. I beseech you to count well the cost, and do it quickly, settle it at once, and be not "disobedient to the heavenly vision" visiting you. "The Master hath need of" YOU; he is calling you to go to him. He will enable you to "build upon him, gold, silver, precious stone," and when the day comes to try your work by fire, you may "receive a reward," and he will say, "Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

But to my musings. As I passed from place to place, and met with the happy disciples of my Lord, my self-denial, crosses, home associations, were for hours well nigh forgotten; joyful in God, we spent the peaceful moments in recounting the mercies and blessings already received, or repeated with confiding faith and earnest hope, the promises of the coming kingdom. While I surveyed the congregation also, the mind expanded to the ends of the earth, to the dark portions, to "the habitations of cruelty." Who maketh us to differ? God hath done it, yet his mercy is extended to all, his gospel is free to all; I can offer Christ as a Savior to all. His love is to all and for all, and while pleading his claims, and portraying his merits, persuading sinners to accept him, I often lost all thoughts of my poor, homeless, pilgrimage condition, and seemed in the immediate society of God, Christ, angels, and the immortalized saints. Then again, as the penitent sighed for mercy, confessing his sins and turning to Christ, I was glad of my work, loved to be a sufferer with Christ, and joyed that he accounted me worthy to suffer shame for his name. But such seasons of gracious manifestation subside, and the stern reality of weak human nature appears. All is fading. Friends of Jesus desert him. Some are for Paul and some for Apollos, "puffed up for one, against another." Old brethren are cold. The wicked taunt, "Where now is thy God?" Here is a time to look to God with both ears open. "Is Christ divided?" comes from the pen of the great Apostle; "ye are all one in Christ," is again sounded in my ears from the throne of God. But you do not believe according to our declaration of faith, and we cannot have you labor with us. "We are laborers together with God," thought I. How is this, "Who was Paul, or who was Apollos," or any other of God's chosen instruments, "but ministers by whom ye believed?" Again the cry is heard, "Come over and help us." Some wish to hear. We go and tell them of Christ's love, his sacrifice, resurrection, ascension, gift of the Holy Ghost, of pardoning mercy, eternal judgment, the wages of sin. Some are penitent, and feel their need of Christ; are convicted that the Bible is the true record, and describes the sinner's doom, the way of life, the character of the righteous. But who is there to help them? A cold, formal church is there. A. B. and C., the leading members, are known to be the most worldly men in the place, using extortion, deception, and fraud, to lay up money. D. and E. oppress the poor, taking advantage of their necessities. F. G. and H. do not attend meeting only when some able man is to preach. They have the best of every thing and do not associate with the common classes; never speak to them only when they want servants. I. and J. use up six days for their business, and then look over book accounts, do small chores, ride over to the other part of the town to look out, or to close a bargain on Sunday. Mrs. N. and L. lead in the female department, and dress the most proudly of any one in town. These things are known to the unconverted. They have cursed these pious christians many times, not for their godly lives, but for their *pretensions*. Now they are brought to feel that they must be christians. But who shall take them by the hand and lead them in the way of faith and obedience? who will weep and suffer with them, show them the right steps to take? Who shall be nursing fathers and nursing mothers in Israel? We muse upon the subject. "He that nameth the name of Christ should be careful to depart from iniquity," and "as many of you as have been baptized into Christ, have put on Christ. There is neither Greek nor Jew, bond nor free . . . for ye are all one in Christ." Where are the castes of society?

For the Crisis.

"This Year Thou Shalt Die."

Of the vast multitude to whom these solemn words are applicable, according to the decree of Him in whose hand our breath is, how few are now anticipating this awful event. Some indeed, who are already the victims of fatal diseases, or condemned to suffer the penalty of violated law, are contemplating this destiny with varied emotions. But the great majority of those who are to close their eyes on all sublunary things, and whose account for eternity is to be sealed within twelve fleeting months, have no such expectation. The blooming youth; the man of business; the ambitious politician; the woman of fashion and pride, are forming plans and indulging in expectations, which, within the year, are all to be cut down by the irresistible scythe of death. How few of these, alas! are now listening to the faithful warning, appropriate to all at all times, "PREPARE TO MEET THY GOD."

Dear christian brother, in the divine decree referred to, the eye of Omniscience may see your name and mine. Let us then work while the day lasts. O how reasonable, and delightful, too, to increase our diligence in the service of our precious Redeemer, as the fleeting moments waft us to the happy termination of our weariness and toils! O may his dying and living love constrain us to more self-denial and more cheerful bearing of his cross in his holy and blessed service!

Tremendous thought! Against some of the professed teachers of the word of the Lord, the solemn words of the text may be recorded, for the same reason that they were originally announced to the false prophet; even for teaching "rebellion against the Lord." Jer. 28: 16. "He that hath my word, saith Jehovah, let him declare it faithfully." Of what value will be the popularity, the flatteries of fashionable religionists, the title of D. D. or Reverend, or the golden salary, to the man who, when "weighed in the balances" for eternity, shall be "found wanting?"

Dear reader, suppose it be an indubitable fact that death is at your door, or that your eyes shall soon see the appointed Judge of all the earth "coming in the clouds of heaven;" are you prepared? Have you, by holy penitence and faith, fled to the arms of his mercy? Have you parted with the idols of your unregeneracy for the living God, and chosen him and his holy service for your joy and eternal inheritance? Is your hope of final inheritance with God, justified by daily sacred communion with him, and by that practical love and benevolence to your fellow men, without which your pretence of love to your unseen Maker is a mockery? 1 John 4: 20.

If, indeed, by the rich grace of God in his dear Son, we are among his true followers, we may rejoice that our mortal days are so rapidly passing.

"They'll waft us sooner o'er
This life's tempestuous sea;
Soon shall we reach the peaceful shore
Of blest Eternity."

H. GREW.

Philad., Jan. 16th, 1858.

Correspondence.

From Bro. Wm. McCullock.

BRO. GRANT:—Permit me to say a word through the Crisis to the Brn. of the East.

We are still urging our way on toward that heavenly country, hoping ere long to gain the everlasting kingdom, where the wicked will cease from troubling and the weary be at rest. We rejoice in hope of the glory of God which, we trust, is soon to be revealed. We often think of the preaching that we have heard when it was accompanied with the Spirit of God, and compare it with the preaching that we now hear. We then ask ourselves the question, Shall we ever hear the gospel of the kingdom and reign of Christ preached on these vast prairies?

When we take up the Crisis, we look over the appointments to see if there are any branching out into new fields; but almost in vain do we look for it. Now, dear Brn., I do not wish to be fault finding, but from what little experience I have had, I am certain that great good might be accomplished by opening new fields of labor. I find that the people called Campbellites are rapidly gaining in this section of country; and why is it? It is because they enter new fields and labor assiduously in presenting their views; and, permit me to say, as it regards Bible truth they are far in advance of the nominal churches. And have we not as much truth as they? Can we not sacrifice as much as they? If we have the truth,—and it is by a belief of the truth that men are to be saved, and by a rejection of the same that men are to be damned,—is it not all-important that as many as can should have the truth presented to them for their reception or rejection; for we often hear it said among the watchmen, it takes as much ripening to prepare the wicked for harvest as it does the righteous.

Dear Brn., would not the good Lord have some of you come this way and break the bread of life to the perishing? Ask God, and move right, that his name may be glorified. If this broken communication shall come to the notice of Brn. M. Chandler, P. B. Morgan, W. Pratt, or any of our western Brn. in the Lord, let them remember that my house is a pilgrim's home. Do not forget that I live in Lamoille Township, Bureau Co., Ill.; fifteen miles from Mendota R. R. station west; twelve miles from Arlington R. R. station north; ten miles from Amboy R. R. station south-west.

We are alone in the faith of a soon coming Savior, except a brother and sister-in-law, who live near by. We think that good might be done. We are poor as to this world's goods, but somewhat rich in faith, praise the Lord.

Your Bro. in hope of life and immortality through Christ,

WM. MCCULLOCK.

From Bro. E. Abbey.

BRO. GRANT:—Having been very much interested in the articles that have appeared of late in the *Crisis* on the use of tobacco, and believing it to be, to say the least, an unchristian practice, I send you the following, from a paper published in our city, hoping and praying that God will send home truth to the heart that we who profess to be followers of Christ may be followers indeed. O my brethren, be like Christ. Let us purify ourselves even as he is pure.

E. ABBEY.

Portsmouth, N. H.

HORACE MANN ON TOBACCO.—At the Ohio State Teachers' Association, held at Columbus in December last, a committee, of which Hon. Horace Mann was chairman, was appointed to recommend some action with the view of suppressing the practice of profane swearing and the habits of using liquor and tobacco in the schools and colleges.

The report is a long one and a strong one, and contains many spicy paragraphs. We extract a few specimens in relation to one attribute of this trinity of evil:

"Tobacco users bequeath weakened brains, irritable nerves, and other forms of physical degeneracy, to their children. The factitious pleasures of the parent inflict real pains upon his offspring. The indulgences of the one must be atoned for by the sufferings of the other—the innocent expiating the offences of the guilty. Nor, in regard to these personal and hereditary injuries to the mind, would the committee stand merely upon the principle laid down by the physician, who, when asked if tobacco injured the brain, replied promptly in the negative; 'for,' said he, 'people who have brains never touch it.'

Tobacco users are always filthy, and we read of an infinitely desirable kingdom into which no unclean thing can ever enter.

Tobacco users are always unjust toward others. They pollute the atmosphere which other men desire to breathe, and have a right to breathe, in its purity. A smoker or chewer may have a right to a limited circle of the atmosphere around his own person, but he has no right to stench the air for a rod around him and half a mile behind him. He has no right to attempt a geographical reproduction of river and lake by the artificial pools and streams he makes in a steamboat and car.

A tobacco user is the common enemy of decency and good taste. His mouth and teeth, which should be the cleanest, he makes the foulest part of him. When one sees a plug of nasty, coarse, live-colored tobacco, he pities the mouth it is destined to enter; but when one sees the mouth he pities the tobacco."

For the Crisis.

SPEAK GENTLY.

Speak gently to the erring ones;
May not some kindly word
Reclaim the wandering back to truth,
And bring them to the Lord?

Our hearts are prone to wander here,
We often go from truth astray;
Let us not then in anger chide,
But gently point to virtue's way.

Oh, gently speak! there's much of grief,
In many sad hearts broken,
Which often might be comforted,
If gentle words were spoken.

Then gently speak, let each of us
That say our Savior's coming's near,
Speak all our words in charity;
Let love control each action here.

M. B. S

Choice Selections.

Winter Evenings---Where Spend Them---At Home.

The light at home! how bright it beams
When evening shades around us fall;
And from the lattice far it gleams,
To love and rest, and comfort all.
When wearied with the toils of day,
And strife for glory, gold and fame,
How sweet to seek the quiet way,
Where loving lips will lisp our name
Around the light of home!

But *how* shall we spend the winter evenings? In usefulness to be sure. Spend them as you shall wish you had when closing your eyes on all things earthly. Spend them in doing good, receiving good every moment. Every evening should be redeemed as gold seven times purified. Every *inch* of each golden moment should be *grasped*, husbanded. Never allow a single moment to pass in trifling or dissipation, in sinful amusements, at the theatre, the opera, the ball-room, the card-table, the pleasure party, or in idle chit-chat.

"Wasted!
Precious pearl of time, moments rich as diamonds!
One by one they come uncounted; one by one afar they floated!
One by one! till myriads sped far away to join the dead."

Flee the bar-room, the gay saloon, the lounger's corner, as the plague, the serpent's bite, the adder's sting. "Look not upon the wine when it is red." "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

"Speak not of the mirth of the giddy crowd,
In the halls of revelry found."

Be keepers at home, save when at the sanctuary, meetings for prayer, praise, or testimony, or on social visits—visits of mercy, truth, and salvation. Provide yourselves with good books, papers, periodicals, works on history, the sciences, theology, holiness to the Lord. Of all the spots that heaven has blest, the dearest place is home.

"The light of home! How still and sweet
It peeps from yonder cottage door—
The weary laborer to greet—
When the rough toils of day are o'er;
Sad is the soul that does not know
The blessing that the beams impart,
The cheerful hopes and joys that flow,
And lighten up the heaviest heart,
Around the light of home."

Read, meditate, pray, sing psalms; study and treasure useful knowledge; go about doing good; visit the poor, the sick, the afflicted, the widows and the orphans; improve your minds, cultivate your hearts, your affections—a taste for good things, virtuous things, holy things; grow in grace, and in the knowledge of our Lord and Savior Jesus Christ; prepare for death, judgment and eternity. "In the morning sow thy seed, and in the evening withhold not thy hand." What good things soever your hands find to do, do them with your *might*. "Fear God and keep his commandments, for that is the whole duty of man." For "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—*Golden Rule.*

Influence of Song.

Most of us have experienced the luxury of tears when listening to an old ballad. We know an old man, who, having lived a long career of vice and crime, was at length banished from the country; and who, while undergoing his banishment amidst the wilds and jungles of a distant land, heard in the summer eventide a sweet voice, singing in his own language the very song which had lulled him to his infant slumber, when he knew crime by name, and only knew it to abhor. It had been sung, too, by the cradle of an infant sister, one who had died young; the mother, too, was no more.

But the song—the old song had not lost its influence over him yet. Back came trooping the old memories which had so long slumbered down there in the unconsumed depths of his heart; the mother and the father: the husband gathering; the old school-house; the time-worn church, half hidden by the old yew trees, where he had heard the Bible read, all came back upon him as fresh as if it were yesterday; and overpowered by his feelings, he gave vent to them in a flood of tears. And then the old man grew calm, and his latter days were his best days; and when the term of his punishment had expired, he came back to his father's land, and there in that old village grave-yard, amid whose grassy hillocks he had played and gamboled, and where the mother and the little ones were sleeping, he lay down his weary limbs and sank peacefully away into a common grave.—*Eliza Cook's Journal.*

Dr. Judson's Burmese Testament.

The story of the preservation of this precious work, related by Mrs. Judson, might adorn the page of romance. It was taken to Ava in manuscript; and when Mr. Judson was thrown into prison, was secretly sewed up in a cushion too hard and unsightly to tempt the cupidity even of his jailors, and used by him as a pillow.—When, at the close of seven months, he and his fellow sufferers were so rudely cast into the inner prison, the old pillow fell to the share of one of the keepers, but finding it probably too hard for his use, he threw it back, and it came once more into its owner's hands. It was again lost when he was driven to Oung-pen-la; and, being stripped by one of the attendants of the mat which was tied around it, the roll of hard cotton was flung back into prison. Here it was found by Moung Ing, who took it home as a memorial of his teachers, without suspecting its priceless contents. Several months after, the manuscript, which now makes a part of the Burmese Bible, was found within, uninjured.

The Child's Gospel.

A very little girl had been early taken to church, and taught to behave reverently there. She was told that public worship had been appointed by God, and that she must attend seriously to its several parts, till she should be able to comprehend them. So she would fix her eyes attentively on the preacher, and listen to all he said, though able to understand but little.

But once a smile of joy was observed to pass over her expressive face. Her eyes grew bright and her lips parted as if to speak. She had been repaid for her docile listening. In the midst of his discourse, the Minister had repeated the Savior's invitation—"Suffer little children to come unto me, and forbid them not."

She had learned this passage by heart in her lisping infancy; but in the voice of the clergyman, whom she revered, it came to her with force and authority. It was like an old friend in a new garment—the shining garment of heaven.

Hastening home to her mother, who had been detained by indisposition from attending the public services of the Sabbath, she threw her arms around her neck, exclaiming with great animation, "O mamma, dear mamma, I have heard to-day the child's gospel."

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Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

For the Crisis.

"COME, FOLLOW ME."

Though my way be dark and dreary,
Savior, I will follow thee,
Though my heart seems oftimes sinking
'Neath the waves of sorrow's sea;
Needful grace thou wilt impart,
'Till I see thee as thou art.

When the cares of earth are strewing
Trials o'er my path of life,
May this hope within me glowing,
Bear me onward 'mid the strife;
'Till my soul shall be possest
Of thy peaceful, heavenly rest.

Perfect Being—friend in sadness.
Guide thou me—I'll trust in thee;
Thou wilt teach me faith and gladness,
Bid all cares and sorrows flee:
Every pang thou wilt remove,
Bear me in thine arms of love.

When these fleeting, transitory
Scenes of earth are passed away;
Crowned with everlasting glory,
Nations all shall own thy sway;
Love redeeming chanting then,—
Let me in that anthem join.

J. W. G.

Lawrence, Mass.

Original Articles.

For the Crisis.

The Present Distress of Nations and what Others think About the Signs.

Francis Wayland, D. D., in a sermon preached Oct. 11th, 1857, in speaking of the financial trouble calls it an "universal and unexampled distress," and says:

"If you ask the signs of the times of those whose sagacity is rarely at a fault, and whose means of knowledge is most to be relied on, they tell you that they see no light. Private accounts are even more distressing than the public report. City after city succombs and the rest stand on the verge of suspension. Men's hearts are failing them for fear, and for looking after those things that are coming. It seems like the deep, choking stillness which precedes the earthquake, when the ground begins to tremble beneath our feet, and every one is looking in dismay for the catastrophe which is to overwhelm the labor of centuries in one indiscriminate ruin.

Mrs. Harriet B. Stowe, in an article on Heb. 12: 26–27, in the *Independent* of Nov. 12, 1856, thus thrillingly writes:—

"How can we look for peace? Peace! One might as well stand when a storm was rising, when clouds were rolling up from every quarter of the horizon, lightnings darting, thundess muttering, and fierce winds lashing the storm into fury, and talk of peace. These are the times spoken of by Christ, when there shall be distress of nations, the sea and the waves roaring; men's hearts failing them for fear, and for looking for the things that are coming on the earth. His voice once shook the earth, but now hath he promised, saying, Yet once more I shake not the earth only, but also the heaven. In these shakings earthly hopes fly like the chaff of the summer threshing-floor, earthly joys like the withered leaves. Earthly reliance is as stubble. Things firmest set, trees that have grappled with the storms for years, towers that are hoary with the moss of centuries, institutions hallowed with ages of reverence, all must go crashing down together; —but, thank God, something will remain. The tempest removes the things that can be shaken, that the things that cannot be shaken may remain. * * *

And when the earth is desolated and rocked with earthquakes, it is that the new heavens and new earth may arise from the former things."

Rev. John Bray, Baptist clergyman of Virginia, in a sermon on Matt. 16: 3, remarking on "these strange, fast, and wonderful times," said:

"That God is fast using the fast men and fast times is true as that he used Haman to build a gallows on which to hang himself. As the unbelievers helped Noah to build the Ark, so the men of this fast age are building up the country to prepare for the millenium, or the second coming of Christ. You don't believe it.—Well, pile in the wood, put on the steam, and drive on the end; for you are all doing it whether you believe it or not.

Now what is Sir Charles Seymour doing in China and what are the English troops and Sepoys doing in India? They are building up the fire, they are putting on the wood, they are getting up the steam, to drive the car of God through the world. They are opening up the nations, opening up the people, opening up the world, for the second coming of Christ. Just as soon as you know that the gospel is preached in all the world to every people, just then you may expect the second coming of Jesus Christ."

The Puritan Recorder of Nov. 1857' in an article headed "Distress of Nations," says,—"Christ foretold that preparatory to his coming there should be 'upon the earth, distress of nations with perplexity.' He has not clearly defined what coming of his is to be thus preceded, but if distress of nations is one of the precursers of a brighter day, we have now the means of quickening our hopes for its advancement." Then after stating that "the presence of God's hand upon many of the nations of the world is now heavy," that "our own nation is having a remarkable experience," that "in the midst of an abundance an actual famine of bread staring us in the face," that "the financial crisis is such that the commerce of the world feels the stroke in every limb," and adverting to the great European and Asiatic wars, says:—

"Here then we have upon earth distress of nations with perplexity, the sea and the waves roaring and men's hearts failing them for fear, and for looking after those things which are coming upon the earth. When God's judgments are abroad in the earth it is a time for the inhabitants thereof to learn righteousness."

Robert Pollok over thirty years ago thus graphically describes the present times, in giving the precursers of the blessed millenium.

Mark the picture of—

—"The dismal state of things,
The public credit gone; the fear in time
Of peace; the starving want in time of wealth;
The insurrection muttering in the streets;
And pallid consternation spreading wide."

Surely we must be very near the end. The Lord cometh. Blessed is he that watcheth!

D. T. TAYLOR.

Worcester, Mass.

For the Crisis.

Pencilings by the Way.

Have been interested in the following remarks from the pen of a popular English minister.

"Evidences without Christ are like the unlit candles, which afford no light; like fig-trees with leaves only, devoid of fruit; like purses without gold, and like barns without wheat; they have great capabilities of comfort, but without Jesus, they are emptiness itself.

Evidences are conduit-pipes—they are sometimes the channel of living water, but if the supply from the fountain-head be cut off from them, their waters utterly fail. That man will die of thirst who has no better spring to health than an empty pitcher of evidences.

Ishmael would soon have perished in the wilderness, if his only hope had been in the bottle which his mother brought with her from the tent of Abraham; and assuredly without direct supplies from the gracious hands of the Lord Jesus, the saints would soon be in an ill plight.—Unless the God of our graces be ever at the root of them, they will prove like Jonah's goard, which withered away when he was most in need of it. . . . An absent Savior and joyous confidence, are seldom to be spoken of together. We know, however, that some professors can maintain a confident carriage when the presence of the Lord is withholden; they are as content without him as with him, and are as happy under his frown, as when in the sunshine of his smile.

Between the outward appearance of strong faith and strong delusion, there is frequently so little difference that the presumptuous boaster is often as highly esteemed as the assured believer; nevertheless in their inner nature there is an essential distinction. Faith believes on Jesus when his comfortable presence is not vouchsafed, but it does not render the soul indifferent to the sweetness of his society. Faith says, "I believe him when I do not feel his love manifest toward me, but my very persuasion of his faithfulness makes me part of the light of his countenance; but vain presumption exclaims, "Away with evidences and manifestations, I am a vessel of mercy, and therefore I am secure; why should I trouble myself about grace or graces? I have made up my mind that all is right, and I will not break my slumbers, whoever may seek to alarm me.'

Happy the man whose faith can see in the thick darkness and whose soul can live in the year of drought; but that man is not far from a curse who slights the fellowship of the Lord and esteems his smile to be a vain thing. It is an ill sign if any of us are in a contented state, when we are forsaken by the Lord; it is not faith but wicked indifference which makes us careless concerning communion with him. * * *

A pious man once said—'Often when in prayer I feel as if I held between my hands the fatherly heart of God, and the bloody hand of Jesus; for I remind the of one his divine love and fatherly mercies, and I grasp the other by his promise, and strive to hold him fast and say, 'I will not let thee go, except thou bless me.' But when left by the Lord, such blessedness of access is impossible, there is no answer of peace, no token for good, no message of love. The ladder is there, but no angels are ascending and descending upon it; the key of prayer is in the hand, but it turns uselessly in the lock. Prayer without the Lord's presence is like a bow without a string or an arrow without a head."

Most heartily does my heart respond to the foregoing sentiments, and I never can feel at ease unless I have the *know-so* in my soul, even the *direct witness of the Spirit of Truth.*

I cannot depend for a moment on any *external* evidences, unless accompanied with the *inward* testimony. I cannot desire comfort from *past* manifestations of the Savior's love, without a *present* consciousness of acceptance. I want even to possess the life-giving principle—the *power* as well as the "form of godliness."

BESSIE.

For the Crisis.

"And they took Knowledge of Them that they had Been with Jesus."

Here we have a living example of those that were not ashamed of the testimony of the Lord. Peter and John had been preaching the resurrection to the people, showing that only through Christ they would receive immortality and eternal life, when those cold hearted elders and scribes asked them, by what name do ye do this?

Peter, filled with the Holy Ghost, then answered; "Ye rulers of the people and elders of Israel; if we this day be examined of the good deed done to the impotent man, by means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazerath, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." And as Peter continues to talk to them in his bold, fearless manner, not fearing the face of man, he tells them there is no other name under heaven nor among men whereby we must be saved. They were surprised when they saw their boldness and perceiving they were unlettered men. Nor do I suppose this was the only reason, for it was said of Jesus on one occasion, that his word was with power, and while they talked their words found a place in their hearts, causing them to take knowledge of them that they had been with Jesus.

Let us now see how near *we* are like God's witnesses. We have professed faith in Christ. Now comes the trial, whether we will confess him or not; For, says Christ, on a certain occasion, he that confesseth me before men, him will I confess before my Father and the holy angels. If we are ashamed, then he will disown us or be ashamed of us. But in what does confessing Christ consist? 1. Not only in having a form of godliness, but having the power thereof. 2. Seeking to imitate Christ in all our life, both public and private. 3. Seeking to cultivate the spirit of love and meekness, so that, like Jesus, we may do good to those around us.—4. Loving our neighbor as ourselves. Visiting the sick, the widow and the fatherless in their distress, and so keep ourselves unspotted from the world. To be filled with the Spirit, and willing to be led by it so that we shall honor God in our bodies and spirits which are his.

We can confess Christ by imitating these examples, and the weakest of the flock can confess him so that the world can take knowledge of them.

How often the little ones of the flock are neglected. Let us take care of them, for it were better a millstone were hanged about our necks and we cast into the sea, than to offend one of these little ones, says Christ.

We may have knowledge so that we may understand all mystery, and have faith so that he may remove mountains; and if we have not charity we are nothing more than sounding brass and tinkling cymbals. O for a faith that works by love and purifies the heart!

Jesus Christ came into the world and set us the example; and every believer, yes, and every unbeliever, may read and know what a christian is, and know when they see christianity in his professed followers. When we look to Jesus we find in him every thing that is good, meek and lowly in heart; a friend of suffering humanity, whose whole life was bent upon doing good. And shall not *we* try to be like him? Thus the world will take knowledge of us that we have learned of him. Here the enemy of our souls is constantly throwing his charms, to lead us away; but let us not be overcome by them, for there is no safety out of Christ.

Bro., Sr., our trials are almost over; let us then live so the world will take knowledge of us, thrt we have been with Jesus; and when he comes to gather his waiting ones, we will hope to be found of him in peace.

GEORGE BAXTER.

Little Compton, R. I.

For the Crisis.

Will Jesus Ever Come?

In the age in which we live, there is one class which believe that Christ is never coming. There is another class which have been looking, but have grown weary with looking, and are now saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as hey were from the beginning of the creation." 2 Pet. 3: 4. Another class have been looking and expecting the return of their Lord and Savior Jesus Christ to raise the dead and give eternal life to all who love him and his appearing and kingdom. Take the word of God, and it reads,—(Heb. 9: 28,) "Unto them that look for Him, shall he appear the second time without sin unto salvation." Also in Acts 1: 11; "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And in John 14: 2, 3;—"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

I think that I have got proof enough to show that Jesus will come again to this world. And am I ready to meet my Jesus? am I ready to stand at the bar of God? am I ready to receive the crown of life that is laid up for me? O Lord, give me grace to stand in these last days of peril! O Lord, help me to look into my own heart and see if there is any thing wrong in it! I do want to be saved in the kingdom, with my brethren and sisters. I love them here, and oh, the thought of a separation from them in the kingdom to come! I mean by the grace of God helping me to be in that land of rest. May I be ready to meet the Just One when he shall come.

We are fast hastening to the judgment. Every thing around us tells in thunder tones of the soon return of our blessed Lord. Many of the saints sleep in the silent grave, waiting for that day to dawn; others have been toiling in this world through the cares and temptations by which they are surrounded, but are still looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Cheer up, my brother, who is sounding the gospel through the land! Cheer up, my sister, who has gone into a far distant land, warning sinners to flee from the wrath to come. The land is nearing, where sorrow and sighing will not be known; where the briny tear will not fill the eye, but God shall wipe away all tears from their eyes, and there shall be no more pain, no more death, for the former things have all passed away.—Righteousness shall dwell there, and peace shall sit upon every brow. Thank the Lord for all the blessed promises he has left us! Lord, help me to feel that they are sure!

Jesus is coming to save his people; to save those poor colored brethren at the South, who are bound down by the oppressor's hand. Thank the Lord, they will be free soon! And O backslider, (if one should read this,) what are you doing? What is your doom? Why did you turn from the Lord? What was the first cause of your leaving the Lord? Think of the position you are in; stop and think once how you stand in the way of some sinner. Think how many are following you to destruction. O turn to the Lord once more! Love and serve him; walk in the path of duty again, for the Lord says in his word that the backslider in heart shall be filled with his own ways. Prov. 14: 14. And again he says, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God and that my fear is not in thee, saith the Lord God of Hosts." Jer. 2: I pray you to turn to the Lord and love him, and be ready for his coming and kingdom.

O sinner! where are you? What excuse have you for not serving the Lord? Have you not had the means of grace extended unto you? Has not the servant of God faithfully warned you to prepare to meet your God in peace? Has not the Spirit of God striven with you in by-gone days, and has it not convinced you of a coming judgment? Haste, and get ready! for soon the last note of warning will be heard. What will you do? Will you forsake sin and the vain amusements and follies of this world? Will you bid farewell to every thing that is sinful, and embrace the truth as it is in the word of God? or will you sin away the day of grace and be lost at last? Think of the love that Jesus had for lost man. Think how he hung on the cross and shed his blood for you.

O come, sinner, come to Jesus, and be saved in the kingdom; for he is coming, and what will you do when the last sign is hung out in the heavens? What will you do when the last loud trumpet sounds to wake the sleeping dead? Sinner! what will you do when the heavens depart as a scroll, when it is rolled together, and the Son of Man is revealed? O sinner, for that great day prepare, prepare! for he is coming. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Amen.

W. H.

Otis, Dec., 1857.

For the Crisis.

Musings of an Evangelist.

NUMBER THREE.

Our road is among the thorns of the "hedges," and pits, sloughs, and beasts of the "highways" for here are the sinners for whom blood has been offered, and to them are we sent with the "word of life." They despise the cross of Christ. Some of them laugh at his people; others are respectful, thoughtful. We labor for their reconciliation to God. Some yield and turn to Christ, find forgiveness, and go on their way rejoicing, for a time. At length an evil minded one rises up to pervert the gospel of Christ, or to calumniate his faithful ministers. These little ones are caused to stumble, the flock is scattered. What shall I think? "One sinner destroyeth much good," and another voice follows, "It were better for that man that a millstone were hanged about his neck and he cast into the depth of the sea." We pass on, and anon find a few humble souls rejoicing in God, glad to see us. We are at home almost; all is happiness and peace. Why is this? Have their ships returned them great revenue? their trade increased their goods, their lands produced a double crop? None of these. Why then this holiness? Oh, they believe in Jesus with a working faith; it works by love, purifies the heart and overcomes the world. They are praising God that their names are "written in heaven," and that there they "have an enduring substance.'

Calling on a poor woman with a large family of children, and inquiring of her respecting her interest in Christ, found she had many years before been converted and had been active in religion with some of those happy ones; but she had moved into a proud village and lost her religious associations, and her hope also; did not attend meeting; doubted whether she had not been mistaken about there being any such thing as Christianity. She had been in the place two years, and no minister had visited her. She could not go to meeting without being a laughing stock; she had no such clothing as others wore to meeting, nor would her conscience allow her to wear such. She saw the Christians (?) pass her house with all the gaudy trappings that money and art could furnish. She saw the ministers pass with their splendid cane and glove-covered hands in the hottest of weather, with airs which bespoke that they felt themselves to be more than men. She did not care to hear them preach,—a view of them was enough. She did not want her children to go where such pride was manifested, lest they become proud also.

These were some of her remarks. Is she not right? thought I. She has good common-sense, and a tolerable idea of Christianity, certainly. Could I apologise for the ministers? Could I smooth over the matter of these silk-wound and gold-bound disciples. No, no. The case was clear; the woman would have good cause to class me with them if I did so, I mused aloud. "These are not ensamples of the flock of Christ. The servant is not above his master, nor the disciple above his Lord. God has marked these tender-fingered, full-fed men who walk in a vain show. They are but stubble, and the day of the Lord shall burn them up. Real Chrisians should learn the difference. What is the chaff to the wheat! The voice of the Lord sounds. Wo to them that are at ease in Zion."

I thought again. Do ministers remember when they walk in the street, and talk in the way, the eyes of the multitude are upon them, as well as the eye of God? Do they reflect that all frivolous action,

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The World's Crisis

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Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

For the Crisis.

"COME, FOLLOW ME."

Though my way be dark and dreary,
Savior, I will follow thee,
Though my heart seems oftimes sinking
'Neath the waves of sorrow's sea;
Needful grace thou wilt impart,
'Till I see thee as thou art.

When the cares of earth are strewing
Trials o'er my path of life,
May this hope within me glowing,
Bear me onward 'mid the strife;
'Till my soul shall be possest
Of thy peaceful, heavenly rest.

Perfect Being—friend in sadness,
Guide thou me—I'll trust in thee;
Thou wilt teach me faith and gladness,
Bid all cares and sorrows flee:
Every pang thou wilt remove,
Bear me in thine arms of love.

When these fleeting, transitory
Scenes of earth are passed away;
Crowned with everlasting glory,
Nations all shall own thy sway;
Love redeeming chanting then,—
Let me in that anthem join.

J. W. G.

Lawrence, Mass.

Original Articles.

For the Crisis.

The Present Distress of Nations and what Others think About the Signs.

Francis Wayland, D. D., in a sermon preached Oct. 11th, 1857, in speaking of the financial trouble calls it an "universal and unexampled distress," and says:

"If you ask the signs of the times of those whose sagacity is rarely at a fault, and whose means of knowledge is most to be relied on, they tell you that they see no light Private accounts are even more distressing than the public report. City after city succombs and the rest stand on the verge of suspension. Men's hearts are failing them for fear, and for looking after those things that are coming. It seems like the deep, choking stillness which precedes the earthquake, when the ground begins to tremble beneath our feet, and every one is looking in dismay for the catastrophe which is to overwhelm the labor of centuries in one indiscriminate ruin.

Mrs. Harriet B. Stowe, in an article on Heb. 12: 26–27, in the *Independent* of Nov. 12, 1856, thus thrillingly writes:—

"How can we look for peace? Peace! One might as well stand when a storm was rising, when clouds were rolling up from every quarter of the horizon, lightnings darting, thundess muttering, and fierce winds lashing the storm into fury, and talk of peace. These are the times spoken of by Christ, when there shall be distress of nations, the sea and the waves roaring; men's hearts failing them for fear, and for looking for the things that are coming on the earth. His voice once shook the earth, but now hath he promised, saying, Yet once more I shake not the earth only, but also the heaven. In these shakings earthly hopes fly like the chaff of the summer threshing-floor, earthly joys like the withered leaves. Earthly reliance is as stubble. Things firmest set, trees that have grappled with the storms for years, towers that are hoary with the moss of centuries, institutions hallowed with ages of reverence, all must go crashing down together;—but, thank God, something will remain. The tempest removes the things that can be shaken, that the things that cannot be shaken may remain. * * *

And when the earth is desolated and rocked with earthquakes, it is that the new heavens and new earth may arise from the former things."

Rev. John Bray, Baptist clergyman of Virginia, in a sermon on Matt. 16: 3, remarking on "these strange, fast, and wonderful times," said:

"That God is fast using the fast men and fast times is true as that he used Haman to build a gallows on which to hang himself. As the unbelievers helped Noah to build the Ark, so the men of this fast age are building up the country to prepare for the millenium, or the second coming of Christ. You don't believe it.—Well, pile in the wood, put on the steam, and drive on the end; for you are all doing it whether you believe it or not.

Now what is Sir Charles Seymour doing in China and what are the English troops and Sepoys doing in India? They are building up the fire, they are putting on the wood, they are getting up the steam, to drive the car of God through the world. They are opening up the nations, opening up the people, opening up the world, for the second coming of Christ. Just as soon as you know that the gospel is preached in all the world to every people, just then you may expect the second coming of Jesus Christ."

The Puritan Recorder of Nov. 1857' in an article headed "Distress of Nations," says,—"Christ foretold that preparatory to his coming there should be 'upon the earth, distress of nations with perplexity.' He has not clearly defined what coming of his is to be thus preceded, but if distress of nations is one of the precursers of a brighter day, we have now the means of quickening our hopes for its advancement." Then after stating that "the presence of God's hand upon many of the nations of the world is now heavy," that "our own nation is having a remarkable experience," that "in the midst of an abundance an actual famine of bread staring us in the face," that "the financial crisis is such that the commerce of the world feels the stroke in every limb," and adverting to the great European and Asiatic wars, says:—

"Here then we have upon earth distress of nations with perplexity, the sea and the waves roaring and men's hearts failing them for fear, and for looking after those things which are coming upon the earth. When God's judgments are abroad in the earth it is a time for the inhabitants thereof to learn righteousness."

Robert Pollok over thirty years ago thus graphically describes the present times, in giving the precursers of the blessed millenium.

Mark the picture of—

——"The dismal state of things,
The public credit gone; the fear in time
Of peace; the starving want in time of wealth;
The insurrection muttering in the streets;
And pallid consternation spreading wide."

Surely we must be very near the end. The Lord cometh. Blessed is he that watcheth!

D. T. TAYLOR.

Worcester, Mass.

For the Crisis.

Pencilings by the Way.

Have been interested in the following remarks from the pen of a popular English minister.

"Evidences without Christ are like the unlit candles, which afford no light; like fig-trees with leaves only, devoid of fruit; like purses without gold, and like barns without wheat; they have great capabilities of comfort, but without Jesus, they are emptiness itself.

Evidences are conduit-pipes—they are sometimes the channel of living water, but if the supply from the fountain-head be cut off from them, their waters utterly fail. That man will die of thirst who has no better spring to health than an empty pitcher of evidences.

Ishmael would soon have perished in the wilderness, if his only hope had been in the bottle which his mother brought with her from the tent of Abraham; and assuredly without direct supplies from the gracious hands of the Lord Jesus, the saints would soon be in an ill plight.—Unless the God of our graces be ever at the root of them, they will prove like Jonah's goard, which withered away when he was most in need of it. . . . An absent Savior and joyous confidence, are seldom to be spoken of together. We know, however, that some professors can maintain a confident carriage when the presence of the Lord is withholden; they are as content without him as with him, and are as happy under his frown, as when in the sunshine of his smile.

Between the outward appearance of strong faith and strong delusion, there is frequently so little difference that the presumptuous boaster is often as highly esteemed as the assured believer; nevertheless in their inner nature there is an essential distinction. Faith believes on Jesus when his comfortable presence is not vouchsafed, but it does not render the soul indifferent to the sweetness of his society. Faith says, "I believe him when I do not feel his love manifest toward me, but my very persuasion of his faithfulness makes me part of the light of his countenance; but vain presumption exclaims, "Away with evidences and manifestations, I am a vessel of mercy, and therefore I am secure; why should I trouble myself about grace or graces? I have made up my mind that all is right, and I will not break my slumbers, whoever may seek to alarm me.'

Happy the man whose faith can see in the thick darkness and whose soul can live in the year of drought; but that man is not far from a curse who slights the fellowship of the Lord and esteems his smile to be a vain thing. It is an ill sign if any of us are in a contented state, when we are forsaken by the Lord; it is not faith but wicked indifference which makes us careless concerning communion with him. * * *

A pious man once said—'Often when in prayer I feel as if I held between my hands the fatherly heart of God, and the bloody hand of Jesus; for I remind the of one his divine love and fatherly mercies, and I grasp the other by his promise, and strive to hold him fast and say, 'I will not let thee go, except thou bless me.' But when left by the Lord, such blessedness of access is impossible, there is no answer of peace, no token for good, no message of love. The ladder is there, but no angels are ascending and descending upon it; the key of prayer is in the hand, but it turns uselessly in the lock. Prayer without the Lord's presence is like a bow without a string or an arrow without a head."

Most heartily does my heart respond to the foregoing sentiments, and I never can feel at ease unless I have the *know-so* in my soul, even the *direct witness of the Spirit of Truth*.

I cannot depend for a moment on any *external* evidences, unless accompanied with the *inward* testimony. I cannot desire comfort from *past* manifestations of the Savior's love, without a *present* consciousness of acceptance. I want even to possess the life-giving principle—the *power* as well as the "form of godliness."

BESSIE.

For the Crisis.

"And they took Knowledge of Them that they had Been with Jesus."

Here we have a living example of those that were not ashamed of the testimony of the Lord. Peter and John had been preaching the resurrection to the people, showing that only through Christ they would receive immortality and eternal life, when those cold hearted elders and scribes asked them, by what name do ye do this?

Peter, filled with the Holy Ghost, then answered; "Ye rulers of the people and elders of Israel; if we this day be examined of the good deed done to the impotent man, by means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazerath, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." And as Peter continues to talk to them in his bold, fearless manner, not fearing the face of man, he tells them there is no other name under heaven nor among men whereby we must be saved. They were surprised when they saw their boldness and perceiving they were unlettered men. Nor do I suppose this was the only reason, for it was said of Jesus on one occasion, that his word was with power, and while they talked their words found a place in their hearts, causing them to take knowledge of them that they had been with Jesus.

Let us now see how near *we* are like God's witnesses. We have professed faith in Christ. Now comes the trial, whether we will confess him or not; For, says Christ, on a certain occasion, he that confesseth me before men, him will I confess before my Father and the holy angels. If we are ashamed, then he will disown us or be ashamed of us. But in what does confessing Christ consist? 1. Not only in having a form of godliness, but having the power thereof. 2. Seeking to imitate Christ in all our life, both public and private. 3. Seeking to cultivate the spirit of love and meekness, so that, like Jesus, we may do good to those around us.—4. Loving our neighbor as ourselves. Visiting the sick, the widow and the fatherless in their distress, and so keep ourselves unspotted from the world. To be filled with the Spirit, and willing to be led by it so that we shall honor God in our bodies and spirits which are his.

We can confess Christ by imitating these examples, and the weakest of the flock can confess him so that the world can take knowledge of them.

How often the little ones of the flock are neglected. Let us take care of them, for it were better a millstone were hanged about our necks and we cast into the sea, than to offend one of these little ones, says Christ.

We may have knowledge so that we may understand all mystery, and have faith so that he may remove mountains; and if we have not charity we are nothing more than sounding brass and tinkling cymbals. O for a faith that works by love and purifies the heart!

Jesus Christ came into the world and set us the example; and every believer, yes, and every unbeliever, may read and know what a christian is, and know when they see christianity in his professed followers. When we look to Jesus we find in him every thing that is good, meek and lowly in heart; a friend of suffering humanity, whose whole life was bent upon doing good. And shall not *we* try to be like him? Thus the world will take knowledge of us that we have learned of him. Here the enemy of our souls is constantly throwing his charms, to lead us away; but let us not be overcome by them, for there is no safety out of Christ.

Bro., Sr., our trials are almost over; let us then live so the world will take knowledge of us, thrt we have been with Jesus; and when he comes to gather his waiting ones, we will hope to be found of him in peace.

GEORGE BAXTER.

Little Compton, R. I.

For the Crisis.

Will Jesus Ever Come?

In the age in which we live, there is one class which believe that Christ is never coming. There is another class which have been looking, but have grown weary with looking, and are now saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as hey were from the beginning of the creation." 2 Pet. 3: 4. Another class have been looking and expecting the return of their Lord and Savior Jesus Christ to raise the dead and give eternal life to all who love him and his appearing and kingdom. Take the word of God, and it reads,—(Heb. 9: 28,) "Unto them that look for Him, shall he appear the second time without sin unto salvation." Also in Acts 1: 11; "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And in John 14: 2, 3;—"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

I think that I have got proof enough to show that Jesus will come again to this world. And am I ready to meet my Jesus? am I ready to stand at the bar of God? am I ready to receive the crown of life that is laid up for me? O Lord, give me grace to stand in these last days of peril! O Lord, help me to look into my own heart and see if there is any thing wrong in it! I do want to be saved in the kingdom, with my brethren and sisters. I love them here, and oh, the thought of a separation from them in the kingdom to come! I mean by the grace of God helping me to be in that land of rest. May I be ready to meet the Just One when he shall come.

We are fast hastening to the judgment. Every thing around us tells in thunder tones of the soon return of our blessed Lord. Many of the saints sleep in the silent grave, waiting for that day to dawn; others have been toiling in this world through the cares and temptations by which they are surrounded, but are still looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Cheer up, my brother, who is sounding the gospel through the land! Cheer up, my sister, who has gone into a far distant land, warning sinners to flee from the wrath to come. The land is nearing, where sorrow and sighing will not be known; where the briny tear will not fill the eye, but God shall wipe away all tears from their eyes, and there shall be no more pain, no more death, for the former things have all passed away.—Righteousness shall dwell there, and peace shall sit upon every brow. Thank the Lord for all the blessed promises he has left us! Lord, help me to feel that they are sure!

Jesus is coming to save his people; to save those poor colored brethren at the South, who are bound down by the oppressor's hand. Thank the Lord, they will be free soon! And O backslider, (if one should read this,) what are you doing? What is your doom? Why did you turn from the Lord? What was the first cause of your leaving the Lord? Think of the position you are in; stop and think once how you stand in the way of some sinner. Think how many are following you to destruction. O turn to the Lord once more! Love and serve him; walk in the path of duty again, for the Lord says in his word that the backslider in heart shall be filled with his own ways. Prov. 14: 14. And again he says, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God and that my fear is not in thee, saith the Lord God of Hosts." Jer. 2: I pray you to turn to the Lord and love him, and be ready for his coming and kingdom.

O sinner! where are you? What excuse have you for not serving the Lord? Have you not had the means of grace extended unto you? Has not the servant of God faithfully warned you to prepare to meet your God in peace? Has not the Spirit of God striven with you in by-gone days, and has it not convinced you of a coming judgment? Haste, and get ready! for soon the last note of warning will be heard. What will you do? Will you forsake sin and the vain amusements and follies of this world? Will you bid farewell to every thing that is sinful, and embrace the truth as it is in the word of God? or will you sin away the day of grace and be lost at last? Think of the love that Jesus had for lost man. Think how he hung on the cross and shed his blood for you.

O come, sinner, come to Jesus, and be saved in the kingdom; for he is coming, and what will you do when the last sign is hung out in the heavens? What will you do when the last loud trumpet sounds to wake the sleeping dead? Sinner! what will you do when the heavens depart as a scroll, when it is rolled together, and the Son of Man is revealed? O sinner, for that great day prepare, prepare! for he is coming. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Amen.

W. H.

Otis, Dec., 1857.

For the Crisis.

Musings of an Evangelist.

NUMBER THREE.

Our road is among the thorns of the "hedges," and pits, sloughs, and beasts of the "highways" for here are the sinners for whom blood has been offered, and to them are we sent with the "word of life." They despise the cross of Christ. Some of them laugh at his people; others are respectful, thoughtful. We labor for their reconciliation to God. Some yield and turn to Christ, find forgiveness, and go on their way rejoicing, for a time. At length an evil minded one rises up to pervert the gospel of Christ, or to calumniate his faithful ministers. These little ones are caused to stumble, the flock is scattered. What shall I think? "One sinner destroyeth much good," and another voice follows, "It were better for that man that a millstone were hanged about his neck and he cast into the depth of the sea." We pass on, and anon find a few humble souls rejoicing in God, glad to see us. We are at home almost; all is happiness and peace. Why is this? Have their ships returned them great revenue? their trade increased their goods, their lands produced a double crop? None of these. Why then this holiness? Oh, they believe in Jesus with a working faith; it works by love, purifies the heart and overcomes the world. They are praising God that their names are "written in heaven," and that there they "have an enduring substance."

Calling on a poor woman with a large family of children, and inquiring of her respecting her interest in Christ, found she had many years before been converted and had been active in religion with some of those happy ones; but she had moved into a proud village and lost her religious associations, and her hope also; did not attend meeting; doubted whether she had not been mistaken about there being any such thing as Christianity. She had been in the place two years, and no minister had visited her. She could not go to meeting without being a laughing stock; she had no such clothing as others wore to meeting, nor would her conscience allow her to wear such. She saw the Christians (?) pass her house with all the gaudy trappings that money and art could furnish. She saw the ministers pass with their splendid cane and glove-covered hands in the hottest of weather, with airs which bespoke that they felt themselves to be more than man. She did not care to hear them preach,—a view of them was enough. She did not want her children to go where such pride was manifested, lest they become proud also.

These were some of her remarks. Is she not right? thought I. She has good common-sense, and a tolerable idea of Christianity, certainly. Could I apologise for the ministers? Could I smooth over the matter of these silk-wound and gold-bound disciples. No, no. The case was clear; the woman would have good cause to class me with them if I did so, I mused aloud. "These are not ensamples of the flock of Christ. The servant is not above his master, nor the disciple above his Lord. God has marked these tender-fingered, full-fed men who walk in a vain show. They are but stubble, and the day of the Lord shall burn them up. Real Chrisians should learn the difference. What is the chaff to the wheat! The voice of the Lord sounds. Wo to them that are at ease in Zion."

I thought again. Do ministers remember when they walk in the street, and talk in the way, the eyes of the multitude are upon them, as well as the eye of God? Do they reflect that all frivolous action,

needless dress, &c., are marked by the thoughtful and set down as so much against their profession? Do these sparkling, glittering, mincing Christians, who spend one two or three hundred dollars a year for dress, who carry gold enough on their persons, in rings and chains, to buy a barrel of flour, a cord of wood, and a bag of potatoes, know that the poorer class, with better sense, despise such religion and disdain the idea of associating Christianity with it? that they mock their prayers and ridicule their exhortations without feeling opposed to Christianity? I have seen much of this where I was not known as a preacher; for there are but few plain spoken enough to tell out their views of religious men and conduct to the class they condemn.

I passed to other parts, and met with the humble, plain, devoted disciples of Jesus; different families were working for a reform in the place (for there were sinners among them,) and God was working with them. The house of worship was filled with anxious, penitent ones, who listened to the preaching and wept with deep emotion. I mused upon the cause of this. They were "clean who bore the vessels of the Lord;" humility marked their course. They "preached the word," with the Holy Spirit. The church-members lived Christ, walked in Christ, and the people knew it. They did not try to laugh it off. No, the exhortations went to the hearts of men, and they cried out, "What shall we do to be saved?" Thus sinners "fell down acknowledging that God was with his people of a truth." Oh, then, there is a difference between living, naked, heartwork Christianity, and stupid, wound and clasped gold-labeled, smooth-tongued "our religion." Yea, there is a difference; and as I mused, I prayed, "Create in me a clean heart, O God, and renew a right spirit within me," that I may rightly represent thy cause, and successfully preach thy word.

For the Crisis.

"Homeward Bound."

Yes, fellow Christian, we are not staying here, but going home; pilgrims and strangers tarrying but a night, and soon the welcome summons will come, "Arise, and depart, for this is not your rest." And O, may we be prepared at all times for the day that brings our promised rest. Glory to God for the Christian's hope! and that ever I, a poor unworthy worm of the dust, have been made partaker of that glorious hope.

The worldling dreams not of the blessed realities of the Christian's home. They imagine those sweet anticipations of future blessedness merely the fancy of the wild enthusiast, doomed always to disappointment. But our hope is built on the oath of God, who cannot lie; and though heaven and earth pass away, his word cannot pass till all be fulfilled. And while the world seek only riches and pleasures of time, which soon must pass away, we seek incorruptible crowns, and a home in the land promised to Abraham, the father of the faithful. And shall I ever gain a possession in that heavenly Canaan? Will these weary feet ever press the golden streets of Mount Zion? Shall these eyes, from which oft flows the penitential tear, behold with joy the Son of God?

Ah, pilgrim, methinks there will be shouting when we get there. Now we wait, and watch, and toil; now we sigh for the morning, and though the night seems long, yet "the morn cometh" which has been the cry for thousands of years. And the promise is good to-day; the morning surely cometh, and that very, very soon. Then faint not, weary pilgrim, when we are so near home. Gird on the armor, and if defeated in a former conflict, wage anew the warfare against sin and Satan, knowing that soon these foes will be destroyed.

Dear brethren and sisters, I hope to meet you in the promised land. Often when I read the appointments for the dear brethren to meet in conference and campmeetings, I think how I should like to be there. But I have read of a Conference, soon to be commenced, and though I don't know exactly when, I make calculations, God helping me, to be there. The poor can go to that meeting, and distance and worldly cares will keep none away. Praise the Lord! The whole family of the redeemed of all ages will be there; Christ will preside, and it never will close, thank God. There will be no sickness, sorrow nor parting there; but happiness and love will prevail; and who don't want to be there? Who does not wish to share the glory of the Christian's home? All those who obey God here will be there.

"Out on an ocean all boundless we ride,
We're homeward bound, homeward bound;
Tossed on the waves of a rough restless tide,
We're homeward bound, homeward bound;
Far from the safe, quiet harbor we've rode,
Seeking our Father's celestial abode,
Promise of which on us each he bestowed;
We're homeward bound, homeward bound."

AMELIA C. CRABTREE.

South Hope, Me.

The World's Crisis.

BOSTON, FEBRUARY 3, 1858.

"What is Man?"—Ps. 8: 4.

NUMBER ELEVEN.

After examining various scriptures relating to the origin, history, and destiny of man, we now come to the plain question, is *man mortal* or *immortal*? Does his *conscious* existence cease at death, or does he continue to live between death and the resurrection, and onward forever?

These are questions of deepest moment to this generation. Important and widespread results will follow the affirmative or negative on this subject. The time has fully come when this theme should have a candid and thorough examination by all lovers of truth. If *man* has already immortality, he does not need to seek for it; but if he is mortal, then the question arises at once, is there any way of obtaining immortality? If so, how? Let us inquire of Paul. He says in Rom. 2: 6–7, that God "will render to every man according to his deeds: to them who, by patient continuance in well doing, *seek* for glory and honor and *immortality*, eternal life." Can any one suppose that the Apostle would tell us to seek for that already in our possession? We see from this scripture how we are to obtain it. He sets it before us as a prize to be gained "*by patient continuance in well doing.*" Suppose we continue in wicked doing, what will be the consequence? Paul answers this question plainly in Rom. 6: 23,—"The wages of sin is *death*, but the gift of God is eternal *life* through Jesus Christ our Lord." This sets the truth in clear light. The *gift*, consequent upon "patient continuance in well doing," is *life*; and the punishment for the opposite course in *death*.

We can find no place in the Bible where it is intimated that *man* possesses the attribute of immortality in this present state of existence; but Paul tells us when those will get it, who have practised continued well doing. 1 Cor. 15: 52–55. "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and *this mortal must put on immortality*. So when this corruptible shall have put on incorruption and this *mortal* shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death where is thy sting? O grave, (*hades* or hell,) where is thy victory?" In this scripture, we learn that "this *mortal* must *put on* immortality." We have been taught, that at death the soul puts the body *off*, and at the resurrection, it re-enters the body; or in other words, puts it on again. But Paul says, "this *mortal*" shall *put on*, and as the soul is said to put off the body, and put it on again, and as the part that does this is mortal, it proves that the *soul* is mortal. We see no way to avoid this conclusion, if we follow the teaching of popular theology. But when we adhere to the *Bible*, and let it mean what it says on doctrinal points, all is plain.

Man is either mortal or immortal. When we say *man*, we mean *man*, not the house in which *he* lives, which we are told is his body; but the conscious, accountable being, who is to be rewarded or punished. If *man* is immortal, then he can never die, and we cannot believe for one moment, that the Holy Spirit would move the Apostle to urge us to seek for what we already possess. Absurdity stands upon the very face of such an idea. If *man*, properly speaking, is an *immortal soul* living in a body for a few years, "just as a man lives in a house," as a popular writer remarks, and then moves away to heaven, or "hell torments" at death,—why have a judgment day afterwards, when he is to be called out of happiness or misery, to see if he was put in his proper place? According to the *Bible*, man is not rewarded nor punished till after the seventh angel sounds. See Rev. 11: 15, 18.

"And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of *this world* are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the *dead*, that they should be *judged*, and that thou shouldest give *reward* unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy* them which destroy (margin, *corrupt*) the earth."

This scripture shows most plainly that men do not go to their reward, or punishment at death, neither are they judged till after the seventh angel sounds. Does he sound every time there is a death? If so, the kingdoms of this world become our Lord's as often as one dies; and he also rewards the prophets, saints, and the small and great that fear his name; and besides all this *destroys* them which corrupt the earth. The *Bible* makes it plain, beyond all controversy, that men do *not* go to their reward or punishment at death.

If *man* is immortal, why is it that we cannot find the doctrine taught somewhere in the Bible, in its sixty-six books, and about fifty authors? Why have they all overlooked this subject, and taught us so plainly that when a man dies, "in that very day his *thoughts perish*." If every thing in the Bible which relates to the immortality of *man* was stricken from its pages, no change would be made in any passage except in Gen. 3: 4, where Satan says to our first parents, "ye shall *not* surely die." If *man* does not die, why do we find the Bible question, "If a man *die*, shall *he* live *again*?" It is absurd to talk about living *again*, if *man* does not *die*. And besides, what need of a resurrection, if men are not dead? We think those who believe in the constitutional, or natural immortality of man, and that men go to their reward or punishment at death, are quite consistent, when they deny the resurrection of the physical organism, called in Bible language, *man*; but we most firmly believe, as Paul says, that if there is no resurrection of the *dead*, "then they that have fallen *asleep* in Christ are PERISHED."

Our Visit to Connecticut.

We have good news to tell our readers concerning the work of the Lord in this State. We left Boston Jan. 5th, and met Bro. Mathewson at Collinsville, where the Lord has been pleased to bless his labors in a most signal manner. He baptized nine that day, and was to baptize several more the following Friday. We preached there two evenings, and about twenty rose for prayers, and some were converted. The last night we heard from our Bro., we learned that about forty desired the prayers of christians. Some *professors* of religion oppose, but the Lord seems to have fully set his hand to the work. We hope to hear a full report from them soon.

Bakerville. In this place, the residence of Bro. Mathewson, the Lord has been pleased to bless the labors of our brother, and several have found peace, and become established in the hope of the gospel, notwithstanding they have had to struggle against most bitter opposition from those who *profess* to be the followers of Christ. Bro. M—— baptized two the day we were there. We learn the work is still onward.

We spent a short time in Winsted, and found them rising in the cause of the Lord. We also heard good tidings from Newfield, where several have been baptized recently, by Bro. M——.

We are happy to learn that pure religion is being revived in New Britain. Bro. Howell is laboring there, and is encouraged by the most happy results. Truly, "the Lord is merciful." Sr. Howell has been quite out of health for some months, but is now getting better. It was much feared by her friends, at one time, that she would soon be laid in the grave, but now their hopes are brightened.

We spent Friday and Saturday evenings, and the second Lord's day in Jan., in Hartford, with Bro. Crowell's charge, and enjoyed the interview with that church. One has recently found peace in Jesus, and there is a good prospect that others will soon follow the example.

Bridgeport. Monday evening, Jan. 11th, we commenced meetings at their pleasant "Brick Chapel," and continued through the week, and over the Lord's day, and closed up very pleasantly with the sacrament of the Lord's supper. This church has passed through many discouraging trials, but we left there much encouraged, and several who did not enjoy religion, expressed their determination to become the followers of Christ.

On our way to Danielsonville, we spent Monday night, Jan. 18th, with Bro. Pierson, in Hartford, and had a very pleasant interview during the day with Bro. J. Howell.

Danielsonville. The interest in this place is continually rising, and several have found peace in believing. A large number are under conviction. From ten to twenty rise for prayers every night. Lord's day, Jan. 24th, we had a love feast in the morning, and heard sixty-eight testimonies in fifty minutes. It was a heavenly time. At noon sixteen happy souls were buried with Christ in baptism and several more intend to follow their example next Friday afternoon. Although we have a large hall, yet many are obliged to go away, not being able to find even a place to stand up. Many professors of religion, and all the ministers of the place, stand aloof, and say very bitter things against us. May the Lord have mercy and "forgive them, for they know not what they do."

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

Letter from Bro. H. L. Hastings.

DEAR BRETHREN AND SISTERS:—I have for some time intended to write a few lines to the Crisis, informing you of my state. I have been sick—my friends thought me quite sick; some thought I would not recover, and probably hundreds with less disease than I had, have gone down to the grave. I had a severe cough and an attack of lung fever. From this I partially recovered,—then relapsed, had lung fever again, and was confined to my house seventeen days. Through the mercy of God, the kindness and care of my dear wife and other friends, the prayers of God's people, and the skill of an excellent *Homeopathic* physician, (Dr. Sumner, who doctored me for nothing, as he previously has my family,—may God bless him and pay him for it,) I am measurably recovered.

It was exceedingly trying to be laid aside for a day from labor. I had not been kept from preaching by sickness two consecutive Sundays before since I began to labor in the Lord's cause. Still I could trust in him, feeling that he did all things well. I did not feel inclined to regret that I had given my life to the work of God, even though for the work of Christ I might be nigh unto death. I had the usual amount of restless suffering, and was not without "comforters" like Job's of old.

Still I rejoiced in afflictions. Especially when the brethren abroad began to send me letters of kindly sympathy, I was more encouraged than in days of health,—yes, and better provided for, too, by brethren far away, and some whose faces I had never seen. God bless you, dear ones. Some of your letters are unanswered yet, but you are remembered at a throne of grace. Shall we meet by and by? I hope so, on Mount Zion.

When I was recovering from my sickness, and was able to sit in my chair, I thought that as I might not be able to preach more at present, if at all, I would finish a little work that I had commenced long ago; and so have *that* preaching to the world. So I wrote day after day till it was finished. Its title is "The Great Controversy between God and man,—its Origin, Progress and Termination." It states the beginning of the controversy with man's revolt from God, and sketches the history of the course of events until the world shall be at peace with God once more.

A little more than two weeks ago I left home, and preaching some as I was able, I made my way to New York; where I now am, printing the book.

It will probably make a volume of about 200 pages, neatly bound in cloth, will not exceed 63 cts., postage paid;—it may be a little less; perhaps 50 cts.

Now I have not the money to pay for the printing, or stereotyping, or binding of the book. I did think once I would not get in debt any more, but it seems to be about all I can do now to print a little and preach a little, and so keep along.

Now who wants a book? I wish all that want it would send immediately. Who wants 12, or 20, or 50? If such persons will send at *once* I will make them a satisfactory *discount* where they take a quantity. Who will send $1, $5, $10, or $20 for books immediately? If several can do so I can pay my printer, and I will send them the books as soon as they are done, and as cheap as they can well be afforded. I hope to have it out before the middle of February. Let me hear from all who want it. Any who can sell and pay *soon* may send in their orders. Till the *fifteenth* of February direct to H. L. Hastings, care of J. J. Reed, 16 Spruce St., New York City.

After that my address will be Rochester, N. Y. If any brethren want any religious books, Hebrew or Greek Testaments, Bibles, Lexicons, &c. &c., I will get them for them while here and send to them if they will forward the money. Pray for me.

In haste, your Bro., H. L. H.

Debt and Grace.

BY C. F. HUDSON.

Says the *Christian Advocate and Journal* of the above work:—"This is unquestionably the most candid and the most able work yet produced in our theological literature against the doctrine of eternal suffering. It would be needless here to attempt an analysis or an answer to its arguments, for it is so extensive and erudite withal, that such a critique could befit only the pages of a quarterly; suffice it to say, he reviews the various 'Theodices' in relation to the existence of evil, and especially of eternal evil, as implied by the doctrine of hell; he asserts the doctrine of annihilation of the wicked, enters with critical exegesis into the usual Scripture proofs of the eternity of punishment [suffering,] and details the opinions of the Church fathers on the subject. The book cannot fail to make a stir among theologians, and we hope to see it elaborately answered in our critical periodicals.."

How Cheap Can We Live?

A sort of modern Diogenes in Massachusetts, a Mr. Thoreau, has been amusing himself and astonishing his neighbors, by trying the experiment of how cheaply a man can live who discards all the superfluities of life. Having procured an axe, he went down to the shores of Wolden Pond, where he built for himself a hut of hewn logs, and which he occupied for two years, supporting himself chiefly on fruits of the earth raised by his own hands. During eight months of this period he kept an account of his expenses, which amounted to sixty dollars, including twenty-nine paid for his house. He recently published a volume, giving a narrative of his experience. The book abounds in shrewd remarks, and is written in a graceful style, furnishing evidence that the somewhat cynical author has improved his time. He wages war in this volume against the extravagance and luxury of the age, and though perhaps he carries his animosity too far, he hits some hard blows. His extraordinary conduct, in secluding himself from civilization, and living *a la hermite* in the woods, has induced many persons to think him crack-brained; but he is, we suspect, any thing but a fool, and at worst is only one of those eccentrics of whom New England produces so many.

We would not recommend his practice, or even endorse all his opinions; but he is right in saying that too many men make themselves slaves to mere sensual gratifications. The one puffs away a fortune in real Havanas. The one swallows it in the guise of champagne. Another puts it on the backs of his wives and daughters in finery, or sinks it in a costly house and fine furniture which he is afraid to use. A fourth, even more silly, suffers a few fast idle horses to eat it up in oats. Or they work, like broken down hacks in a mill, day in and day out through a long life, to supply these or other factitious wants. All this, too, is at the expense of the higher part of their nature. They starve the mind to pamper the body. They reduce the intellect, the heart, the soul itself to the base condition of a bondman to the flesh. They leave themselves no leisure to study or reflect. Instead of gaining broader views as they advance in life, their ideas become narrower, until at last, they are mere drudges, and have no thought above what they shall eat and drink, or wherein they shall be clothed. It would be infinitely better for the happiness of the individual, as well as for the progress of the human race, if men cared less for sensuous gratifications, and discarded some of the superfluities, the pursuit of which makes them slaves through life.

We are aware that much nonsense has been written about the enervating effects of luxury. But, in spite of the exaggerations which have been thrown around the subject, it is incontestible that a too exclusive devotion to the elegancies of life emasculates men and nations. A people, abandoned to the gratification of the senses, is no longer capable of great sacrifices for country, liberty, or any thing but luxury. It is perhaps a good thing that we have a Diogenes among us. His caustic strictures may shame those whom more serious remonstrances fail to effect, and even the eccentricity of his hermit life, by fixing attention on his crusade against extravagance, may prove to be wisdom in the end.—*Ex.*

Congregational Singing.

Some of our readers know how earnestly, for years, we have plead for congregational singing—singing simultaneously, in the Spirit; singing and making melody in our hearts to the Lord, in opposition to the modern fashionable choir singing, accompanied with instrumental music. Confirmatory of our view we give below a specimen from Spurgeon, the modern Whitfield.

The prayer being concluded, Mr. Spurgeon gave out the well known hymn beginning—

"Before Jehovah's awful throne."

He read it through, having first announced the tune would be the "Old hundred," and then read each verse separately before it was sung. It is scarcely possible to give any idea of the sublime effect produced by these ten thousand voices as they swelled the massive harmonies of the grand tune with a fulness of breath rarely heard.

"We'll crowd thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise."

Most magnificent was the shout of praise that now went up. Not a voice was mute save where occasionally some one's nerves were overpowered by the massive rolling chorus that rose on every side. Never did we so realize what congregational singing might become. It was an uplifting of voice and heart such as one can hope to hear only a few times in the course of life.

Much of this grand effect was no doubt owing to the majesty of the tune itself—much to the fact that all the congregation knew it—and perhaps not a little to the practice of reading each verse before it was sung, a practice we have always thought a very reasonable one, especially among the poor and those who cannot read.

Let any one attend the Union Prayer Meetings at the Old Dutch Church, corner of Fulton and Williams streets, (New York,) which are continued with unabated interest, daily, and hear the singing, the united voices bursting forth from grateful hearts, and will he not be convinced that congregational singing is *the* singing?

"Lord, how delightful 'tis to see
A *whole* assembly worship thee!"

—*Golden Rule.*

[Selected for the Crisis.]

Always Finding Fault.

There are certain people who cannot live without finding fault. No matter what subject, or person, comes up in the course of conversation, they start some frivolous objection, or make some censorious remark. Instead of trying to be in charity with their neighbors, they take malicious pleasure in speaking evil about them. They obstinately shut their eyes to good qualities; while they employ microscopes to discover and magnify little ones; and afterwards they torture language to exagerate what they have seen, so as to depreciate as much as possible. They do not, however, always speak out boldly. But they deal in inuendoes, in hints, and in ominous shakes of the head Instead of frankly assailing in front, they assasinate behind the back. Practically, they persuade others that all men are so evil, that there is not even a chance of reform. Even in acts incontestibly good, they pretend to find latent selfishness. They spend their lives in defiling human nature, like the foul Yahoos whom the satirist has depicted. To believe them, there are none virtuous but themselves; all the rest of mankind being knaves, brutes or devils.

The proverbial fault-finder little thinks that, in censuring so maliciously and indiscriminately, he is only painting his own portrait. It is a secret consciousness of his own demerits, a gnawing rage at the superiority of others, which is the real cause of his want of charity, the principal inducement to his abuse. His own heart is the mirror from which he de

scribes mankind. The best men have been those invariably who spoke the most kindly of their race. The great type of all manhood, whose perfect humanity is the admiration even of Pagans and Atheists, ever spoke in benignat terms, having charity even for "publicans and sinners."—It is to his precept that we owe the great doctrine of human brotherhood. In the idea of the fallen Lucifer, we have, on the contrary the incarnation of malice, hate, slander, ill-will and evil-speaking. As the one is said to have come to bring "peace and good-will to men," so the other first defiled the fair creation with strife, and sowed "war among the host of heaven." We never hear a professed fault-finder, but our thoughts recur to his type. We never listen to the beneficent language of one who is in charity with his race, without feeling that he is advancing more and more to the "perfect man."

WALKING.—Fowler says:—A short and quick step indicates a brisk and active, but rather contracted mind, whereas those who take long steps generally have long heads. Those who scuff or draw their feet, drag and drawl everything; while those who walk a springing, bounding step, abound in a mental snap and spring. Those whose walk is mincing, affected and artificial, rarely, if ever, accomplish much; whereas those who walk naturally, are just what they appear to be, and put on nothing for outside show."

COURTESY.—Courtesy is a distinguished feature of civilized society. It is the most beautiful evidence of the refining power which a higher development exerts over our race. By courtesy we mean that behavior of man towards man, which one would ask for himself. It is but part of the mode of carrying out the Christian precept, which lies at the basis of harmony and order among men: "Do unto others as ye would that others should do unto you." That this precept is divine, as is all moral truth, is proved by our common appreciation of its fitness and beauty. Do what we may in life, the wheels of society can never run smoothly and well when the spirit of courtesy does not actuate the deeds and thoughts of man in his intercourse with man.—*Ex*

TONGUES AND TRANSLATIONS.—When the Gospel was first preached to all nations, it was necessary to give a diversity of *tongues*; a tongue for each nation; and this was done by the Divine Power. But in this second promulgation, as it were, of the Gospel, the work will probably be carried on by a diversity of translations, a diversity of Scriptures—a translation for each nation. Instead of the gift of tongues, God, by his providence, is giving to mankind a gift of Scriptures."—*Claudius Buchanan.*

DR. JOHNSON wisely said, "He who waits to do a great deal of good at once will never do anything.

Health Department.

Tobacco.

No. XI.

When we consider how much the good Lord has done for us, it is reasonable that we should do all to his glory; indeed, we are taught in the Scriptures that we should have this object in view even when we eat and drink. Then it certainly follows that we can eat and drink nothing to the glory of God, that is injurious to our constitutions. It is the duty of every man to preserve his health as far as possible. Those who have not made the experiment have very little idea of the comfort of those who really eat and drink to the glory of God, avoiding the use of tea, coffee, tobacco and all other injurious and intoxicating substances. After the system is cleansed from all these impurities, one feels like a new creature.

Dr. Thomas Lacock says, in an article published in the *London Medical Gazette*, "The action of the heart and lungs is impaired by the influence of the narcotic (tobacco) on the nervous system, and a morbid state of the larynx, trachea, and lungs, results from the direct action of the smoke. . . . . On the brain the action of tobacco smoking is sedative. It appears to diminish the rapidity of cerebral action, and check the flow of ideas through the mind. This, I think, is a certain result."

Says Dr Alcott, when speaking of the effects of water upon the blood,—"Not a gill of the three gallons circulating within us—no, not a spoonful—but is even poisoned with it. Who does not know that tobacco contains a most deadly poison—a poison so deadly that two or three drops of it will kill, instantaneously, almost any small animal?"

John Quincy Adams remarks in a letter to Dr. Cox,—"In my early youth I was addicted to the use of tobacco in two of its mysteries—smoking and chewing. I was warned by a medical friend of the pernicious operation of this habit upon the stomach and nerves; and the advice of the physician was fortified by the results of my own experience. More than thirty years have passed away since I deliberately renounced the use of tobacco in all its forms, and although the resolution was not carried into execution without a struggle of vitiated nature, I never yielded its impulses; and in the space of three or four months of self-denial, they lost their stimulating power, and I have never since felt it as a privation.

I have often wished that every individual of the human race afflicted with this artificial passion could prevail upon himself to try but for three months the experiment which I have made! sure that it would turn every tobacco-land into a wheat-field, and add five years of longevity to the average of human life."

Testimony of E C. Delavan, Esq.:—

"I have some slight knowledge of the effect of this poisonous and disgusting weed. When about twelve years old, on seeing gentlemen use tobacco, I was anxious to become a gentleman too, and that as soon as possible. So I purchased a yard of what is called the *pigtail*, and commenced chewing it as I walked, or rather strutted through the streets of Albany. I had not walked over a mile before I became so deadly sick that I crept under a shed, where I remained several hours before I regained strength to return home. I made a subsequent attempt to become a gentleman on cigars, but was equally unsuccessful.

I look upon the use of tobacco in health, exactly in the same light, in a moral point of view, as I do the use of alcoholic poisons. And I have no more doubt that even what is called the moderate use of tobacco shortens life, than I have that the moderate use of rum shortens life."

We ask again, can we use this poisonous drug to the glory of God? If we cannot, what is our duty? We leave the reader to answer the question in the fear of the Lord, and the coming judgment.

THE CLERGY ON TOBACCO.—The New York Evening Post remarks:

"Hall's Journal of Health mentions what it calls an 'instructive and alarming fact' in relation to the Wall street forger recently sent to the Penitentiary. It was proven on the trial that he was never seen down town without having a cigar in his mouth; that he was never well. On entering the prison, smoking was at once and absolutely prohibited, by an inflexible rule. In three months he gained fifteen pounds in flesh and his general health was improved in proportion.

Speaking of tobacco, we cannot refrain from alluding to its ravages among the clergy, who smoke and chew to an extent little suspected by their auditors. Indeed, an intelligent friend in that sacred calling, informs us that not less than twenty of his ministerial associates are habitual chewers. He has no doubt that this kind of ruminating is seriously injurious to the cloth. A highly esteemed Presbyterian clergyman, in Virginia, recently committed suicide, from a state of nervous irritation caused by the excessive use of tobacco.

Th Council of State of Berne, Switzerland, in consequence of the deleterious effects of this narcotic on the human frame, have recently resolved to prohibit the use of it to all 'unconfirmed young men; the religious rite of confirmation is there administered at sixteen. This, we apprehend, will tend more to the growth of the church than the discouragement of tobacco."

Domestic Summary.

DAGUERREOTYPES BY LIGHTNING.

A country-woman has recently arrived in Paris from the department of Seine-at-Marne, who should be presented to the Academy of Sciences. This woman was a short time since watching a cow in an open field, when a violent storm arose. She took refuge under a tree, which, at the instant, was struck by lightning; the cow was killed and she was felled to the earth senseless, where she was soon after found, the storm having ceased with the flash that felled her. Upon removing her clothing, the exact image of the cow killed by her side was found distinctly impressed upon her bosom.

This curious phenomenon is not without precedent. Dr. Franklin mentions the case of a man who was standing in the door of a house in a thunder storm, and who was looking at the tree directly before him; when it was struck by lightning. On the man's breast was left a perfect daguerreotype of the tree.

In 1842 a magistrate and a miller's boy were struck by lightning near a poplar tree in one of the provinces of France; and on the breast of each were found spots exactly resembling the leaves of the poplar.

At a meeting of the French Academy of Sciences, Jan. 25th, 1857, it was stated that a woman of Lugano, seated at a window during a storm, was suddenly shaken by some invisible power. She experienced no inconvenience from this, but afterward discovered that a blossom apparently torn from a tree by a lightning stroke, was completely imaged upon one of her limbs, and it remained there till her death.

In September, 1825, the brigantine *Il Buon-Serro* was anchored in the Amiro Bay at the entrance of the Adriatic Sea, where she was struck by lightning. In obedience to a superstition, the Ionian sailors had attached a horse-shoe to the mizzen mast as a charm against evil. When the vessel was struck, a sailor who was seated by this mast was instantly killed. There were no marks or bruises upon his person, but the horse-shoe was perfectly pictured upon his back.

A Spanish brigantine was once struck in the Rade de Zante. Five sailors were at the prow, three of them awake and two of them sleeping. One of them was killed, and upon undressing him, the figures 44, plain and well formed, were found under his left breast. His comrades declared that they were not there before his death, but their original was found in the rigging of the vessel. But the most singular facts connected with this affair, are set forth in the report of the physician, Dicapulo, who says: "After undressing the young sailor, we found a band of linen tied about his body, in which were gold pieces and two parcels done up in paper. The one on the right side contained a letter from Spain, three guineas and two half guineas; the other, a letter, four guineas, a half-guinea, and two smaller pieces. Neither the paper, the pieces, nor the linen presented the least appearance of fire. But upon his right shoulder were six distinct circles, which preserved the natural color, and appeared as though traced upon the black skin. These circles, which all touched at one point, were of three different sizes, *and exactly corresponded with the gold pieces in the right side of his belt.—Cal. State Sentinel.*

THE WEATHER AT THE SOUTH.—Green peas and new potatoes are abundant in the vicinity of New Orleans. On some plantations the orange trees are putting forth their blossoms, and in others are yielding an abundance of fruit. The Picayune acknowledges the receipt of a mess of ripe strawberries grown in the open air, without the aid of glass. A letter from Florida says: "Peach trees are in full bloom, and all kinds of trees are out like May. People are very busy gardening." In Mobile roses and all kinds of flowers are in full bloom.

THE SEASON.—This is truly a remarkable season. Vide the following from the Providence Journal:

"A butterfly emerged from his chrysalis at the Marine Hospital, yesterday, and seemed greatly surprised that no better preparation had been made for him, in the way of leaves and flowers. His beautiful wings of green and gold were folded in disgust, and he seemed inclined to go back and wait till the fields and gardens correspond better with the temperature."

And the following from the New Bedford Mercury:

"We hear that the May-flower is in bloom in this neighborhood. In Plymouth woods these beautiful flowers were in full perfection last week."

The Newburyport Herald acknowledges the receipt of a beautiful boquet of flowers from a lady in that city, who gathered them in open air from her garden on the 21st inst. There were garden pinks and calandine in full grown leaf and as fresh as in June, with variegated pansies in bloom.—*Journal.*

Poetry.

For the Crisis.

I WANT TO LIVE ALWAY.

A TRANSPOSITION.

I want to live alway—yet not here below,
In this sin-stricken world of sorrow and woe;
I long to depart, and with Christ to appear,
Bearing his image—to his throne ever near:
Onward! still onward in the path he once trod,
And all holy prophets and martyrs of God,
I would hasten my steps toward heaven my home;—
From thence happy spirits invite me to come.

I want to live alway—I ask there to stay,
Where no clouds of storm rises dark o'er the way,—
No waves of affliction are dashing around,
But joy, peace and quiet forever abound.
Where Hope will not paint her bright bow in the air,
So quickly to fade in the night of despair;
For its joyful fruition will ne'er pass away,
But shine on forever in unclouded day.

I want to live alway—where there is no sin,
No sorrow without—no corruption within,
No artful temptation, my soul to enchain,
Against which I strive, though sometimes in vain;
Where there are no doubts, and no harassing fears;
No parting with loved ones, no fast falling tears;
No pains to distress, no sad mournful song;
No funeral bier is seen passing along.

I want to live alway—yet dread not the tomb,
For Jesus hath lain there and banished the gloom;
Then surely I fear not to pillow my head
Securely to slumber on that lowly bed:
For truly I learn that a morning of light,
With sunshine of glory will follow the night;
Then quickly from sleep shall my body arise,
To greet with hosannas my Lord in the skies.

I want to live alway—to dwell with my God,
On the earth when renewed, the saints blest abode—
With delight would I roam o'er the bright hills and plains,
Where Jesus in glory eternally reigns.
With heart all exultant I would hasten to greet
The enraptured host who bow at his feet,
And join in the song that triumphant doth rise,
With shouts sweetly blending and mounting the skies.

Hark! what strain of sweet melody falls on the ear!
'Tis the note of the harpers who on Zion appear;
While resplendent with glory our eye doth behold
"The King in his beauty" by prophets foretold!
The angelic hosts his name are adoring;
O, had I the pinions, I now would be soaring
To mingle my song, in his praise to unite,
And *live on forever* in that world of delight!

M. D. W.

Obituary.

DIED, in Portsmouth, N. H., Jan. 10, Mrs. Belinda, widow of the late Mr. Richard Sides, aged forty-seven years.

Sister Sides embraced the religion of Jesus twenty-eight years ago, at York, Me., in a glorious reformation under the labors of Elders Peter Young, Elijah Shaw, and others; some of whom have fallen asleep, and part of whom remain to this present.

She was baptized soon after her conversion, and Portsmouth being her place of residence, she more particularly cast in her lot with the people of God there. Religion adorned her life, while she adorned her profession. She was a woman of affliction, was called to part with her husband several years since, and recently with an only daughter, while she suffered much from infirmity. She was looking for the speedy coming of the Lord, and died in hope of seeing Jesus, leaving an only son, an orphan, to mourn, yet trusting in the God of "the fatherless." "Blessed are the dead who die in the Lord."

GEO M. PAYNE.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

NEW YORK, Jan. 27.

The screw steamship Kangaroo, from Livpool at 10 A. M., Jan. 13th, arrived here at half past 8 o'clock this evening.

FRANCE.

There is no political news of importance. It is stated that the consumption of tobacco in France has increased so rapidly, that the Imperial Manufactories can scarcely supply the demand, and that the revenue from the sales of the present year is expected to reach 100,000,000 francs.

Two high functionaries of the French commissariat are about to be put on their trial before a tribunal in the south of France for embezzling 300,000 francs out of the stores for the Crimea.

The small pox is raging in Adana. In the town of that name 3000 children have been carried off. The Bishop of Sis has sent two American priests well skilled in medicine to Adana, and their arrival has produced a good effect among the inhabitants.

A French physician has been sent to the East to study a new and very fatal type of the small pox which is raging at present in the Turkish provinces of Asia Minor.

NAPLES.

Every succeeding dispatch from Naples increases the estimate of the loss of life caused by the series of frightful earthquakes which have ravaged so large a portion of the kingdom. An official report, not made public, states that above 30,000 people have been killed and 250,000 rendered homeless. Fever and starvation are now afflicting the districts which have been visited by this great calamity, and the inhabitants of the capital are horror stricken at the accounts which they receive thence. Great is the indignation at the supineness or incapacity of the government. One writer says that there is, in fact, no government, and he adds. "That society holds together at all in the Kingdom of the Two Sicilies is a stranger miracle than any which the Roman Church can produce.

RUSSIA.

The newspapers of St. Petersburg mention a project for effecting a telegraphic communication with America, through Siberia, with a short submarine cable across Behring's Straits.

ENGLAND.

The launch of the Leviathan continued to progress satisfactorily. It was hoped that in a few more days the vessel would be down to low water mark, when the process of unpacking the cradles would commence, and the full spring tides at the end of January will float her. The progress of the vessel during the last two days was over 30 feet.

PRUSSIA.

The Prince of Prussia had determined to visit England to assist at his son's marriage to the Princess Royal.

Great preparations were making in England for the event, and also at Berlin, for the entry of the royal pair into that city.

MADAGASCAR.

Intelligence has been received of a continued persecution of the Christians in Madagascar. Thirteen persons have been put to death while many more had been subjected to torture and a number reduced to slavery.

INDIA.

Additional telegraph advices of the Indian news, taken out by the Europa, have been received from Malta. The dates are Calcutta, Dec. 11th, Bombay 18th.

The death of Sir Henry Havelock is confirmed.

On the 14th of Nov., Sir Colin Campbell evacuated Lucknow in the presence of the whole force of Oude. He retired to Cawnpore.

The correspondent of the Times thus speaks of the actions with the Gwalior Mutineers:—Gen. Windham, on the 26th of Nov., attacked part of the Gwalior Mutineers near Cawnpore and defeated them. The next day he was surprised—lost all his tents, and had to retire into his intrenchments, from which, however, he made a successful sortie upon the enemy. The 64th and 18th regiments were much cut up. Sir Colin Campbell heard the firing from the Oude side, and came up and drove the enemy from his position in Cawnpore.

On the 7th of Dec., the Commander-in-Chief attacked the Gwalior men, fourteen thousand strong. The victory was decisive. The enemy was pursued for 14 miles along the Calpee road—lost all his cannon except eight—all his carts—all his amunition and all his baggage.

Another despatch from Sir Colin Campbell says that the Gwalior fugitives were subsequently fallen in with by Gen. Grant as they were beginning to cross the Ganges, and that after some sharp firing, fifteen guns, with all their stores, amunition, &c., were captured. Gen. Grant was slightly wounded, but he lost no men, although the loss of the enemy was about one hundred.

The Times considers the Gwalior Contingent for all practical purposes annihilated.

The Bengal 34th and 73d regiments had mutinied, thus extinguishing the native Bengal army. Two companies of the 73d were cut up by the sailors at Dacca. There were 2400 European troops in the Bengal Presidency.

The steamship Great Britain, with 1000 cavalry, had reached Bombay.

THREE DAYS LATER FROM EUROPE.

HALIFAX, Jan. 28.

Steamship Canada, from Liverpool, 16th inst., arrived here this morning.

FRANCE.

A despacth to the Times, evening of the 14th, says that the Emperor Napoleon was fired at while entering the Italian Opera in the Rue Lepellier, at half-past nine o'clock that evening. Some persons in the street were wounded. The Emperor showed himself to the people at the doors of the Opera. The house received him with enthusiastic cheering. He remained till the end of the Opera, and on his return home at midnight he was hailed by the enthusiastic cheers of an immense multitude who were waiting in the streets.

The Moniteur of the 15th inst. says, on their Majesties arriving at the Opera, three explosions coming from hollow projectiles were heard. A considerable number of persons who were stationed before the theatre, including some soldiers of the escort, were wounded. Two of them were mortally wounded. The hat of the Emperor was pierced by a projectile, and Gen. Roquet, Aid-de-Camp of the Emperor, was slightly wounded in the neck. Two footmen were also wounded, and one of the horses in the Emperor's carriage was killed and the carriage broken by projectiles. The latest dispatches say that sixty persons were wounded and three killed by three shells which were thrown at the Emperor's carriage. The conspirators are Italians, and many arrests have been made. The Emperor and Empress suffered nothing from the event, and on the following day they attended solemn Mass, accompanied by the Ministers of State.

ITALY.

Mazzini has published an article of eight columns in the *Italia del Popolo*, addressed to the men of action, and telling them that to conspire is not a right, but a duty.

THE ATLANTIC TELEGRAPH.—*New York, Jan.* 31.—A letter from George Seward, Esq., Secretary of the Atlantic Telegraph Company, dated at London, Jan. 15th, says:

"Our arrangements here for the completion of the work we have in hand are progressing satisfactorily, and I trust and believe that our next attempt will be crowned with success. The machinery is being overhauled, under the direction of British and American-engineers, and experiments will be carefully tried before sailing next time, with a view to meet every known or anticipated difficulty.

The English Government has again granted us the use of ships, and the manufacture of new cable to supply the place of that which was lost is going on satisfactorily."

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

General Conference.

Providence permitting we purpose to hold another *General Conference*, at Chapman Hall, Boston, Mass., commencing Tuesday evening March 16th, at 7 o'clock, and continuing through the week and over the Lord's day.

In behalf of the church,

MILES GRANT, Pastor.

Bro E. Whitney appoints to peach at Stoneham, Sunday, Feb. 7.

I. C. Wellcome appoints to preach in Harrison, Me., Sunday, Feb. 7th, and also during the week following, as Bro. S. Leonard shall arrange.

I will endeavor to meet with the churches as follows:—

Worcester,	Tuesday eve. Feb. 9th.
Lowell,	Wednesday eve, Feb. 10th.
Manchester, N. H,	Thursday eve, 11th.
Concord,	Friday eve, 12th.
Portsmouth,	Saturday eve, 13th,
	—and over the Lord's day, 14th.
Exeter, N. H.,	Monday eve, 13th.
Salem, Mass.,	Tuesday eve, 16th.
Boston,	Wednesday eve, 17th.
Roxbury,	Thursday eve, 18th.

The rest of the week and over Sunday, where there is an opening to do good.

If these appointments conflict with any others, please notify me.

HIRAM MUNGER.

Chickopee Falls, Mass.

I propose to visit and hold meetings at Benton, N. H., Thursday eve, Feb. 4th, —and hold over the following Sunday. Woodstock, N. H., Thursday eve, Feb. 11th, —and hold over the following Sunday. Shall have brethren with me to help.

S. W. BISHOP.

Bro. Luther Boutell appoints to preach at
Lewiston, Me., Feb. 3d and 4th.
Portland, Me., Feb. 7th.
Stow, Mass., Feb. 14th.

L. Robinson appoints to preach at
Chester Factories, Feb. 14th.
Blandford, Monday, Feb. 15th.

Providence permitting, I will commence a series of meetings at Vernon, Vt., Tuesday evening, Feb. 2, at Whithed's Hall, and continue every evening through the week, and over the following Lord's day.

Also, another series of meetings at the Town Hall, Rutland, Vt., commencing Tuesday evening, Feb. 9th, and continuing one week or more, as thought best.

MILES GRANT.

I will preach at
Roxbury, Ct., Feb. 7th.
Harwinton (near Bro. Elliott's) Feb. 14th.

C. GOODRICH.

Bro. W. S. Campbell will preach at
Lowell, Feb. 7th and 14th.
Roxbury, Mass., (eve.,) Feb. 5th.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

Lewiston, Me., Feb. 3d and 4th.

J. G. Smith will preach in
Lee, Feb. 7th.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desirin any of these medicines, can obtain them by sending their orders addressed as above

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

N Fowler 129, M L Arnold 148, 50 cts. each.

E Sackett 152, M A Sawyer 93, A Messer 142, B Wilkinson 180, M Patterson 124, G W Gross 152, D Austin 130, Mrs J Rogers 143, Mrs M Downer 152, G Barrows 103, R W Neal 152, B Jennings 156, C W Howard 156, L Wade 152, L F Dodge 130, $1 each.

E W Russell 122, S S Rogers 182, A Doolittle 168, J Chandler 148, E D Reed 182, Mrs Sargeant 160, D Grant 173, E Tuttle 174, L Spencer 178, H T Miller 192, $2 each.

J B Young 126, 20 cents; A Wood 133, 41 cts.

For Books and Tracts.—H A Felton, 69 cents; E M Spears $3 cents; A Wood 59 cents; D Grant $3; E O Allen $3; A B Tanner $3.21.

TO CORRESPONDENTS.

"To Kate"—Accepted.

Thanks for the "Theological Hell illustrated."

Bro. Dixon—The editor is engaged until the last of Feb.

D Randall—All right.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grow, 10 cents single; postage 1 cent.

TREATISE ON MATT. XXIV. AND XXV. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, post age paid. Every family should have a copy.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 13 cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

Glad Tidings or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged By J. Blain. Price 8 cts.—pos. 1 ct

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred —Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 8 cents single; $1.50 per hundred.——Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment price 3 cents single—15 per hundred.

Poetry.

For the Crisis.

ON THE DEATH OF LITTLE JOHNNIE.

He's gone! how quick the little sufferer went!
How quick fled hope, and quick came deep lament!
The little lisping prattler's voice is still,
And that sad thought will often cause a chill.

But he is gone to wait the judgment morn;
Left our sad hearts his absence here to mourn;
And when we see his little clothes,—his toy,
How quick to mind they bring our little boy!

And is this all—the last sad end o him?
Is there no resurrection morn, to bring
The little sleeper up from the dark tomb,
No waking up from his sound sleep to come?

Ah! yes, be sure will hear the trumpet sound,
That long, loud burst, encircling earth around!
And forth he'll come, fresh from the opening tomb,
A little plant for Eden there to bloom.

But why all this? why cause our hearts to bleed?
Why so soon taken! why, what was the need?
He'd done no evil, but much good he had—
He oft had cheered our hearts and made them glad.

Then why the haste? why not left to cheer us still?
Was there some need our hearts with pain to fill?
Could not a later day have done as well,
And spared our hearts awhile this pain to feel?

'Tis hard, we know, for you to feel the rod;
But O, "be still, and know that He is God."
He knows your strength, he knows how much you'll bear—
He knows how much is good—the rest he'll spare.

Then O, to Him with feeling hearts submit;
For then, be sure, you'll find a sweet support;
And then you'll feel to say, "Thy will be done,"
And be prepared to meet your little one.

D. D. C.

So. Wilbraham.

Original Articles.

For the Crisis.

The Earth Burned; and the Sanctuary Cleansed.

No. IV.

BY B. P. HILDRETH.

3.—The Kingdom set up; the judgment; saints acquitted and wicked doomed.

The Son of Man receives his Kingdom before the great battle; for we are assured that, "In the days of these kings, (represented by the ten toes of the image,) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44. And it is not only set up, but it is also given to the Son of Man, at the time of his appearing; for when "He came with the clouds of heaven," "there was given unto him dominion, and glory, and a kingdom; that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." Dan. 7: 14. "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the nations were angry; and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11: 14–18.

This is in harmony with Paul's declaration, that the Lord Jesus Christ shall "judge the quick and dead, at his appearing and his kingdom." 2 Tim. 4: 1, 2. The giving of the kingdom and the judgment must therefore be instant upon the translation of the saints; at which time they will be glorified. But as "the indignation is not overpast" till after the condemnation and destruction of the wicked, they must remain in their chambers, though they may occupy thrones according to Rev. 20: 4, and the vision of Daniel.

"I beheld, till the thrones were cast down, (or placed: i. e., set, to be occupied by those that shall be found worthy,) and the Ancient of Days did sit; whose garment was white as snow, and the hair of his head like the pure wool. His throne was like a fiery flame and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Dan. 7: 9, 10.

In the apocalyptic vision John saw the throne of Judgment; which probably alludes to the same scenes as those of Daniel. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; *and the books were opened*, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (or hades) delivered up the dead which were in them; and they were judged, every man according to their works." Rev. 20: 11, 12.

I have supposed that this was the judgment of the wicked; not only because it was recorded as though subsequent to the loosing of Satan; but because "*the dead were judged*," as though none but *the wicked dead* could be included. But a recent review of the subject leads me to think it the same judgment seen by Daniel: for if the earth is made new at the beginning of the thousand years, it would not be said to flee away from the face of Him who had just *made it, and all things new*; for the "new earth shall remain." Isa. 66: 22. I have no doubt that John recorded the truth, according to the mind of the Spirit; but I should despair of ever learning its import, if I took each of the events to be fulfilled in the order in which they are written; for the seventh chapter presents the glorified ones in white robes; the twelfth, the church in the wilderness; the nineteenth, the marriage of the Lamb; and the twentieth, the first resurrection. So that it seems clear that the judgment here presented is the same as that of Daniel.

"I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came; and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7: 21, 22. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations; . . . and he shall set the sheep on his right hand." . . . "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . . Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25: 31–34. God grant us each an abundant entrance there.

Correspondence,

From Eld. J. Wilson.

Bro. Grant:—I heard a man preach recently, from the text—"The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. He said, in this place death did not mean to die and be buried in the grave, but it was spiritual death. He went on and described the eternal miseries of the wicked without mercy, feeling, or affection, and, to me, as destitute of justice.

It is certain God cannot execute such eternal misery, while he has no pleasure in the death of the wicked.

What is Immortality? Let our Lord answer. The Sadducees brought the case of a woman who had seven husbands, denying the resurrection. He says; "They which . . . obtain . . . the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 3 6. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 2. Now apply this to the wicked, to give them eternal life in misery, and you make them as happy as St. Paul in glory.

Now we will look for Immortality in the Bible account of creation. God made Adam of the dust, and "breathed into his nostrils the breath of life; and man became a living soul." Then man is the soul. Now he must be tested by his obedience. A tree of knowledge was restricted; if he eat of it he must go back to dust again. Now was he mortal or immortal? I answer, neither. If he had been immortal, he could not have died if he had eaten all the fruit on the tree, for immortality was God's veto against death. If he had been mortal, he must have died if he had never touched the ree. for mortality must die. So we see neither of these would have been a test. He was upright, and his life was given to him on condition if he obeyed he was to live forever, if he disobeyed he was to be mortal, and surely die. He did eat the forbidden fruit and was judged of God and sentenced by him to dust, without the least intimation that he should ever live again. Is not common sense blunted for a rational being to believe that two mortal parents should produce offspring, any part of which should be immortal? Reason and Bible both forbid it.

Matt. 18: 11, says, "The Son of man is come to save that which was lost;" that is, the life of Adam's race. "For without the shedding of blood there could be no remission," and he must give his life away. Hos. 13: 44,—"He will ransom them from the grave." Matt. 20: 28,—"The Son of man came not to be ministered unto, but to give his life a ransom for many." Heb. 2: 14–18,—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for that he himself hath suffered being tempted, he is able to succor them that are tempted." Gal. 4: 45,—"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

This confirms the argument that Jesus Christ was mortal, and made under the law of mortality given when God guarded the tree of life against Adam's approach. Mary was a mortal woman, and could not produce an immortal Savior. Mortality was what Christ came to save from.

O that I could see my brethren and sisters, as I have done in days that are past! But I must submit to old Age and its infirmities. My love to my christian friends is not at all abated. I have received several letters from distant brethren, which has kindled anew the flame of love. I cannot express my feelings any better than by relating the experience of a little girl I baptized near Plattsburg, N. Y., forty years ago. She expressed a great weight of conviction, and to get relief she would go away alone to read and pray. When she found relief she was filled with so much love to Jesus in reading her Testament, when she came to the word Jesus, she would kiss his name on the book. She was only eight years old.

Seeing the name of a christian friend on letters, has had a similar effect on me. Let me see your names, brethren, if I cannot see your persons. Your old pilgrim friend and brother, waiting for the consolation of Israel,

Jonathan Wilson, A Bibleith.

Gerry, 1857.

Erom Bro. W. Payne.

Bro. Grant:—Having had my mind somewhat exercised for the last few days on the state of things in the religious world, I have felt desirous to communicate some of my thoughts to the friends of Jesus through the *Crisis*.

I have felt deeply humbled before the Lord and a secret trembling over the words—"Let him that thinketh he standeth take heed lest he fall." Let us therefore fear lest a promise being left us of entering into rest, any of us should seem to come short of it. Then it is possible to have a strong belief in, and an apparent manifest zeal for, the coming of the Lord, and at the same time *not know* the Lord experimentally, nor his great salvation. So it seems by what is transpiring around us; and if God is not speaking as with an audible voice to the Advent body in particular, I for one am greatly mistaken. And f the question should be asked, why? might not the answer be—Because of its riches; its self-sufficiency; its pride; its increase of creature goodness and self-righteousness; its exaltation of poor, fallen man and the exclusion of a PRESENT CHRIST revealed to the heart of the believer by the power of the holy Spirit through the word. Thus Christ is robbed of his glory, souls are deceived, and one after another stumble and fall and are broken in pieces.

Surely, if any day called for deep humiliation and humbling before the Lord it is this. Who knows but he has already began to slay his people and intends ere long to call his people by another name? Things look solemn; but God is surely sifting his people and laying stumbling blocks in the way of others; and soon it may be said, "He that is filthy let him be filthy still; and he that is righteous let him be righteous still."

Beloved, hold fast that thou hast, that no man take thy crown, neither fear the reproach which will NOW be heaped upon thee. Hitherto thou hast only been traveling through a terrible wilderness, nor think to gain thy Canaan rest without becoming a FIGHTER, TOO; for the wild beasts of the field now long restrained begin to growl upon thee. But *fear not*, for the little flock of kids and the great army thick as grasshoppers have yet to stand in battle array; therefore, gird up the loins of thy mind, be sober and hope to the end, and, depend upon it, thy God will not be behind hand with the promised grace.

Says one, who feels his own weakness, poverty and foolishness, what shall I do, for I know not how to take one step aright or live right? Would there were more of just such characters. These are the very ones Jesus is after, *and these only*. "For I am not sent but to the LOST sheep of the house of Israel," and no matter whether they are Jew sheep, or Gentile sheep, there is but ONE FOLD, and all penned in together constitute the WHOLE HOUSE of Israel.

We read somewhere in the word that the wise man's eyes are in his head—it's not my head, of course, nor my brother's head; if so, they would be short-sighted. Thank God, we can find a better head than either, for, says the apostle in writing to that part of the mystical body found in Corinth, "The head of every man is found in Christ." Of course he did not mean every man in the world, for by far the greater part have another head, whence all their worldly wisdom is derived; wherefore we conclude he meant every man who had been by the spirit baptized into that body so as to become part and parcel of it, and by virtue of that Spirit's union, that engrafting process, become partaker of the benefits which must necessarily follow from a vital union with such a Head. Therefore, ye SENSIBLY LOST ONES, remember that all the treasures of wisdom and knowledge are in thy Head—Christ; and he is honored when thou bringest to him thine emptiness, and poverty, and foolishness, and sorrows, and bids thee depart in peace.

Here alone is the christian's security, in knowing and feeling our own emptiness and insufficiency, and by faith living at, and drawing supplies from, the fountain of Christ's fullness. "For it hath pleased the Father that in him should all fullness dwell. Then it must be a blessed place for empty sinners to resort unto, for such are filled, while the rich are sent empty away.

O ye despairing, desponding, heart-broken ones, lift up your heads! He whom ye seek is no upbraider, no heavy burden-binder; no, no; this part belongs to the task-masters who require the full toil of brick, but give no straw to make them with.

How unlike the blessed Jesus who says, "Come unto me all ye that labor and are HEAVY LADEN and I will give you rest." Yes, GIVE it, not sell it, for it is *without* money and *without* price. Then lay down thy axe and hammer nor think to work thy passage through, for here hosts have stumbled and fell because they sought it not by faith, but, as it were, by the works of the law. You lost your way by the first Adam, and there is no way back but by the second Adam. You may run to the law for comfort, but Moses is too faithful to shew you any mercy. The more you try to satisfy him, the more rigid will he become. Pay me that thou owest is all his cry, and until thou findest a hiding-place in the smitten rock, thy surety, he will be close upon thy heels, and when thou art safely lodged in the arms of thy Savior thou mayest say,—

"This is the way I long have sought,
And mourned because I found it not;
My grief and burden long have been,
Because I was not saved from sin.

The more I strove against its power,
I sinned and stumbled but the more,
Till late I heard my Savior say,
Come hither soul, I am the way."

W. Payne.

Springfield, Mass.

It is holiness we want above every thing else; holy principles, holy ministers, holy discipline, holy tempers, holy sermons and prayers, holy habits and conduct. Nothing will compensate for this. If the churches are not advancing in holiness, we cannot be surprised that there are few conversions—little spiritual life.—Guyer.

A MAN may go idle to hell, but he that will go to heaven must be busy.

From Bro. C. H. Morgan.

Bro. Grant:—Having just received a letter from sister Brazee (the widow of our esteemed brother H. Brazee, of Kent, Ct.,) I thought I would pen a line for the *Crisis* notwithstanding his death has before been mentioned.

He has many friends who will rejoice to hear of his faithfulness in the cause of his Master during the past few years of his life. In his last letter to me, a few months since, he said; "I am hardly able to write. God will not trust me with property or health. I have been unable to labor for a long time, and though afflicted and almost forsaken by those I considered friends, still I am not cast down. *God is with me.*"

You, brother, who did not always exercise that charity which "never faileth," do *you* feel this assurance? His life was one of sore trial and severe temptation, but he overcame all. He felt, Blessed is the man who endureth temptation, for when he is tried he shall receive a crown of life," &c. James 1: 11. Who that knew him does not remember his prevailing power in prayer? Who has not seen the penitential tear trickle down the sinners cheek during his soul-stirring exhortation?—Heaven grant, my brethren, we may remember the dying words of that child of God. As a circle of weeping friends stood around his couch, the dying Christian raised his eyes to theirs and said, Weep not; *be faithful*." He knew and felt the consolation such a life affords one in this most trying hour.

Be faithful! This will insure us eternal life beyond the valley and shadow of death, and cause us to shout victory over death and the tomb. 'Tis this that will bring us up to a life of immortality with our departed brother, and give us an inheritance in that land where sickness, separation and death come not; where "adieus and farewells are sounds unknown." Then, my brethren, whatever may be our lot in life, let us remember the last words of this expiring brother, and in all things *be faithful*.

Yours, &c.,

C. H. Morgan.

Farm Ridge, Ill.

For the Crisis.

PREPARATION.

Air.—"'*Tis Midnight Hour.*"

Behold he comes! the Righteous One!
His glory bright e'en now we see!
Oh heed his word, thou erring son,
Of frail mortality!
Oh listen to his pleading voice,
Leave all thy toys, oh quickly come!
And with God's waiting ones rejoice,
In view of that bright home.

Oh come and live—thy sins break off;
The Spirit calls—the Bride says "Come,"
And Mercy, though insulted oft,
In earnest cries—"Come home!"
The fountain freely flows for thee;
Thy prayers he'll hear, thy sins forgive;
His smiling face look up and see—
'Tis only just—"believe!"

A frowning world, oh leave behind!
And press along till thou shalt see
The lovely Benefactor kind,
Who died for thee and me.
He's gone, but says he'll come again,
And with him bring the loved and lost.
O Jesus, come! thy reign begin,
And rescue all the just.

C. H. Fuller.

Cheshire, Mass.

Choice Selections.

Do It Smilingly.

Put on a cheerful, smiling face always; everywhere, in every place, at home and abroad—in the post office, the store, the merchant's shop, the doctor's office; in the car, the stage, the steamboat; in the house, by the wayside; whatever you are doing, teaching, buying, selling, giving, receiving, or refusing, put on a cheerful, heavenly, smiling face. Its just as well, better, far better, more pleasant, agreeable, profitable, than otherwise. A man, woman, or child, with a cheerful, good-natured, benevolent, open-hearted, smiling face, looks better, feels better, is better, a *great deal*. Every body is better every way than when wearing a frown; a rough, coarse, morose exterior; a cold, chilly, freezing, selfish abruptness. A smiling, cheerful, heavenly countenance is like the perfume of roses, the sweet spices of Arabia.

It costs no more to do every thing just right, in a peaceful, pleasant, harmonious, gospel, kind, courteous, affable, smiling way than otherwise.

Friends, will you try it?

"It is not much the world can give,
With all its subtle art;
And gems and gold are not the things
To satisfy the heart;
But O! if those who cluster round
The altar and the earth,
Have gentle words and loving smiles,
How beautiful is earth!"

—*Golden Rule.*

Hospitality in the House of God.

Every church, says an exchange paper, that would prosper, must show proper attention to strangers. It should be seen that they are promptly and courteously provided with seats, and made to feel that they have a cordial welcome there. Kind looks should greet them as they come, and follow them as they go. Should they come again, let them meet with the same reception. And should they become constant worshipers there, let them be sought out and visited, not merely by the pastor, but by members of the church and society. Whether rich or poor, they should not be overlooked or neglected. *They have claims* as strangers, irrespective of all outward distinction. Let us see that they have prompt attention.

Let a man bring the matter home to himself. Suppose you are in a strange place. You go to the house of God on the Sabbath, but are treated as a stranger in the fullest sense of the word. You are not spoken to—you are not seated. We venture the assertion that when you go home it will be to attend some other meeting, if there is one near, and if there is no other, you will be quite inclined to stay at home.

The Humble Home.—Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed into the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodation of a mansion, but if God be there, a cottage will hold as much happiness as might stock a palace.—*Rev. C. Hamilton.*

There is nearly as much ability requisite to know how to make use of good advice, as to know how to act for one's self. The man of genius thinks for himself; his opinions are sometimes contrary to those commonly received; he therefore shocks the vanity of the greater number. To offend nobody, we should have no ideas but those of the world; as man is then without genius and without enemies.

For the Children.

How we Act; Not how we Look.

BY G. G.

"Oh Tommy, what a funny little woman!—come and see!" cried Harry Wilde, as he stood at the window of his father's house in a pleasant English town. Tommy ran to the window and looked out, and laughed louder than his brother. It was indeed a funny sight to see. In the midst of a pelting rain, through mud and running water, there waddled along the queerest, quaintest little roly-poly figure you can imagine. It was a dwarf woman, who, though no taller than a child of seven or eight years, wore an enormous bonnet, and carried an overgrown umbrella. Her clothes were tucked up about her in a queer way, and altogether she was a very laugh-at-able little creature. As she passed, she looked up, and such an odd face as she had! The nose was large and long, as though it had kept on growing after the other features gave out. Indeed it was so big that the eyes had got into a way of looking at it constantly, which did not improve their beauty. The hair was bushy, and of a lively red, but the mouth was quite sweet and good-humored, and the little crossed eyes had a merry, kindly twinkle in them.

"Well," said Harry, "if I were such an absurd looking body as that, I wouldn't show myself—I'd hide by day, and only come out by night, like an owl—wouldn't you, Tommy?"

"Yes," said the little boy, and then asked—"Did God make her, Harry?"

"Why, yes, he made what there is of her, and then I suppose he concluded it wasn't worth while to go on with her!"

"Harry! Harry!" cried the mother of the little boys—"you must not talk so; it is wicked. That poor little dwarf may be of much use in the world, and do a great deal of good, if she has a kind heart; and she looks as though she had."

"I should like to know of what use such a poor wee thing can be," said Harry, shrugging his shoulders.

"God knows," said Mrs. Wilde, "and he did not make her in vain."

The next day was Christmas. The rain was over, and it was clear and cold.

"Hurrah!" cried Harry from the window, "here's our wee bit woman again. Her hair is as fiery as ever. I wonder the rain didn't put it out. She might warm her hands in it, if it weren't for carrying that big basket."

Mrs. Wilde looked out. The dwarf was trudging slowly along, bearing a heavy basket. The good lady was seized with a strong desire to know more about the strange little creature—so she hurried to her room, put on a bonnet and cloak, and went out and followed after her, quietly She had to go a long way before her curiosity was satisfied—but at last she saw the dwarf enter a miserable house in the suburbs of the town. Mrs. Wilde stole up to a window, and ventured to look in. She saw the dwarf surrounded by a crowd of shouting children, to whom she was giving Christmas-cake, toys and clothes from her basket. She saw her give food and medicine to a poor woman, who lay on a bed in a corner. She heard her say—"Have the coals come?" and the woman answer—"Yes, and the blankets—God bless you!" She saw her take up the baby, feed it, and play with it—so big a baby, that Mrs. Wilde thought it ought to take turns in tending with the good little dwarf. Then the lady turned away in tears, and went home. When she told Harry what she had seen, he blushed deeply, and Tommy said:—

"God knew better than brother, what the funny little woman was good for didn't he?"—*Little Pilgrim.*

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.* Over all communications for the paper, write *For the Crisis.* Over all business matters, write *Business*

Poetry.

For the Crisis.

A PRAYER.

Oh! thrust from out mine inmost heart
Each selfish passion, Lord;
In others' woes I bear a part,
For thus instructs thy word.

Give me a heart that's true and kind,
That will forgive all foes;
The cords of Love around it bind,
Ne'er heaved by passion's throes.

Help me to strive for others' peace,
Nor for my own alone;
Assured that this will make my bliss,
And keep me near my home.

And when my days on earth are o'er,
And I life's race have run,
Oh may I reach fair Canaan's shore,
Where sorrows never come!

M. E. B.

Original Articles.

For the Crisis.

The New Birth.

BY J. COUCH.

It will doubtless be considered on all hands, that the terms "born" and "begotten," used in the Scriptures in relation to the new birth, are used in a metaphorical sense, and not to express a literal *fact.* In order to understand the proper use of metaphors, it is first important clearly to apprehend the facts taken in the figure to illustrate spiritual truth.

We therefore, now inquire, what circumstances are evidently used in these figures as illustrative of Divine truth?

In respect to the term "begotten." What points of resemblance are presented by inspiration to shadow forth a certain change in the character of man? The essential point of difference between the figure and the truth taught is this: as the father is the source from which the child receives his nature and essential *physical* characteristics, and also the agent by whom that nature is conveyed to his offspring; so is God the source from which believers in Christ receive their *spiritual* and *christian* characters, and likewise the all-powerful Agent by whom those holy elements of the Divine nature are conveyed to the soul. In some instances, however, human beings are spoken of as instrumentalities or sub-agents under God, in effecting the change of the natural heart into the moral image of God.

In respect to the term "born." What point of analogy exists between natural and spiritual birth? The prominent features of resemblance are these:

1. As the *physical* nature of the child is first developed in action at his *natural* birth, so is the moral character of the christian first developed in the *spiritual* birth.

2. As the natural birth is labor and travail to bring a new member *into* the family and to add another name to the family record, so there is spiritual labor and travail on the part of the church, to add a new member to the christian family, whose names shall be recorded in the book of life. Paul expresses this very clearly in the following:

"My little children of whom I travail in birth again, until Christ be formed in you. Gal. 4: 18.

The apostle addresses the Galatians as *children,* or members of the christian family; and as such they had been engaged in the service of Christ but had apostatised; hence he says, "Ye did run well, who did hinder you?" They had been initiated into the family of Christ at their conversion, or new birth; but having lost his moral image they were no longer recognized as living members of the Christian family; hence Paul says, "I travail in birth AGAIN," which evidently means that he was laboring a second time to bring them into a condition from which they had fallen; and as he was laboring to restore the *moral image* of Christ which they had lost by ceasing to run the christian race; and as he terms this travailing in birth again, it is quite certain that they must have previously passed through the change called birth, and that that birth could not have been a *resurrection,* but *conversion.*

This subject is further illustrated in this same connection by the use of an allegory, in which Abraham is represented as having two sons; one by a bond-woman, the other by a free-woman. The one, being born after the flesh, bore resemblance to the physical character of Abraham; the other, being born by promise, (that is, a promise was given before his birth, that he should be the spiritual representative of Abraham bore resemblance to spiritual character of Abraham. And as Paul declares that one persecuted the other, he could not have referred to a condition prior to birth, but necessarily subject to it: and as Paul further declares, "even so it is now," he must have intended to represent the condition of those who had passed the change denominated the birth of the Spirit. In Peter's first epistle he thus describes the character of the christian:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Chap. 11: 22.

And then in verse 23 says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever;" which shows that those characteristics were possessed in consequence of their "being born again." In verses 24th and 25th he shows the contrast between that which is produced by natural, and that which is born by spiritual generation. He then says; "Wherefore, (that is, in consideration of the facts just stated,) laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby."

Is it not evident that the apostle addresses the same persons when he says, "as new-born babes," as when he says, "seeing ye have purified your souls in obeying the truth?" And does he not show that their souls were purified because they had been born again? Which proves conclusively that to be born again brings us to the same condition as the babe newly born, when it subsists on milk. For it would be in the highest degree absurd to suppose that the apostle, in the same connection, addressing the same brethren, surrounded by the same circumstances, and in the same condition, should illustrate that condition by representing them both as unborn and as newly born, both as in embryo, when they could not receive milk, and as babes to be nutured by milk.

In the use of symbols and metaphors, God always presents the most striking and appropriate to be found in the whole system of nature. And what emblem in the whole system of the material universe could be found more beautiful and illustrative to represent the transition through which the sinner passes in turning from sin to holiness, than the birth of a child? As the child at its birth is ushered into a new state of existence; initiated into a new circle of society; coming upon a new stage of action, upon which his untried powers and faculties are to be brought into requisition; the muscles, organs and energies to be invigorated by action; the whole system to be nurtured and developed by healthy nutriment, until the child arrives to the "perfect stature of a man," so, at conversion, the child of God is ushered into a state of spiritual existence entirely new; initiated into a circle of christian society, with whom he was never before associated; his moral powers and faculties are put in requisition in the service of God; his spiritual frame is to be sustained and invigorated by the food which nourishes unto eternal life; until, by the growth and development of the christian graces, the child arrives at the stature of a perfect man in Christ. Thus the apostle says;

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskillful in the word of righteousness: for he is a *babe.* But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5: 12-14.

In this passage Paul reproves his brethren for not making that advancement in the christian life which the gospel requires; and clearly indicates that there should have been a growth from the condition of "BABES" to that of mature age, and from a state of weakness requiring milk, to that of strength requiring strong meat. Parallel to this, Paul, in 1 Cor. 3: 2, says:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

Many suppose because some authors render the word used in 1 Pet. 23, "begotten" instead of "born," that therefore Peter intended to represent a condition prior to birth. But this would not answer the case so far as argument is concerned; for Peter evidently expresses the idea that his brethren possessed pure hearts in consequence of being begotten of the word of God. But would this imply that they were in the embriotic state? Certainly not. Suppose I was to say of a certain child that he is possessed of much acuteness of mind, *having been begotten* by a father of high intellectual endowments. Should I refer to the capacities of the child anterior to its birth, or, to the development of those faculties after birth? But, to put this question beyond controversy, we will hear inspiration upon the point. Heb. 11: 17,—

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son."

Was Isaac in the embriotic tent when he was offered, because he was not represented as being *begotten* by Adraham? The words "born" and "begotten" are frequently used in Scripture as interchangeable terms; that is, as significant of one and the same thing:

"And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Col. 1: 18.

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Acts 13: 33.

It is evident that in these passages, the terms "born" and "begotten" refer to one and the same thing; viz: the resurrection of Christ from the dead.

To be Conclude .

For the Crisis.

Confession.

As our salvation depends upon confessing the truth, I wish to inform the children of the great blessing I have received in attending a revival among our Methodist brethren in Wales. Returning from a tour among the mountains, I learned that the Methodists were holding meetings every night, and many had turned from sin and satan to God and truth. I attended the meetings for about one week, and said but little, lest I might injure or retard the good influence that was most apparent in our village. I found the Gospel was getting very large within me, but I kept it like fire in my bones till the preacher spoke about baptism. He thought perhaps some would like to be sprinkled, and some immersed; and wished them to satisfy their own consciences in the matter, without even striving to instruct them upon the subject.

Here, I *confess,* the *Gospel* overpowered me, and I began to let it off, though very carefully. Bro. P—— wished me to be short as possible, and Bro. B——, the preacher in charge, found all the *time* there was on both sides of his watch, over and over again. But I at length succeeded in stopping it. In a few evenings more I was just as full as before. They invited me into their desk to pray, but I got no relief; and as the revival had begun to abate, I asked the minister for the privilege of speaking on the Restitution, for I must let off this gospel somewhere. He said that he should be glad to hear me, but there was no opening.

I then told my wife that I could endure it no longer. I must go somewhere. And though quite unwell, I started without any appointment, to go, like Abraham, I knew not where. I thought of stopping at Springfield; but no opening there. I came on to Westfield—spent the Sabbath with brethren there. Had a very good time, but the gospel was still very large for me to carry. I came on to a place called Lonetown. Here, though an entire stranger, I thought I might dispose of some of it. I began at the first part of the village to tell my story, and gave them to understand that if any one would take me in, I would stop and preach that night.

One says, "I guess they will keep you over there," and another "over there," till I had got almost through the place. I concluded I would make one more attempt, and then pass on. I called at the door, told my errand and asked if I could stop with them. "Yes," was the reply, "as well as not." This text of scripture—"Be not forgetful to entertain strangers," had been enlarging their accommodations very much that same day.

I went into the school, notified the meeting, and a few came to their chapel to hear. Here I was constrained to be careful, and found but little relief. I concluded to go on, notwithstanding their earnest entreaties for my stay.

I came to this place two weeks ago last Wednesday, and here, high up in the mountain, I thought perhaps nobody would get drowned if I let all off. Soon the whole fountain was opened, and streams like liquid fire rolled down the valleys. Men, women and children, with horse teams and oxen, came up to learn the cause. It did not stop for rivers; up it went into the adjacent hills, till there was a complete rush to hear. By and by they began to drink; the life-giving stream was thronged, and such testimonies, from scores, of its healing power, can only be appreciated by those that have heard them. Others are coming, and still they come. And now, after *letting it run* almost three weeks, night and day, I find this blessed gospel *of life* only through Christ, "bigger and bigger," though I feel much more comfortable than when attending the Methodist revival.

Now, brethren, once more to the highways and hedges, and our work is done. I have here spread out the table of vision for the first time since the passing of time, and I must *confess* "there is a glory in it."

H. PRATT.

Goshen, Mass., Jan., 1858.

For the Crisis.

Joy—Work!

With the hearty greetings of old and tried friends of the cause and kingdom of our Lord, I am, in part, repaid for the sacrifices and toils of the absence. Is it not one source of joy to the poor pilgrims that kindred hearts of the whole struggle hail us in city and country as companions of toil and victory—for the victory is as sure as the war,—nor is it a light consolation that we find old disciples faithful, when we, after years of separate labor, mingle in a common service, and blend our souls in holy and united love at the altar divine! Thus it was with me in Boston.

The comments upon my labors still further on the tour, will be expressed in the form of a recommendation. This will be well taken, because I am known in my manner and patience with brethren, who may chance to differ from me in doctrine. And if persons see this who are *advised* by what I say, let them remember that we are friends, and the thing will be well understood.

Have a Bible class; one, two or three a week; and then when the preacher is ahead of you, or not up with you, tell him of it alone, not before the congregation? It does not look well—does it, brother? Moreover, would it not be altogether better to persuade a brother who is a preacher or exhorter, who holds a doctrine different from the minister, to present his views by appointment, and not take a position which would seem to be correcting the speaker before the congregation? Does not that appear singular to many people in the church, while the preacher may care nothing about it, personally?

"If the Lord tells him to come and see me, I hope he will come." Thus said a sister sick with consumption. Had not heard of her sickness before,—went "in that same hour." Not simply because I felt impressed to, but because it was duty, before determined. She will soon fall a prey to that fell disease. She had heard that I sometimes felt impressed to speak or pray. True! True, also, that I never hesitate because I do not feel *impressed.* It appeared, however, that God did direct in the scriptures, prayers, and song of that occasion.

Glad am I, that we can turn in the darkest hours of adversity to the strong hold, as "prisoners of hope." But our hope is not in the present. See the disease and weakness of our nature! See dear brethren and sisters falling under the power of the enemy, one after another! What is the hope—the firm support of the soul? Thus the suffering, dying believer has the joy of hope, as she already begins to pass to her peaceful slumber.

I will believe we had an instructive and profitable season with the friends at Peace Dale, R. I.

C.

For the Crisis.

Musings of an Evangelist.

NUMBER FOUR.

How shall we choose words to convey to our readers the thoughts which rise up while laboring and traveling through the lanes and streets of this great city?

In one house we find great outlays for adorning the apartments with the most costly and elegant furniture, pictures and ornaments. Clothing of the finest texture, of the highest cost, is worn by the inmates. Ornaments of gold, stone, pearls, diamonds, of chains, bracelets, mufflers, tablets, headbands, ear-rings, rings, changeable suits of apparel, &c.; excess and extravagance mark all that is witnessed.

The responsible acting agents are professed followers of the meek and humble Jesus. What evidence do they give that they are Christians? Oh, they have been baptized, they have united with the church. They love to attend on preaching, sometimes. They are ready to pay the church expenses, and feel interested for the cause, and are anxious to see sinners converted. But can I feel that the love of Christ dictated this array which meets my eye in all directions? Does the spirit of Christ tolerate the continuance of it, if it was arranged prior to conversion? But they are sometimes free to converse on religion, and desirous to know all about the prosperity of the cause. Yet the spirit of Christ, or some other spirit, calls up to our mind, "He that will be my disciple, let him deny himself and take up his cross and follow me." Is there self-denial here? Is the cross here? It may be seen suspended to some golden chain dangling about the neck of some one, or prefixed to ornaments about the house. Is this the meaning of our Lord?

But again, "Abstain from fleshly lusts which war against the soul;" but the above are fruits of the flesh, "idolatry, the lust of the eye and the pride of life." It is "superfluity of naughtiness," which we are called upon to lay by. How can we feel the full, free, heavenly communion of soul with such persons?

We have just come from a poor looking house at the lower end of the same street; it is rather rudely finished, its occupants have nothing around them to show them wealthy in this world's goods. Disease has fastened upon the father of the family, depriving him of his usual income from industry. The greatest prudence is manifested; economy has long been practiced; and it has become a law of their life. But now charity must furnish the actual necessities of life. They are humble followers of Christ, they love his cross and have long borne it. Gratitude has long been manifested in all the mercies bestowed on them. Cheerfulness sits on the care-worn countenances of those trusting followers of the Lamb. They suffer, but do not murmur. They are in great straits, but God opens the way for them still to live for Christ, they talk Christ, they love his cause and have in days past spent their substance to advance his cause, denied themselves of the ornaments and luxuries of life to add to the mite for the treasury of the Lord. They blessed the poor, comforted the desponding, taught the young disciples, pointed the sinner to Christ; for such ones resorted thither for counsel and prayer.

When with this family, we felt something like "being at the house of our Master's brethren;" union was perfect, prayer was sweet, and something would steal into the mind like this, "Blessed is that people whose God is the Lord." "Blessed are the undefiled in the way." "When pride cometh, then cometh shame, but with the lowly is wisdom. The integrity of the upright shall guide them, but the perverseness of the transgressors shall destroy them. Riches profit not in the day of wrath, but righteousness delivereth from death."

In another instance we call on a professed follower of Jesus. He lives in a palace worth $20,000, with furniture and equipage to compare; drives, or rather has driven for him, a team and carriage worth $1000; his table is filled with the dainties of the market. He is a prosperous manufacturer, and has many men in his employ; some of them are brethren in the same church, or recognized as members of Christ's church at least; their families are large, their wages do not supply their necessities. Times change; labor is cheaper; food and fuel higher; men offer to work for low wages, because their liabilities are less. The owner is shrewd, takes advantage of the times, and though very pious withal, always at church on Sunday, and pays the greatest ministerial tax, he dismisses his brother from labor, or asks him to work for less pay. These things are being constantly enacted, on a larger or smaller scale, in various ways. How can we forget that he "who seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?"

Christianity is a leveling system,—not to give one man a right to command the property of another, but to unite the hearts of each to provide for the other's necessities.

For the Crisis.

To "Carrie."

The Crisis has just been glanced over, and as we have bowed around the family altar this evening, "one prayer" has been offered in your behalf, by two who "are agreed to ask" the blessing of God upon "an erring, wayward sister."

And as you seem to desire it, I venture "one word of advice." You once started to serve God, seven years ago. Ah! those were happy days. Was it *here* when Bro. P——, who has now fallen asleep, poured out "rivers of living water" to the thirsty souls? Well, you have wandered,—and sometimes almost despair. Yet your heart yearns for the peace you once enjoyed.

Carrie, take those *yearnings* for the peace of God,—those hungerings and thirstings after righteousness as a *certain sign* that God has *not* forgotten you nor forsaken you.

"Return, O wanderer, return,
And seek an injured Father's face,
Those warm desires that in thee burn,
Where *kindled* by *reclaiming grace*."

God loves you. Can you believe it? Can you *doubt it*, since he gave his Son to die for you? He loves you, not because *you* are *good*, but because *he* is good. You may be a wayward child, but his heart years over *you*. Now, Carrie, love *him*. O let your heart rise up in thankfulness to *him* for the love *already* bestowed, and then you shall no more of its heights and depths—its *lengths* and *breadths!*

"But I am a sinner." Well, Christ is a Savior. "But I am a *great* sinner." True, and Christ is a *great* Savior. O Carrie, though you may have grieved the Savior's heart, *he* still remains *your friend*. Remember, in seeking Christ you do not come to seek an *enemy*, but a *dear* and *loving friend*.

Remember that starving son, who, weary and ragged, dragged himself homeward. While he was yet a great way off, (just where you are,) his father met him and kissed him, and clothed him and honored him, and said, "My son was dead and is alive—was lost and is found." Carrie, turn your face homeward, and there shall be joy in heaven over your return. Angels wait to minister to you as salvation's heir. God bless you, I pray.

Please read Rom. 10: 1–10, to learn *duty; confess with your mouth* the Lord Jesus; and *believe* in your *heart* God hath raised him from the dead and you shall be saved. Are you ready to stand out before the world and witness this "good confession?" Can you brave earth's scorn? Will you be a soldier? Will you fight the good fight of faith? Know then, Carrie, there are those even in R—— who yearn for the salvation and deliverance of such as *thee*,—those who would "strengthen the things that remain that are ready to die."

Shall we fight together the battles of the Lord? Shall we meet *here*, or shall we meet on Mount Zion? I hope to see you *there*. God bless you forever and ever. "*Believe in the Lord Jesus Christ and thou shalt be saved*." O trust wholly in him! Give up your heart to be controlled by his love.

If you come on a Friday evening to Union St., and follow the east side of it till you reach the last house north of Monroe St., you will find a few christians who meet by divine permission to pray for such as you, whether known, or unknown to them. They have prayed much for God's blessing on this city: there is a vacant chair there for you, and others for your friends, and hearts and hands open to receive you. If you can call at any time, do so and inquire for HATTIE.

Union St., Rochester, N. Y.

For the Crisis.

The Contrast.

Behold yonder white-robed, palm-bearing multitude before the throne of God! "What are these which are arrayed in white robes? and whence came they?"

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." These are they who once were strangers on the earth, seeking refuge in dens and caves, having no certain dwelling place. Now, the renewed earth, glowing in the beauty of Eden, shall be their everlasting home.

Once they were despised and set at nought by the world; counted as the off-scouring and refuse of all things. Now, the Lord of glory honors them, calls them his jewels, his special treasure, his chosen people.

Once they were destitute of worldly possessions; like their Master having no place to lay their head; wandering in poverty, suffering with hunger and thirst ofttimes. Now, they shall inherit all things; never again shall they hunger or thirst; they shall pluck fruit from the boughs of the undying Tree; they shall quaff the crystal waters of the river of life.

Once their names were cast out as evil among men; they were denied the companionship of the proud children of earth. Now, they associate with the holy of all ages; the angel hosts disdain not to share their society; the King of kings, the mighty Sovereign of heaven and earth, comes forth to meet them; bids them welcome to the home his love has provided; wipes all their tears away; confesses them his friends before his celestial retinue; makes them to share in his glory, and sit on his throne.

In the glowing language of the Hebrew Seer, they receive "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." A crown of surpassing radiance encircles each brow; immortality is stamped on every feature; every voice unites in the triumphant song—"Alleluia, for the Lord God omnipotent reigneth."

How the music of earth grates on the ear, when by faith we catch the strains of that immortal choir! How the glory of this world sinks into nothingness, when the vision rests for a moment on the refulgent glories of the everlasting kingdom.

Oh for a home in that happy land—an association with that blood-washed throng! Let me have the cross, the suffering, the reproach; but let me have the crown, the triumph, the eternal weight of glory!

I would be numbered with the pilgrims here,
Their suffering and their trials I would share;
Then with them I would stand with beaming brow,
When He, the Mighty One, the heavens shall bow.

Beyond that scene, beyond earth's gloomy night,
I would among them dwell, in cloudless light;
I would King Jesus in his glory see,
And worship at his throne, who died for me. MARIA.

Greenland, N. H.

The World's Crisis.

BOSTON, FEBRUARY 10, 1858.

"What is Man?"—Ps. 8: 4.

NUMBER TWELVE.

Having examined, again and again, every passage in the Bible that speaks of the spirit, soul, man, die, death, and dead, we cannot find a single verse that teaches the doctrine that *man* lives in a conscious state between death and the resurrection. We must firmly believe with Paul, that all that have died have "*perished*," unless there is a resurrection of the *dead*. Our *only* hope of a future existence, if we die, depends upon our being born again from the grave.

In answer to the question at the head of our articles on this subject, we remark, a *living man* is an organized being, made "of the dust of the ground," having "the breath of life" in his nostrils, which breath is *common* to *all* living creatures; without which no one of them can live. At death, this "breath of life" departs from them, but is not, never was, nor will be, the *conscious* part, but only that which sets the machinery in motion. This breath is the same in the philosopher and the idiot; the human and the animal race; the infant and the old man; but when it leaves, "they die and return to their dust."

This is very properly called the spirit, or "breath of *life*." No soul can live without it. The human and animal machinery stops as certainly when the breath of life is removed from the nostrils, as the engine does, when the steam ceases to act upon the piston. When this "breath of life" is removed, we stop thinking, or as David expresses it, "His breath goeth forth, *he* returneth to his earth; in that very day his thoughts *perish*." Ps. 146: 4. The word here rendered *breath* is the same in the original as the one rendered *spirit* in Eccl. 12: 7. "Then shall the dust (the *man*) return to the dust as it was, and the spirit (or breath,) shall return unto God who gave it." The word *ruakh*, here rendered spirit, is found four hundred and three times in the Old Testament; and the corresponding Greek word, *pneuma*, is found in the New Testament three hundred and eighty-six times, but is not *once* rendered *soul* in either the Old or New Testament; hence we can no longer say that, when "the spirit returns to God, the soul, or man has gone." If this spirit, or breath of life is the *man*, the accountable being, then we ask, what is meant by the word *soul?* Is that the man too? But the *Lord* calls that *man* which he formed of the dust of the ground; and also calls him, after he received "the breath of life," a *living* soul, being, animal, or man, but *never*, an immortal soul. He calls every living creature, "a living soul." The wise man declares, that all men and animals are made "of the dust, and all turn to dust again;" and he also says, "as the one dieth, so dieth the other; yea they have all one breath," (*ruakh*.) This is in complete harmony with the account of the creation.—"The Lord God formed *man* of the dust of the ground;" "and out of the ground the Lord God formed every beast of the field, and every fowl of the air." Gen. 2: 7. 19. The question may be asked, "If man and the beasts were all made "of dust," and all have the same "breath of life," and all die alike, wherein then consists the difference between them?" This question, we purpose to answer in our next.

It appears clear that the difference is not in "the breath of life" which returns to God at death; for if this breath is the *man*, and the good go to heaven, then all go there, not only good and bad men, but the beasts also; for "all go unto one place." But if the animals go to the grave, and return to dust, then men go to the same place; which is what the wise man declares; and he tells us positively that there is "*no knowledge*" where they go. We have yet to learn from the Bible, physiology, philosophy, facts, or common sense, that a dead man, or any part of him is conscious between death and the resurrection.

Man is either mortal or immortal; i. e., he must either die, or live forever. If man dies, he is not immortal. Mr. Webster defines immortal,—"Having no principle of alteration or corruption; exempt from death; having life or being that shall never end." Let us turn to the Bible and see if this definition is applicable to *man*. In Job 4: 17, we read, "Shall *mortal man* be more just than God?" This passage shows that in Job's time man was thought to be mortal. "And all the days that *Adam lived* were nine hundred and thirty years; and *he died*." Gen. 5: 5. Who died in this case? Was it the house, or body, Adam lived in, or the man himself—the thinking, rational, accountable being? It must have been the *guilty* one, and can any one suppose for a moment that the Lord punished the house or prison with death, and let the prisoner go free, having more liberty than he ever before enjoyed? If Adam died as the Scriptures declare, then Satan is proved a liar; but if Adam was immortal, as many believe, then the truth is on the side of Satan, for he declared in opposition to the Lord, that man should not die; or in other words, that he was immortal; but we think the subsequent history of man proves the truth of the Scripture, which declares "he is a liar, and the father of it." As Adam was mortal, it follows as a sequence that all his children were mortal, for no fountain can rise above its source. If we can prove that *one* man is mortal the whole argument is gained, for we are all alike in this attribute. Says the Lord to Moses in Exodus 4: 19, "Go return into Egypt; for all the men are *dead* which sought thy life." Would the Lord have said this if they had been *alive?* If so, we cannot depend upon what he says. Again, the Lord says to Joshua, "*Moses* my servant *is dead*." Joshua 1: 2. Is it possible the Lord would say Moses was dead, when he was alive in heaven, or any other place? Why did Moses die? Because of his trespass at the waters of Meribah-Kadesh. Then on account of his *trespass* he went to glory before Joshua! Does this look consistent? Those who claim man does not go to his *full* reward at death, hold that the good are much better off in the intermediate state than when here on the earth; hence Moses was quite a gainer on account of his trespass. If Joshua had only trespassed at the same time, he might have gone to Paradise with Moses, but for his obedience he had to stay longer and pass through many trials escaped by Moses! It is hard for us to believe such theology.

Again, in John 11: 14, we read, "Then said Jesus unto them plainly, *Lazarus is dead*." We believe our Savior told the truth, and if he did, Lazarus was not alive when our Lord made that declaration.

We have now the testimony of our Creator and his Son that man is *mortal*, and is not this sufficient?

Danielsonville, Ct.

In our last we gave some facts connected with the interesting revival now in progress in this place. We have not seen a more glorious work for the last six years. The Spirit of the Lord is truly returning unto the people with power. Men who had lost all confidence in christianity are now happy in the love of God, taking an active part in his service. Lord's day, Jan. 24th, sixteen were baptized, and on the following Friday, sixteen more, and many others stand ready to improve the next opportunity. Our meetings closed on Friday evening, Jan. 29th, when about one hundred sat down to the table of the Lord, in remembrance of the sufferings and the sacrifice of our dear Savior. It was a scene upon which we shall love to reflect. We parted, firmly resolved, by the help of the Lord, to meet again in the coming kingdom. The preaching of the destruction of the wicked was made very effective in reaching several who were very far from the Lord,—who had been driven away from every thing good, because they could not believe in, nor love a God who would torment men eternally; exerting, as Mr. Benson says, "*all* his divine attributes" to make them as wretched as the capacity of their nature will admit." When the people saw the truth as laid down in the *Bible*, they felt, and could truly say, "The *goodness* of God leadeth thee to repentance."

The church in Danielsonville have concluded to erect a chapel, and hope to have it ready for dedication about the first of April. May the Lord bless and prosper them.

Remember,

We cannot publish the Crisis without funds. Several have paid nothing for the volume now nearly closed, and quite a number have not paid any thing for the last *year*. Dear Brn. and Srs., will you please forward immediately what is now due the office, that we may be able to meet all our bills. Let all do what they can to increase our subscription list. Will our preaching brethren assist in this matter? Now is the time to *work*. The King of glory will *soon* appear to gather the faithful.

☞ It would be *very* pleasing to our readers if *all* of our contributors would sign their TRUE names to their articles, instead of fictitious ones. Remember this, will you?

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

Questions.

FROM BRO. J. D. BROWN.

1. "If the first clause of 2 Cor. 6: 14 refers to *marrying* unbelievers, does not the last clause of ver. 14, including the 15th and 16th verses, give reasons why such marriages should not take place?"

Ans.—We think so.

2. Does not the 17th verse require those so married to come out from those unbelievers, and be separate, in order that the Lord may receive them and be their Father?"

Ans.—This passage cannot refer to persons *after* marriage, for Paul says in 1 Cor. 7: 12–13,—

"If my brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him."

We have understood that this scripture was applicable to *un*married christians, and all *other* connections with the *world*. If this does not apply as we have intimated, then of course it must refer exclusively to *church* relations.

For the Crisis.

"Information Wanted."

The pursuit of knowledge is ever attended with difficulties, while the acquisition and propagation of error is a matter of comparative ease. Misapprehensions are common, and misrepresentations frequent. Few can be sufficiently impartial to state correctly any views which they do not endorse, and many are unwilling to present their true position with satisfactory definitions.

In the humble capacity of "A Learner," for which position my age and ignorance have most eminently qualified me, I requested through the Crisis an exact statement of the *opinion* held by a certain "portion of Adventists" concerning the location and condition of persons who are dead. As, for instance, whether the righteous go *up* to heaven or *down* to *sheol?* whether they are in the New Jerusalem *above*, or in some Paradise *beneath?* whether there is any work, device, or knowledge in *sheol* where they go? &c., &c.

And as there was a Bro. who had "taken a critical review of the whole subject," I should have been happy to have been instructed by him or some one else on the point. I did not request a lengthy statement of the *arguments* on the points in question, these on the various sides are within my reach, but the view *itself;* WHAT IS IT?

In reply I am informed that if the lucubrations of a certain Congregational brother backed by the criticisms of one of the best scholars now living (Prof. Whiting) are futile, then our Bro. who has "taken a critical view of the whole subject" would not *presume* for a moment that he is capable of imparting any "information to "a learner" on any doctrine taught in the Scriptures.

Now really I *am* disappointed. I think a great deal of Prof. W——; but I am not at all aware that our Congregational brother's position is "*backed*" by *his* criticisms. I have seen but two recent criticisms from him on the subject, the first one proving conclusively, (what I wondered that any one would ever doubt, namely,) that the righteous were *not* the ones who were to dwell in devouring fire and in everlasting burnings. Isa. 33: 13–16.—And the second, showing clearly, what no one disputed, that a great many *uninspired* men punctuated and translated Luke 23: 43, in accordance with the popular opinion, that Christ and the thief went to Paradise that day that they were crucified,—buu failing, however, if I mistake not, to notice the undeniable *facts* that the Greek Testament was written without *any punctuation*, and *remained* so for *centuries;* that there is no proof of the existence of any regular and complete system of New Testament interpunction, before tenth, or at the earliest the *ninth century*, when the church was full of purgatorial fooleries;—that nearly or quite every edition of the Greek Testament has variations of punctuation, intentional or unintentional;—that almost all critical commentators alter the punctuation if they can thereby improve the sense of a passage;—and that Griesbach, in his critical Greek Testament based on numerous manuscripts, indicates that there *were in them* varieties of puctuation on *this very passage;* some copies placing the point after the word "*to-day*," and others placing it before it. Had the learned Professor been called on for evidence of *this* kind, he could no doubt have given it.

But these two criticisms have little or nothing to do with the points in question, Where are the dead in the opinion of certain "Adventists?" Now if I am correctly informed, Prof. W. and our Congregational brother DID NOT AGREE on this question a while ago. Prof. W. *then*, I am informed, believed that men when they died went to *heaven*—they were *with Christ*, &c. But our Congregational brother believed them to be in *sheol* or *hades*, which according to all scripture, tradition and all other evidence is a subterraneous locality. This very question, "In which place are the dead?" was, I believe, propounded once by a Bro. M—— in the presence of our Congregational Bro. and the learned Professor, and their opinions were found to be at least as far asunder as *heaven* is from *hell*, (*hades*).

Now as I have no *evidence* that they agree, save in the fact of human *consciousness* in death: as our Congregational brother gives up nothing pertaining to the matter, and as the learned Prof. is not a man to be "carried about by every wind of doctrine," I do not see how they can both agree concerning the condition of the dead. So our Bro. should not be disheartened; even if his efforts *are* "*futile;*" "a critical review of the subject" might enable one to *state* definitely the position held by certain Adventists, and this is the "Information wanted,"—and an inaccurate statement of *this* matter in the columns of the *Crisis* is what our brother seems to fear and object to.

I only wish to have the point made *plain*. Is it that when men die they go to be *with Christ?* Is it that when children are offered to idols they go up to heaven and turn not merely to *angels* but to CHERUBS? Is it that dead men's ghosts are "made perfect" in "the heavenly Jerusalem" with the angels, and Christ, and God? Or is it that they are in *sheol*, or *hades*, within speaking distance of the torment of the damned? Is it that Christ went and held a protracted meeting "in prison with the antedeluvians' spirits when he was dead? or how is it? What is the "*golden mean?*" Can it be that *one* extreme is death—is an *eternal* sleep;—the *other* extreme is death—is *no sleep at all*, while the *golden mean* teaches that the saints "sleep in Jesus" till God raises them from the dead? Is *this* the golden mean? I wait for information.

Who will instruct me? I am yet a *learner*, and hope to "find wisdom sometime." May the Lord direct me.

As I would "come behind" my dear Bro. P. "in no good thing," I would express first, my unfeigned love and fellowship for *him* personally, and also my satisfaction at his courteous and christian bearing, superior I fear to any thing which my uncouth, careless nature will attain to. Second, I would express my fellowship for all sincere followers of Christ, "whatever their denominational name," and third, my especial fellowship for those *without* any "denominational name" who follow the Lord and have no creed but the Bible, no leader but Christ, and no name but Christian. I pray that we may be kept in the love of God and in the unity of the Spirit,—and that we may seek to know the truth; concerning which I am still A LEARNER.

For the Crisis.

Paul's Salary.

DEAR BRETHREN AND SISTERS:—Did you ever hear of Paul's salary? Yes. Well, so have I; and with it such hints as the following: "We want a man to preach for us, that is not a man of the world, nor its fashions, nor mammon: but one who loves the truth and will be content with the salary that Paul had."

O yes, forsooth; you might as well say at once, that you want a man to preach for your especial benefit, for nothing, and find himself. Is this reasonable? And could you go ten rods to hear him without being hired? Away with such a spirit! But I fear it will not go out "but by prayer and fasting." Poor ministers of Christ! what will become of their families? Poor, did I say? Yes, poor, they ought to be poor; for their Master had not where to lay his head, and why should they? But there, they have most of them families, for which they must provide, or "deny the faith" and be "worse than the infidel." And can they do it and preach the gospel for nothing? The gospel must be preached, and all those whom God has endowed with suitable gifts and grace, and called to his work, must do it. "Go ye into all the world, and preach the gospel to every creature."

This is the commission; and every one whom God has qualified has got to do it. He feels, as Paul, that a *necessity* is laid upon him! yea, a woe to himself "if he preach not the gospel." Why? Because "it pleased God by the foolishness of preaching, to save them that believe." But how can they leave their families to suffer this cold winter, unless something is done to sustain them? It will not do for the ministers to go into their shops and labor there to support their families; and let sinners perish for lack of the knowledge of the gospel. No, no; we must all do according as God has prospered us; must give according to what we have, and not according to what we have not.

But let us inquire, what was Paul's salary? Why, he had "no certain dwelling place;" "without were fightings, within were fears." Was this all? No; besides, he had the care of all the churches upon him; and no wonder he exclaimed, "Who is sufficient for all these things?" Truly, if ever one, (beside his Master,) got labor in abundance for his pains, it was Paul. But he had no family to call his attention from the work; and certainly if this had been the case they must have suffered, or he must leave and take care of them.

Now, Brn. and Srs., bearers of the cross of Christ, you do not, I know you cannot, want a man to labor for you for naught, because such a disposition is not to be found in a minister of Christ. Paul says, "I robbed other churches, taking wages of them to do you service." And do you want your minister to do so, too? The man or woman who can do this, and withhold that which is as much due to the preacher, as your wages would be to you should you work for another man, is selfish and mean; i. e, if he have ability and cannot enjoy any more religion than he lives out.

"The laborer is worthy of his hire." It is written, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes no doubt this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." How appropriate was his language when he said,—"If we have sown unto *spiritual things*, is it a *great* thing if we shall reap your *carnal things* . . . Do ye not know that they which minister

Carrie, take those *yearnings* for the peace of God,—those hungerings and thirstings after righteousness as a *certain sign* that God has *not* forgotten you nor forsaken you.

"Return, O wanderer, return,
And seek an injured Father's face,
Those warm desires that in thee burn,
Where *kindled* by *reclaiming grace.*"

God loves you. Can you believe it? Can you *doubt it*, since he gave his Son to die for you? He loves you, not because *you* are *good*, but because *he* is good. You may be a wayward child, but his heart years over *you*. Now, Carrie, love *him*. O let your heart rise up in thankfulness to *him* for the love *already* bestowed, and then you shall no more of its heights and depths,—its *lengths* and *breadths!*

"But I am a sinner." Well, Christ is a Savior. "But I am a *great* sinner." True, and Christ is a *great* Savior. O Carrie, though you may have grieved the Savior's heart, *he* still remains *your friend*. Remember, in seeking Christ you do not come to seek an *enemy*, but a *dear* and *loving friend.*

Remember that starving son, who, weary and ragged, dragged himself homeward. While he was yet a great way off, (just where you are,) his father met him and kissed him, and clothed him and honored him, and said, "My son was dead and is alive—was lost and is found." Carrie, turn your face homeward, and there shall be joy in heaven over your return. Angels wait to minister to you as salvation's heir. God bless you, I pray.

Please read Rom. 10: 1–10, to learn *duty; confess with your mouth* the Lord Jesus; and *believe* in your *heart* God hath raised him from the dead and you shall be saved. Are you ready to stand out before the world and witness this "good confession?" Can you brave earth's scorn? Will you be a soldier? Will you fight the good fight of faith? Know then, Carrie, there are those even in R—— who yearn for the salvation and deliverance of such as *thee*,—those who would "strengthen the things that remain that are ready to die."

Shall we fight together the battles of the Lord? Shall we meet *here*, or shall we meet on Mount Zion? I hope to see you *there*. God bless you forever and ever. "*Believe in the Lord Jesus Christ and thou shalt be saved.*" O trust wholly in him! Give up your heart to be controlled by his love.

If you come on a Friday evening to Union St., and follow the east side of it till you reach the last house north of Monroe St., you will find a few christians who meet by divine permission to pray for such as you, whether known, or unknown to them. They have prayed much for God's blessing on this city: there is a vacant chair there for you, and others for your friends, and hearts and hands open to receive you. If you can call at any time, do so and inquire for HATTIE.

Union St., Rochester, N. Y.

For the Crisis.

The Contrast.

Behold yonder white-robed, palm-bearing multitude before the throne of God! "What are these which are arrayed in white robes? and whence came they?"

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." These are they who once were strangers on the earth, seeking refuge in dens and caves, having no certain dwelling place. Now, the renewed earth, glowing in the beauty of Eden, shall be their everlasting home.

Once they were despised and set at nought by the world; counted as the offscouring and refuse of all things. Now, the Lord of glory honors them, calls them his jewels, his special treasure, his chosen people.

Once they were destitute of worldly possessions; like their Master having no place to lay their head; wandering in poverty, suffering with hunger and thirst ofttimes. Now, they shall inherit all things; never again shall they hunger or thirst; they shall pluck fruit from the boughs of the undying Tree; they shall quaff the crystal waters of the river of life.

Once their names were cast out as evil among men; they were denied the companionship of the proud children of earth. Now, they associate with the holy of all ages; the angel hosts disdain not to share their society; the King of kings, the mighty Sovereign of heaven and earth, cometh forth to meet them; bids them welcome to the home his love has provided; wipes all their tears away; confesses them his friends before his celestial retinue; makes them to share in his glory, and sit on his throne.

In the glowing language of the Hebrew Seer, they receive "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." A crown of surpassing radiance encircles each brow; immortality is stamped on every feature; every voice unites in the triumphant song—"Alleluia, for the Lord God omnipotent reigneth."

How the music of earth grates on the ear, when by faith we catch the strains of that immortal choir! How the glory of this world sinks into nothingness, when the vision rests for a moment on the refulgent glories of the everlasting kingdom.

Oh for a home in that happy land—an association with that blood-washed throng! Let me have the cross, the suffering, the reproach; but let me have the crown, the triumph, the eternal weight of glory!

I would be numbered with the pilgrims here,
Their suffering and their trials I would share;
Then with them I would stand with beaming brow,
When He, the Mighty One, the heavens shall bow.

Beyond that scene, beyond earth's gloomy night,
I would among them dwell, in cloudless light;
I would King Jesus in his glory see,
And worship at his throne, who died for me. MARIA.

Greenland, N. H.

The World's Crisis.

BOSTON, FEBRUARY 10, 1858.

"What is Man?"—Ps. 8: 4.

NUMBER TWELVE.

Having examined, again and again, every passage in the Bible that speaks of the spirit, soul, man, die, death, and dead, we cannot find a single verse that teaches the doctrine that *man* lives in a conscious state between death and the resurrection. We must firmly believe with Paul, that all that have died have "*perished*," unless there is a resurrection of the *dead*. Our *only* hope of a future existence, if we die, depends upon our being born again from the grave.

In answer to the question at the head of our articles on this subject, we remark, a *living man* is an organized being, made "of the dust of the ground," having "the breath of life" in his nostrils, which breath is *common* to *all* living creatures; without which no one of them can live. At death, this "breath of life" departs from them, but is not, never was, nor will be, the *conscious* part, but only that which sets the machinery in motion. This breath is the same in the philosopher and the idiot; the human and the animal race; the infant and the old man; but when it leaves, "they die and return to their dust."

This is very properly called the spirit, or "breath of *life*." No soul can live without it. The human and animal machinery stops as certainly when the breath of life is removed from the nostrils, as the engine does, when the steam ceases to act upon the piston. When this "breath of life" is removed, we stop thinking, or as David expresses it, "His breath goeth forth, *he* returneth to his earth; in that very day his thoughts *perish*." Ps. 146: 4. The word here rendered *breath* is the same in the original as the one rendered *spirit* in Eccl. 12: 7. "Then shall the dust (the *man*) return to the dust as it was, and the spirit (or breath,) shall return unto God who gave it." The word *ruakh*, here rendered spirit, is found four hundred and three times in the Old Testament; and the corresponding Greek word, *pneuma*, is found in the New Testament three hundred and eighty-six times, but is not *once* rendered *soul* in either the Old or New Testament; hence we can no longer say that, when "the spirit returns to God, the soul, or man has gone." If this spirit, or breath of life is the *man*, the accountable being, then we ask, what is meant by the word *soul?* Is that the man too? But the *Lord* calls that *man* which he formed of the dust of the ground; and also calls him, after he received "the breath of life," a *living* soul, being, animal, or man, but *never*, an immortal soul. He calls every living creature, "a living soul." The wise man declares, that all men and animals are made "of the dust, and all turn to dust again;" and he also says, "as the one dieth, so dieth the other; yea they have all one breath," (*ruakh*.) This is in complete harmony with the account of the creation.—"The Lord God formed *man* of the dust of the ground;" "and out of the ground the Lord God formed every beast of the field, and every fowl of the air." Gen. 2: 7. 19. The question may be asked, "If man and the beasts were all made "of dust," and all have the same "breath of life," and all die alike, wherein then, consists the difference between them?" This question, we purpose to answer in our next.

It appears clear that the difference is not in "the breath of life" which returns to God at death; for if this breath is the *man*, and the good go to heaven, then all go there, not only good and bad men, but the beasts also; for "all go unto one place." But if the animals go to the grave, and return to dust, then men go to the same place; which is what the wise man declares; and he tells us positively that there is "*no knowledge*" where they go. We have yet to learn from the Bible, physiology, philosophy, facts, or common sense, that a dead man, or any part of him is conscious between death and the resurrection.

Man is either mortal or immortal; i. e., he must either die, or live forever. If man dies, he is not immortal. Mr. Webster defines immortal,—"Having no principle of alteration or corruption; exempt from death; having life or being that shall never end." Let us turn to the Bible and see if this definition is applicable to *man*. In Job 4: 17, we read, "Shall *mortal man* be more just than God?" This passage shows that in Job's time man was thought to be mortal. "And all the days that *Adam lived* were nine hundred and thirty years; and *he died*." Gen. 5: 5. Who died in this case? Was it the house, or body, Adam lived in, or the man himself—the thinking, rational, accountable being? It must have been the *guilty* one, and can any one suppose for a moment that the Lord punished the house or prison with death, and let the prisoner go free, having more liberty than he ever before enjoyed? If Adam died as the Scriptures declare, then Satan is proved a liar; but if Adam was immortal, as many believe, then the truth is on the side of Satan, for he declared in opposition to the Lord, that man should not die; or in other words, that he was immortal; but we think the subsequent history of man proves the truth of the Scripture, which declares, "he is a liar, and the father of it." As Adam was mortal, it follows as a sequence that all his children were mortal, for no fountain can rise above its source. If we can prove that *one* man is mortal the whole argument is gained, for we are all alike in this attribute. Says the Lord to Moses in Exodus 4: 19, "Go return into Egypt; for all the men are *dead* which sought thy life." Would the Lord have said this if they had been *alive?* If so, we cannot depend upon what he says. Again, the Lord says to Joshua, "*Moses* my servant *is dead*." Joshua 1: 2. Is it possible the Lord would say Moses was dead, when he was alive in heaven, or any other place? Why did Moses die? Because of his trespass at the waters of Meribah-Kadesh. Then on account of his *trespass* he went to glory before Joshua! Does this look consistent? Those who claim man does not go to his *full* reward at death, hold that the good are much better off in the intermediate state than when here on the earth; hence Moses was quite a gainer on account of his trespass. If Joshua had only trespassed at the same time, he might have gone to Paradise with Moses, but for his obedience he had to stay longer and pass through many trials escaped by Moses! It is hard for us to believe such theology.

Again, in John 11: 14, we read, "Then said Jesus unto them plainly, *Lazarus is dead*." We believe our Savior told the truth, and if he did, Lazarus was not alive when our Lord made that declaration.

We have now the testimony of our Creator and his Son that man is *mortal*, and is not this sufficient?

Danielsonville, Ct.

In our last we gave some facts connected with the interesting revival now in progress in this place. We have not seen a more glorious work for the last six years. The Spirit of the Lord is truly returning unto the people with power. Men who had lost all confidence in christianity are now happy in the love of God, taking an active part in his service. Lord's day, Jan. 24th, sixteen were baptized, and on the following Friday, sixteen more, and many others stand ready to improve the next opportunity. Our meetings closed on Friday evening, Jan. 29th, when about one hundred sat down to the table of the Lord, in remembrance of the sufferings and the sacrifice of our dear Savior. It was a scene upon which we shall love to reflect. We parted, firmly resolved, by the help of the Lord, to meet again in the coming kingdom. The preaching of the destruction of the wicked was made very effective in reaching several who were very far from the Lord,—who had been driven away from every thing good, because they could not believe in, nor love a God who would torment men eternally; exerting, as Mr. Benson says, "*all* his divine attributes" to make them as wretched as the capacity of their nature will admit." When the people saw the truth as laid down in the *Bible*, they felt, and could truly say, "The *goodness* of God leadeth thee to repentance."

The church in Danielsonville have concluded to erect a chapel, and hope to have it ready for dedication about the first of April. May the Lord bless and prosper them.

Remember,

We cannot publish the Crisis without funds. Several have paid nothing for the volume now nearly closed, and quite a number have not paid any thing for the last *year*. Dear Brn. and Srs, will you please forward immediately what is now due the office, that we may be able to meet all our bills. Let all do what they can to increase our subscription list. Will our preaching brethren assist in this matter? Now is the time to *work*. The King of glory will *soon* appear to gather the faithful.

☞ It would be *very* pleasing to our readers if *all* of our contributors would sign their TRUE names to their articles, instead of fictitious ones. Remember this, will you?

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

Questions.

FROM BRO. J. D. BROWN.

1. "If the first clause of 2 Cor. 6: 14 refers to *marrying* unbelievers, does not the last clause of ver. 14, including the 15th and 16th verses, give reasons why such marriages should not take place?"

Ans.—We think so.

2. Does not the 17th verse require those so married to come out from those unbelievers, and be separate, in order that the Lord may receive them and be their Father?"

Ans.—This passage cannot refer to persons *after* marriage, for Paul says in 1 Cor. 7: 12–13,—

"If my brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him."

We have understood that this scripture was applicable to *un*married christians, and all *other* connections with the *world*. If this does not apply as we have intimated, then of course it must refer exclusively to *church* relations.

For the Crisis.

"Information Wanted."

The pursuit of knowledge is ever attended with difficulties, while the acquisition and propagation of error is a matter of comparative ease. Misapprehensions are common, and misrepresentations frequent. Few can be sufficiently impartial to state correctly any views which they do not endorse, and many are unwilling to present their true position with satisfactory definitions.

In the humble capacity of "A Learner," for which position my age and ignorance have most eminently qualified me, I requested through the Crisis an exact statement of the *opinion* held by a certain "portion of Adventists" concerning the location and condition of persons who are dead. As, for instance, whether the righteous go *up* to heaven or *down* to *sheol?* whether they are in the New Jerusalem *above*, or in some Paradise *beneath?* whether there is any work, device, or knowledge in *sheol* where they go? &c., &c.

And as there was a Bro. who had "taken a critical review of the whole subject," I should have been happy to have been instructed by him or some one else on the point. I did not request a lengthy statement of the *arguments* on the points in question, these on the various sides are within my reach, but the view *itself*; WHAT IS IT?

In reply I am informed that if the lucubrations of a certain Congregational brother backed by the criticisms of one of the best scholars now living (Prof. Whiting) are futile, then our Bro. who has "taken a critical view of the whole subject" would not *presume* for a moment that he is capable of imparting any "information to "a learner" on any doctrine taught in the Scriptures.

Now really I *am* disappointed. I think a great deal of Prof. W——; but I am not at all aware that our Congregational brother's position is "*backed*" by *his* criticisms. I have seen but two recent criticisms from him on the subject, the first one proving conclusively, (what I wondered that any one would ever doubt, namely,) that the righteous were *not* the ones who were to dwell in devouring fire and in everlasting burnings. Isa. 33: 13–16.—And the second, showing clearly, what no one disputed, that a great many *uninspired* men punctuated and translated Luke 23: 43, in accordance with the popular opinion, that Christ and the thief went to Paradise that day that they were crucified,—but failing, however, if I mistake not, to notice the undeniable *facts* that the Greek Testament was written without *any punctuation*, and *remained* so for *centuries;* that there is no proof of the existence of any regular and complete system of New Testament interpunction, before tenth, or at the earliest the *ninth century*, when the church was full of purgatorial fooleries;—that nearly or quite every edition of the Greek Testament has variations of punctuation, intentional or unintentional;—that almost all critical commentators alter the punctuation if they can thereby improve the sense of a passage;—and that Griesbach, in his critical Greek Testament based on numerous manuscripts, indicates that there *were in them* varieties of punctuation on *this very passage;* some copies placing the point after the word "*to-day*," and others placing it before it. Had the learned Professor been called on for evidence of *this* kind, he could no doubt have given it.

But these two criticisms have little or nothing to do with the points in question, Where are the dead in the opinion of certain "Adventists?" Now if I am correctly informed, Prof. W. and our Congregational brother DID NOT AGREE on this question a while ago. Prof. W. *then*, I am informed, believed that men when they died went to *heaven*—they were *with Christ*, &c. But our Congregational brother believed them to be in *sheol* or *hades*, which according to all scripture, tradition and all other evidence is a subterraneous locality. This very question, "In which place are the dead?" was, I believe, propounded once by a Bro. M—— in the presence of our Congregational Bro. and the learned Professor, and their opinions were found to be at least as far asunder as *heaven* is from *hell*, (*hades*).

Now as I have no *evidence* that they agree, save in the fact of human *consciousness* in death: as our Congregational brother gives up nothing pertaining to the matter, and as the learned Prof. is not a man to be "carried about by every wind of doctrine," I do not see how they can both agree concerning the condition of the dead. So our Bro. should not be disheartened; even if his efforts *are* "*futile;*" "a critical review of the subject" might enable one to *state* definitely the position held by certain Adventists, and this is the "Information wanted,"—and an inaccurate statement of *this* matter in the columns of the *Crisis* is what our brother seems to fear and object to.

I only wish to have the point made *plain*. Is it that when men die they go to be *with Christ?* Is it that when children are offered to idols they go up to heaven and turn not merely to *angels* but to CHERUBS? Is it that dead men's ghosts are "made perfect" in "the heavenly Jerusalem" with the angels, and Christ, and God? Or is it that they are in *sheol*, or *hades*, within speaking distance of the torment of the damned? Is it that Christ went and held a protracted meeting "in prison with the antedeluvians' spirits when he was dead? or how is it? What is the "*golden mean?*" Can it be that *one* extreme is death—is an *eternal* sleep;—the *other* extreme is death—is *no sleep at all*, while the *golden mean* teaches that the saints "sleep in Jesus" till God raises them from the dead? Is *this* the golden mean? I wait for information.

Who will instruct me? I am yet a *learner*, and hope to "find wisdom sometime." May the Lord direct me.

As I would "come behind" my dear Bro. P. "in no good thing," I would express first, my unfeigned love and fellowship for *him* personally, and also my satisfaction at his courteous and christian bearing, superior I fear to any thing which my uncouth, careless nature will attain to. Second, I would express my fellowship for all sincere followers of Christ, "whatever their denominational name," and third, my especial fellowship for those *without* any "denominational name" who follow the Lord and have no creed but the Bible, no leader but Christ, and no name but Christian. I pray that we may be kept in the love of God and in the unity of the Spirit,—and that we may seek to know the truth; concerning which I am still A LEARNER.

For the Crisis.

Paul's Salary.

DEAR BRETHREN AND SISTERS:—Did you ever hear of Paul's salary? Yes. Well, so have I; and with it such hints as the following: "We want a man to preach for us, that is not a man of the world, nor its fashions, nor mammon: but one who loves the truth and will be content with the salary that Paul had."

O yes, forsooth; you might as well say at once, that you want a man to preach for your especial benefit, for nothing, and find himself. Is this reasonable? And could you go ten rods to hear him without being hired? Away with such a spirit! But I fear it will not go out "but by prayer and fasting." Poor ministers of Christ! what will become of their families? Poor, did I say? Yes, poor, they ought to be poor; for their Master had not where to lay his head, and why should they? But there, they have most of them families, for which they must provide, or "deny the faith" and be "worse than the infidel." And can they do it and preach the gospel for nothing? The gospel must be preached, and all those whom God has endowed with suitable gifts and grace, and called to his work, must do it. "Go ye into all the world, and preach the gospel to every creature."

This is the commission; and every one whom God has qualified has got to do it. He feels, as Paul, that a *necessity* is laid upon him! yea, a woe to himself "if he preach not the gospel." Why? Because "it pleased God by the foolishness of preaching, to save them that believe." But how can they leave their families to suffer this cold winter, unless something is done to sustain them? It will not do for the ministers to go into their shops and labor there to support their families; and let sinners perish for lack of the knowledge of the gospel. No, no; we must all do according as God has prospered us; must give according to what we have, and not according to what we have not.

But let us inquire, what was Paul's salary? Why, he had "no certain dwelling place;" "without were fightings, within were fears." Was this all? No; besides, he had the care of all the churches upon him; and no wonder he exclaimed, "Who is sufficient for all these things?" Truly, if ever one, (beside his Master,) got labor in abundance for his pains, it was Paul. But he had no family to call his attention from the work; and certainly if this had been the case they must have suffered, or he must leave and take care of them.

Now, Brn. and Srs., bearers of the cross of Christ, you do not, I know you cannot, want a man to labor for you for naught, because such a disposition is not to be found in a minister of Christ. Paul says, "I robbed other churches, taking wages of them to do you service." And do you want your minister to do so, too? The man or woman who can do this, and withhold that which is as much due to the preacher, as your wages would be to you should you work for another man, is selfish and mean; i. e, if he have ability and cannot enjoy any more religion than he lives out.

"The laborer is worthy of his hire." It is written, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes no doubt this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." How appropriate was his language when he said,—"If we have sown unto *spiritual things*, is it a *great* thing if we shall reap your *carnal things* . . . ! Do ye not know that they which minister

unto holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they, which preach the gospel should live of the gospel." O, how can you ask God to send forth more laborers into his vineyard, while those already in the field are so poorly sustained? "There is that scattereth and yet increaseth;" and "there is that withholdeth more than is meet, and it tendeth to poverty."

I know some who do much to sustain the cause of Christ; but they would be very unwilling to have their names made public; for their motto is, "Let not thy left hand know what thy right hand doeth;" for they seek not the praise of men. I have been led to make these remarks from having been made acquainted with the family of a minister, who has been in the field many years, whose health is not very good, his wife's still worse; and they have not been sustained as they should be.

[*To be Concluded.*]

For the Crisis.

My Reasons for not Voting.

1. I am for King Jesus. "We cannot serve two masters."

2. The world is growing worse and worse, instead of better.

3. The Lord's kingdom is not of this world; hence, his subjects should not fight, (even politically).

4. Furthermore, the Lord commands his followers to come out from the world; (that is, as I understand, *the spirit and practice of the world*).

5. The whole political mass is at length to be carried away, like the chaff of the summer's threshing floor.

6. Our Lord and Master was not a politician. He never attended a political caucus!

7. Neither did the apostles of our Lord ever engage in politics.

8. Jesus Christ came to set us (his disciples) an example, that we should follow his steps.

9. Find a meek, devoted christian, who loves the praise of God, and not that of men, (for "the friendship of this world is at enmity with God,") whom God appoints to office, *and then I can conscientiously vote for him.*

QUESTION.

If we do just as the world do, what difference is there? Have we "come out from the world?"

N. B. If I am in an error in this thing, will some one instructed by the Spirit of God point it out?

P. TANDY.

For the Crisis.

Watch.

"*Watch ye, therefore, for ye know neither the day, nor the hour wherein the Son of man cometh.*"

The above admonishing text of Scripture is addressed more particularly, I think, to the generation that has seen or passed the signs of Christ's second coming and is to be living at the time of the advent, than to any other. And I believe the present generation has seen or passed them all. If so, then this is the generation that is not to pass till he comes. For he says, Matt. 24: 33-34, "When ye shall see all these things, (i. e. signs of my coming) know that it (or my coming) is near even at the doors. Verily I say unto you this generation shall not pass, till all these things (i. e. my coming) be fulfilled."

Here then is evidence that he will come before this present generation passes away! This is the one that is repeatedly admonished to watch! He is coming while this generation remains! Before it passes away! But we do not know what day, or what hour in this generation he will come. Therefore, we are admonished to watch! We do not know whether he will come at even, or at midnight, or at the cock-crowing, or in the morning. "Watch therefore, lest coming suddenly he find you sleeping!"

O let us heed the admonition of our Lord, and watch! We do not know how soon he will come; let us have on our beautiful garments continually, and be found watching. It is no time to indulge in drowsiness or sleep. Wake up! and keep awake! The Master is coming! Are you ready? Is your lamp trimmed and burning? Are you like unto men that wait for their Lord? If he should knock this moment, could you open unto him immediately? Remember it is those that are ready that will go in with him to the marriage, and then the door will be forever shut!! Your Bro. watching,

E. R. CONVERSE.

Westford, Ct.

Poetry.

For the Crisis.

EXPERIENCE.

I am weary, I am poor,
Hope so cheery bids "endure."
I am lonely, I am sad;
Eden only can me glad.

Billows surging o'er me roll,
Onward urging all my soul.
Now careering I am tost,
Till I'm fearing I am lost.

Now I'm groping in the way;
Now I'm hoping for the day;
Now I'm grieving o'er my doubt;
Now believing casts it out.

Mow I'm weeping for a time,
Yet am keeping hopes sublime;
Now I'm dwelling in the light,
And am telling my delight.

Now I'm longing for that home;
Visions thronging o'er me come;
Sounds are ringing in my ear,
Glory bringing, even here.

And I'm telling of those grand
Radiant dwellings of that land:
And I'm saying, "I'll be there,"
Yet am straying everywhere.

Oh for power to withstand,
Every hour, Satan's hand!
Grant me, Savior, holy light,
Guiding ever me aright.

C. H. FULLER.

Correspondence,

Erom Bro. J. B. Waite.

BRO. GRANT:—I wish to say a few words to the flock of God scattered abroad. It will no doubt be good news to those who love the appearing of Christ, to hear there is a goodly number in this place getting ready for the Nobleman's return.

God is doing a greater work on Warwick Plains than has ever been witnessed there before. Eight weeks ago the Plains church went to work for him in earnest, and their labors have been wonderfully blessed. Bro. Champlin has preached all most every evening, and he is still like a giant filled with new wine. More than two hundred different persons have taken the anxious seat.

The greater part of these persons are rejoicing in hope of the glory of God. The devil is literally mad, for his craft is in danger and many of his subjects have quit his service. He is so enraged that the church has been obliged to hand over to Cæsar about twenty of his subjects.

Many hard sinners have been taken from the rum shop and other places of vice, and have been hopefully converted to God.

The motive that has been set before them to induce them to repent, is the kingdom of God at hand, and immortality and eternal life to be obtained at the resurrection of the just, and nowhere else. About fifty have been added to the church, and some have joined other churches, and a great many have joined nowhere as yet. The whole community seems to be stirred, and the work is still going on. Some are praying for the work to stop, but we are praying for it to go on, and we believe God is hearing our prayers.

Yours, praying for the kingdom to come,

J. B. WAITE.

Warwick, Feb. 1, 1858.

From Bro. C. H. Sawin.

BRO. GRANT:—I feel happy to state to you and all the blest children of God, that I take pleasure in reading the columns of the Crisis. My wife has received a copy of the paper free for about a year. Her sense of sight has been so much obliterated for the last twelve years she has not been able to read a word; but we are expecting it will be restored soon, when the Lord comes. The glories of the coming kingdom are too much for the torgue to express. We feel ourselves too poor to sustain the Crisis at present, and would rather some other one would have it that is more worthy than we. But if it is in the order of God's providence for us to have it, we would like it continued.

I am rejoiced to see the efforts that are put forth in various ways for the general good of mankind. Evil will exist as long as the world exists; the end of the world is the end of all earthly powers. Then Christ takes the kingdom and bears universal sway over empires. Then Satan's kingdom comes to its final end. Then the wicked will be severed from among the just; and the righteous inherit the kingdom. Hail happy day! Then comes virtue's prize.

"That nothing earthly gives, or can destroy,
The soul's calm sunshine and the heart-felt joy."

We are approaching the world's last grand crisis as fast as the wings of time will carry us. The great desire of our Father in heaven is the happiness of his creatures. For this purpose Christ, the Son of God, suffered and died. Our talents are given to us to improve. Every thing tends to progression. Our one talent or five talents may be improved so as to give more. "All things shall work together for good to those who love God."

"All discord, harmony not understood,
All partial evil is universal good."

It is good for us to be chastened of the Lord—"Whom the Lord loveth he chasteneth." All those who have accounted themselves worthy before God, have needed the chastening of Christ. It is for our good to know that we lack something—"Men would be angels; angels would be gods." When we are made equal to the angels the work of grace is done. We have no more sin to conquer.

To love God with all our powers is the highest order of worship. To love our neighbor as ourselves is a command which our Savior alludes to for our observance if we would be perfect. Fellow pilgrims and travelers, I would exhort you one and all to be faithful in the pure and undefiled religion which the good apostle James alludes to in his first chapter, 27th verse. I love the promise of Christ's appearing.

The joyful day seems to be near. Brethren and sisters in Christ, may we have an inheritance in the kingdom of our blessed Redeemer, is the prayer of one looking for King Jesus.

C. H. SAWIN.

Worcester, Mass.

From Eld. Ira Morgan.

DEAR BRO. GRANT:—Believing it will cheer the hearts of our brethren to hear of the good work now progressing in Cheshire, I will give you a brief sketch of the work of God in that place.

Bro. D. T. Taylor came from Worcester, Dec. 19th. Our meeting commenced that evening. The next night there were twenty-two forward for prayers,—some converted. Bro. Munger was present over Sunday and rendered efficient aid. The meetings continued to increase in interest until the whole community seemed moved by the Spirit's influence and the power of God.

Our brethren and sisters were all united, and had long been praying for a revival. Brethren came from other places and assisted in the good work. We were favored with calls from three Congregational and one Methodist minister; not as spies, but to proffer their pious counsel to the people and stay up the hands of Bro. Taylor, who labored day and night with tears. The result was, many gave their hearts to the Lord in an everlasting covenant.

Before Bro. Taylor left, fifteen followed their Lord down into the water, and were baptized. More are now waiting an opportunity. There has been but little noise in our meetings, but the Spirit has moved like a deep river carrying all before it. All classes have shared alike in this good work. Truly God is no respecter of persons; for he has converted the richest and poorest, the highest and lowest, and made us all one in Christ Jesus.

About thirty-five have been reclaimed, or converted, and the good work is still progressing. Fourteen were forward to the anxious seat a few evenings since; but more anon.

Your Bro. rejoicing in this good harvest time,

IRA MORGAN.

West Meriden, Ct., Jan. 29th.

Health Department.

Tobacco.

No. XII.

We know of no excuse for the use of tobacco, that may not be given for the use of intoxicating liquors. It is evident but few of its votaries are aware of its deleterious effects, until they quit it forever, and their systems recover their natural state; then, they can see and feel that they have been playing with a viper, that was eating out their vitals, physically and spiritually. The testimonies we have recently received from those who have abandoned its use, amply reward us for all our efforts in trying to persuade our readers to let the poisonous thing alone, before their constitutions are ruined.

Says Dr. Nott, President of Union College,—

"I have had some experience myself of its ill effects, having suffered from it more than thirty years. I was, while a boy, induced to adopt the use of this vile narcotic, because it was considered manly to do so. Immediate and distressing sickness was the consequence of my first attempt. Custom gradually diminished this unpleasant effect, and the use ultimately became habitual and pleasurable. But I was thereafter occasionally visited with nausea, faintness, heart-burn, and a feeling of lassitude, especially in the morning, which continued until I could obtain the supposed restorative from my tobacco box. Years passed on before I became convinced that the ills I suffered were, to a great extent, owing to tobacco. But I did become so convinced, and resolutely determined to discontinue its use. This caused me no inconsiderable suffering for a time, but this suffering gradually disappeared, and with its disappearance my previous ailments also disappeared. . . . .

Such has been my own experience; and I may add that, since being connected with Union College, I have observed the deleterious effects of tobacco on others, especially on the youth intrusted to my care. The lives of some, and the health of many, have been destroyed by persisting, in despite of counsels, in the use of this poisonous narcotic, which, next to intoxicating liquors, is, in my opinion, more destructive to the health of the youth in our country, than any other agent."

Testimony of L. N. Fowler. "Having traveled extensively through all parts of the country for a number of years, I have come in contact with every variety of society and diversity of circumstances, and have observed the peculiar effect of different habits on the minds of persons who have indulged in them; and also what classes of persons are the most addicted to various kinds of habits. I find that the most wicked and abandoned individuals in the community use tobacco; that boys and young men who are becoming more and more depraved—that low, dissolute, profane men, idlers engaged in amusements alone, night-walkers, theatre-goers, gamblers, and licentious persons, are almost invariably chewers and smokers.

Believing as I do, that tobacco produces a disastrous effect on the digestive powers and nervous system, tending to weaken the one and derange the other; that the blood is rendered thereby impure and disturbed in circulation; that the secretions become irregular, and shamefully wasted, by constant loss of saliva from the mouth; I have taken particular pains to inquire of those who use tobacco the individual effect that it produces. The almost universal reply is, that it not only does them no good, but a positive injury. . . .

In attempting to induce persons to reform from its use, I find that it is vastly more difficult for them to do so, than to give up the use of ardent spirits. Many have *delirium tremens* from the use of tobacco; the minds of others are so much unbalanced, that they become entirely unfit for business, till they have smoked three or four cigars. An editor once told me that he was utterly unable to hold his pen steady, or to think out his editorials, until he had smoked several cigars, and the more he smoked, the more was his habit confirmed. Many ministers *used* to be in the same predicament in writing their sermons.

Nervous women who use it are very apt to scold. [And men too, we presume.—ED.] Tobacco benumbs the affections and moral feelings, and renders love a mere passion. I knew a man who married a fine woman. At first he was very affectionate, his moral feelings were active, and for a time he studied for the ministry; but imbibing the habits of chewing and smoking, he became less pious, and less affectionate to his wife, and by the time that he smoked thirty cigars per day, he could swear like a pirate, and abuse his wife shamefully. Not being able to endure his treament any longer, she commenced drinking to drown her trouble, and soon put an end to her life."

Do our readers still think tobacco is used for the glory of God?

A Valuable Work.

Mr. Hunt, the proprietor of the *Boston Water Cure*, where we have been boarding for the last six months, has issued a valuable little work of thirty-one pages; entitled, "Good bread. How to make it light without yeast or powders.—Receipts for plain cooking.—Hints on Health." *Price* 10 cts., postage paid.—*Address William Hunt, 20 La Grange Place, Boston, Mass.*

We recommend this work, because we *know* from happy experience that it gives directions how to make the best bread we ever tasted. We refer particularly to the "Unbolted Wheat Bread." We wish every one of our readers to enjoy the benefits received from eating this bread. It is especially valuable to dyspeptics, and those troubled with piles or costiveness. We purpose to give extracts from the work soon. Although the book costs but 10 cts., it is well worth a dollar to any housekeeper. [The book can also be had at our office.

Foreign News.

ONE WEEK LATER FROM EUROPE.

NEW YORK, Feb. 7.

The royal mail steamship Arabia, from Liverpool 23d ult., arrived at this port about 8 o'clock this evening.

INDIA.

The mail from Bombay, telegraphic anticipations of which were brought out by the Canada, conveys little more than a confirmation of previous advices. It was generally argued by the English papers that the suppression of the rebellion in Oude would entail a serious amount of trouble, and require a continual stream of reinforcements.

CHINA.

Passengers from Hong Kong report that the Russian admiral had come from the North and offered his services as mediator between England and China, which offer was declined, but a similar one from the American commissioner was accepted.

The Paris correspondent of the London Times says: "It is asserted that the British and French governments have decided that in case the capture of Canton shall not induce the Emperor to accept the terms offered to him, the allied troops are to march to Pekin, and in that case the Emperor of the French will supply additional troops.

FRANCE.

The attempted assassination of the Emperor had been the all-engrossing topic of the week On the day following the event, addresses were made to the Emperor by the Representatives of the Corps Diplomatique, of the Senate, the Legislative body, the Council of State, &c, congratulating him and the Empress upon their escape. Some of the officials in their addresses hinted that the English Government should be called upon to expel those refugees who abused her hospitality by organizing in their retreat plans of destruction, and perfecting their conspiracies

The Emperor, in reply to the great bodies of the State, expressed his firm confidence and reliance in their support and devotion. He added that at the same time he was resolved to adopt such measures as might be deemed advisable, but he should not depart from that path of firmness and moderation which he had hitherto followed.

The French journals had joined in the cry for the expulsion of the conspirators from Europe; and the Paris correspondent of the Times says it was positively stated that a communication had been made by the French minister in London to the English government, demanding the expulsion from England of five political refugees—one or two Italians and the rest French.

The adoption of stringent measures in regard to the Italians resident in Paris was contemplated.

A secret society had been discovered in Paris, and gunpowder and arms had been seized

It is stated that Rudio, the youngest of the Italian prisoners, had revealed every thing connected with the plot to assassinate the Emperor. The trial will take place about the 10th of February.

SPAIN.

The *Espana*, a semi-official authority, says that Spain has definitely resolved to take part in the projected expedition against Cochin China, and that she will employ in it 1400 infantry, and a battery of artillery from the garrison of the Phillipine Islands.

ITALY.

Accounts had reached Paris of the landing of two hundred Mazinians at Ancona, and of their attempt to surprise the Austrian garrison. Many were killed, and others made prisoners.

AUSTRIA.

A very acrimonious correspondence is said to have taken place between the French and Austrian Governments on the navigation of the Danube.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

General Conference.

Providence permitting we purpose to hold another *General Conference*, at Chapman Hall, Boston, Mass., commencing Tuesday evening March 16th, at 7 o'clock, and continuing through the week and over the Lord's day.

In behalf of the church,

MILES GRANT, Pastor.

I will endeavor to meet with the churches as follows:—

Lowell, Wednesday eve, Feb. 10th.
Manchester, N. H, Thursday eve, 11th.
Concord, Friday eve, 12th.
Portsmouth, Saturday eve, 13th,
—and over the Lord's day, 14th.
Exeter, N. H., Monday eve, 13th.
Salem, Mass., Tuesday eve, 16th.
Boston, Wednesday eve, 17th.
Roxbury, Thursday eve, 18th.

The rest of the week and over Sunday, where there is an opening to do good

If these appointments conflict with any others, please notify me.

HIRAM MUNGER.

Chickopee Falls, Mass.

I propose to visit and hold meetings at Woodstock, N. H., Thursday eve, Feb. 11th, —and hold over the following Sunday. Shall have brethren with me to help.

S. W. BISHOP.

Bro. Luther Boutell appoints to preach at Stow, Mass., Feb. 14th.

L. Robinson appoints to preach at
Chester Factories, Feb. 14th
Blandford, Monday, Feb. 15th.

Providence permitting, I will commence another series of meetings at the Town Hall, Rutland, Vt., commencing Tuesday evening, Feb. 9th, and continuing one week or more, as thought best.

MILES GRANT.

I will preach at
Harwinton (near Bro. Elliott's) Feb. 14th.

C. GOODRICH.

Bro. W. S. Campbell will preach at
Lowell, Feb. 7th and 14th.
Roxbury, Mass., (eve.,) Feb. 5th.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

I will preach (if the Lord will) at
Lowell, Feb. 22d.

J. COUCH.

Bro. J. Couch appoints to preach at
Concord, N. H., Feb. 14th.
Lake Village, Feb. 21st.
Lowell, Mass., Feb. 28th.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of Crisis to which the money credited pays.

B F Miles 152, A Brooks 152, J Berry 156, J A Libby 134, R Dickens 124, G W Chisman 169, O Jones 143, D H Caverly 154, M D Richardson 130, D D Chaffee 156, E H York 145, $1 each.

I. F. Dudley 139, 50 cents; C. W. Allen 94, $1,62; Jonas Merriam 156, $2.00.

G H Waterhouse 156, C Flin 182, S Case 192, $2 each.

J Janes 140, 50 cents; J Wilson 112, 31 cents.

For Western Missions.—Bro. Trask, $3

For Books.—H W Dann $1.25; J Wilson 69 cts.

P Tandy has paid to No. 106.

TO CORRESPONDENTS.

H. Evans—"True Riches" received.

A. H. Bolton—There are none of Bro. Brewer's Harps to be had.

The price of Bro. H. L. Hastings' new work, entitled "THE GREAT CONTROVERSY," will be 60 cts.;—paper covers 50 cts.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1 00. Per doz., or more, 25 per off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By I. M. Preble. Price $6 00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $2.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

TREATISE ON MATT. XXIV. AND XXV. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged By J. Blain. Price 8 cts.—pos. 1ct

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred. —Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. [illegible] Future Punishment—Key of truth—The [illegible]—The Day of Judgment price 2 cents single—19 per hundred.

Poetry.

FORGIVE.

By all the turmoil thou hast felt
  Within thy tempted breast,
When fiery passions strove to melt
  God's image there impressed,
By all the struggles of thy will
  To quell their rebel might,
Forgive the wretch, who, battling ill,
  Was worsted in the fight!

Thou knowest not what cunning snares
  Were spread beneath his feet;
What foeman lurked in ambushed lairs
  To intercept retreat;
The weakness thou would'st hardly chide
  Should tender pity woo;
If thou hadst been as sorely tried,
  Though might'st have fallen too!

Forgive, and breathe a gentle word
  Of sympathy and love,
Like that by weeping Mary heard
  From One now throned above;
And thou may'st win from depths of woe
  The soul that went astray;
And light anew hope's faded glow
  To change its night to day.

But harshness raises higher yet
  The waters of despair,
And weaves around a stronger net
  To mesh the erring there—
Till, settling heavily they sink
  Beneath the tumid wave;
And thou, though standing on the brink,
Didst stretch no hand to save!

Original Articles.

For the Crisis.

The Earth Burned; and the Sanctuary Cleansed.

No. V.

BY D. P. HILDRETH.

4.—The battle of the great day; the wicked slain, and burned with the earth.

When Babylon falls, then commences the great battle, which is consequent upon it; for Babylon is a symbol of the apostate church. But the beast and false prophet, which symbolize the Eastern and Western empires of Rome, have not yet fallen; but are on their way to perdition.

"And I saw heaven opened, and behold, a white horse; and he that sat on him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. . . . And I saw the beast, and *the kings of the earth*, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat on the horse, . . . and all the fowls were filled with their flesh." Rev. 19: 11–21.

"And the heaven departed as a scroll, when it is rolled together; and every mountain and island were moved out of their places. And *the kings of the earth*, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains. And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 14–17.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet . . . and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." Dan. 2: 34, 35.

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." Rev. 14: 19. And out of his mouth goeth a sharp sword, that with it he should smite the nations; . . . and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written, KING OF KINGS and LORD OF LORDS." Rev. 19: 15, 16.

"And I will plead against him (Gog) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Ezek. 38: 22.

"And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunder, and lightning; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And every island fled away; and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God, because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 17–21.

"And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake." Isa. 24: 18.

The day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for, and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." 2 Pet. 3: 10–12.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. . . . And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with *the prayers of all saints*, upon the golden altar which is before the throne. And the smoke of the incense, with the prayers of the saints ascended up before God, out of the angel's hand. And the angel took the censer *and filled it with fire of the altar, and cast it into the earth:* and there were voices, and thunderings, and lightnings, and an earthquake." Rev. 8: 1–5.

"And I saw as it were, *a sea of glass mingled with fire:* and them that had gotten the victory over the beast, . . . stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? . . . for thy judgments are made merciful." Rev. 15: 2–4.

"Behold, the day cometh that shall burn as an oven." Mal. 4: 1.

"The mountains quake at him, and the hills melt; the earth is burned at his presence; yea, the world, and all that dwell therein." Nah. 1: 5.

Great God! we adore thee for the hope of thy saints, that they shall be hidden during the dissolving process of earth and heaven.

A Prediction;

By Isaac Taylor, Author of the "Natural History of Enthusiasm."

[Mr. T. is one of the most learned, able, and cautious of living Christian writers. The anonymous publication of the work above named brought him the title of "the great unknown." The following passage occurs in the course of some remarks on the subject of Future Punishment, in his "Wesley and Methodism," pp. 289, 290.]

"When once this weighty question of the after life has been opened, and when it shall have come into the hands of well-informed bibical interpreters, a controversy will ensue, in the progress of which it will be discovered that, with unobservant eyes, we and our predecessors have been so lking up and down, and running hither and thither, among dim notices and indications of the future destinies of the human family, as to have failed to gather up or to regard much that has lain upon the pages of the Bible, open and free to our use Those who, through a course of years, have been used to read the Scriptures unshackled by systems, and bound to no conventional modes of belief, such readers must have felt an impatience in waiting—not for the arrival of a new revelation from Heaven, but of an ample and unfettered interpretation of that which has so long been in our hands.

"Thus the future Methodism, as we assume, will feel the need of, and will acquire for itself, under pressure of the most urgent motives, an incontrovertible exposition of the Scripture doctrine of the future administration of justice; but then it will not make this acquisition as if it could be held as an insulated dogma; for whatever is further ascertained on this ground, will come to stand in its true relationship to much beside, which, in the course of the same argument, will have started to view, as the genuine sense of the inspired books. The doctrine of future punishment, as a belief drawn from Scripture, and so drawn as to dissipate prevalent illusions, and to spread on all sides a salutary and effective alarm—such a belief will take its place in the midst of an expanded prospect of the compass and intention of the Christian system.

"The past Methodism was far from being a message of wrath, proclaimed by men of fierce and fanatical tempers:—it was a message of joy, hope, and love; and it made its conquests as such, notwithstanding those bold and unmeasured denunciations against sin which is so often uttered. And so it will be with the future Methodism; and although it will rest itself upon a laboriously obtained belief concerning the 'wrath to come'—a belief that will heave the human mind with a deep convulsive dread, yet, and notwithstanding this preliminary, the renovation which we look for will come in as the splendor of day comes in the tropics—it will be a sudden brightness that makes all things glad!"—*From Debt and Grace, by C. F. Hudson, pp.* 158, 159. *For sale at this Office.*

Correspondence.

From Eld. L. Boutell.

DEAR BRO. GRANT:—I am still in the field attending to the calls of my Master. If there ever was a time when we were called to double our diligence in labor, this is emphatically the time. The year 1857; how quickly it passed! but it is gone, and with it we are all being hurried on to the day which God hath appointed to judge the "quick and the dead at his appearing and Kingdom." The new year, has opened upon us; its book of accounts under favorable auspices, but with *fearful responsibilities;* and especially to those *earthen vessels* to whom is committed the word of reconciliation and the warning of those who are in danger of speedily being overtaken in their sins by the *great day of the Lord.*

The Lord is favoring us with the spirit of comfort and revival almost everywhere. In places where desolation and ruin have prevailed, by the preaching of experimental religion, as the result of truth, a blessed good state of things has been brought about, and some begin to inquire the way of life. Others are returning from their backslidden, God-dishonoring course, when they can praise the Lord once more.

My heart is greatly encouraged. I am resolved to labor more faithfully than ever before in urging my fellow men to be reconciled to God. I see omens of good everywhere I go. The people turn out well, and they give us a good hearing. And while I do think we ought to dwell more upon practical, experimental, life-giving religion; still the great pending events that we are approaching must not be left out. Faith, which is the substance of things hoped for, has, does, and will look for a coming Lord, in harmony with his blessed word and the signs to precede it. And every man who has the mind of Christ can but respond a hearty amen as he sees the indications that we are coming into port soon.

That faith which believes the written record and speaks it lovingly and freely, will please our Father. When I read, "The meek shall inherit the earth," also, "When the Chief Shepherd shall appear I will give you a crown of life;" to turn upon him and say, "I guess they'll get something," would dishonor the great Head of the church. I dare not do it. No, no. Where there is definite, positive testimony, faith says, *yea, it is so;* faith makes it a substance. This rule may be applied to every plain, positive text, for they do not conflict. It only wants stronger confidence on our part to believe.

And now as the Lord has done so much for us as a people, in showing us the light upon this great, God-like plan of saving men by the truth, his written word, do let us believe, preach, and live it out, every day and everywhere.

The signs they thicken every day,
Which tell us we are on the way,
And if we live up to the light,
The Kingdom then will be in sight.

Be faithful, brethren, now's the time
That we should let our light so shine,
That others might our good works see,
Believe on Christ and his wrath flee.

We must not be ashamed to speak
When Christ has said the saints do sleep,
And if the Bible has men dead,
Don't let's be wiser than our Head.

What if the rulers don't believe,
And the reproach will not receive?
We'll take the cross; count all but gain,
And if we *die* we'll live again.

Does not the Bible plainly show
That all mankind to dust must go?
And is it not a God-like plan
That brings to life poor mortal man?

Deceptions, they have come at last,
They tell us all the signs are past,
And very soon we all shall find
The Judgment is for all mankind.

Reward to all will then be given,—
The good, they now will find their heaven;
The wicked, they have filled their cup,
The day has come, 'twill burn them up.

L. BOUTELL.

From E. C. Paine.

BRO. GRANT:—"Holiness to the Lord" should be our motto; without which no man can see the Lord. We want the internal witness that we are the Lord's; that we are growing in grace and in the knowledge of the Lord daily. We read; "He that hath this hope in him purifieth himself as he (Christ) is pure." Some may say, "I can never be as pure." Dear brethren and sisters, do we not read that if we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness? God's promises are yea and amen to all them that believe. We must believe when we come to him that he is and that he is a rewarder of all who diligently seek him. We must accept him as our Savior, our wisdom, our righteousness, our sanctification, our redemption. We must have a just conception of his character.

God is love. He so loved the world he gave his only begotten Son to die for us. Man, by disobedience, forfeited all right to eternal life. God's law had been broken, the penalty attached thereto stood against the sinner; death was his portion, and a remedy was sought. Thank God! help was laid on One who is able to save to the uttermost all that come to him and believe. Simple faith, and you receive the blessing God designs to give. It is without money and without price. Praise the Lord. The poor can have it as well as the rich. So we are without excuse. Hath not God chosen the poor of this world, rich in faith, heirs of the kingdom? Do not spurn this freely offered mercy. You want eternal life, and you can have it. You must have a will about it. It is his will, even your sanctification; and now let him work in you to will and to do of his own good pleasure. Our will must be lost in his will.

We are living in an evil time; we need encouraging. I can say I never felt more like leaning upon the arm of my Beloved than now. I feel he is my all. He is my strength, my shield, my defence, my strong tower, my fortress, my deliverer in whom I trust. Glory be to God, he ever learned me to trust in him! He is my shepherd; I shall not want. Some may feel fearful that they shall want, as the times are hard. But I feel it will work for good to us. It will give us a chance to try God and prove him. Call upon him in the day of trouble and he will answer. He says our bread and our water shall be sure. Can we doubt Jehovah's word? Who will dare? Our blessed Savior said when upon earth; "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you"

Are there widows, left with fatherless children, who read this paper? Be encouraged; God's promises are sure. He will be a father to the fatherless and the widow's God and judge. You shall be kept alive in time of famine. God's eyes are over the righteous; his ears are ever open to their prayer.

What a consolation! Dispel your fears; dismiss your doubts; take God at his word, and all is well. We shall come off conquerors, and receive a crown that will never fade. Glory be to God forever!

Your sister in hope of immortality at the resurrection of the just,

E. C. PAINE.

Springfield, Mass.

For the Crisis.

I Want to Go Home.

I want to go home. I am tired of wandering up and down this empty, hollow-hearted, earth.

I am tired of these slow revolving seasons. I am tired of meeting and parting.

I want to go where these changing seasons shall be woven into one eternal Spring,—where I shall bathe in that ocean of unbounded bliss, and drink from that pure river, "the streams whereof shall make glad the city of our God."

I want to roam in those green fields where the flowers never fade, where the sun is never darkened, and no storm-cloud will ever throw a shadow.

I want to go where Friendship will prove sincere, and Love's lingering embrace no more be torn asunder.

I want to go where I shall rest these weary limbs, and pillow this aching head upon the bosom of Him who alone cares for me.

JULIA S.

Upper Woodstock, Jan., 1858.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desirin any of these medicines, can obtain them by sending their orders addressed as above

Choice Selections.

SONG.

I sojourn in a vale of tears,
  Alas, how can I sing?
My harp doth on the willows hang,
  Distuned in every string.
My music is a captive's chain;
  Harsh sounds my ears do fill;
How shall I sing sweet Sion's song
  On this side Sion's hill?

Yet lo! I hear a joyful sound;
  "Surely I quickly come!"
Each word much sweetness doth distil
  Like a full honeycomb.
And dost thou come, my dearest Lord?
  And dost thou surely come?
And dost thou surely, quickly come?
  Methinks I am at home.

Come, then, my dearest, dearest Lord,
  My sweetest, surest Friend;
Come, for I loathe these Kedar tents;
  Thy fiery chariots send.
What have I here? My thoughts and joys
  Are all packed up and gone;
My eager soul would follow them
  To thine eternal throne.

What have I in this barren land?
  My Jesus is not here;
Mine eyes will ne'er be blest until
  My Jesus doth appear.
My Jesus is gone up to heaven
  To get a place for me;
For 'tis his will that where he is
  There should his servants be.

Canaan I view from Pisgah's top,
  Of Canaan's grapes I taste;
My Lord, who sends unto me here,
  Will send for me at last.
I have a God that changeth not,
  Why should I be perplext?
My God that owns me in this world,
  Will own me in the next.

Self Denial.

What is self-denial? Is it sackcloth on the loins? Is it a wooden block for a pillow? Is it pulse or lentil pottage for the daily meal? Is it a crypt or kennel for one's lodging? Ah no! In all this flesh-pinching there is often a subtle self-pleasing: but when the tempter is up to rule the spirit, and over a "manly revenge" to let Christian magnanimity triumph,—that is self-denial. To take pains with dull children and ignorant and insipid adults,—that is self-denial. To hide from the left hand what the right hand is doing; to ply the task when fellow-laborers drop away and lookers-on wax few; for the Lord's sake still to follow up the work when the world gives you no credit,—that is self-denial. When you might tell your own exploits to let another praise you, and not your own lips; and when a fancy touch would make a good story a great deal better, to let the "yea" be simple yea,—that is self-denial. Rather than romantic novelties to prefer duty with its sober common-place routine, and to stand at your post when the knees are feeble and the heart is faint,—that is self-denial.—From personal indulgence, from the lusts of the flesh and the pride of life, to save wherewithal to succor the indigent and help forward Christ's kingdom on the earth, —that is self-denial.

"O could we learn that sacrifice,
What lights would all around us rise!
How would our hearts with wisdom talk
Along life's dullest, dreariest walk!

We need not bid for cloister'd cell
Our neighbor and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial round, the common task,
Would furnish all we ought to ask,
Room to deny ourselves a road
To bring us daily nearer God."

—*Golden Rule.*

Benevolence a Source of Happiness.

Of all sources of happiness in a community, none acts so greatly and persuasively as the spirit of true benevolence. Nothing would so much assuage private griefs, or so greatly smoothe the relations of class with class, as the general spread of that sacred brotherly love, that true fellow-feeling which breathes so sweetly in our Christian Scriptures. That widows may not weep unconsoled; that orphans may not roam friendless; that wayward men may not pass a lifetime within sound of church bells without ever hearing inside their own door a word of loving exhortation; that the poor may not be set against the rich by envy; that the rich may not be estranged from the poor by contempt; that real heathens may not live in the heart of Christendom; that nations of pagans may not sit on and on in the darkness of their fathers;—in a word, that this cold world may be warmer, and this troubled race have more joy, open your hand; and give, for man's sake, give.—*The Duty of Giving Away.*

Kind Words.

They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath and make it burn more fiercely. Kind words make other people good natured. Cold words freeze people and hot words scorch them, and bitter words make them bitter, and wrathful words shall make them wrathful. There is a rush of all other kind of words in our day, and it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their image on men's souls. And a beautiful image it is. They soothe and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal.*

Enemies.

Have you enemies? Go straight on and mind them not. If they block up your path, walk around them, and do your duty regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character, one who speaks for himself and speaks what he thinks is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active.

A celebrated character who was surrounded by enemies used to remark: "They are sparks which if you do not blow will go out of themselves." Let this be your feelings, while endeavoring to live down the scandal of those who are bitter against you. If you stand to dispute, you do as they desire, and open the way for more abuse. Let the poor fellow talk; there will be a reaction if you perform your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.

GOING TO A "BETTER COUNTRY."—A Christion does not turn his back upon the fine things of this world because he has no natural capacity to enjoy them, no taste for them, no love for them; but becaus the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods, and thus he declares plainly what he is seeking.

A GOOD ANSWER.—An enlightened man once said to an ignorant Asiatic, "How do you know that there is a God?" The savage, pointing to the human footsteps near him, replied, "How do you know that men have passed this way?"

AN EXAMPLE FROM NATIVE CHRISTIANS IN TURKEY.—Dr. Pratt writes from Aintab, Turkey, that the contributions of his people during the past year have been for the heathen, schoolhouse, church-edifice, poor, etc., besides the porter's salary, about 8,000 piasters, (2000,) and that the audience has averaged 670 persons; (the Sabbath before writing there were present 500 men and 261 women).

For the Children.

Winter.

Winter, winter, winter! The rough old fellow has come. Do you not hear him blowing his blast? What does he say? "Take care. Look out for those who cannot look out for themselves." Yes, yes. The poor beasts can no longer cut their own fodder. They must have hay from the mow and corn from the crib.

But this is taking care of our own.—There are others to provide for—the poor. Winter puts us in mind to share our comforts with the comfortless. "The poor," Christ says, "you have always with you" —to keep our hearts full of fellow-feeling I suppose.

How do you give to the poor? Do you give only when somebody happens to beg at your door; or do you spare something every week, and make it a *habit* to seek out and sympathize with them? The last is the true way. I know a little boy who earns an Indian loaf every Saturday to give away to a poor family. He goes to mill with the corn, and splits wood for the oven, and helps his mother. That is his way of earning the loaf, and his mother makes and bakes it for him. A loaf a week makes fifty-two loaves a year. That boy spreads a pretty good table to feed the hungry from, does he not? How sweet must be his enjoyment. Oh, I am sure it is.

And there is a dear, good old lady who, though her little living is eked out by charity, contrives to give a flannel petticoat a winter to some one poorer than herself. "I must give a flannel petticoat's worth," she says; and so, little by little, she saves enough to buy one. People wonder how she can; but such sorts of "can" depend much more upon a full heart than a full purse.

How many children who read this are giving a loaf's worth or a petticoat's worth to feed the hungry or clothe the naked? You know how highly Christ prizes such things. "Inasmuch," he says, "as ye have done it unto one of the least of these my brethren, ye have done it unto *me.*" Such service, done for his sake, meets with a gracious and blessed reward.—*Child's Paper.*

A MAN may go idle to hell, but he that will go to heaven must be busy.

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.* Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

CHARITY.

Give! the world is poor and needy,
Standing with imploring hand,
And the wail of want and hunger
Echoes sadly through the land.
Give! thy gold will feed the starving,
Yield new strength to fainting heart;
From thy coffer and thy garner,
With a ready hand impart.

Give! the world is full of sorrow,
Aching hearts and tear-dimmed eyes,
Vainly asking for that treasure
Gold and silver never brings;
Aye! they ask for words of kindness,
Given from the heart's warm store,
For the tender tones of pity,
Worth far more than precious ore.

Give thy voice against oppression,
Shield the tempted and the tried,
Lift the fallen, cheer the drooping,
Tho' the hosts of sin deride.
If thou lackest earthly riches,
Give the balm of sympathy;
Give thy prayers and words of comfort,
This is heaven-born Charity!

LIZZIE.

Boston, Mass.

Original Articles.

For the Crisis.

The New Birth.

(Concluded.)

We sometimes err in the exposition of figures and symbols by bringing all the circumstances connected with them to bear upon the subject.

For instance, we should greatly err in supposing that as in natural generation a period of time intervenes between the conception and birth, during which the peculiar characteristics of the father after being transmitted to the offspring lie dormant, that therefore in regeneration the elements of the Divine nature must lie dormant for a given period: for the Divine principles of holiness are necessarily operative the moment they are received. We, therefore, see how the Scriptures use the two figures in their proper signification, and yet both have reference to the *same point of time.*

The subject of the new birth is beautifully presented by our Savior in connection with Nicodemus. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man is born again, he cannot see the kingdom of God." John 3: 3. It appears from this verse that the new birth is an essential prerequisite to an admission into the kingdom of God.—Precisely the same sentiment is expressed by Jesus in Matt. 18: 6;—

"Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

It seems from the question that Nicodemus asks in the fourth verse that he entertained no other idea than that Jesus referred to the regeneration of the physical man; this mistaken idea, however, Jesus immediately corrects by showing, that he did not refer to the organic or physical man, but to the moral or spiritual man: for, says he, "That which is born of the flesh, is flesh; and that which is born of the Spirit is spirit." Vs. 6. Jesus here shows that the distinctive point of difference between the two births is this; the former produces *flesh*, the latter *spirit.* As certainly, therefore, as the first birth generates *flesh*, and not *spirit*, so certainly will the second birth generate SPIRIT and not FLESH. We, therefore, inquire, at what point in the history of man is a change experienced, which produces, not a new organic man of flesh, but a new spirit, which will prepare him for an entrance into the kingdom of God. In the passage above quoted from Matt., the same indispensable qualification to enter the kingdom of God is brought to view, as is presented in this connection; and we now inquire whether that qualification requires a change in man, and whether that change produces a new organic body of flesh, or a new spirit in man. The expression "except ye be converted" necessarily implies a radical change; for conversion signifies a turning about; and it would be absurd to suppose that Jesus would require the sinner's physical organization to be transformed into that of a little child, in order to enter the kingdom of God. It is evident that he referred to a change of spirit, the same as in conversation with Nicodemus. But another important change in man is to occur at the resurrection of the dead. Can that be the change here alluded to? I think not, for the following reasons.

1. The resurrection will bring the bodies of men having FLESH and BONES out of their graves: but Jesus informs us that the birth of the Spirit produces spirit and not flesh, therefore, the resurrection cannot be the new birth.

2. It appears that after Nicodemus had been instructed by the Savior respecting the necessity of the new birth, and that that produced by it was like the wind, he explaimed "how can these things be?" allowing that he did not yet understand the subject. The Savior then sharply reproves him for being "a master in Israel," and not knowing "these things"—things which Jesus says have already taken place, in this world, (or earthly things,) which had transpired within the compass of our vision: for, says the Master, "we speak what we do KNOW and testify that we HAVE SEEN," showing clearly that the great subject he had introduced was eminently practical and experimental in this world, and that therefore "a master in Israel" was blame-worthy for not believing thes things: believing, did I say? for not *knowing* these things. I fail to see how this can apply to the resurrection to eternal life: for Jesus had not yet been resurrected, and he is declared to be the first begotten from the dead: therefore no one in Israel had seen or known that resurrection.

3. Jesus has said that every one who is born of the Spirit is like the wind, the sound of which may be heard, but the place from whence it came and wither it goes is not known; that is, it cannot be seen coming or going. Nicodemus in contemplating the new birth, was perplexed because he associated with it an organic body of flesh, which may always be seen in its movements (in this world and the next) unless a miracle be wrought to prevent it. But Jesus chooses one of the most striking figures conceivable to show that he did not refer to such a body, but to that whose course is trackless, whose movement is not perceptable to the human eye. Such are characteristics of the Spirit of God and of man.

The spirit of man is represented as being renewed at conversion: for says the apostle, "And be renewed in the spirit of your mind;" Eph. 4: 23. To be renewed is to be made new (or perfect) a second time. When was man made perfect previously to this? At his creation: for Paul informs us that man "is renewed in knowledge after the image of him that created him." Col. 3: 10. This proves that when man is renewed in the spirit of his mind, the image of God is restored, as it was at the creation. The Scriptures teach that we are the children of God when we bear his image, as Jesus says,—

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be children of your Father which is in heaven: for he maketh his son to rise upon the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5: 44, 45. Therefore, we see that when man fell he lost the image of God, and could no longer be reckoned a member of the heavenly family; but in the economy of the divine government a plan was laid, through which man may have the holy principles of the Divine nature restored to him again; so that God seeing his own nature reflected (as the natural father does in his son) may send forth that sweetest and most entrancing message that ever greeted the ear of fallen man, thy God receiveth thee as a beloved child.

The word regeneration is also used by Paul to express the same change in man when he says, "by the washing of regeneration and renewing of the Holy Ghost." To generate is to produce our kind, likeness, or image: therefore, when God regenerates man he restores his own spiritual likeness and image which makes him our spiritual father. When we take a general view of the subject we find that the Scriptures in every case represent the renewed man by the outward or physical man after birth and never in the embryotic state: for he is represented as eating, drinking, walking, running a race, a subject of government, &c., &c., but never in an inactive and unconscious state.

The subject becomes still more beautiful and glorious when we contemplase man as being fallen both morally and physically into pollution, sorrow and death; and that, being born of the Spirit, those heavenly principles of the Divine character are restored, which constitute him in the image of God: so that man can again be placed on trial upon the same conditions that he was at his creation; for it appears that he was then tried to prove his faithfulness or unfaithfulness to a holy spiritual nature with which he was endowed. Therefore before he can be placed on trial again according to the original purpose and plan of God, the same holy principles must be restored to man, after which he must have a season of probation, during which he will prove his faithfulness or unfaithfulness to the heavenly treasure committed to his trust. If faithful, he will retain the gift eternally; but if unfaithful, it will be lost forever We have already proved that man fell morally and physically, and have seen how God in the Divine plan purposed to restore man spiritually; but how will he be restored physically? We answer, by the resurrection from the dead. And as he is represented as being born from spiritual death to spiritual life, so is he represented as being born from physical death to physical eternal life. Thus Paul declares that Jesus is the first born from the dead, the term "first" signifying that others are to follow in this birth. Jesus also represents the children of his kingdom as the children of God, being the children of the resurrection. Luke 20: 36.

O how sublime a thought! how glorious the contemplation of fallen man restored to that state of holiness and heavenly perfection which characterize the seraphic worshipers around the throne of God; upon whom the impress of the Divine character will ever remain, and who will forever be governed by that eternal Spirit which moves through all the heavenly world, as if propelled by the pulsation of Deity! In view of these things my heart cries out with intense desire, O God! work in me mightily—purify my soul from sin—and at the appearing of the mighty conqueror, reorganize this frame of dust and clothe it with the beauties of his heavenly body—elevate me to equality with the angels—give me the blessedness of God's everlasting kingdom, which will be the rich harvest of the new birth.

J. COUCH.

Warner, N. H., Feb. 3, 1858.

For the Crisis.

Musings of an Evangelist.

NUMBER FIVE.

I once traveled in a stage coach with passengers of various characters, one of whom used profane language. After a while I reproved him for his impoliteness and sinfulness, upon which I was asked by him,

"Are you a priest?"

I assured him that I was a preacher of righteousness and felt interested in his welfare, and did not enjoy the sight of his degrading himself, by taking God's name in vain.

"Well, is it worse to use such talk than to jest, joke, and tell shoemaker's lies for sport?"

"Perhaps not: both are wrong."

"Do you know Elder ——, of S——?"

"I have seen him," I replied.

"Well, I have worked with him many a day, and he is one of the jolliest men I ever knew. He tells many funny stories, and jests, jokes, and makes sport for a whole gang of men. No one can get off any thing but he will beat it."

"Do you go to hear him preach?" I asked.

"Preach! No, I don't want to hear him preach. I have no confidence in his preaching."

"But he is called a good preacher and has a large church, I hear."

"Yes, but I have no confidence in his religion. He is a clever man, but does not live religion, any more than I do."

Here was an opportunity for reflection. This young man was lively, vain, reckless of his thoughts and language; when called to an account, sought to measure his language by that of a minister, and an eminent minister, too—a jesting, white-lying minister. Are they not watched, weighed and measured by those who meet, and live with them? Not always correctly, but much nearer than they suppose.

Paul whispers aloud, "Evil communications corrupt good manners." "What a man soweth that shall he also reap." "Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace to the hearer." "Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather of thanks."

Do ministers follow this rule? I fear many do not, and the result is, no good fruits are gathered by their labors.

I once spent a night with a Christian family, one of the members of which was a very amiable daughter, who had found Christ to be her Savior a year before. I had heard much of her piety, but when I conversed with her she had lost much of her hope; she was in darkness and doubt; confessed she had been unfaithful; was proud, &c. I saw she had a golden god to the cost of five dollars on her person. Before I left, it seemed duty to direct her attention to her idol. So I asked her,

"Suppose you should know that I was living in disobedience to the gospel requirements; would you believe it your duty to mention it to me?" She answered,

"Yes."

"Then I suppose you will willingly allow me to do the same to you," I replied.

"Certainly," she said.

"Now will you turn to 1 Tim. 2: 9, and 1 Peter 3: 3, 4, and read."

She did so, looking sad and ashamed as she read.

"Do you think it wrong to wear such things?" she asked.

"If not, why do those two apostles strictly forbid it in giving the discipline to the church of Christ? Suppose I should cheat, steal, swear, or get drunk, would you consider me a Christian?" I asked.

"No, I should not," was the reply.

"But sister L. and sister R. wear gold, and they are called as good sisters as are in the church."

"No matter about them. Could you wear it when you was first converted?"

"No," was the relpy.

"Have you enjoyed religion since you wore it?"

"No."

"Have you not felt condemned for wearing it?"

"Yes, I have; but I don't see why I cannot enjoy religion and wear it as well as other sisters."

What lessons shall we draw from this case and hundreds like it, with which we meet? We apply the words of holy writ, "One sinner destroyeth much good;" and again, "Whosoever shall offend (cause to stumble) one of these little ones which believe in me, it were better that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

The wearing of gold is not the only stumbling block, but it is one of them and will be found in the day of judgment to have turned hundreds from the humble, self-denying, strait faith.

Visiting a family of Universalists once was inquiring of the mother, who was a Christian, about the mind of her son in regard to religion. She replied,

"I think he believes in Christianity, but he says he does not see any in the church. Last year several persons in the place professed conversion, and he went to see them baptized. When he came home he told what ones he believed were converted. Several were baptized with jewelry on. He said those would soon go back. He watched them to see how long they were active in meetings. They soon fell back."

Such are "epistles read and known of all men, but not "living epistles." Truly the religion of this age carries the old man, and dresses him up for a show.

For the Crisis.

Familiar Letters.

TO MY DEAR UNCLE:—No no! Uncle Fred, I shall not be offended with you because of your "plain-heartedness," but love you all the more for your good-natured, out-spoken remarks.

So you really think that in becoming a "Millerite," as you are pleased to denominate it, I have fully manifested my "folly and delusion," and that in being "*re-baptized*," I have made myself "perfectly ridiculous before the world, and mortified" my "friends exceedingly."

Well, you have made me out to be quite a silly, inconsistent sort of a person, or rather, I should say, have laid the grave charge at my door, and I will say, that while you have failed to offend, you have fairly succeeded in provoking me to rise up in self-defence, and *prove* to you that my change of views and course of action have not been produced by the excitement of a moment, but by an attentive study of the word of God.

I will, Uncle Fred, if you will hear me patiently, give "a reason of my hope," but you have instead resorted to a sort of half-earnest, half-playful railing and contempt. And while I attempt to bring forth my strong reasons, I want you to controvert them, and to bring all your battering rams to beat them down if possible; for unless they prove to be *impregnable*, I desire not to build my house upon them.

I know that you are a double-and-twisted Pedo-Baptist, and are rooted and grounded in the faith that the Jews are to return and build up old Jerusalem again, as in former times; and that the world will all be brought under the influences of the gospel, war be done away, slavery cease, &c., &c., and that this blessed state will continue for a thousand years, and will be the long-looked for millenial age.

Well, Uncle, I am perfectly willing to believe all this just as you do, provided the Bible doth so teach; and I think that an investigation of the matter will not do us any harm. But I must beg, on your part, the exercise of *charity;* for a simple-minded novice to contend with the veteran of grey hairs, is rather an unequal warfare.

As you have seen fit to remark rather largely upon my "re-baptism" as you are pleased to call it, I will open the *discussion* (if you will make it, thus; otherwise, my *defence*,), upon this important point. I do not admit, of course, the correctness of your term; and I call upon you to prove that I was ever *baptized* till I was immersed.

I was, as you know, brought up by parents who believed sprinkling is just as much baptism as immersion. Their parents were Pedo-Baptists like yourself, and dedicated their children to God by so-called baptism, and they have never known any other. But I know that father, and especially mother, has been dissatisfied with that infant sprinkling, and so have multitudes of others. I have heard mother say, that, were she not so aged, she would like to be immersed, that it appeared to her to be the most proper mode. But she belongs to a church that is Pedo-Baptist, and of course could not be baptized by one of its ministers, And in this fact alone I see a very strong objection to the practice of infant sprinkling, and then establishing the rite as the only essential baptism; for thousands, after arriving at an age to investigate and understand for themselves, cannot with their views of scriptural baptism, recognize any other mode than that of immersion, and also that *faith in Christ* must *precede* the administration of the ordinance.

I am very glad that my parents were not such strong Pedo-Baptists as to lead them to present *their* infants to the altar, there to have a few drops of water sprinkled on our heads, forever after to be sanctified as sacred baptism. Had I, however, been subjected to this mode when an ignorant babe, I am aware that I should be less severely censured; but having arrived at the age of understanding and become a disciple of the Lord Jesus Christ, and by my own free choice submitting to this mode of baptism, (?) and taking upon me the solemn vows connected therewith; *then*, to renounce this as a ceremony possessing no value, and by the hands of an administration claiming no line of succession from the apostle Peter, be buried beneath the wave,—ah! this, this, is ridiculous in the extreme!

But while I present the dissatisfaction of multitudes with their infant sprinkling as an *objection*, mind you, I did not offer it as *proof.* O no! I shall present some very hard proof-nuts for yout to crack, before I get through with you, and although I shall not argue much directly on the point of *infant* sprinkling, yet I hope to give you such convincing arguments in favor of *immersion*, as shall force you under water, if you are an old man somewhat. It was once the custom to *immerse* children. Whitefield says in one of his sermons:

"It is certain, in the words of our text, that there is an allusion to the manner of baptism, which was by *immersion*, which our church allows, and insists upon it that *children should be immersed in water*, unless those that bring children to be baptized, assure the minister that they cannot bear the *plunging*."

I will give you one more quotation touching this matter of infant sprinkling, and then dismiss the subject and go at once to the root of the tree, unless you present arguments which need to be noticed.

Dr. Wall says; "It being allowed to weak children, though strong enough to be brought to church to be baptized by infusion; many gentlemen and ladies first, and then by degrees the common people would obtain the favor of the priests to have their children pass for weak children, too tender to endure dipping in the water. And another thing that had a greater influence than this, was, that many of our English divines and other people had, during queen Mary's bloody reign, fled into Germany and Switzerland; and coming back they brought with them a great love to the customs of those Protestant churches wherein they had sojourned; and especially the authority of Calvin, and the rules which he had established at Genoa, a form of administrating the sacraments, where, when he comes to order the act of baptizing, he words it thus: 'then the minister of baptism pours water on the head of the infant, saying, I baptize thee.'"

So you see, Uncle Fred, that sprinkling was only for the weak babies, at first; but it seems now-a-days that all babes are weak, or else the fashion has changed?

Remember that I challenge you to prove

the truth of your charge, viz., that I have been "*re*-baptized." So bring into the field your sharpest proof-text weapons, and I will meet you with my sling and stone, trusting therewith to pierce your head and heart.

Till then, adieu,

KATE.

For the Crisis.

HAST THOU NO PRAYER?

Hast thou no prayer, when blessings fair
So richly rare
Are thine to share?
Hath life so dear, 'mid gladsome cheer
Still lurking near,
No ill to fear?

Shall joyful hours fore'er be ours,
And sweetest flowers
Adorn our bowers?
Shall grief away, still every day,
While we delay
To God to pray?

Should we be dumb, while praises come
In gentlest hum
From nature's tongue?
While o'er the ground, and all around
Glad echoes bound
In thankful sound?

Dear brother mine, are trials thine?
Thou hast a mine
Of precious kind:
For chastening brings on angel wings
Most glorious things,
And joy that clings.

'Tis *love* revealed to servants sealed!
Then joyful yield—
Of sin be healed,
And patient plod this sin-cursed sod
And praise thy God
For e'en the rod!

Of JESUS proud, still *onward* crowd,
Though darkest cloud
Thy path enshroud;
And while ye roam, and sorrows come
Like surging foam,
Oh think of HOME!

C. H. FULLER.

For the Crisis.

Love.

This principle, as an emination from God, is the foundation of his laws and precepts to man. In the word of God we find *much* on the subject of love. Love to God and man was the foundation of his "moral law," which was engraven on the tables of stone; or, as the Savior said, "On these two commandments hang *all* the law and the prophets." And throughout the Savior's teachings, the apostles' writings, and the entire New Testament, are numerous exhortations for us to exercise *love* in all our intercourse with mankind.

It is a rich and heavenly boon which *all* may possess, and without which none can be happy; for it is the foundation of all true happiness. It not only affords the highest enjoyment to those who possess it, but in all their influence over others it has the same happifying effect.

This principle is *perfect*; especially in the glorious plan of salvation; the rich and unbounded *love* of Christ in giving his life for the ransom of men. No human being is capable of fathoming its depths; no one can realize its value.

If in view of this great love, the disciple would strive earnestly to cultivate this same spirit, there would be less cause for *mourning* among Christians.

If in the dissemination of *truth*, in reproof or correction, in labor or exhortation, this divine gift were more earnestly sought after and cherished, the cause of Christ would be advanced, and sinners saved.

We cannot be too truthful, but let kindness wing the arrows that fly from our quiver, and let their points be all dipped in *love*, so that none may ever give pain without leaving the balm of healing in the wound.

"God is love," and he who has the brightest spark of the divine principle in his soul, is the happiest among angels or men. And the *simple* and *lowly* ones of earth may have as much as the great and honored. 'Tis *love* only, that *varies* the lot of mortals. This is the brightest among the Christian graces; is the principal *element* of the *christian* character.

Therefore those who *serve* God give themselves up to the guidance of the Spirit, and *love* becomes the motive power that leads them on in the ways of peace.

ELLEN M. JACKMAN.

Troy, N. Y.

Rowland Hill said: "I would give nothing for the Christianity of a man whose very dog and cat are not the better for his religion."

Fix your attention thoughtfully upon the purpose in life you wish to accomplish, not like the weather-vane, be eternally veering.

The World's Crisis.

BOSTON, FEBRUARY 17, 1858.

"What is Man?"—Ps. 8: 4.

NUMBER THIRTEEN.

In our last, we found that the Bible plainly teaches that man and the beasts were all made of *dust*, all have the same *breath*, all called living souls, and all die *alike*. The question now arises, in what consists the difference between man and beast? Before answering the question, we will give proof that the foregoing assertions are in harmony with the Scriptures.

1. *Man and beast are made of* DUST. "The Lord God formed *man* of the dust of the ground. . . . And out of the ground the Lord God formed every *beast* of the field and every *fowl* of the air." Gen. 7, 19.

2. *Man and beast have the same breath of life.* In speaking of the flood, and those who were drowned in its waters, the Lord directs Moses to say, in Gen. 7: 21–22, "And all flesh *died* that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every *man*; all in whose nostrils was the *breath of life* of all that was in the dry land *died*." This passage shows beyond all controversy, that the fowl, cattle, beast, creeping thing, "and every man" have the same "breath of life." The word rendered breath of life in this passage is the same that is translated breath of life in Gen. 2: 7, where it is applied to man; and also in Isa. 2: 22, where we read, "Cease ye from man, whose breath (*n'sha-mah*) is in his nostrils." This is all in harmony with the declaration of the wise man, when he says, "Yea, they have all *one breath*."

3. *All men and animals are called living souls.* "And God said, let the waters bring forth abundantly the moving creature *that hath life*," (*nephesh khayah*, margin, "living soul.") Gen. 1: 20. "And God created great whales, and every *living creature* (*nephesh khayah*) that moveth." Gen. 1: 21. "And God said let the earth bring forth the *living creature* (*nephesh khayah*) after his kind." Gen. 1: 24. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is *life*, (*nephesh khayah*, margin, 'a living soul,') I have given every green herb for meat." Gen. 1: 30. "And the second angel poured out his vial upon the sea; and it became as the blood of a *dead man*, and every *living soul* died in the sea." Rev. 16: 3. Many more passages might be given, if necessary, to show that all animals are called *living souls*. Does any one doubt that *man* is so called? Read Gen. 2: 7 once more. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a *living* soul," (*nephesh khayah.*)

4. *Man and beast die alike.* We found it clearly proved that man dies when the breath of life leaves him. In Eccl. 3: 19–20, we read, "That which befalleth the sons of *men* befalleth *beasts*; even one thing befalleth them: *as the one dieth, so dieth the other*; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the *dust*, and all turn to *dust* again." No language could be plainer to show that man and beast die alike. What causes death? David answers in Ps. 104: 29, "Thou hidest thy face, they are troubled; thou takest away their *breath*, (*ruakh*) they die, and *return* to their *dust*."

We think the foregoing propositions are fully sustained by the Scriptures.

1. "Man and beast are made of dust."
2. "Man and beast have the same breath of life."
3. "All men and animals are called living souls."
4. "Man and beast die alike."

The question now recurs, "what constitutes the difference between man and beast?"—One answers, "Men think, and beasts do not." Is this true? It is evident that beasts have thoughts as well as men, and some animals give proof of stronger minds than some men. The idiot is a *man*, but he does not know as much as the dog that lies upon the hearth-rug; the former does not know enough to keep out of the fire, while, the latter protects the house from all intruders. We may be told that the dog knows nothing only what nature teaches him; if so, he has the best education of the two. But is it instinct that causes the dog to go to market with a basket in his mouth, and bring home a piece of meat for the use of the family? We think instinct, or nature would teach him to eat the meat as soon as it came within his reach. We see that *intellect* alone does not mark the difference between man and beast. Man in old age frequently loses his intellect, and it is said of him, "His body has outlived his mind." In such a condition, is he not as much a *man*, as when he stood in the senate hall charming the audience by the power of his eloquence? Yet in his dotage he knows less than the noble horse upon his farm.

We ask another, what constitutes the difference between man and beast? we mean, how can the one *invariably* be distinguished from the other? He answers, "one is a *moral*, or accountable being, and the other is not." Is the infant, the man in second childhood, the insane man, and idiot accountable? Certainly not. Then we must inquire again, how can the one always be distinguished from the other? Although most men are intellectual and accountable beings, and superior to animals; yet, this is not true of all; but all the *un*accountable human beings are as truly men and women, as the most learned; hence the grand distinction is not yet produced. In what does it consist? Let us read the proposal for man's creation, as recorded in Gen. 1: 26, and we get an answer. After our Creator had made the animals, in their various forms, he says, "Let us make *man in our* IMAGE, after our LIKENESS. . . . So God *created man* in his OWN IMAGE, in the *image* of God created he him." Of what did he make him? "The Lord God *formed* man of the dust of the ground." "And out of the ground the Lord God formed every beast of the field;" but man alone was made in the *likeness* and *image* of his Creator. Why should we be made in his likeness? Because, if christians, we are to be adopted into his family, as his children, and be "joint-heirs with Christ," who was, as Paul declares, in Heb. 1: 3, "the *express image of his* (the Father's) *person*." As Christ was "the only begotten of the Father," it is consistent to believe that he should resemble him in *form*; hence we learn that he was "in the *form* of God;" and as we are to be sons and daughters by adoption, it is reasonable to think there will be a family resemblance between our Heavenly Parent and all his children.

Some tell us man was made in the *moral* likeness alone;—but *man* was made of *dust*; and the Lord declares that the one he created of *dust* is in his *image*. If the likeness refers *only* to the moral nature, we inquire, does the moral nature of the murderer and pirate, or the harmless dove and innocent lamb, most resemble that of our heavenly Father? Yet the robber is a man as well as the saint.

Some tell us, the likeness consists in man's having an immortal nature. Such might just as well claim that the likeness consists in omnipotence, or omniscience. We can find no more proof in the Bible that man is immortal, than that he is omnipresent.

In conclusion, we remark, it appears plain that *man* is a being made "of the dust of the ground," in the "*image*" and "LIKENESS" of his Creator, and, by this means, he is at once distinguished from every other being upon the earth.

Questions.

Maria Louisa, wishes to know the meaning of John 11: 26,—"And whosoever liveth and believeth in me shall never die. Believest thou this?"

This is a saying of our Savior when talking with Martha about Lazarus and the resurrection of the dead. In the 14th verse we read, "Then said Jesus unto them *plainly*, *Lazarus is* DEAD." Can the 26th verse be applied to Lazarus while in that condition? If so, the Savior contradicted himself in a two minutes' conversation. In the 23d verse he says to Martha, "Thy brother shall rise again." Martha replies in verse 24, "I know that he shall rise again in the resurrection at the last day." They are now contemplating the scene at the *last day*, when the resurrection is to take place; and Jesus remarks in verse 25, "I am the resurrection, and the life; he that believeth in me, though he were *dead*, yet shall he live." When? "In the resurrection at the last day." This 25th verse declares what shall then happen to *believers* that are *dead*. But what shall be done for *believers* that are *alive* upon the earth at that time?—"Whosoever *liveth* (at that time) and believeth in me shall never die." This 26th verse then, applies *only* to *christians* who are alive when the Lord comes. In harmony with this, Paul says in 1 Cor. 15; 51–52, "Behold, I show you a mystery; we shall not all *sleep*, (or die) but we shall all be changed, in a moment, in the twinkling of an eye, at the *last trump*."

Again, Maria inquires, "What souls did John see under the altar," in Rev. 6: 9?

He says they were those who "were *slain* for the word of God, and for the testimony which they held."

The word here rendered souls is properly translated *persons* by some of the best scholars.

Where were these souls or persons?—"*Under the altar*." Where was the altar?—Certainly not in heaven or hell, but on the earth. Let them be then where the word of the Lord puts them.

We may be asked, how could they cry if they were slain and dead? We ask, what should make them cry in *heaven*? If alive, they are not in a very pleasant condition. But after they were slain they could cry as well as Abel after he was murdered by his brother Cain.—"The *voice* of thy brother's blood *crieth* unto me from the ground." Gen. 4: 10. We learn from Heb. 12: 24, that the blood of Jesus "*speaketh* better things than that of Abel." In the same way, "the blood of martyrs crieth."

Again, this could have been fulfilled while they were being led to the slaughter by their persecutors, but we see no evidence that they are alive and crying now in paradise.

Once more. "Where did Moses and Elias come from at the scene of the transfiguration?"

Elias was translated and did not see death, and if he was truly upon the mount, he was there *personally*, and Moses *appeared* in the same form as Elias; consequently, if actually present he must have had a resurrection; but this idea seems to contradict a plain scripture in Col. 1: 18, where Paul in speaking of Christ says, he was "the *first* born from the dead; that in *all* things he might have the preeminence." If Moses was raised first, then *he* had the preeminence in the resurrection.

Let us look carefully at the account of the transfiguration as recorded in Matt. 17: 1–9. In verse 9, the Savior "charged them, saying, tell the VISION to no man, until the Son of man be risen again from the dead." Jesus calls this a *vision*. Daniel had visions, but what he saw in them did not then exist in reality. John saw in vision upon the isle of Patmos. While in that state he saw persons beheaded under the fifth seal, but the persons did not live till hundreds of years after they were seen in vision.

In the transfiguration, we understand that the Savior represented in *vision* how he and his children will appear in the kingdom. "His face did shine as the sun, and his raiment was white as the light." This was not a permanent change, for when he came down from the mount, he appeared as usual.

One thing is certain, Moses was not actually there, unless he was raised from the dead. For we read in Deut. 34: 5, "So Moses the servant of the Lord *died* there in the land of Moab." And the Lord says to Joshua in chap, 1: 2, "*Moses my servant is* DEAD." Would our Creator say Moses was dead, when he was alive?

For the Crisis.

The Great Error of the Age.

"O! listen man!
A voice within us speaks that startling word,
'Man, thou shalt never die!'"

For many generations the doctrine of inherent immortality has been preached to the world. The pagans knew nothing of the doctrine of the resurrection, hence they cherished the fond idea of the soul's immortality in their systems of philosophy. The doctrine took deep root in the Grecian mind. It received strength from the teachings of such men as Socrates, Plato and Pythagoras. These were men whose minds grasped many noble truths, but without the light of revelation to guide them into the knowledge of man's destiny, they groped their way in darkness and thus developed a system which has proved a stumbling block to succeeding generations.

When Papacy blended Paganism with its corrupt system of Christianity, the immortality of the soul received a prominent place in its creed. And at last, even the Protestant churches, as a general thing, have come to sanction the idea,—nay, adhere to it with an unwearied tenacity.—Now, all over the land, the Sabbath bells chime forth their solemn peals to bid the thousands come and listen to the oft-repeated sound, "Man, thou shalt never die." On every occasion, in almost every literary production, this idea is inculcated. From the cradle of infancy to the dying bed of old age the voice is ever heard, "the soul shall live ever on."

A loved sister dies, the mother bids the little brother dry up his tears, and consoles him with the thought that his sister is a bright angel now in the starry realms above, and that she will still watch over his footsteps, as in bygone days. A household is bereft of its earthly dependence; the surviving friends are comforted amid the funeral rites, by the minister's teachings, which bid them think of the departed as a celestial being, winging his flight on seraph pinions through the Paradise of God, while the seraph ranks attune their golden lyres to loftier strains, as they receive a new accession to their number.

The poet invokes the muse to sing of the soul's immortality. He interweaves his brightest gems of thought with this long-cherished idea, thus weaving the silken web of error around our hearts, with the aid of pleasing rhyme.

The philosopher breathes it in his metaphysical researches, thus surrounding the student with the bulwark of error even in his first search after truth.

If we take all the above things into consideration, why should it seem strange, that the present generation has come to adopt the natural immortality of man as a truth? Why should it seem strange that modern Spiritualism has arisen among us, for it is a natural offspring of the above doctrine? Show from the *Bible* that "the dead know not any thing" and Spiritualism is at once exploded.

But we who have received light on the subject should deal gently, and kindly, with those who are yet in error. We should never censure a man because he does not at once receive a doctrine which we may deem truth. "A continued dropping will wear the stone." A continued shedding of light will dispel the grossest darkness. A kind way of presenting the truth will win attention, and obtain an ascendancy over the feelings, which can be done in no other manner.

From a child I was taught that there was a principle in man that never dies; and that the sinner will be punished with endless woe. This idea grew stronger with maturer years; and when I listened for the first time to the opposite theory, I looked upon it as being too absurd to receive a moment's attention from a sensible man. Moreover, the manner in which the doctrine was presented added strength to my prejudice. It was not until years afterward that I gave any attention to the subject. It was then that I found my position growing weak by investigation. I endeavored to support my position by the teachings of philosophy; even that source failed me, yet, the idea that the soul wings its flight to some bright Elysium at death was too poetical,—furnished my imagination with too many cherished ideas for me to abandon it thus. But at last, when I saw every vestige of Scripture against my position, I gave up my obstinate belief like an honest man. I acknowledge that it was not till then that I saw a consistency in the teachings of inspiration. It was then that Jehovah and his divine government shone forth in me with a peerless majesty, that I never had beheld before. The great plan of salvation appeared more luminous than ever. The importance of a resurrection of the dead appeared in a new and glorious light. I seemed to understand with Paul that if there is no resurrection of the dead, "Then they also which have fallen asleep in Christ are perished." I have denominated the doctrine of inherent immortality at the head of this article, as "the great error of the age." I think that a candid investigation of its principles will convince any candid mind that it is such. I candidly believe that it is *the* rock against which the infidel and Universalist have split. Let this rock be removed from the depths of investigation, and the last argument is gone which can possibly be urged against the justice of God's government. Teach man as the Bible does, "that the wages of sin is death," that eternal death,—not life in misery,—is the end of the sinner, and all appears consistent. Let it be known that the Bible teaches that "the dead know not any thing," and that "there is no work, nor device, nor knowledge, nor wisdom, in the grave," then mankind will learn to appreciate the noblest truths of inspiration as they never did before. They will then see that death is *not* the gate to endless joy," but that the resurrection of the body is the sublime portal through which the Christian enters the land of promise.

O. P. ALLEN.

For the Crisis.

Bible Testimony Concerning Slavery.

Thus saith the Holy One of Israel; Because ye despise this word and trust in OPPRESSION and perverseness and stay thereon, therefore this iniquity shall be to you as a breach ready to fall, &c. Isa. 10: 12–13. Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother? Mal. 2: 10. Execute true judgment; and oppress not the widow, nor the fatherless, nor the stranger, nor the poor. Zech. 7: 9–10. They are corrupt and speak wickedly concerning oppression, they speak loftily. Ps. 73: 8. Wo unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work Jer. 22: 13. Your hands are defiled with blood; none calleth for justice, nor any pleadeth for truth. Isa. 59: 34. Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Isa. 59: 14. A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof? Wo—to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Zeph. 3: 1–2. To do justice and judgment is more acceptable to the Lord than sacrifice. Prov. 21: 3. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.—Wash you; make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed. Isa. 1: 13–20.

Shall the throne of iniquity have fellowship with thee (Jehovah) which frameth mischief by a law? Ps. 94: 20. Wo unto them that devise iniquity. Micah 2: 1–2. I will come near to you to judgment: and I will be a swift witness against the . . . adulterers, . . . and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts. Mal. 3: 5. He shall have judgment without mercy that hath shown no mercy. James 2: 13. They did set over them taskmasters to afflict them with their burdens—and they made their lives bitter with hard bondage. Ex. 1: 11–14. The right of the needy they do not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

Proclaim liberty throughout all the land unto all the inhabitants thereof. Lev. 25: 10. Ye shall not oppress one another; but thou shalt fear thy God. 17th verse. Thou shalt not deliver unto his master the servant that is escaped from his master unto thee: he shall dwell with thee, even among you in that place which he shall choose; thou shalt not oppress him. Deut. 23: 15–16. And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death. Ex. 21: 16.

Thus saith the Lord, for three transgressions and for four, I will not turn away the punishment thereof: because they sold the righteous for silver and the poor for a pair of shoes—and a man and his father will go in unto the same maid to profane my holy name. Amos 2: 6–7. Publish in the palaces—behold the oppressed in the midst thereof. For they know not to do right saith the Lord, who store up violence and robbery in their palaces. Amos 3: 9–10. For I the Lord love judgment, I hate robbery for burnt offering. Isa. 61: 8. He that oppresseth the poor to increase his riches—shall surely come to want. Prov. 22: 16. He that oppresseth the poor reproacheth his Maker. Prov. 14: 31. If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be as one born amongst you, and thou shalt love him as thyself. Lev. 19: 34. Remember them that are in bonds as bound with them. Heb. 13: 3. Masters give unto your servants that which is just and equal; knowing that ye have a master in heaven. Col. 4: 1.

So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power; but they had no comforter. Eccl.

4: 1. They shall cry unto the Lord because of the oppressors and he shall send them a Savior, a great one, and he shall deliver them. Isa. 19: 20. For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord; I will set him in safety from him that puffeth at him. Ps. 12: 5.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness.—Wherefore have we fasted, *say they*, and thou seest not?—Behold in the day of your fast ye find pleasure, and exact all your labors.—Is not this the fast which I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Isa. 58: 1–10. Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14: 34.

He hath showed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Micah 6: 8. H. C.

NOTICE THIS.

☞ CORRECTION.—In the article on the "New Birth," in last week's Crisis, in the 20th line from the close, for "embriotic tent" read "embriotic STATE." ☜

For the Crisis.

Paul's Salary.

[*Concluded.*]

Now, brethren, none of us are very rich, but there is enough among us to sustain the teachers and their families; and it is our duty to do it. God has placed them in his vineyard where they are; and unfeeling, indeed, is that individual who has ability, and stifles every compassionate feeling toward a Master whom he professes to love: and gives not the things which his ministers need. The offerings of God in the temple supported the priests and their families. And do you remember that blessed woman who gave "all that she had," even *all* "her living?" No matter how much, or little, it was all that she had; and it went to sustain the ministers and their families, and it has been an everlasting memorial and honor, thus far, to that good woman. She loved God, and gave all her living, and that proved it.

O faith! What will not faith accomplish! There is nothing more blessed than to take God at his word,—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let the families of the ministers be sought out, and provided for: and not let him be reduced to the necessity of going into his shop, to procure the necessaries of life for his family, while God has a great work for him to do elsewhere. Let us never say, "Be ye warmed, and filled;" when it is in our power to give what is absolutely needful to make their bodies comfortable.

I tell you, brethren, there is a sure reward, even for a cup of cold water. Do not go to laying up for a "rainy day;" you may never see it. I am myself poor; but I praise God that I am not so poor but that I am comfortable, and have now and then a dollar to deposit in the "upper bank." I have no confidence in any other bank, and consequently never trust nor invest monies any where else, praise God; and I praise him still more that he has given me a disposition to do it. And while I enjoy a competency, my heart bleeds for those who suffer, and especially the families of poor ministers, who have not such a supply as I through the great goodness of God enjoy. I want to have it understood that the ministers are *our overseers*, to feed us with "bread of life," and with "meat in due season." And we are also *the overseers of them and their families*, to see that they are fed and clothed.

Come, brethren, shell out; if not gold and silver, open your stores. Ministers do not want gold; but they want something to eat, and wear, and they must have it. And while we appreciate their instructions, O think how mean all our carnal things look when compared with a plain presentation of the "word of life!" It is termed "hard times;" but certainly harder for the destitute than those who are full. How can a christian be griping, parsimonious and miserly, and fail now in the right time to send on his treasure before him? Your money and goods will surely be refunded, "good measure, pressed down, and shaken together, and running over"—when the master comes to reckon with the good. But if we hold on, and say, "Soul, thou hast much good laid up, take thine ease,"—beware! O let us beware lest the devouring elements be commissioned to consume them.

I want all to take this hint, who feel in their conscience that they have not done what God requires of them in this matter, and no others. "God loveth a cheerful giver;" and where there is a "readiness to will, so let there be a cheerful *performance*, also, out of those things that ye have;" and thus prove the sincerity of your love. Remember, "the liberal soul shall be made fat; and he that watereth shall be watered also *himself*." O let us now remember the Lord Jesus, who "was rich, yet for our sakes he became poor; that we through his poverty might be rich;" and break the precious box, pour it on his head, and heaven will be filled with its odor.

B. P. HILDRETH,

Health Department.

Bro. Higgin's Great Antalgica,

OR

Vegetable Pain Reliever.

We still keep this on hand, and consider it the best Pain Reliever in the market. All the profits we are pledged to give to the poor, by supplying them with the Crisis, tracts, preaching and the necessaries of life. Responsible men can do well by acting as agents for its sale, and will be aiding the poor at the same time. No family wishes to be without it after they have tried its virtues.

A brother who is selling it in Maine, writes:—"The medicine recommends *itself* to the world." "My neighbors consider the Antalgica the greatest medicine, for what it is recommended to cure, before the public."

☞ All orders should be accompanied with the *cash.*

Recipes.

BRO. GRANT: *Sir:*—I have a few recipes which have been left to me by my ancestors, for some years. I am so situated that I can not use them. One of the recipes has been sold for one dollar, by my father. Any one can make from one to five dollars a day, if they can give their whole attention to the manufacture of the article. Any man with a cash capital of five dollars can commence.

Knowing that a great number of brethren must be thrown out of work this winter, I thought I would write you these few lines, hoping you would give them a place in your paper. I will send five recipes for one dollar; or ten for one dollar and a half; which monies received shall be sent for the support of the Crisis.

Your brother in Christ,

C. C. BROWN.

E. Lowell, Mass., Jan. 1858.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

PORTLAND, Feb. 10.

Steamship Indian, Capt. Jones, arrived at this port at 11 o'clock this forenoon.

GREAT BRITAIN.

The marriage of the Princess Royal of England with Prince Frederick William of Prussia, was celebrated at the Chapel Royal, St. James' Palace, on Monday, the 25th ult. According to the programme, the day was generally observed as a holiday. Immense crowds cheered the royal party in a most enthusiastic manner. After the conclusion of the ceremonial, the bride gave vent to her feelings and flung herself upon her mother's bosom. A scene in which great emotion was evinced by all concerned, took place. After the marriage, the young couple started for Windsor. On their arrival at that place, they were drawn in a carriage to the Castle by the Eton boys, amidst enthusiastic cheering.

The Queen gave a grand state concert at Buckingham Palace, in London, on the evening of the wedding day. The principal streets of the metropolis were brilliantly illuminated.

There was a serious disturbance at Belfast on the evening of the 25th. Some fireworks having been let off in honor of the marriage of the Princess Royal, a great crowd gathered in the principal streets, and soon evinced a riotous disposition, by throwing stones. Large bodies of the constabulary and police attempted to restore order, but were assailed with missiles; finally the disturbance rose to such a height that the Mayor read the riot act and took prompt measures to disperse the mob, in which he succeeded after some trouble, and by midnight the town had assumed its wonted quiet. Numerous arrests were made.

Operations were resumed on the Leviathan on the 23d and the 25th ult. The ship moved forward about nine feet each day. During the proceedings an iron handle sprung from its position, throwing all engaged upon it in various directions. Several were severely injured.

It was rumored that Admiral Lord Lyons would succeed Lord Stratford de Radcliffe as Ambassador to Constantinople, and that Vice Admiral Fanshawe would succeed to the command of the fleet on the Mediterranean station.

FRANCE.

The American vessel Adriatic, which sailed from Marseilles while under embargo on account of the collision with steamer Lyonnais, was captured in the Gulf of Spezzia by a French war steamer. The Captain of the Adriatic was placed in irons, and he and his ship were taken back to Marseilles.

The Queen mother of Oude died in Paris on the 24th ult.

Nothing further of importance was developed in regard to the recent attempt to assassinate the Emperor Napoleon. The congratulatory address of the Army of Paris to the Emperor says: "Even had the odious attempt succeeded, it would not have overthrown the empire; we should have cried 'the Emperor Napoleon is dead—long live Emperor Napoleon fourth.' Strong in the Consitution and Laws, we should at once have proclaimed the Prince Imperial. Henceforth Napoleon must reign over France. It is our prayer and it will be that of our children."

The Paris correspondent of the Times is informed that Gen. Changarnier is about to follow the example of Lamoricierre, and return to France.

The Paris correspondent of the London Post believes that it has been decided to divide France into four military departments, with depots of arms, etc., so that in the event of the Emperor being taken away by some fatality, France will find material for maintaining order. It is anticipated that the generals most devoted to the Empire will take command of these divisions.

INDIA.

Further details of Indian news brought out by the Arabia contain some matters of interest.

Sir James Outram remained at Alumbagh with 4000 men. The rebels, it is said, were threatening to attack his position.

Sir Colin Campbell was going to Futtyghur.

The insurgents at Kotah were in great force, and are said to have dethroned the Rajah.

The Azinghur frontier was threatened by the rebels, and Gen. Grant was marching towards it.

The rebels defeated at Cawnpore had fled to Bithoor and Calpee.

The Ghoorka column, over 9000 men, under Jung Bahadoor, had left Nepaul for service in the British Territories.

CHINA.

The Paris correspondent of the Times states that besides the screw steamer Saone, which is preparing to sail for China with troops to the number of 700 on the 15th of February, orders have been given to prepare two more transports for the same destination.

RUSSIA.

A new phase of political life has been developed in Moscow. Two hundred gentlemen met at a public dinner to show their satisfaction at the recent measures having for their object the abolition of serfdom in Russia. The authorities, did not much like the demonstration, for police agents were stationed at the doors to take down the names of the guests.

AUSTRIA.

The Austrian government has forwarded dispatches to Paris and London which express a desire to adopt a conciliatory policy with regard to the navigation of the Danube. The 800,000 idle bayonets are therefore not to be employed in defence of a monopoly of the river.

TURKEY.

At Constantinople the financial crisis had passed away. The Constantinople Journal denies the resignation of Lord Stratford de Redcliffe.

Russian agents have been creating a ferment in the Sclavonic provinces of Turkey by circulating the documents relative to the projected abolition of serfdom in Russia, although in Russia itself the same documents are not permitted to be published.

Fresh disturbances have broken out in Bosnia, and the Porte has dispatched thither a large body of troops.

THREE DAYS LATER FROM EUROPE.

HALIFAX, Feb. 14.

The Cunard steamship Niagara, which left Liverpool about 10 o'clock on the morning of Jan. 30, arrived at this port at 7 30 this A. M.

The Leviathan had been pushed twenty-five feet off the end of her launching ways, and her cradles are being removed. She had over seventeen feet of water under her and was expected to float on the 30th or 31st ult.

LATEST FROM LONDON.

Governmedt has received a telegram from Malta, announcing an arrival from Bombay on the 22d January, at Suez.

The news is of little importance. Sir Colin Campbell was still at Cawnpore at last advices, but was shortly expected to move westward with a powerful force. Sir James Outram at Alumbagh, attacked and defeated the enemy on the 22d December, capturing four guns, with trifling loss. There are no fresh disturbances in any part of Decan and Central India. The Punjaub was tranquil.

CHINA.

It was said that Yeh had returned an insulting answer to the English and French Plenipotentiaries, and that the two forces would in a few days attack Canton.

Lord Elgin's demand was of the most temperate character, asking for no more than that the treaty should be carried out.

A letter from Hong Kong says that Yeh's answer to Lord Elgin was couched in a sarcastic vein. He informs his Lordship that the question of the treatment of strangers at Canton has been settled by a decree of the Emperor; that Sir George Bonham was made a Baronet for respecting that decree, and recommends Lord Elgin to follow his example; and that as to the demand for compensation, he (Yeh) has demanded compensation of the English government for the losses suffered by the Chinese.

A few days before this answer was received, Mr. Reed, the American commissioner, solicited an interview with Yeh in the city. Yeh replied he would meet him outside the city, but that no barbarian should set foot within the limits of Canton.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desirin any of these medicines, can obtain them by sending their orders addressed as above

Obituary.

DIED, in Westfield, Mass., Feb. 7th, Bro. D. N. Stocking, after a lingering sickness of about four months, aged 49.

He suffered much, but died in peace, like a christian. He has been a friend of Jesus for many years, and an ardent lover of his appearing since 1842, when he saw the evidences that we are near the second coming of our glorious King. Although he has fallen asleep in Jesus, he expected to be awakened soon from his quiet slumber.

He found the christian religion fully adapted to the comfort of a sick and dying man and his sun set without a cloud.

Christian pilgrims have ever found a hearty welcome at his quiet home. He was earnest and effective in his exhortations and prayers, and delighted in laboring for the salvation of his fellow men. May the peace of God rest upon his afflicted widow and five children. They are lonely, and need the prayers and sympathies of their christian friends.

Funeral attended by the writer. It was a sad scene, but we sorrowed not as those who have no hope. We expect to see our brother soon, where pain and death will be unknown forever.

M. GRANT.

Domestic Summary.

IMPORTANT FROM MEXICO.

NEW ORLEANS, Feb. 10.

The Tennessee brings Vera Cruz dates of the 7th. On the morning of the 21st, Comonfort, abandoned by his troops, left the City of Mexico, when Pronunciados entered the Palace, and named A. Consigo de Notables as the head of the government.

Notables elected Zeulaga as Provisional President. Puebla, Toucas, and other points within a radius of the city, have acknowledged the government, which has been organized, and nominated its ministers. They, however, up to the 7th, had not a single port, and were depending upon the clergy for support.

Juabazer, as Persident of the Supreme Court, is President of the Republic under the constitution, and has called Congress together at Gaunapanito, the great point of union of the liberals, while Parodi de Clado Artenja l'Egaledo, at several points, was preparing to unite and march against the Mexicans.

Lazard holds Orizaba.

The castle of Perote is in the hands of the liberals.

D'Euseina Elvarez is said to have his forces under arms in the State of Guareno.

MEXICAN AFFAIRS—PROBABLE RETURN OF SANTA ANNA TO MEXICO.

WASHINGTON, Feb. 11.

[N. Y. Herald correspondence.] Private dispatches from New Orleans state that President Comonfort had arrived there on the Tennesee, accompanied by his two daughters, and that he would leave at once on his way North. The church party brought over the troops that supported Gen. Comonfort, and he then left the City of Mexico for Vera Cruz, and took passage on the Tennesee. Puebla had acknowledged the new ecclesiastical government, but La Lave was at Orizaba, where he had armed the National Guard and would resist the entrance of Santa Anna, should he attempt to come. It was supposed that the City of Vera Cruz would remain faithful to La Lave and the Puros. Gen. Zoloaga, after his election as Provisional President, had nominated the following persons to the Cabinet: Foreign Relations, Senor Suevas; Treasury, Senor Hierso Maldonano; Interior, Senor Larrainzar. The rebel leader, Orsollos and Miramon, were to march with the church party troops to the West to meet the allied forces of the Liberals. It is supposed in well informed quarters here that these movements will result in the return of Santa Anna to Mexico, as the church party were able and disposed to buy off every thing opposed to them.

A STARVING WOMAN.—A lady passing down Broadway, near Fourteenth street, a few days since, when near a butcher's stand, was startled by the excited appearance of an intelligent-looking woman rushing towards her, with clasped hands and a look of dispatr, exclaiming, "I am hungry, I am hungry!" Stepping inside the store the lady procured for her some potatoes and a piece of meat. The hungry woman quickly gathered the potatoes in her pocket, and then seizing the bloody meat, put it to her lips and *eat it to the bone!* then saying, "I must take this home to Eddie," rushed wildly from the store, leaving the salesman and the lady astounded. Incredible as this seems, we have every reason to believe it true.—*Times.*

LATER FROM UTAH.—The New York Herald says:

"An express arrived at Leavenworth on the 22d ult. direct from Camp Scott.

Everything was reported as being quiet. All were waiting for the arrival of stock and the spring season to march immediately forward to the Lake.

Capt. Marcy was expected to be back with the animals from New Mexico by the 15th of April.

Brigham Young had delivered another warlike sermon in the Tabernacle in Salt Lake City, in which he enjoins upon the Saints to stick by him.

Col. Johnson's impression was, from demonstration made in the valley, that the troops would have to fight."

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

Appointments.

We would say to our preaching Bro., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

General Conference.

The Lord willing, we propose to hold a *General Conference* in Boston, at Chapman Hall, Chapman Place, commencing Tuesday evening, March 16th at 7 o'clock, and continuing through the week and over the Lord's day.

Our brethren and sisters who attended the Conference one year since at the same place, will recollect that it was one of great interest and profit, and that no effort was spared by the church in Boston to make it pleasant for those who came to enjoy that religious feast; and we trust that those who may be persuaded to come to the one now proposed may not go away disappointed.

The object of the meeting is to make an effort to arouse the Lord's children to greater activity in his vineyard, and to afford mutual strength and comfort to each other. The apostles and primitive christians had such conferences, and were rewarded by rich blessings. We are confident that the time has come when we should make an *extra* effort to awaken new interest in our fellow men in the great work of preparation for the future world.

Brethren and sisters, come up to the feast, for we expect special help from the Lord of hosts.

We are anxious to meet once more in conference before our Master calls for an account of our stewardship. We very much need the benefit of a mutual interchange of thought and feeling.

We therefore earnestly entreat our brethren and sisters to make this meeting a subject of *special prayer*. Let us meet not as *sectarians*, to advance *party* interests, but as *Christians*, united in love, to promote the best good of our fellow men.

The opposer of all righteousness is making most alarming inroads upon the cause of truth, and shall we *sleep* till he has bound us hand and foot? Shall we flee and faint because our enemy is strong, or shall we, like Caleb and Joshua, be willing to meet, in the strength of the Lord, all that can come against us? God has committed to our trust truths which, if faithfully employed, present an impassable barrier against the last-day errors, and the onward march of man's great enemy, and shall we hide them under a bushel? Brethren, *arouse* to the conflict! The victory is sure. *Our King will prevail.* Sleeping soldier, awake and gird thine armor! "Fight the good fight," and soon our waving palms will proclaim the glad triumph upon Eden's plains of *glory*.

In behalf of the church,

MILES GRANT, Pastor.

GEO. T. ADAMS,
J. G. HAMBLIN,
W. ARMSTRONG, } Committee.
B. WOODSIDE,
WM. C. STONE,

Notice.

Bro. Geo. Storrs will commence a series of meetings with the brethren at Springfield on Sabbath 21st inst., at Hampden Hall. Brethren in adjacent towns are invited to attend. The principal topic will be The One Hope of the Gospel of Life only through Jesus Christ.

R. E. LADD.

Elder J. B. Cook will attend a meeting, at the request of brethren, in Randolph, Crawford Co., to commence Sunday, Feb. 21st, and to continue through the week and over Sunday the 28th inst.

The Lord willing, I will preach in the Town Hall, Plaistow Centre, N. H., Sunday, Feb. 21st. E. WHITNEY.

Bro. B. P. Manning appoints to preach in
Lee, N. H., March 7th.
Auburn, N. H., March 14th.

I will endeavor to meet with the churches as follows:—
Boston, Wednesday eve, 17th.
Roxbury, Thursday eve, 18th.
Boston, Friday eve, 19th, and over Sunday.

If these appointments conflict with any others, please notify me.

HIRAM MUNGER.

Chickopee Falls, Mass.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

I will preach (if the Lord will) at
Lowell, Feb. 22d.
J. COUCH.

Bro. J. Couch appoints to preach at
Lake Village, Feb. 21st.
Lowell, Mass., Feb. 28th.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund. P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of CRISIS to which the money credited pays.

Mary Gunn 72, 48 cents; W Bassford 127, 50 cts.

J Palsifer 156, J Gifford 145, J M Remington 120, C W Richards 130, G B Lawrence 136, A Coombs 154, C E Mack 156, H. A. Parsons 156, W Stone 154, O D Pease 153, C Bemis 143, L Allen 156, D Kendall 156, J Reeves 130, W C Keve 154, I Quimby 117, S Shaw 159, C Swift 144, $1 each.

G W Barnes 144, $1.47.

E D Bigelow 134, D W Miller 134, M A Taylor 180, J G Brown 180, $2 each.

W Dayton 156, $1.

For Books.—G W Barnes $1.53, A Coombs $1.10.

For the Poor.—A Coombs $1.

TO CORRESPONDENTS.

H Patten has paid to No. 130.

Sally Dow was credited $1 in the paper of Jan. 20th.

M A Stevens—The money was credited in the Crisis of Nov. 18th, and pays to 106.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Ful morocco gilt, $1.00. Per doz., or more, 25 per off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

TREATISE ON MATT. XXIV. AND XXV. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

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Poetry.

For the Crisis.

FAITH, HOPE AND CHARITY.

Faith's key will open
God's storehouse of love;
Brings to the bosom
Sweet peace from above.
Grasps every dear promise, and calls them my own,
The substance of glory, in Eden's bright home.

Hope's star shineth on,
Ever and ever;
Faint not, weary one,
Hope leaves thee never,
The sky may be dark, and the pathway obscure,
'Twill beam 'round the heart, through the bitterest hour.

Love's genial sunshine
No cloud can obscure;
Friendship may decline,
But love will endure.
The eye may grow dim, and the brow may be wan;
But love's blessed sunbeam will keep the heart warm.

Then, christian, cheer thee,
Three friends will ever
Twine round the heart, when
All others sever.
Then ne'er despond, should all other friends flee;
Faith, hope, and love are sufficient for thee.

VESTA N. CUDWORTH.

Original Articles.

For the Crisis.

The Earth Burned; and the Sanctuary Cleansed.

No. VI.

BY B. P. HILDRETH.

5. The New Heaven and New Earth; and the marriage and supper of the Lamb.

"Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever, in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65: 17, 18. "For as the new heaven and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. 66: 22. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. . . . Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the Beginning and the End.' Rev. 21: 1–6. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad, and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19: 5, 7.

Here we see the import of some of God's promises to the church, through the prophets. "And it shall be at that day saith the Lord, that thou shalt call me Ishi, (i. e., my husband) . . . And I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies." Hos. 2: 16, 19. "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel, the Lord of the whole earth shall he be called." Isa. 54: 5.

The bride symbolizes the church of Christ in its triumphant state; which is composed of the righteous dead, raised to life, and living saints changed as we have seen; and now this body of glorified believers is to be presented as a chaste virgin to Christ." 2 Cor. 11: 12; for "He loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious church, not having spot or wrinkle." Eph. 5: 25–27. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 18: 8. The Psalmist represents the Father as conversing alternately with the Son, and with the *bride*, whom he calls "*daughter*."

"Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. . . Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces whereby they have made thee glad. . . . The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work; the virgins, her companions that follow her shall be brought unto *Thee*. With gladness and rejoicing shall they be brought; they shall enter into the King's palace. . . . I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever." Ps. 45: 2, 6, 7, 8, 13–15, 17.

To the bride he says, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. So shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him. The daughter of Tyre shall be there with a gift; even the rich among thy people shall entreat thy favor." Then again to the Son:—"Kings, daughters were among thy honorable women; upon thy right hand did stand the queen, in gold of Ophir." Verses 10–12, 9.

And well might the queen respond, in the words of Solomon,—"The King hath brought me into *his chambers;* we will be glad and rejoice in thee; we will remember thy love more than wine; the upright love thee." Cant. 1: 4. "He brought me to the banqueting-house, and his banner over me was love." Chap. 2: 4. "My Beloved is white and ruddy; the chiefest among ten thousand. . . . His (voice) mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughter of Jerusalem. Chap. 5: 10, 16.

"And he saith unto me, Write, blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 9.—"And he saith unto me, "These are the true sayings of God." Jesus said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." Matt. 26: 29. O, may all our treasure be there!

For the Crisis.

"Watchman, what of the Night?"

Much has been written on the subject of Time. Many opinions have been given respecting the events that are to mark the ending of the prophetic periods. Very few believe they have ended. I have conversed with several who have been strong in the faith of their having ended, who are now satisfied that no event has transpired of sufficient importance to mark their end. If they have ended, I think the duty of the watchmen on the walls of Zion is to tell us what event marked their end. Whatever may be said in reference to our knowledge of their ending in the future, all have admitted that when they do end we shall know it.

When Brother Miller proclaimed to the world the end of time, his opponents admitted that what was in the past might be understood. It would be a mysterious revelation indeed if we could not understand its fulfillment; in fact, it would not be a revelation. Chronologists differ ten or fifteen years on the commencement of the 2300 days; also on the time of the crucifixion, which event was the key to unlock the prophecy. No honest man condemned Bro. M. for taking the earliest point of time for their commencement, as the event that was to transpire at the end was of great magnitude, and we considered it all important to have an understanding of it.

Is not the glory that was to follow the suffering of Christ, and the resurrection, still in the future? Where is the spirit of '43 and '44? Where the searching for time? Where the searching of hearts and the denying ourselves of ungodliness and worldly lust? These questions bring a sign from every honest heart when we see so great a departure from the faith.

Is not our indifference to the subject of time the cause of it? Shall we settle down on our lees and take up the song of the nominal church, that we cannot know the time; or shall we still cling to the watch-word—"the wise shall understand?" I believe the time will be understood. It looks like fainting by the way to lay aside the prophetic periods, because we have been disappointed in our conclusions. Should we not be the more diligent as every disappointment makes it more sure? There will be a last disappointment. Wo to them that say in their hearts, "my Lord delayeth his coming!" They will hear the words—"depart, ye cursed, into everlasting fire." May it be the lot of all that read these few lines to be prepared for that day.

As I have before stated, that few believe the periods have ended, are we excusable for not searching diligently for the time? Is not the testimony of those historians, who differ from those whom we relied on heretofore, equally creditable? Yea, are they not more so as the others have proved incorrect? Is it not our duty to bring forth the best evidence we can, and present it to the world? or shall we repudiate our interpretations by our silence, and let our enemies rejoice over us? I hope there are but few who would be willing to say the Lord has not been in the past movement. And if he has acknowledged the past, will he not acknowledge the future?

Who among us is willing to say the Lord has given us a prophecy, and let the devil run away with the chronology—the most important part—and at the same time tell us "the wise shall understand?" There is nothing more desirable to a pilgrim than to tell him of the time when he will arrive home. I plead guilty on this subject. May the Lord forgive, and give me grace and wisdom for the future.

G——.

For the Crisis.

OH TELL ME OF EDEN!

O tell me of Eden, the home of the blest!
When my spirit is weary and sighing for rest;
Then I'd hear of that land where no shadow shall fall,
Where the sunlight of gladness is spread over all.

When earth's brightest hopes in the dust are laid low,
And faint grows my heart 'neath its burden of woe;
Then I'd look through the gloom to that sorrowless home,
Where no tears shall be shed, where no trial shall come.

When life's chilling tempests brood dark o'er the way—
When Nature is groaning in blight and decay;
Then I sigh for the country the pilgrims shall gain,
All free from temptation, from sickness and pain.

When those I have loved to the cold tomb are borne,
Who bore by my side the reproach and the scorn;
Then I long for the day when Death's Victor shall come,
And the ransomed in health undecaying shall bloom.

I'm lonely and sad in an enemy's land,
Around me are evils I cannot withstand;
Dear Savior! come quickly, dispel all the shade,
And bring in the glory that never shall fade.

MARIA.

Greenland, N. H.

For the Crisis.

Greater than He.

It is indeed comforting to the despised pilgrim here, to consider what an exalted position he will enjoy in the world to come. Was not John the Baptist a great man? Although he was clothed so meanly and his living was so pl in, yet he could draw multitudes from the cities and villages into the plains of Judea, to hear from his lips the glorious proclamation of the first advent of the Messiah. Was it not an honor to him to be the chosen of the Lord, to bear the tidings of a coming Savior to redeem poor fallen man, and raise him to a position of glory, honor and immortality? Says Jesus, "He that is least in the kingdom of heaven is greater than he." What a blessed thought! For one I am willing to have my name cast out as evil, and to be counted as the filth and offscouring of all things if I can but obtain to a position of honor in the world to come.

I care nothing for the honors of this world; they will avail us nothing in the kingdom, if we have ever so many of them heaped upon us here. We are seeking for glory and honor and immortality through Christ alone, by patient continuance in well doing. We are kings and priests in disguise, heirs to an inheritance which is incorruptible. Glory to God for the sweet promises of his blessed word! How full of comfort they are! How precious they are to the humble saint! How they buoy us up through this gloomy veil of tears. We embrace them as ours, and confess that we are pilgrims and strangers on the earth; for we are looking for a city which hath foundations, whose builder and maker is God.

We have a few more trials to pass through, and I think they will be fiery ones; but soon the heavens will reveal the Son of God, robed in majesty and beauty, with the glorious retinue of holy angels attending the mighty conquering King of kings and Lord of lords. The great archangel's trump will wake the sleeping saints; their precious dust will be collected together and they will arise from their dusty beds, and be clothed with immortal beauty and excellence, and rise up on high with the living changed to meet their glorious Redeemer and dwell with him forever.

G. L. B.

Correspondence.

Extracts from Letters.

BRO. J. H. JACOBS writes from Homer, N. Y.:—"I am glad that the great truths of the Bible have found way to my heart; that I can say, like Peter of old, "Blessed be the God and Father of our Lord and Savior Jesus Christ, who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." By the resurrection of Christ from the dead I have a hope of life eternal. What a contrast between this hope, and the hope I once cherished! How beautiful the thought, that those of our friends who are now in the embrace of death, and those of us who shall be taken by the enemy, Jesus will ere long call, with a voice that will pierce the grave. Blessed be God! for the resurrection of Jesus Christ from the dead, and for the assurance that God has given to us that he has raised him from the dead.

Fellow pilgrims, lift up your heads and rejoice! For we who believe that Christ died and rose again, shall be brought forth from the enemy's land. Then shall be brought to pass the saying written,—'death is swallowed up in victory.' Blessed be God! who giveth us the victory through our Lord and Savior Jesus Christ!"

——:o:——

BRO. LEWIS ROBINSON writes from Granby, Mass:—"Of late there has been quite an interest upon the subject of religion in this section among the Congregationalists and Methodists. There have been some conversions, and others are anxious. Meetings are also held both day and evening. The times are somewhat cheering, and I hope the result will be good.

I visited our brethren a few weeks since in Blanford, and found them somewhat revived. They are trying to get upon advance ground. Some few were reclaimed that have been backsliden; and are now rejoicing in the blessed hope of the gospel. The people also are willing to hear."

——:o:——

SR. P. BARROWS writes from Bridgewater, Vt.:—"I believe the kingdom and advent are very near; and seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness! O how holy and upright we ought to live! I want to have on the whole armor, that I may be able to withstand all the devices of the adversary. Truly, we are living in perilous times. None but those that endure to the end can be saved. Let us be faithful to our God a little longer; then we shall receive a crown of life that fadeth not away.

I am thankful for the good exhortations and kind warnings we have in the 'Crisis from week to week; and hope we shall' take heed and obey the truth. Let us be awake in the cause of our blessed Redeemer. To the watchmen I would say, be faithful a little longer; continue to blow the trumpet in Zion; sound the alarm, that sinners may tremble and turn to God."

Choice Selections.

Brother Muller and his Orphan-Work.

Among the curiosities of literature in our day is a work, of which four parts have appeared at intervals, entitled "The Lord's Dealings with George Muller." The first edition of the first part was published twenty years ago; the fourth part appeared only last year. The tone of this very sinular book is like that of the author of the Bank of Faith, who, when he wanted a new pair of trousers, prayed for them over night, and found them by his bedside in the morning. But while Huntington prayed generally for himself, George Muller takes thought of the orphan, and has accomplished in his own way a substantial work that must secure for him the respect of all good men, whatever may be the form of their religious faith.

George Muller, believing himself to be elect, is one of those who thank the Lord that they are not as other men are; it grieves him to think that in the other world he shall be parted from his natural father and his brother, who are not among the chosen. He does not believe in any gradual amelioration of the world, but looks for the return of the Lord to reign on earth, and is not without expectation that the return may be in his own day. In holding those opinions he is perfectly sincere, and he believes, with a liveliness of faith perhaps unequaled in our time, that all things fitting for His children will be supplied by our Father in Heaven in direct answer to trustful prayer. He points to the orphan asylum on Ashley Down, near Bristol, for the justification of his faith. He has now been laboring in Bristol for a quarter of a century. He has undertaken large works of benevolance. He has established that asylum for destitute orphans, which for some time maintained three hundred inmates, and to which a new wing has just been added for the reception of four hundred more. He expects to add another wing and find room for a thousand. For the prosecution of this orphan work, as he calls it, he has received ninety thousand pounds, without once asking for a penny. When he wants money he prays for it, and in his annual reports, which are summed up in the publication we have named, shows how it comes. His reports make no appeal.

The spirit and intention of them is to bear testimony to truth of which he is convinced, that "the Lord will provide;" and so completely is this their intention, that on one occasion, when the annual meeting and report happened to fall due when his distress for funds was very urgent, and to make the fact known would procure instant relief, that very circumstance compelled him to postpone for a few months the issue of the report. At another time of great want, shortly before the expiration of a year's housekeeping at the Orphan-house, when Brother Muller did not know at breakfast-time how he should buy the orphans' milk for tea, a rich man asked him whether the balance in his accounts would be as good as heretofore.

A sign of want would have produced a check immediately, but George Muller only said the balance will be as the Lord shall please. Of course by the annual publication of such facts as these, an appeal is made to the religious sensibilities of thousands. If Brother Muller never told his prayers, and never worked to produce their fulfillment, could he depend on them for the production of an income? In his own housekeeping Brother Muller followed the same system. He destroyed the pews in his chapel; and because he felt that subscriptions to the salary of a minister were called for when it was not convenient to some to pay them, and were not always given cheerfully, he refused to accept any salary at all. Again, because free gifts paid to his hand might be made on some compulsion of pride, for the sake only of appearing to do right, and he could accept only what was given cheerfully, he caused a box to be set up in his chapel, and depended on the anonymous gifts dropped into it by members of his congregation. His deacons opened the box about once every five weeks. Sometimes he had no bread at home, and there was money in the chapel-box. Perhaps he might then pray that a deacon's heart should be stirred up to open it; but he gave no sign of his want to any man, and never asked that the box should be opened, never if money was owing to him asked his debtor for it. Trusting in prayer only, he never starved, and has obtained more than a hundred thousand pounds for pious uses.

So much we have said, at once to secure respect for Brother Muller, and to separate him from self-seeking men, who trade upon religion. A precarious subsistence—one obtained by living upon prayer—is a safe one in his eyes, but it is accompanied by him with the most energetic labor to do good work in the world. It will be seen, too, as we tell the main facts of the story, that whatever error we find in his theology, his view of a Scriptural life tallies with some of the best precepts of worldly wisdom. Contention is unscriptural. Giving offence to the consciences of others is unscriptural. Debt is unscriptural. Two bills he was once obliged to give, payable at a future day; but he did not give them until he had the amount of them already in his house, and what seemed to be most urgent temporary need afterwards failed to tempt him to the borrowing of a pound from that fund, for a day or two. The delay of an hour in payment of his rent lay on his conscience as debt. The tradesmen who supplied the Orphan-house, compelled him by their strong wish to accept of weekly bills for daily service, but whenever the supply of money ebbed, instead of covering his day of need by help of credit, he stopped even weekly payment, and allowed nothing whatever to be bought that was not paid for at the moment.

Now we will tell his story. He was born near Halberstadt, in Prussia, in the year eighteen hundred and five, so that he is now only fifty-two years old. His father, when he was five years old, removed to Heimersleben, four miles from George Muller's native town. He was then in government employment as collector of excise. Of course, we are told by Mr. Muller bad things of his life as an unconverted boy and youth, and it does certainly appear that he was more unprincipled than boys and young men usually are. He was destined for the church, and educated at good classical schools, acquitting himself with great credit as a scholar. In due time he became a student of the University of Halle, and as a member of that University was entitled to preach in the Lutheran establishment. Halle was at that time frequented by twelve or thirteen hundred students, of whom nine hundred studied divinity, and were allowed to preach. At Halle, when twenty years old, George Muller was taken by a fellow-student to a prayer-meeting at the house of "a believing tradesman." His conversion then began, and was assisted by the arrival at the University of Dr. Tholuck, as Professor of Divinity. George Muller's father became angry at the changed tone of his mind, and at his desire to quit the regular Prussian Church, in which only he could minister in Prussia without danger of imprisonment. Muller supported himself then by teaching German to some American Professors who had come to Halle for literary purposes, being recommended to them by Professor Tholuck.

He desired to be a missionary; but, without his father's consent, could not be received in any of the German missionary institutions. Soon afterwards, at the instance of a pious schoolmaster, he began to preach in a village some six miles from Halle, using the pulpit of an aged and "unenlightened clergyman."

It was in Halle that Augustus Herman Franke had been a professor of divinity in the beginning of the eighteenth century, had done charitable deeds, had shown a very lively faith in prayer, and helped by that faith had maintained an Orphan-house that grew almost to the dimensions of a street. "About the time that I first began to preach," says Mr. Muller, "I lived for about two months in free lodgings, provided for poor students of divinity in the Orphan-house, built in dependence upon God by that devoted and eminent servant of Christ, A. H. Franke, Professor of Divinity at Halle, who died 1727." The Orphan-house at Halle prompted afterwards the founding of the Orphan-house on Ashley Down; but Franke, when he built, like most builders of hospitals, anticipated coming funds, and sent a box round for subscriptions. George Muller never spent a penny till he had it actually in his hand, and as we have said, made it a further point of conscience never, in a direct way, to ask for a subscription.

Vacations at Halle left George Muller free to visit the Moravian settlement at Gnadau, where he had communion with men who were in very many respects like-minded with himself. In Halle, too, he joined himself with sundry brothers who were of his own way of mind. When at the age of twenty-two, Brother Muller heard that the Continental Society in England meant to send a minister to Bucharest, to help an aged missionary, he desired to go, and had the consent of his father. Then there appeared to him an opening for work as a missionary in the conversion of the Jews, and the result of prayer and negotiation was that, after much delay, caused by the refusal of the Prussian government to let a young man leave the country before he had paid his due in military service, Brother Muller came to London. He had been reported at Berlin unfit for military duty. The London Society for the Conversion of the Jews received the German student on probation, and, good scholar as he already was, placed him for six months at their seminary, where he was excused from learning any thing but Hebrew. He had also to study English. He was encouraged at that time by hearing of a Mr. Groves, dentist, of Exeter, who had given up a practice yielding fifteen hundred pounds a year to go to Persia as a missionary. A sister of that gentleman afterwards became Brother Muller's wife. While at the seminary Brother Muller's energy was not to be restrained. He began work among the Jews, and read the Scriptures regularly with about fifty Jewish boys.

After a serious illness Brother Muller was obliged to go into the country for recovery of his health. He went to Teignmouth, there preached at the opening of Ebenezer Chapel, and became linked in friendship with the Brother Henry Craik, who afterwards was the associate of all his labors. Doubt was arising in George Muller's mind as to the scriptural nature of his connection with the Society for the Conversion of the Jews. In serving the society he should serve men; whereas, was he not bound to do only the bidding of the Lord? Again, he would need to be ordained, and he could not conscientiously submit to be ordained by unconverted men, professing to communicate what they have not themselves.

Also, he was not satisfied with the position of a religious society so constituted that it sought for its heads, not the best men, but the most wealthy, or those highest in worldly rank. There was no instance of a poor good man presiding over any of its meetings. After much prayer and consideration, he expressed his doubts, and his connection with the society thenceforward ceased. He was at that time preaching in Devonshire, and designing to preach as a wandering missionary in divers parts of the country; but he was eventually persuaded to accept, on condition that he was not to be held bound to the post, the fixed office of minister to Ebenezer Chapel, Teignmouth, with fifty-five pounds as subscription from his flock.

Thirty pounds of that he soon afterwards perilled by a change of view on the subject of baptism. Nearly at the same time, being twenty-five years old, he married the lady before mentioned, and about three weeks after marriage, upon conscientious scruples, gave up altogether the receipt of a fixed salary; after a few more days, he established the box in his chapel, and not long afterwards, after a much harder struggle of faith, he and his wife determined thenceforth to ask no man for help, also to lay up no treasure upon earth, but, giving all in arms, to have no care about the morrow, and trust wholly in prayer for the supply of every want. Thus, for a day of sickness, or for expected births of children, nothing was ever laid by. Excess as it came was distributed to those who needed.

For some years even the rent-day at the Orphan-house was less uncared for till it came, when means of paying the rent could be prayed for. But in one year prayer failed; the rent was not provided until three days after the time, when it lawfully fell due, and that being accepted as a Divine admonition to lay by every week the portion due on such account, it afterwards was cared for from week to week as conscientiously as it had formerly been left out of account.

(Concluded next week.)

If the world seems not the better for us it might be the worse without us.

A man's riches should be regarded as his opportunities to do good.

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Poetry.

For the Crisis.

"WE'VE A CIRCLE DEAR."

We've a circle dear where spirits blend
In union sweet, and friend with friend
(Though sundered far) with pleasure meet
In one true brotherhood complete.

Here gems from the word, and from the mind,
Some in the spirit most refined;
And gems from wit, and fancy, too,
To crush the false and raise the true.

And diversity of gifts are here,
All knotty points are rendered clear;
While satire's whip delinquents teach
To practice truth, as well as preach.

Come all who taste the blest repast,
Prepared by others for the feast;
Say I will not a niggard be,
And they shall have a slice from me.

Now we've commenced another year,
We'll give to truth a hearty cheer;
And try to make the banquet better
With sermon, poetry, and letter.

Yes, we will hoist our sails once more,
And push our barques for yonder shore;
Our working time will soon be past,
And rest and home we'll gain at last.

VESTA N. CUDWORTH.

Original Articles.

For the Crisis.

God's Sovereignty: Man's Agency.

There have been two classes all along who have each taken one of two extremes. One says, "If God works, that is quite enough." Man's agency is thus ignored. The other says, in effect, the like erring thing, only in another way, and with another error; "God's agency would supercede man's, if exerted at all; but since man is called on to work out his salvation, it is clear that it is *left to him* altogether."

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There is a sense in which a man's salvation is not directly and absolutely a divine gift. It is not made over by God to man as a complete thing. A perfect title to a piece of property puts a man in possession of it just as absolutely on the first day when it is given, as in twenty years after. When a man gives a flower, it is a perfect gift. But the gift of grace is rather the gift of a flower-*seed.* It contains within it all the elements necessary for growth, but which the sun is yet to warm and develop, until it comes to blossom and fruit. When men are called effectually by the power of God's Spirit, that is purely the office of God, and not a human power. The calling is of God, and the forgiveness and amnesty are altogether of his free goodness. The efficacious influence of the Spirit upon the heart is God's work, and not man's.

But when this has taken place, and men are awakened and brought into the number of God's children, the work is just begun. There is now to be a development of a Christ-like disposition. There is to be a life within, which is to consist in a development of every part of the mind, so that the whole soul shall be re-educated by spiritual influences. There is to be also a corresponding outward life—a course of Christ-like conduct. Every man is called, and graciously aided by God, that he may take care both of the work which respects his own disposition, and the work which respects his outward conduct. And when the Apostle says, "Work out your own salvation with fear and trembling," it is not meant with servile or painful fear; it is fear in the sense of solicitude; fear, in distinction from presumptuous confidence.

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Now, this passage opens with a command to every one *to work out his salvation.* And that every excuse for delay might be removed, adds, *for God worketh in you.*

When God calls men to awake, it is implied that the morning has come. When God says, Plant, it is implied that soil, air, and summer are prepared; and he speaks to April, not to January!

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The work of the Spirit is not to supersede, but to help our faculties. It is akin to parental training, to education, to the action and influence of one mind upon another. Not that God's mind acts upon ours, just as ours acts upon others; for we have no warrant for saying this. But the illustration is sufficient to show that one mind may stimulate another to action without destroying its liberty. The young artist, while he sits under Raphael, or Michael Angelo, or Correggio, does not expect to have his work done by his master. He goes to witness and to catch his master's enthusiasm, that his own eye may be fired and his own hand guided like his. We bring up our children by the action of our minds upon theirs. Our influence over the child does not take away any thing from the child's power, but on the contrary adds to it. And so, God says to us, "Work out your own salvation, *for I am working in you.*" It is like a father saying to his children, "Here am I working among you, adding my experience, my wisdom, and my power to yours; therefore be hopeful, and courageous, and enter [illegible] gument of hope and ardor, and not of waiting and faltering. It is an argument to begin now, and not to delay, with the vain thought that God will finally do all the work and leave us nothing to do.

If it be asked how we shall distinguish divine influence from natural, the reply is, We cannot always do it. There is no intimation in the New Testament that anybody can tell. We can know them only so far as they bring forth fruits. If a husbandman wishes to know whether he is under the influence of right farming, he must go and look at his harvests. If, therefore, a man says, "How can I tell whether this feeling is of God or of Satan?" he cannot tell by the *feeling*, but by its *results.*

It is the same act that plants good or bad seed. It is the same string and bow, whether a scraping beginner or a Paganini play. The music evolved must determine whether a master or a bungler touches the violin. The human faculties, whether acted upon by sinister spirits, by divine influences, or by natural causes, always act within the lines and limits of their own laws and nature. And it is not any difference in sensation or consciousness which can distinguish divine influence from any other. We must abide by Christ's rule of estimate. "By their fruit shall ye know them." Is the fruit good, is there enough of it, is it continuous? It is very certain that a disposition of deep benevolence, a heart of unfeigned love, will lead a man in the right direction, and he need not spend one anxious thought lest the Devil should have inspired him with such influence.

On the other hand, conceited and presumptuous men are found, who, assuming that they are under the divine influence and guidance, follow out their own selfish and fleshly lusts, and attribute it all to God. But no man can have any evidence that he is moved by the Spirit of God, except so far as the fruit is divine. There is nothing in mere consciousness, nothing in sensation, nothing in any witness or inward light, nothing in any degree or kind of exhiliration, nothing in the pleasurableness or other quality of the feeling. *The moral quality of the life* determines whether one is a child of God, or of the Devil.

What, then, is the use of the truth of God's Spirit, if you cannot discern its presence or action? It is good for general hopefulness. It gives men courage to know that they are divinely helped, though they may not perceive the special acts. It is an exorcism to fear and superstition. For it exhibits the world, as illumined and overcome by the gracious presence of God working both in Providence and in grace, and throwing around all who will do well an atmosphere of protection and genial incitement, in which they shall thrive and bring forth abundant fruit." *

This article needs to be filled out with the *vital* truth that man's agency must always be exerted in *obedience to*, and in the *direction of* God's purpose, as it is being unfolded and *fulfilled* at the time.

"Work" implies intelligence and purpose; and hence we "must needs" know the working of God, in order to "work with him."

God was known to be "working in" Paul mightily, to establish the gospel among the Gentiles. But Paul so worked with this inworking of God, that he was "not a whit behind the chiefest of the Apostles!" Acts 26: 19; 28: 28; 1 Cor. 9: 18–27; Gal. 1: 16; Eph. 3.

Thus Noah by faith wrought with God to save both himself and house. Go wrought, by working in his mind by his word and Spirit, a conviction of the world's condition and the way of safety, by his working together with God's purpose, to preserve life and carry forward his plan. The truth wrought *in* Noah's mind by God's Revelation. Noah wrought *out* at the building of the ark and by extending the Messiah's ancestral line on this side the flood.

Thus Abraham, throughout his whole course, yielded himself to work *out* God's plan, that was revealed to and wrought *in* him. Thus it was with Moses and Joshua, David and Daniel, Peter and Paul. Thus it was also with Luther and his coadjutors at the Reformation. So it will be to the end.

The conviction has been more or less wrought in every mind, living under the gospel, that we are sinners, needing righteousness to be ready for the *Judgment.* This is the work of God's Spirit—to "convince of sin, of righteousness and of judgment." Those who yield to this gracious "in-working," and work with it and own it by a corresponding life,—these who do not [illegible] "walk *in* the light," "are children of light." Amen.

That which God does *for us* he usually works out by us! Thus it was with Joseph and Samuel, and the prophets and apostles. Thus it will be with us. We shall be willing, nay, delight to know and *do* the will of God, or perish.

AT EVERY EPOCH, God has had a special purpose to *work out.* This being first wrought into the minds of his friends, has been, according to their capacity, wrought *out* by them—by human agency; and it all relates to "salvation," complete and everlasting at the end.

LET US BE "NOT UNWISE, but understanding what the will of the Lord is." Christ is coming; let us believe, be ready, and so "work out" the good pleasure of God in preparing a people for that day. Amen!

J. B. C.

For the Crisis.

"So Run that Ye may Obtain."

1 COR. 9: 24.

The Olympic games were established by Hercules in honor of Jupiter Olympius, after a victory obtained over Augias, B. C. 1222. These games were observed particularly, B. C. 884, by Iplitus; and then by Corebus in 776, after the destruction of Pisa. No women were permitted to be present at these games; and those who trespassed this law were immediately thrown from a certain rock and killed! And no person was permitted to participate in the Olympic games till he had exercised himself ten months in the public gymnasium of Elis. The gainers were appointed by lot. In these games were exhibited running, leaping, wrestling, boxing, &c. Besides these, there were horse-racing, contentions in poetry, and eloquence.

The only reward that the conqueror obtained was a crown of olive, which was in memory of the labors of Hercules, who thought himself to be a friend of humanity. The combatants were stripped of every encumbrance; this will doubtless explain the reason why the other sex was not allowed to be present. They were girded about the waist with a scarf, which served as a supporter. These festivals were attended to once in five years, and continued only five days. The games were exhibited at the time of the full moon next after the Summer Solstice.

So run that ye may obtain. The Christian's passage to the "Land of Rest" is compared to the running of a race. Mark the expression, "*So run.*" We remark, that if we would *so run* as to obtain the prize, we must observe the following particulars, namely;

1. *We must heartily believe in God.* He that cometh unto me, says Christ, must believe that he is (God is) a rewarder of them that diligently seek him. The inspired Apostle declares that, without faith it is impossible to please God.

2. We remark, *that we must repent of, and forsake all our sins.* Jesus Christ says, *Except ye repent, ye shall all likewise perish.*

3. We remark, that if we would so run as to obtain, *we must love God with all the heart.* The divine command is, Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself.

4. We remark, *that we must possess humility.* We must be converted, and become as little children—be clothed with humility; for God resisteth the proud, and giveth grace to the humble. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." We must trust wholly in God for help.

5. We remark, *we must persevere.* "He that looketh into the perfect law of liberty, and continueth therein, shall be blessed in his deeds." He that continueth to the end, shall be saved.

Now we observe, first, that those who run in the Olympic games, run all; but *one* obtained the prize: not so respecting those who run in the road to heavenly [illegible]

Secondly, we observe, that those who run the race literally speaking, only obtain a corruptible crown. But he that runs in the christian race, *has an incorruptible crown awarded to him; and an inheritance, incorruptible, undefiled, and that fadeth not away!* "*So run, that ye may obtain!!*"

P. TANDY.

For the Crisis.

The End of this Age.

BRO. GRANT:—With your permission I would ask the privilege of presenting some Scripture for the consideration of those who believe in the *burning* of the *earth*, at the coming of the Lord, or before the close of the thousand years. I do not intend going into a discussion with any one. But to me the subject is a glorious one, and full of interest. And I am not a little astonished that there are so many who have for years been studying the *sure* word of prophecy—who have taken the Bible as their TEXT BOOK, and still are *Scribes*, who seem to understand so little concerning the things of the kingdom. What would any one think, if we were to use as *unsound* logic concerning the present kingdoms,—say the kingdoms and *dominions* of Great Britain, to say that it *all meant* KINGDOM?

It is in the days of the ten divisions of the Roman kingdom, that the God of heaven will set up his kingdom. Then surely the earth is not burned, neither is the whole earth the kingdom. Again, what does Zechariah mean when speaking of the second coming of our Lord, when his feet shall stand on Mount Olives—of the change that will then take place *in that land*, that *it* shall be lifted up and inhabited, and *in it* there shall be NO MORE UTTER DESTRUCTION? Nothing is said about cleansing it by fire. I wish a harmony of verse 16 to the end of the 14th chap., with the view that the earth is burned and *all* purified at the time when the kingdom is set up. Also read and harmonize Zech. 16, 17; chap. 2: 1–4–11, 12, 13. Now turn with me to Isaiah 11th chap., and tell me if the wolf, the lion, the young lion, the leopard, the cow and her young, the bear and the little child, will all be playing in the new earth after it has been purified by fire. If you say yes,—then will they be immortal? And will they propagate their species?

Then take Isa. chap. 35 and 60. Here we have a statement of the glory of Zion when the Redeemer shall come to Zion; and after the glory of God is risen upon that land, then the nation and kingdom that will not serve the Lord shall perish, yea, those nations shall be *utterly wasted.* "The glory of Lebanon shall come unto thee, (Zion,) the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary: and I will make the place of my feet glorious." Then gold will be brought instead of brass, and silver instead of iron, "and for wood brass, and for stones iron." Will all this precious material be brought to adorn the New Jerusalem city? At that time "violence shall no more be heard in *thy land*, wasting nor destruction within thy borders; but thou (Israel) shalt call thy walls Salvation and thy gates Praise." Then read the 61st chapter. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; *so* the Lord God *will cause righteousness and praise to spring forth before all the nations.*" See also the 65th chap., 17th verse, and on to the end.

Surely this state of things cannot be in the new earth, for they build houses, and plant vineyards, and the lion eats *straw* like the bullock, and dust is the serpent's meat. I believe that when our Lord (the second Adam) shall have accomplished the work that he is coming to do, there will be no serpents to mar the face of the beautiful new earth.

I might quote Jeremiah the 31st chapter, and many more throughout that book, and a host more from Isaiah, and then David, and all the lesser prophets,—and then our Lord's words, the parable of the tares and wheat, and the harvest, which is [illegible] offend and do iniquity, then the righteous are gathered from the four points of compass to sit down in the kingdom. It is then Abraham, Isaac and Jacob, may be seen in the kingdom while others are thrust out. Then the righteous shine forth in the kingdom of their Father. Then the saints will sing "the song of Moses the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints, (or nations, margin.) Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for ALL NATIONS SHALL COME AND WORSHIP BEFORE THEE; for thy judgments are made manifest." Rev. 15: 3, 4. See Zech. 2: 11, and 8: 20–23, in harmony, and many more corresponding scriptures.

It is only vain for man to add to the word of the Lord, or to take from it, or to try to make it *mean* differently than what God has said. Man has been too long engaged at this work, and has profited nothing by it. The words of the Lord are pure words, enduring forever. His counsel will stand, and he will do all his pleasure. And in the AGES to come he will make known the EXCEEDING riches of his glory. Oh! the blessed thought that there is an age of righteousness and peace about to dawn on this blood-stained age. And who would not cry to the Lord to hasten that glorious age?

Brn. and Srs., *strive* to enter into the kingdom. Keep your garments unspotted. Plant your feet on the plain word of the Lord, and there abide.

G. DILLABAUGH.

Rochester, N. Y.

For the Crisis.

The Seventh Day Sabbath—Is It Binding Now?

BY J. GIBSON.

No. I.

BRO. GRANT:—Notwithstanding much has been written on the above subject, both in the affirmative and negative, with your permission, I wish to show to those that believe in the affirmative, why I am compelled to believe in the negative. While I write, I wish to be guided by the spirit of truth; I desire to say nothing dogmatically or for the sake of controversy; but it is the truth, the whole truth, and nothing but the truth, that I desire. A thus saith the Lord I call truth, whether spoken by his own mouth or by his inspired writers.

In the first place, I inquire, was the seventh day enjoined on man as a day of rest, before Moses? I answer no. Because I find a thus saith the Lord to the contrary. Deut. 5: 2, 3. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." And at the 14th verse we find, that a part of this covenant reads thus: "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," &c. Now, my dear brother, I dare not dispute Moses and say, that not only our fathers, but all mankind were under this covenant, before it was lettered on stones.

I would ask if all mankind were under it since it was lettered on stones? No. For the word says, Deut. 5: 1, "And Moses called *all Israel* (not all men) and said unto them, *Hear O Israel*, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them." This proves to my mind that they had not learned them, nor kept, nor even heard of them, until they were written on stones, and delivered to them by Moses; and this covenant or law "was added (to the promise [illegible] Gen. 13: 15,) because of transgressions, (says Paul, Gal. 3: 19,) till the seed should come to whom the promise was made" (See Gal. 3: 16.) "Wherefore the law was our schoolmaster to bring us unto Christ." Gal. 3: 24. [illegible]

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Say I will not a niggard be,
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And try to make the banquet better
With sermon, poetry, and letter.

Yes, we will hoist our sails once more,
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Our working time will soon be past,
And rest and home we'll gain at last.

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And when God says, Work! it is implied that there are all those conditions of providence and divine overshadowing which make it worth a man's while to work.

But many say, "How can *I* work if it be *God?*" Well, if a father, going out into his garden where his child is at work among the flower-beds, should say to him, "Now I will encourage you, and excite your zeal and interest," what would be thought if the child should suddenly look up and say, "But if you are going to stimulate me to work, how can *I* work?" Is there any thing incongruous or paradoxical in the idea that, though God worketh in us, we are to work out our own salvation? It is not said that God *performs* the work, but that he influences *us* to perform it.

The work of the Spirit is not to supersede, but to help our faculties. It is akin to parental training, to education, to the action and influence of one mind upon another. Not that God's mind acts upon ours, just as ours acts upon others; for we have no warrant for saying this. But the illustration is sufficient to show that one mind may stimulate another to action without destroying its liberty. The young artist, while he sits under Raphael, or Michael Angelo, or Correggio, does not expect to have his work done by his master. He goes to witness and to catch his master's enthusiasm, that his own eye may be fired and his own hand guided like his. We bring up our children by the action of our minds upon theirs. Our influence over the child does not take away any thing from the child's power, but on the contrary adds to it. And so, God says to us, "Work out your own salvation, *for I am working in you*." It is like a father saying to his children, "Here am I working among you, adding my experience, my wisdom, and my power to yours; therefore be hopeful and courageous, and enter [illegible]

gument of hope and ardor, and not of waiting and faltering. It is an argument to begin now, and not to delay, with the vain thought that God will finally do all the work and leave us nothing to do.

If it be asked how we shall distinguish divine influence from natural, the reply is, We cannot always do it. There is no intimation in the New Testament that anybody can tell. We can know them only so far as they bring forth fruits. If a husbandman wishes to know whether he is under the influence of right farming, he must go and look at his harvests. If, therefore, a man says, "How can I tell whether this feeling is of God or of Satan?" he cannot tell by the *feeling*, but by its *results*.

It is the same act that plants good or bad seed. It is the same string and bow, whether a scraping beginner or a Paganini play. The music evolved must determine whether a master or a bungler touches the violin. The human faculties, whether acted upon by sinister spirits, by divine influences, or by natural causes, always act within the lines and limits of their own laws and nature. And it is not any difference in sensation or consciousness which can distinguish divine influence from any other. We must abide by Christ's rule of estimate. "By their fruit shall ye know them." Is the fruit good, is there enough of it, is it continuous? It is very certain that a disposition of deep benevolence, a heart of unfeigned love, will lead a man in the right direction, and he need not spend one anxious thought lest the Devil should have inspired him with such influence.

On the other hand, conceited and presumptuous men are found, who, assuming that they are under the divine influence and guidance, follow out their own selfish and fleshly lusts, and attribute it all to God. But no man can have any evidence that he is moved by the Spirit of God, except so far as the fruit is divine. There is nothing in mere consciousness, nothing in sensation, nothing in any witness or inward light, nothing in any degree or kind of exhilaration, nothing in the pleasurableness or other quality of the feeling. *The moral quality of the life* determines whether one is a child of God, or of the Devil.

What, then, is the use of the truth of God's Spirit, if you cannot discern its presence or action? It is good for general hopefulness. It gives men courage to know that they are divinely helped, though they may not perceive the special acts. It is an exorcism to fear and superstition. For it exhibits the world, as illumined and overcome by the gracious presence of God working both in Providence and in grace, and throwing around all who will do well an atmosphere of protection and genial incitement, in which they shall thrive and bring forth abundant fruit." *

This article needs to be filled out with the *vital* truth that man's agency must always be exerted in *obedience to*, and in the *direction of* God's purpose, as it is being unfolded and *fulfilled* at the time.

"Work" implies intelligence and purpose; and hence we "must needs" know the working of God, in order to "work with him."

God was known to be "working in" Paul mightily, to establish the gospel among the Gentiles. But Paul so worked with this inworking of God, that he was "not a whit behind the chiefest of the Apostles!" Acts 26: 19; 28: 28; 1 Cor. 9: 18–27; Gal. 1: 16; Eph. 3.

Thus Noah by faith wrought with God to save both himself and house. Go wrought, by working in his mind by his word and Spirit, a conviction of the world's condition and the way of safety, by his working together with God's purpose, to preserve life and carry forward his plan. The truth wrought *in* Noah's mind by God's Revelation. Noah wrought *out* at the building of the ark and by extending the Messiah's ancestral line on this side the flood.

Thus Abraham, throughout his whole course, yielded himself to work *out* God's plan, that was revealed to and wrought *in* him. Thus it was with Moses and Joshua, David and Daniel, Peter and Paul. Thus it was also with Luther and his coadjutors at the Reformation. So it will be to the end.

The conviction has been more or less wrought in every mind, living under the gospel, that we are sinners, needing righteousness to be ready for the *Judgment*. This is the work of God's Spirit—to "convince of sin, of righteousness and of judgment." Those who yield to this gracious "in-working," and work with it and own it by a corresponding life, [illegible]

"walk *in* the light," "are children of light." Amen.

That which God does *for us* he usually works out by us! Thus it was with Joseph and Samuel, and the prophets and apostles. Thus it will be with us. We shall be willing, nay, delight to know and *do* the will of God, or perish.

AT EVERY EPOCH, God has had a special purpose to *work out*. This being first wrought into the minds of his friends, has been, according to their capacity, wrought *out* by them—by human agency; and it all relates to "salvation," complete and everlasting at the end.

LET US BE "NOT UNWISE, but understanding what the will of the Lord is." Christ is coming; let us believe, be ready, and so "work out" the good pleasure of God in preparing a people for that day. Amen!

J. B. C.

For the Crisis.

"So Run that Ye may Obtain."

1 COR. 9: 24.

The Olympic games were established by Hercules in honor of Jupiter Olympius, after a victory obtained over Augias, B. C. 1222. These games were observed particularly, B. C. 884, by Iplitus; and then by Corebus in 776, after the destruction of Pisa. No women were permitted to be present at these games; and those who trespassed this law were immediately thrown from a certain rock and killed! And no person was permitted to participate in the Olympic games till he had exercised himself ten months in the public gymnasium of Elis. The gainers were appointed by lot. In these games were exhibited running, leaping, wrestling, boxing, &c. Besides these, there were horse-racing, contentions in poetry, and eloquence.

The only reward that the conqueror obtained was a crown of olive, which was in memory of the labors of Hercules, who thought himself to be a friend of humanity. The combatants were stripped of every encumbrance; this will doubtless explain the reason why the other sex was not allowed to be present. They were girded about the waist with a scarf, which served as a supporter. These festivals were attended to once in five years, and continued only five days. The games were exhibited at the time of the full moon next after the Summer Solstice.

So run that ye may obtain. The Christian's passage to the "Land of Rest" is compared to the running of a race. Mark the expression, "*So run.*" We remark, that if we would *so run* as to obtain the prize, we must observe the following particulars, namely;

1. *We must heartily believe in God.* He that cometh unto me, says Christ, must believe that he is (God is) a rewarder of them that diligently seek him. The inspired Apostle declares that, without faith it is impossible to please God.

2. We remark, *that we must repent of, and forsake all our sins.* Jesus Christ says, *Except ye repent, ye shall all likewise perish.*

3. We remark, that if we would so run as to obtain, *we must love God with all the heart.* The divine command is, Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself.

4. We remark, *that we must possess humility.* We must be converted, and become as little children—be clothed with humility; for God resisteth the proud, and giveth grace to the humble. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." We must trust wholly in God for help.

5. We remark, *we must persevere.* "He that looketh into the perfect law of liberty, and continueth therein, shall be blessed in his deeds." He that continueth to the end, shall be saved.

Now we observe, first, that those who run in the Olympic games, run all; but one obtained the prize: not so respecting those who run in the road to heavenly [illegible]

Secondly, we observe, that those who run the race literally speaking, only obtain a corruptible crown. But he that runs in the christian race, *has an incorruptible crown awarded to him; and an inheritance, incorruptible, undefiled, and that fadeth not away!* "*So run, that ye may obtain!!*"

P. TANDY.

For the Crisis.

The End of this Age.

BRO. GRANT:—With your permission I would ask the privilege of presenting some Scripture for the consideration of those who believe in the *burning* of the *earth*, at the coming of the Lord, or before the close of the thousand years. I do not intend going into a discussion with any one. But to me the subject is a glorious one, and full of interest. And I am not a little astonished that there are so many who have for years been studying the *sure* word of prophecy—who have taken the Bible as their TEXT BOOK, and still are *Scribes*, who seem to understand so little concerning the things of the kingdom. What would any one think, if we were to use as *unsound* logic concerning the present kingdoms,—say the kingdoms and *dominions* of Great Britain, to say that it *all meant* KINGDOM?

It is in the days of the ten divisions of the Roman kingdom, that the God of heaven will set up his kingdom. Then surely the earth is not burned, neither is the whole earth the kingdom. Again, what does Zechariah mean when speaking of the second coming of our Lord, when his feet shall stand on Mount Olives—of the change that will then take place *in that land*, that *it* shall be lifted up and inhabited, and *in it* there shall be NO MORE UTTER DESTRUCTION? Nothing is said about cleansing it by fire. I wish a harmony of verse 16 to the end of the 14th chap., with the view that the earth is burned and *all* purified at the time when the kingdom is set up. Also read and harmonize Zech. 16, 17; chap. 2: 1–4–11, 12, 13. Now turn with me to Isaiah 11th chap., and tell me if the wolf, the lion, the young lion, the leopard, the cow and her young, the bear and the little child, will all be playing in the new earth after it has been purified by fire. If you say yes,—then will they be immortal? And will they propagate their species?

Then take Isa. chap. 35 and 60. Here we have a statement of the glory of Zion when the Redeemer shall come to Zion; and after the glory of God is risen upon that land, then the nation and kingdom that will not serve the Lord shall perish, yea, those nations shall be *utterly wasted*. "The glory of Lebanon shall come unto thee, (Zion,) the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary: and I will make the place of my feet glorious." Then gold will be brought instead of brass, and silver instead of iron, "and for wood brass, and for stones iron." Will all this precious material be brought to adorn the New Jerusalem city? At that time "violence shall no more be heard in *thy land*, wasting nor destruction within thy borders; but thou (Israel) shalt call thy walls Salvation and thy gates Praise." Then read the 61st chapter. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God *will cause righteousness and praise to spring forth before all the nations.*" See also the 65th chap., 17th verse, and on to the end.

Surely this state of things cannot be in the new earth, for they build houses, and plant vineyards, and the lion eats *straw* like the bullock, and dust is the serpent's meat. I believe that when our Lord (the second Adam) shall have accomplished the work that he is coming to do, there will be no serpents to mar the face of the beautiful new earth.

I might quote Jeremiah the 31st chapter, and many more throughout that book, and a host more from Isaiah, and then David, and all the lesser prophets,—and then our Lord's words, the parable of the tares and wheat, and the harvest, which is at the end of [illegible]

offend and do iniquity, then the righteous are gathered from the four points of compass to sit down in the kingdom. It is then Abraham, Isaac and Jacob, may be seen in the kingdom while others are thrust out. Then the righteous shine forth in the kingdom of their Father. Then the saints will sing "the song of Moses the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints, (or nations, margin.) Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for ALL NATIONS SHALL COME AND WORSHIP BEFORE THEE; for thy judgments are made manifest." Rev. 15: 3, 4. See Zech. 2: 11, and 8: 20–23, in harmony, and many more corresponding scriptures.

It is only vain for man to add to the word of the Lord, or to take from it, or to try to make it *mean* differently than what God has said. Man has been too long engaged at this work, and has profited nothing by it. The words of the Lord are pure words, enduring forever. His counsel will stand, and he will do all his pleasure. And in the AGES to come he will make known the EXCEEDING riches of his glory. Oh! the blessed thought that there is an age of righteousness and peace about to dawn on this blood-stained age. And who would not cry to the Lord to hasten that glorious age?

Brn. and Srs., *strive* to enter into the kingdom. Keep your garments unspotted. Plant your feet on the plain word of the Lord, and there abide.

G. DILLABAUGH.

Rochester, N. Y.

For the Crisis.

The Seventh Day Sabbath—Is It Binding Now?

BY J. GIBSON.

No. I.

BRO. GRANT:—Notwithstanding much has been written on the above subject, both in the affirmative and negative, with your permission, I wish to show to those that believe in the affirmative, why I am compelled to believe in the negative. While I write, I wish to be guided by the spirit of truth; I desire to say nothing dogmatically or for the sake of controversy; but it is the truth, the whole truth, and nothing but the truth, that I desire. A thus saith the Lord I call truth, whether spoken by his own mouth or by his inspired writers.

In the first place, I inquire, was the seventh day enjoined on man as a day of rest, before Moses? I answer no. Because I find a thus saith the Lord to the contrary. Deut. 5: 2, 3. "The Lord our God made a covenant *with us* in Horeb. The Lord made not this covenant with our fathers, but *with us*, even us, who are all of us here alive this day." And at the 14th verse we find that a part of this covenant reads thus: "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," &c.—Now, my dear brother, I dare not dispute Moses and say, that not only our fathers, but all mankind were under this covenant, before it was lettered on stones.

I would ask if all mankind were under it since it was lettered on stones? No. For the word says, Deut. 5: 1, "And Moses called *all Israel* (not all men) and said unto them, *Hear O Israel*, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them." This proves to my mind that they had not learned them, nor kept, nor even heard of them until they were written on stones, and delivered to them by Moses; and this covenant or law "was added (to the promise found in Gen. 13: 15,) because of transgression, (says Paul, Gal. 3: 19,) till the seed should come to whom the promise was made. (See Gal. 3: 16.) "Wherefore the Law was our schoolmaster to bring us unto Christ." Gal. 3: 24. Whom does the apostle mean by "us"? [illegible]

every man that is circumcised, that he is a debtor to do the whole law." Therefore I understand that the law given by Moses cannot be binding on an uncircumcised person. But says one, are not the ten commandmets to be observed by the Gentile church if they are not circumcised? No, because Moses gave them to the children of Israel, they were for them and them only. But we have another Law-giver to whom we must hearken. Peter says, Acts 3: 22, 23, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Also when he was transfigured on the Mount, "a voice was heard out of the cloud," which said, "this is my beloved Son, in whom I am well pleased: *hear ye him.*" Therefore I understand that not only the Jew, but the Gentile is to give earnest heed as to what this prophet says. Does that Prophet. which is Jesus Christ, our Lord, and Master, ever say that "the seventh day is the Sabbath of the Lord thy God?" Or did he ever say, in all his teachings, "Remember the Sabbath day to keep it holy?" No, nothing of the kind, can I find named by him or any of his apostles. Paul says, in 2 Cor. 3: 13—16, "And not as Moses which put a vail over his face, that the children of Israel could not steadfastly look to the end of that (law, see Rom. 10: 4,) *which is abolished:* But their minds were blinded: for until this day remaineth the same vail untaken away in reading of the Old Testament; which vail is done away in Christ. But even unto this day when Moses is read, the vail is upon their heart (or mind). Nevertheless when it (the mind, or heart,) shall turn to the Lord, (and hear him instead of Moses,) the vail shall be taken away."

"Hear ye him." When Jesus was asked, "which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Not a word said here about the keeping of a Sabbath. Then of course it is binding on no one that is living under the new covenant, whether he be Jew or Gentile; for the law was "added (to the promise) because of transgressions, till the seed should come to whom the promise was made," "which is Christ." And by his fulfilling the old law or covenant, it is superseded by the new, which giveth life; the old being "the ministration of *death* written and engraved in stones," &c., 2 Cor. 3: 6, 7. "The letter (of the old covenant) killeth, but the Spirit giveth life." And instead of its being lettered on stone, it is in the fleshly tables of the heart. And it is all made up of love; hear him. Matt. 5: 38, 39; 43, 44. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, pray for them which despitefully use you, and persecute you." Much more may be found in the same chapter like the above. Now it is impossible for both of those laws, or covenants to be in force at *the same time*. And it seems needless to ask a christion which is now binding, for both Moses, and a voice from heaven says, "Hear ye him." And Jesus says, "Whosoever loveth me, will keep my commandmets."

From Bro. Henry Rust.

Bro. Grant:—I do not believe that man, or any part of man is immortal. Why? Because Paul says to Timothy that the God of the heavens only hath immortality, (1 Tim. 6: 16,) and that the Lord brought life and immortality to light through the Gospel. 2 Tim. 1: 10. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1 John 5: 12.

I do not believe that when man dies there is any part of him yet alive, because the Psalmist says that "his (man's) breath goeth forth; he (man) returneth to his (man's) earth; and "in that very day his (man's) thoughts perish." Ps. 146: 4. Neither do I believe that when a saint dies he will go immediately to heaven; [illegible] I go ye cannot come." John 13: 33. Nor do I believe that when a man dies in his sins, that he will be eternally burning in a lake of fire and brimstone; because God says, "The soul that sinneth it shall die." Ezk. 18. And "The wages of sin is death; but the gift of God is eternal life." And this life is in his Son, and we must get into Jesus if we would have life. We also find in Mal. 4: 3, that the sinner shall become ashes under the soles of the saints' feet.

Neither do I believe that the kingdom of God is set up in the heart; because Daniel says in chapter 7: 27, that "the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." And "in that day the Lord shall be king over the earth; in that day there shall be one Lord, and his name one." Zech. 14: 9.

I am looking for the Lord to come, to set up a kingdom here on this earth, under the whole heavens, where, if we are faithful, we shall become kings and priests unto God, and shall reign here on the earth. Rev. 5: 10. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the trangressors shall be rooted out of it. Blessed be God, the earth will then be pure. I hope to become a subject of that kingdom. It is a blessed hope, a well grounded hope. A hope that looks over all, and through all, right into the kingdom of Jesus, where there will be no iniquity, no more distress of nations. Yours in hope,

Henry Rust.

No. Fairfield, O.

The World's Crisis.

BOSTON, FEBRUARY 24, 1858.

What is Man?—Ps. 8: 4.

NUMBER FOURTEEN.

In our last article upon this subject, we found the Bible declaring that *man* was created of dust in the "*image*" and "*likeness*" of his Creator.

The word *image* occurs one hundred times in the Bible, and in no case does it relate to a *moral* image, unless it be in this first use of the word; but we have failed to find proof that the word *moral* should be prefixed to it in this passage. In Gen. 5: 3, we read, "And Adam lived an hundred and thirty years, and begat a son in his own *likeness*, after his *image*." This is the first time the word occurs, after its use in the first chapter of Genesis. Does this relate to a moral likeness and image? We think no one would make such a claim. Why then say it is a moral image in Gen. 9: 6? "Whoso sheddeth man's blood, by man shall his blood be shed: for in the *image* of God made he man." This passage seems to intimate clearly that the *material* organism, that has blood, was made "in the image of God." Man was "*formed*" "of the dust of the ground." Did he form a *moral* image of the dust? It is certain that man was thus formed, or else the record is not true.

Says James in chap. 3: 9, when speaking of the tongue, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the *similitude* (or likeness) of God." In this scripture, James evidently refers to the physical organism. "For a man indeed ought not to cover his head, forasmuch as he is the *image* and glory of God." 1 Cor. 11: 7. Man is the most noble and glorious work of God that was made at the creation of the world. The *head* referred to must be the visible one which we cover, and not a moral one; neither is it the head of an "immaterial," "uncompounded," "indivisible," "indissoluble," "indestructible," "intangible," and "immortal soul," "without body or parts," which some tell us is "the real man." Says David, "I shall be satisfied when I awake in *thy likeness*." Ps. 17: 15. Does he expect to awake in a moral likeness? Is the moral likeness asleep in the grave? or is it the man David, represented by thy pronoun "I?" David's death is recorded in 1 Kin. 2: 10; and reads, "So David *slept* with his fathers, and was *buried* in the city of David." This is the one that is to "*awake in thy likeness*." Says Peter, in Acts 2: 29, "Men and brethren, let me freely speak unto you of the patriarch David, that *he* is both *dead* and buried." And in the 34th verse he says, "David is not ascended into the heavens." But this man David who is dead, and buried, who [illegible] of his Creator. Paul tells us in Phil. 3: 21, that "our vile body" is to "be fashioned *like* unto his (the Lord's) glorious body." Here is the likeness again.

It is said in Phil. 2: 7, that Christ "was made in the *likeness* of men." Was it a *moral* likeness? Then he was made wicked.

We have now found that *man* was made in the "image" and "likeness" of his Creator, and that *Christ* was made in the likeness of man; then it follows, that Christ is also in the likeness and image of our heavenly Father. Let us see if the Bible sustains this point. In Heb. 1: 3, where Paul is speaking of the Son of God, he says Christ was "the brightness of his glory, and the *express image of his* PERSON." This makes harmony of the Scriptures, and establishes our conclusion. In Paul's letter to the Philippians, he tells them in chap 2: 6, that Christ is "in the FORM OF GOD." Shall we dispute the Apostle?

But we are told, "God is a Spirit," consequently the likeness cannot refer to man's physical form. Angels are said to be "ministering *spirits*," and yet, they so far resemble men, that "some have entertained angels unawares." Heb. 13: 2. In Heb. 12: 29, it is said, "Our Lord is a consuming *fire*." Does any one suppose that he is merely fire? In 1 John 4: 8, we learn "that God is love." Again in 1 John 1: 5, that "God is *light*." Shall we conclude that God is only light? Such an idea is absurd.

Let us look at a few Scriptures showing that man was made literally in the likeness of our Father in heaven. In Matt. 5: 3, our Savior says, "Blessed are the pure in heart; for they *shall see* God." He does not say the pure *do* see him, but they have the promise that they *shall*. Daniel saw "the Ancient of days" in one of his visions, and says, his "garment was white as snow, and the hair of his *head* like the pure wool; his throne was like the fiery flame." Dan. 7: 9. The Savior tells us in Matt. 4: 4, that "Man shall not live by bread alone, but by every word that proceedeth out of the *mouth* of God." In 1 Pet. 3: 12, we read, "For the *eyes* of the Lord are over the righteous, and his *ears* are open unto their prayers; but the *face* of the Lord is against them that do evil." We find the *eyes* of the Lord mentioned twenty-one times in the Bible; *ears*, eight times, and *face*, ten times. In Matt. 18: 10, Jesus says, "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the *face* of my Father which is in *heaven*." How can they behold his face if he h s none? The Lord said to Job, "Hast thou an *arm* like God? or canst thou thunder with a *voice* like him?" In this passage Job is reminded of his own weakness. It is said in Exodus, 31: 18, that Moses received "two tables of testimony, tables of stone, written with the *finger* of God." David speaks of a time when the earth "shook and trembled," and says the Lord bowed the heavens also, and came down; and darkness was under his *feet*." Ps. 18: 9. These, and many more similar passages show that we are made in the *image* and *likeness* of our Creator.

The objector says, "God is every where, and consequently has no *form*." Our Savior has taught us to pray, "Our Father which art in heaven." Is heaven every where? Then why did Jesus say, "I came forth from the Father, and am come to the world;" again, "I leave the world and go to the Father?" John 16: 28.—In John 20: 17, he says, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." If our Father is every where, why does our Savior "leave the world" to go to him? We might bring many passages to show that our Savior is in heaven (not every where) with our Creator. When Stephen was being stoned, he "looked up steadfastly into heaven," and saw Jesus standing at the *right hand* of God. Why not allow our heavenly Father to be as truly a person as his Son who stands on his right hand?

We are told that he must of necessity be omnipresent, in order to know what is done, and to aid his children. Is the sun in heaven present in every place where it shines?—In one sense it is, and yet the sun itself is in the heavens, some ninety-five millions of miles distant. The mesmerizer is present with his subject by means of a spiritual influence, when personally, he may be several rods, or miles, distant. So, we understand, our heavenly Father is omnipresent by his *Spirit*, while he is in heaven, in company with Jesus who are "ministering spirits sent forth to minister for them who shall be heirs of salvation." Says David in Ps. 139: 7, "Whither shall I go from thy SPIRIT? or whither shall I flee from thy presence?" Here we learn how our Father is in heaven, and yet present with all mankind at the same time. Jesus tells us in John 15: 26, that the Holy Spirit, or comforter, "*proceedeth* FROM *the Father*." It is this Spirit that bears witness that we are the children of God. It is this which convinces men of sin, righteousness and a judgment to come. By this, the Lord is present, where two or three are met in his name, while he himself is in heaven.

We remark in closing, if we adhere strictly to the Bible, we see no way to avoid the conclusion that man is personally in the "*image*" and "*likeness*" of his Creator.

(Concluded next week.)

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

For the Crisis.

Running to Extremes.

The more the mind dwells upon a chosen course of study or exercise, the more it will be drawn onward in its pursuit or enjoyment,—at least, the more it will strive for gratification in that direction. Some, indeed, thus spend their lives uselessly; others bless humanity. Here, by the way, we see one of the distinct elements in the hardening power of sin. Another is, that God leaves the man to the final choice of his mind after the repeated efforts of the Spirit of God to save him. Excess will come in unobserved to overwhelm us in an unguarded hour from this tendency, unless there is a constant labor to restrain.

Take fashion for illustration. It will rule the masses. It is the Diana of Asia, and America, and all between. An almost universal and iron dominion it holds over all classes. Who can stay its power, with this voluntary subjection to its wild empire? No good one, of all the fashions, can be allowed to remain in a reasonable degree of development; but must be pushed, or spread, or pinched, or laced to the extreme. A good style is never allowed to stand; for some will never be satisfied with a medium in any thing.

And here extremes often *meet*, the *mode* having traveled the entire circle. A good fashion is to be allowed, if a person please, and can afford it within the limits of duty; but an extreme of fashion is an *extreme of folly*, aye, of sin, if, in nothing more, in the numerous violations of natural law, and the ruin of health and solid comfort,—beside being a waste of income and cheating of creditors; for all debts could be paid if people did not follow fashion in dress and living,—to say nothing of the popular *fashion* of *repudiating* and failing.

The habit of reading tales and romances—by its sickly sighing, languid, or even wild, raging character, feeding the already vitiated appetite mentally, and in the same proportion the moral taste—leads to an extreme of mental dissipation, from which there is hardly any recovery, and but little hope for the usefulness of the individual. Some stories may be *very well*. Some of the dramatic poets may be instructive and useful. Some books of romance may do good. But the tendency of fiction is to secure for itself a love to dissipation. Often study and labor, means and morals, must give way before it.

A word here to the young. You carry an amusement to the *extreme* and abuse it, who thus follow the current of intellectual intoxication; not thinking that the publishers of fiction do it solely to make money out of your folly, and would publish something else just as soon if it would sell just as well. While your enemy, the Devil, loads fiction with his own *poisonous* spirit, under the delightful aroma of a heroic, sympathetic, or sentimental tale, that you may suck down the draught of hell in quiet, and even in tears, over some supposed martyr to liberty, duty or love. That same Cobb keeps writing for his pay, fulminates his "Tals" lies at Newark, where he is sick, and you are paying him to tell big stories about nothing. He keeps the corn and sends you the *cob*.

The tendency is to the greatest excess. Hence [illegible]

From Bro. D. A. Jones.

Dear Bro. Grant:—Thinking that you would like to hear from Danielsonville, and that some others would like to know how the cause is prospering here, I thought I would drop a few lines to the Crisis.

The little church is growing every day in strength and in the knowledge of the Lord. The work seems to be working to the very foundation, and the truth is taking hold of some of the very best and most substantial citizens of the place. Some, who have always rejected the Bible, and who did not consider it more than any other book, are now searching it as for hid treasure, and we trust they will treasure up the truth into good and honest hearts. Some of the most hardened infidels now say that the Bible recommends itself to their better judgment, and they are very much troubled about their future welfare, and inquire with earnestness whether these things are so or not.

But the best of all is, those that have come out seem to be founded on the rock, Christ Jesus, and are willing to do the commandments of God, and thereby keep the faith of Jesus. You know there are a great many who say a great deal more about keeping the commandments of God than they do about doing them, and at the same time act as if they could keep the commandments of God and not do them.

How I do love these *doing* christians, not always talking, but sometimes doing; and more doing than talking is what the Lord wants. At a certain time a master told two servants to go and work in his vineyard. One says I will go and went not; but the other said, I will not go, and afterwards repented and went. Now I would ask, which was justified? The one who talked about doing the will of the Lord, or the one after he had repented acted as if he had by doing the will of the Lord? Why, the one who did the will of the Lord was justified, not he that said he would and did it not.

I think that is the great trouble with some of us who profess to be Adventists. We are willing to talk about doing the will of the Lord, and willing to tell others how to do his will, but the question is, do we do the will of the Lord? not do we talk about doing it? The Lord said that he who knew his will and did it not should be beaten with many stripes.

At one of our prayer meetings not long since, one of the brethren arose and said that he had been thinking that day about what Jesus would say to his children at the judgment. "I was hungry and ye fed me, I was sick and ye visited me, &c. "And," said he, "to-day I have been thinking of a poor brother who has worn himself out in the vineyard of the Lord, and is now pining away with disease, and I thought of visiting him. But I thought that his wife would be all tired out, and would not want visitors, and so I thought I would just put a dollar into a letter and send to them, thinking that kind of visiting would be more acceptable and do more good."

This spirit run through the whole meeting; and the brother was followed by others who declared their willingness to do the will of the Lord as well as to talk about it. And we think that meeting did some good. The Brn. and Srs. made up quite a little purse to send to the Bro. in the name of Jesus, although they were all strangers to him in the flesh. *Mark it;* they did not promise to do something at some future time, but their religion went *pocket deep*, and they did it right on the spot.

Would that other churches would follow the example and do the same things. If any church wants to grow in grace, it must do the commandments of the Lord as well as talk them, and then it will bear fruit unto eternal life. My prayer is that we who profess to be the followers of the Lord, may adorn the doctrine of God our Savior with good works, and be prepared to meet our Lord when he comes.

Daniel.

For the Crisis.

LINES.

Yes, 'tis sure,
Worth most pure,
And worthy beauty
Is where duty
Holds each day
Her sovereign sway.

C. H. Putnam.

Western Mission.

Brn. S. G. Mathewson, Bakersville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund; [illegible] We will gladly forward whatever we [illegible]

Health Department.

Tobacco.

No. XIII.

We are rejoiced to learn that many of our readers are leaving off the use of tea, coffee and tobacco, and experiencing the most happy results. Our prayer is that all may follow their example, and reap the same rich reward. The universal testimony of those who have abandoned these narcotics, is, "we feel a great deal better than when we used them." Let others make the experiment, and send us their experience. We feel satisfied that the time has fully come when, as christians, we should abstain forever from the use of these flattering and deceiving enemies, which are destroying, piecemeal, many of the best constitutions, and making life a mere burden, filling the mind with desponding fears and gloomy forebodings. Let all who do not wish their children to follow these bad habits, set them an example by their own abstinence. Let all who preach a pure gospel, be "ensamples to the flock in all things."

Says Henry Ward Beecher:—

"Tobacco must be regarded as one of the wonders of the world. In its own nature it can be regarded as only disgusting. Those barriers which are thrown around poisonous vegetables here exist in a marked degree. Its juice is poisonous; its flavor pungent and disagreeable; its effects upon the untempered, unsubdued nerves, are horrible."

Horace Greeley remarks:—

"You ask me for a statement of what I know and think respecting tobacco. have a good deal of experience on th subject; in fact, I once smoked nearly inch of cigar myself. It served me ri and I have never since had an inclinat. to outrage human nature and insult decency in any such way. . . . I have since endured my share of the fumigations and kindred abominations of tobacco, but have inflicted none."

Says Dr. Jennings, when speaking of the effects of tobacco upon the human system:—

"They are 'evil, and only evil, and that continually.' No one claims for tobacco that it is nutritious, or capable of being wrought into living organs. On the contrary, it is generally admitted to be a poison, and a most subtle and potent one. It acts directly upon the nerves, both of sensation and motion." "Reader, . . . permit me to commend to your special attention and unflinching application, the only rational and trustworthy remedy for so formidable an evil. Adopt for your motto, IMMEDIATE EMANCIPATION AND TOTAL ABOLITION. And not only discard at once and forever all use of tobacco, but admit of no substitute of camomile flowers, or other substance, with a view to alleviate the horrors, or sense of depression and wretchedness which will be very likely to ensue upon a disuse of the narcotic stimulus. 'The hotter the battle the sooner over.' There is no danger to be apprehended from suddenly arresting the pernicious habit, no matter how long it may have been indulged, or how strong it may have waxed, nor yet how feeble the constitutional powers."

Come, dear reader, if you are in the habit of using this poisonous weed, summon all your resolution, and by the help of the Lord, *quit it forever*, NOW!

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise hey will not be in season to be inserted till the week following.

General Conference.

The Lord willing, we propose to hold a *General Conference* in Boston, at Chapman Hall, Chapman Place, commencing Tuesday evening, March 16th at 7 o'clock, and continuing through the week and over the Lord's day.

Our brethren and sisters who attended the Conference one year since at the same place, will recollect that it was one of great interest and profit, and that no effort was spared by the church in Boston to make it pleasant for those who came to enjoy that religious feast; and we trust that those who may be persuaded to come to the one now proposed may not go away disappointed.

The object of the meeting is to make an effort to arouse the Lord's children to greater activity in his vineyard, and to afford mutual strength and comfort to each other. The apostles and primitive christians had such conferences, and were rewarded by rich blessings. We are confident that the time has come when we should make an *extra* effort to awaken new interest in our fellow men in the great work of preparation for the future world.

Brethren and sisters, come up to the feast, for we expect special help from the Lord of hosts.

We are anxious to meet once more in conference before our Master calls for an account of our stewardship. We very much need the benefit of a mutual interchange of thought and feeling.

We therefore earnestly direct our brethren and sisters to make this meeting a subject of *special prayer*. Let us meet [illegible]

tians, united in love, to promote the best good of our fellow men.

The opposer of all righteousness is making most alarming inroads upon the cause of truth, and shall we *sleep* till he has bound us hand and foot? Shall we flee and faint because our enemy is strong, or shall we, like Caleb and Joshua, be willing to meet, in the strength of the Lord, all that can come against us? God has committed to our trust truths which, if faithfully employed, present an impassable barrier against the last-day errors, and the onward march of man's great enemy, and shall we hide them under a bushel? Brethren, *arouse* to the conflict! The victory is sure. *Our King will prevail.* Sleeping soldiers, awake and gird thine armor! "Fight the good fight," and soon our waving palms will proclaim the glad triumph upon Eden's plains of *glory*.

In behalf of the church,

MILES GRANT, Pastor.

GEO. T. ADAMS,
J. G. HAMBLIN,
W. ARMSTRONG, } Committee.
B. WOODSIDE,
WM. C. STONE,

Bro. L. Boutell will meet the church at Springfield on Thursday evening, 25th inst., in Central Hall.

Bro. Geo. Storrs will commence a series of Discourses on the One Hope of the Gospel, at Central Hall, Springfield, Mass., on Friday evening, Feb. 26th, and continue over two Sabbaths. Brethren from abroad are invited to attend.

R. E. LADD.

Bro. B. P. Manning appoints to preach in
Lee, N. H., March 7th.
Auburn, N. H., March 14th

Bro. J. Couch appoints to preach at
Lowell, Mass., Feb. 28th.

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Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of CRISIS to which the money credited pays.

J B Walker 149, C Boutwell 121, S C Berry 156, F M Berry 156, S Bell 156, E E Travis 142, J H McClay 163, A Cory 154, O D Eastman 180, S Leavitt 140, C Willoughby 130, J P Shaw 156, A Cudworth 169, T Ford 105, E Wood 155, $1 each.

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☞ We are out of the Age of Conquest and Three Covenants.

☞ Bro. E. Whitney appoints to preach at Portsmouth, N. H., Sunday, Feb. 28.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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Poetry.

For the Crisis.

THE TRIUMPH OF FAITH.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."—PAUL.

The holy saint had fought the conflict,
Had nobly braved all worldly scorn;
In perils oft by land and ocean,
Had calmly, meekly suffered on.
Yet never, never had he murmured
Against the Hand that tried his love,
He trusted ever in his Savior
Who sent him aid from courts above.

Among the hills and vales of Judah,
In distant Syria's untaught land;
Among the many isles of ocean,
On minor Asia's sunny strand;
He long had spread the blessed tidings,
The thrilling theme of Jesus' name;
His deeds of love, his holy mission,—
Lost man to save from sin's dark stain.

To proud Athena's boasting sages,
He boldly taught the "Great Unknown;"
Amid the scenes of Roman bondage
By him the precious seed was sown,
That would in future ages flourish
And unto mighty stature grow,
O'er pagan darkness boldly triumph,
To thousands joy and peace bestow.

His life-work done, his course now finished,
His long and weary labors o'er,
He now beheld the holy vision
Of sacred Salem's peaceful shore.
Life's winding river, stream of crystal,
There gently flowed amid the scene;
There blazed for him the crown of glory,
That far outshone all earth's, I ween.

And calmly now the holy martyr
Went forth to meet his cruel fate;
Ne'er paused nor feeble grew his footsteps
Beneath the gaze of Roman hate;
For now he triumphed in the promise
Of life again in that blest morn,
When long and loud the summons thrilling
Shall call from dust the holy throng.

ORRIN P. ALLEN.

Vernon, Vt.

Original Articles.

For the Crisis.

The Earth Burned; and the Sanctuary Cleansed.

No. VII.

BY B. P. HILDRETH.

6.—The reign of the saints with Christ a thousand years.

In the foregoing numbers we have anticipated those awful events which will open the day of the Lord; and have arrived, i. e., in the description, at the period of blessedness, when the sanctuary is cleansed and all things are made new; when the saints enter on their inheritance. "The purchased possession" being redeemed, Abraham and his seed, through the righteousness of faith, come into possession of his patrimony; he having been made "heir of the world." And now the promise is fulfilled,—"The kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

Then the apostles get their thrones and crowns; "Ye that have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. "Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Luke 22: 28-30. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5: 11-13.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. ... These are they which came out of great tribulation, and have washed their robes, and made them white [illegible] and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water; and God shall wipe away all tears from their eyes." Rev. 7: 9, 10, 14-17.

We have now come in anticipation and description to "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21. This is that company, a part of whom have so long waited for those "things which God hath prepared for them that love him;" which "eye hath not seen, nor ear heard, neither have entered into the heart of man." 1 Cor. 2: 9. "He hath chosen us in him (Christ,) before the foundation of the world, that we should be holy, and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself: that in the dispensation of *the fullness of times* he might gather together *in one* all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance." Eph. 1: 4-10.

Here is that "fullness of times;" and here is that "chosen generation;" that "royal priesthood;" that "holy nation;" that "peculiar people;" who have been redeemed from death and hell; that they should show forth the praises of him who called them "out of darkness," to the enjoyment of untold glories,—to feed on the fruit of the tree of life, which is in the midst of the paradise of God." "The hidden manna;" the "white stone;" and the "new name written," each recipient will know and understand; and they will be clothed in white raiment, have the new name of the Beloved, the name of God and the holy city written upon them. They will not be "hurt of the second death," nor will their names be blotted "out of the book of life;" "but," says the Beloved, "I will confess his name before my Father, and before his angels." "And I will give him the Morning Star;" and he shall "sit with me in my throne." Rev. 3: 21.

"The Lord direct your (our) hearts into the love of God, and into the patient waiting for Christ."

For the Crisis.

Familiar Letters.

No. II.

To UNCLE FRED:—Well, dear Uncle, I have called at "the house of Lydia," and "of Stephanus," and also visited the jailor's family, and could not find an infant child among them! Please tell me, won't you, why you sent me to them? Did you hear that Paul sprinkled some babies for them? If so, give me your authority, and I will pursue my investigations further, for if this can be *demonstrated*, I must own myself conquered at once.

I see, however, from your letter, that you are not disposed to enter into a discussion of the question of infant sprinkling; but that which has special bearing upon my own case, and in this I agree with you. But still I will grant you all the advantage which you can possibly gain from these families above referred to, for if you can show that there was one infant sprinkled among them, no further argument is needed in support of your position. If you cannot prove this, your reference gains nothing, for there is no more evidence to show that those "households" were sprinkled, than that they were immersed, and, I think, not so much, as I shall endeavor to prove to you in the course of argument. You derive your first proof texts from the Old Testament Scriptures, having, as you believe, direct reference to the mode of baptism. But this you have failed to *prove*—it is merely inferential.

That the first quoted, "Then will I sprinkle clean water upon you," &c., cannot have reference to the ordinance of baptism, as instituted by Christ, and practised by the apostles, is evident from the connection. The Lord God is addressing the "house of Israel" who, for their wickedness, [illegible] among the heathen, and to gather them from out of all the countries whither he had driven them, and to bring them into their own land. "*Then* will I sprinkle clean water upon you," &c. This, of course, was not fulfilled in the days of Christ and his apostles, neither has it been since. The term "*sprinkling*" evidently has allusion to the cleansings of the ritual law, as has also the term "washing." Some things pertaining to the tabernacle were sprinkled, others were washed by immersion in water, and we shall see by and by which of these terms are connected with *baptism*.

"And he shall *sprinkle* many nations." Some render this word "astonish," and there is a show of authority for this rendering. In the Septuagint version published in Greek 285 years before Christ, it is thus translated: "Thaumasontoie, *astonish*." *Hayne's Review, p. 32.*

"Dr. John Brown, of Edinburg, a leading Presbyterian, gives us the same import, and is sustained by the learned interpreter, Genesius Roscomelle, and Martin." But, admitting that this is not the true rendering, but that it is rightly translated "sprinkle," it affords no proof in favor of sprinkling for baptism. To the command of Christ, and the example of the apostles and of the early church, are we to look for light upon this subject.

And now, Uncle Fred, I will examine briefly your great objecting testimony, derived from the Pentecostal revival. I am aware that this is considered the "great stone" which no man can roll away; but I shall put a *pry* beneath it, and *lift it up* sufficiently for you to look at it on *all sides*, beneath, as well as above, even if I do not succeed in removing it from the place it now occupies, in your imagination.

The account does not say that 3000 were *baptized* in one day,—but this side of the stone lies in the shade, and you cannot see it very plainly. I conclude that the Lord did not add to the church any but im—baptized believers.

We read that the disciples were all with one accord in one place, an *hundred and twenty* in all. How many of them were *women* we know not, but probably a large proportion of them were *men*. Very likely all of these aided in the administration of the ordinance; but if being duly authorized and commissioned by Christ was essential, why then we are limited to the *seventy* and the *twelve*, eighty-two administrators, and that would make about thirty-eight candidates to each, and surely it was not impossible for this number to have been immersed in one day.

Now don't you see, dear Uncle, that where you saw an *impossibility*, there is now a very fair *probability?*

In regard to the "Baptism of the Spirit," I once reasoned just as you do about it. I could not see any analogy between the mode of the Spirit's advent, and the immersion in water, yet both were denominated baptism. Upon a more thorough examination of the subject, however, my difficulties were removed. There could be no such thing as being immersed in the Spirit, as the candidate is immersed in the water, for the Spirit was to *come to them* and baptize them. How did it come? It came like the "mighty rushing wind, and *filled all the house where they were sitting*." Supposing it had been water that thus rushed in and "filled all the house," would they not have been completely submerged in it? And were not the children of Israel entirely surrounded and covered, when baptized unto Moses in the *cloud* and in the *sea?* Do not fix your eye alone upon the "tongue of flame" resting on the heads of the disciples, and say that was the "baptism of the Spirit," but remember that the promise was—"He shall baptize you with the Holy Ghost and with *fire;*" *both* are in the baptism—the one surrounded them—the other rested upon their heads in the form of cloven tongues.

Do not confine your attention to the "cloud" that overshadowed the Israelites, and imagine that from that the *sprinkling* drops descended upon their heads, and thus they were baptized; but remember that both the *sea* and the *cloud* are embraced in the account, and without the sea towering high, and forming a wall on either side, they could not have been baptized. Let every candidate be thus surrounded, and covered with water, and we will be content to call it *baptism*.

I believe that I have noticed all of your evidences in favor of sprinkling; if you have any more to present, I shall be happy to hear them. And now, Uncle Fred, prepare yourself for a strong plea in proof of exclusive immersion; for in my next communication I shall put forth invincible arguments which you shall neither "be able to gainsay nor resist."

Yours as ever, [illegible]

Choice Selections.

"ARE WE NOT EXILES HERE?"

BY HENRY T. TUCKERMAN.

Are we not exiles here?
Come there not o'er us longings for a clime
More genial and more dear
Than this of time!

When deep vague wishes press
Upon the soul and prompt it to aspire,
A mystic lonelinesss,
And wild desire;

When our long-baffled zeal
Turns back in mockery on the weary heart,
Till at the sad appeal
Dismayed we start;

And like the Deluge dove,
Outflown upon the world's cold sea we lie,
And all our dreams of love
In anguish die?

Nature no more endears;
Her blissful strains seem only breathed afar,
Nor mount nor flower cheers,
Nor smiling star.

Familiar things grow strange;
Fond hopes like tendrils shooting through the air
Through friendless being range
To meet despair.

And, nursed by secret tears,
Rich but frail visions in the heart have birth,
And this fair world appears
A homeless earth.

Then must we summon back
Blest guides, who long ago have met the strife,
And left a radiant track
To mark their life.

Then must we look around
On heroes' deeds—the landmarks of the brave,
And hear their cheers resound
From off the wave.

Then must we turn from show,
Pleasure and fame, the phantom race of care,
And let our spirits flow
In earnest prayer.

Brother Muller and his Orphan-Work.

[*Concluded.*]

In the year 1832, Brother Craik having already left Devonshire for Bristol, Brother Muller felt that the call to go also to Bristol was from Heaven. He was then travelling and preaching in various parts of Devonshire. A few days before his journeying to Bristol, he went one day to preach in Dartmouth, when, he says in his journal:—"I have five answers to prayer to-day. 1. I woke at five, for which I had asked the Lord last night. 2. The Lord removed from my dear wife an indisposition under which she had been suffering, and it would have been trying to me to have had to leave her in that state. 3. The Lord sent us money. 4. There was a place vacant on the Dartmouth coach. 5. This evening I was assisted in preaching, and my own soul refreshed."

At Bristol, Brother Muller shortly afterward joined Brother Craik in ministering at Gideon chapel, establishing there (and afterward in another chapel in the town provided for them, called Bethesda), their peculiar system of dependence for the supply of temporal wants wholly on free-will offerings. In the beginning of next year, Brother Muller was reading the life of Franke, and longing to live as he lived, that so "we might draw much more than we have as yet done out of our Heavenly Father's bank, for our poor brethren and sisters."

At the close of the year he writes: "It is just now four years since I first began to cast myself upon the Lord, trusting in him for the supply of my temporal wants. My little all I then had, at most worth one hundred pounds a year, I gave up for the Lord, having then nothing left but five pounds. The Lord greatly honored this little sacrifice, and he gave me in return, not only as much as I had given up, but much more. For during the first year he sent me already, in one way or another, (including what came to me through family connection), about one hundred and thirty pounds. During the second year, two hundred and sixty-seven pounds, fifteen shillings and eightpence farthing. This income of donation from the brethren, apart from the large contributions now sustaining missionary undertakings, and the Orphan house, now exceeds six hundred pounds a year. But from first to last, at the end of each year, all is gone, excess having always been given to the poor."

It was in the year eighteen hundred and thirty-four that Brother Muller founded, at Bristol, the "Scriptural Knowledge Institution for Home and Abroad." He thought believers bound to help in the extension of the faith, although the world was not to be converted until after the ingathering of the elect at the second coming. He could not work with any established society, because such societies bow before unconverted persons for the sake of wealth, and ask money from unbelievers, as Abraham would not have done.

He rejected altogether the help of unbelievers in the conduct of his institution; but if they gave him money for it freely and unasked, he was not, by Acts, twenty-eighth chapter, second to tenth verses, warranted in refusing to accept their contributions. He rejected, as unscriptural, the practice of contracting debts, and then asking the charitable to assist in paying them. He based all hope of success on prayer. The object of the institution was to assist "godly" schools; to circulate the Scriptures; and to help those missionaries who worked most in what [illegible] would call a Scriptural way. After only seven months of work this little institution, which has now become a large one, was instructing one hundred and twenty children in the Sabbath school. It had circulated about five hundred Bibles, and had contributed about fifty-seven pounds to the use of missionaries. Evidently Brother Muller is an energetic man.

"September eighteen.—A brother, a tailor, was sent to measure me for new clothes. My clothes are again getting old, and it is therefore very kind of the Lord to provide thus. September twenty-five.—A brother sent me a new hat to-day." A few months later, a fifth day-school was established. In March, eighteen hundred and thirty, Brother Muller went on missionary business to the Continent.

"At Dover," he says, "we left the hotel before the break of day, to go to the packet. All being in a great hurry, whilst we went towards the sea, I was separated from Brother G. and V. I now lifted up my heart to the Lord, as he generally helps me to do on such occasions, to direct my steps toward the boat which went out to meet the packet, and" (the italics are his) "*I found it almost immediately.*" We had, in answer to prayer, a good passage." On his way back, by way of Hamburg, the sea being very rough, the good brother says; "At ten I was taken with sea-sickness, from which I had been kept, during my four previous short voyages, in answer to prayer; but this time I on purpose refrained from praying about it, as I did not know whether it was better for my health to be sea-sick or not."

Defect of health caused Brother Muller to go, in the next autumn, to Portishead, walk, bathe, and take horse-exercise. But he writes: "September fifteen.—To-day as I clearly understood that the person who lets his horse has no license, I saw that, being bound as a believer to act according to the laws of the country, I could use it no longer; and as horse-exercise seems most important, humanly speaking, for my restoration, and as this is the only horse which is to be had in the place, we came to the conclusion to leave Portishead to-morrow."

And now we come to the main fact: One day in November, eighteen hundred and thirty-five, George Muller writes: "This evening I took tea at a sister's house, where I found Franke's life. I have frequently for this long time, thought of laboring in a similar way, though it might be on a much smaller scale; not to imitate Franke, but in reliance on the Lord." In five days he has made up his mind to begin. He is thirty years old. Humanly speaking, there is life before him for the work. He says: "The three chief reasons for establishing an Orphan-house are: 1. That God may be glorified, should he be pleased to furnish me with the means, on its being seen that it is not a vain thing to trust in him, and that thus the faith of his children may be strengthened. 2. The spiritual welfare of fatherless and motherless children. 3. Their temporal welfare." He prays; he calls a public meeting at which he will state his plan, and says on the fifth of December, eighteen hundred and thirty-five—"This evening I was struck in reading the Scriptures with these words: 'Open thy mouth wide and I will fill it.' Up to this day I had not at all prayed concerning the means or individuals needed for the Orphan-house. I was led to apply these words to the Orphan-house, and asked the Lord for premises, a thousand pounds, and suitable individuals to take care of the children." At the public meeting there was no collection—no money asked for, and after the meeting ten shillings were given; but gifts soon flowed in.

The design was to receive only such children as were fatherless, motherless, and wholly destitute; to feed them, clothe them, and to put them out where they could earn an honest living in the world. There should be no voting or canvassing for admissions—no restriction to the charity to children of one corner of the country. Orphanage and destitution were to form the simple claims which had only to be stated to procure admission for a child so long as there was house-room left to give. Any donation given for this object was received—odd shillings, pence, basins, mugs, four knives and five forks, a blanket, fifty pounds, twenty-nine yards of print, one plate, six tea-spoons, one skimmer, one toasting-fork, one pillow-case, one sovereign, fifty-five yards of sheeting, a clothes-horse, two pewter salt-cellars, three frocks, four pinafores, six handkerchiefs, from one friend a flat-iron stand, and from another friend a flat-iron, six pots of blacking-paste, four combs, a hundred pounds, a piece of blind-line and one dozen of blind-tassels, a tun of coals, promises worth two or three thousand pounds, as a gift conditional on five hundred pounds being raised to adapt them to the orphans' use, six little shirts, a hundred weight of treacle, two metal spoons, a kitchen fender and a pie dish, fifty-five thimbles and five parcels of hooks and eyes; such were the gifts that flowed in upon Brother Muller.

He took charge of them all for his orphans. Before the conditions which would make a gift of the large premises had been fulfilled, the good brother rented the house which he had been occupying in Wilson street, for the use of the orphans, fitted it for thirty little orphan girls, between the ages of seven and eleven, and opened it on the twenty-first of April, eighteen hundred and thirty-six. It began work with six-and-twenty little girls, a matron and a governess. At the same time Brother Muller's heart was set upon the opening of a like home for little orphan boys; but first of all, he would set to work on an Infant Orphan-house for destitute children of both sex from the tenderest age to the seventh year. Aided by gifts [illegible]—fourpence, a gallon [illegible] tippets, old clothes, bits of bacon, sugar, money—the work went on, and before the end of the following November, more than seven hundred pounds had been raised without one contribution having been asked for in a direct way, by Muller himself, and the Infant Orphan House was opened. At the end of the year, sixty-six orphans were in Brother Muller's keeping, and seven hundred and seventy pounds had been the income of the Orphan-houses. Brother Muller was at work, then, for the establishment of the third Orphan-house, that for boys.

At the end of the year following he had established it, and writes, "There are now eighty-one children in the three Orphan-houses, and nine brethren and sisters who have the care of them. Ninety, therefore daily sit down to the table. Lord, look on the necessities of thy servant!" At the same time there are the day and Sunday schools, with more than three hundred children in attendance upon each. The establishment increases, but the pressure on each day for money to buy bread is now and then, intense. The children never miss their usual supply, though sometimes, even at dinner, there is no money to pay the milkman in the afternoon, and without money no milk would be taken; yet the money comes. When things are at their worst, one of the teachers has some shillings in reserve, and gives them. At one such time every brother or sister in the Orphan-house had given up all to supply the daily wants before there came another offering to help them from without. Under pressure of this kind Brother Muller writes in September, eighteen hundred and thirty-eight:—"I have about two hundred and twenty pounds in the bank which, for other purposes in the Lord's work, has been intrusted to me by a brother and sister. I might take of this money and say but to the sister, and write but to the brother that I have taken, in these my straits, twenty, fifty, or a hundred pounds for the orphans, and they would be quite satisfied (for both of them have liberally given for the orphans, and the brother has more than once told me, only to let him know when I wanted money); but that would be a deliverance of my own, not God's deliverance."

In eighteen hundred and forty-one, the consciences of Brothers Craik and Muller found that there was spiritual assumption in the box inscribed with their names put up for free-will offerings in the chapel. Other brethren were not less able to teach from their experiences, why should they stand apart from the rest, as if they were the only pastors? Their names were expunged, therefore, and they assigned to the poor all money in the box that was not screwed up in paper as especially placed in it for themselves. In their own houses, as in the Orphan-house, there was the same system of living, and the same occasional selling of books or furniture to obtain food. Nevertheless all prospered. In December, eighteen hundred and fifty, the expenses of Brother Muller's institution were at the rate of six thousand a year, and they were met. The new Orphan-house on Ashley Down had gathered under its roof three hundred orphans—three hundred and thirty-five inmates. There were two hundred and thirty applicants for admission. Brother Muller had felt the extent of the desolation he is working to relieve. He was encouraged by the blessing on his orphan work, and so we find him writing: "It has passed through my mind to build another Orphan-house large enough for seven hundred orphans, so that I might be able to care for one thousand altogether."

For a time he does not speak to any human being—not even to his wife—about this matter; but he prays that he may act not as one led away by ambition to do good, that he may avoid mistake and delusion. His mind being made up, he states his plan, and waits on heaven for a building fund. He will not begin to build until he has counted the cost and laid by the requisite provision; now it is thirty-five thousand pounds that he requires. In large and small sums money flows in, and he looks upon it as some trial of faith that, at the end of two years, he has received donations only to the amount of twelve or thirteen thousand. This fund increasing, it is at last found prudent to begin the work by adding to the house for the three hundred orphans a wing that will accommodate four hundred, leaving the other wing for three hundred to be supplied afterwards. The building, therefore, was commenced, and will be opened, we believe, before the expiration of the present year. More than twelve months ago, at the close of the volume from which we have drawn these very curious facts, Geo. Muller wrote as follows: "Without any one having been personally applied to for any thing by me, the sum of eighty-four thousand four hundred and forty-one pounds six shillings and threepence farthing has been given to me for the orphans." Probably, by Christmas next, the sum will have amounted to about a hundred thousand pounds!—*From Household Words.*

There are three modes possible for the development of the intellect of an intellectual being; to know, to will, and to do.

The nerve which never relaxes, the eye which never blanches, the thought which never wanders—these are the masters of victory.

Were but human beings always that which they are in their best moments, then should we know here already on earth the kingdom of heaven, of beauty, and goodness.

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Particular Rules for Correspondents.—Over all letters not intended for publication, write *Private.* Over all communications for the paper, write *For Crisis.* Over all business matters, write *Business.*

Poetry.

THE CONFLICT.

BY JOHN G. WHITTIER.

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptized her infant brow with blood,
And through the storms that round her swept,
Their constant ward and watching kept.

Then, where the quiet herds repose,
The baneful roar of battle rose,
And brethren of a common tongue
To mortal strife as tigers sprung,
And every gift on Freedom's shrine
Was man for beast and blood for wine.

Our fathers to their graves are gone,
Their strifes are o'er, their triumphs won;
But nobler conflicts wait the race
That rises in their honored place;
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might,
We gird us for the coming fight,
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons he has given—
The light, the love, the truth of Heaven.

Original Articles.

For the Crisis.

Doubting Castle is for Doubting Christians.

"The accuser of our brethren" is unceasing in his attempts to ensnare and cast down the host of God, and if they finally escape, it will not be because the "prince and power of the air, that worketh in the hearts of the children of disobedience," has failed to do what he could to this end, but because Jesus, the "mighty to save," was stronger than the strong man armed, and gave us the victory. Yea, we "are more than conquerors through him that loved us." Nevertheless we do well that we understand the devices of the enemy. For he hath come down in great wrath, knowing that his time is short.—With flatteries and frowns, with temptations and persecutions; now with an air of dignity and now with contemptuous invectives, he assails on the right hand and on the left, before and behind, and in forms many times multiplied, until, with all the saved, we shall feel of a truth, "that it is through much tribulation that we must enter the kingdom of God;" and that

"Sure we must fight if we would reign."

The days are perilous, and for the great want of faith they are all the more so. "When the Son of Man cometh shall he find faith on the earth?" was a question proposed by Jesus, long time ago.

"Truth shall retire
Bestuck with slanderous darts, and works of faith
Rarely be found."

So says Milton, and so the present times say it is.

But of all persons, none are more devoid of "works of faith" than those trembling, fearful souls, bound within yon fearful and [illegible] castle, whose walls are so high and impregnable, whose monstrous gates and iron bars are so many, and whose legion, and argus-eyed sentinels are so vigilant. This is Doubting Castle in which, as Bunyan says, many professors of religion get incarcerated. And this may be well enough understood when we consider that, by grace we are "saved *through faith.*" Grace being given of God—who giveth freely—and faith being acquired on our part in return. Hence it is declared, "He that doubteth is damned," "for whatsoever is not of faith is sin."

But what does and well may surprise us is,—

1. That so many of our own friends—"good folks"—old professors of religion, should get there.

2. To see the perturbation of mind, the fearfulness, and even sometimes the paleness and horrid countenance they exhibit when talking of the day of doom.

3. To see how often times they occupy themselves in arduous and protracted labor, thinking thereby to obtain deliverance; but bringing works without faith, all is in vain except to tighten their fetters.—Whereas, a hundredth part the effort in "works of faith," or put forth from a believing heart, would effectually break in sunder their fetters, and enable them like an angel to leap the highest walls of old Doubting Castle, and rejoice in the liberty of the children of God.

Now to such, a few suggestions may not be out of place.

1. You are earnestly exhorted to believe God, knowing "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Believe all God has said, whether of things in general, or of yourself in particular. Don't question a single promise.

2. Do not rest until you have put to your "seal, that God is true;" that "God who cannot lie hath promised," and that salvation is yours through Jesus Christ, who came into the world to save even the chief of sinners. Beware the devil does not carry you on this point, for if he can persuade you to question the matter of personal salvation, he will immediately proceed to the stronger citidel and tempt you to question the authority of the Scriptures. But this he will not attempt while you have in your own heart the witness of the Spirit—which is given to them that ask in faith.

3. Never rest satisfied with a faith that does not work by love, and that unceasingly. Do not feel that an old hope, except it be a present hope, is a good one. The idea of being saved because we once experienced religion, is a mere snare of the devil, and will fasten you in Doubting Castle if you do not break away from this snare. This is a good test by which may be tested our personal and theoretical faith.

Let us ask—"Am I doing, and that with all my might, the work of Christ, indicated to me by his word, by his providence, or by his Spirit,—and am I making that my special and chief business? And if so, from what motive do I act? Is it because of a living, active faith in God? or, am I acting from selfish motives? God will not fail to bless the disinterested efforts of his people put forth in the name of Christ. But this cannot be expected of those who put self in the stead of God. And remember that to serve God must be *the* business of *our* lives. We must always, every day, seek *first* the kingdom of God and his righteousness. Do you say this requires a sacrifice? Then be glad you know it, and be glad it is yours to make a sacrifice for Jesus Christ; whether it be of time, talent, money, reputation, home, or country; yea, even, if need be, of life—let all go for Christ. If our eye be single, then shall our whole body be full of light.

4. If with a correct understanding of the Bible faith, and Bible hope, you have all these, and yet do not enjoy the liberty of the gospel, then must you look to some other source to know why you are in this doubting castle, when you are prone to question your own salvation, and are so harassed by the devil. Perhaps there is some duty you have neglected, some cross you have not borne, some confession or profession you have not made. Perhaps you are incidentally in some association you should not be, or may be standing aloof from the association of Christians, where God wishes your talent. May be you are habitually keeping company with the ungodly—a thing most certain to destroy christian enjoyment. And if none of these things, then ask if you are so diligent in the means of grace as you should be.

If need be, like Timothy, give thyself wholly to these things—and be resolved at all events that you will not only profess religion, but that you will ENJOY religion.

P. B. MORGAN.

For the Crisis.

Familiar Letters.

No. III.

TO UNCLE FRED:—"Don't think I'm vanquished"—of course not; I would not care to contend with an opponent so weak, as at the first onset to turn his back and retreat. I will grant you the liberty you ask; so "step aside, and listen candidly to my 'strong plea' in favor of 'exclusive immersion,'" and if you see fit to "resume your weapons" afterward, you shall certainly be allowed the privilege.

If we go back to the first account of baptism, given in the New Testament, we shall find that it supports *immersion.*—"And were baptized of him *in Jordan.*" "Jesus, when he was baptized, went up straightway *out of the water,*" &c. "Baptized of John *in Jordan.* And straightway *coming up out of the water,*" &c. *Mark.*

"And John also baptized in Enon, near to Salem, *because* there was *much water there.*" If sprinkling was the mode of administration, why then a small quantity of water would have been sufficient for the purpose. Leaving the Bible testimony for a moment, let me introduce the testimony of Dr. Wall. Speaking of the primitive christians, he says; "Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were infant or grown man, or woman, into the water. This is so plain and clear, by an infinite number of passages, that as we cannot but pity the weak endeavors of such Pedo-baptists as would maintain the negative of it; so, also, we ought to disown and show a dislike for the profane *scoffs* which some people give to English ati-Pedo-baptists, merely for their use of dipping. It was in all probability the way by which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient christians did receive their baptism. It is plain that the ordinary and general practice of St. John, the apostles, and the primitive church, was to baptize by putting the person into the water. We should not know by their accounts (John 3: 23; Mark 1: 5; Acts 7· 28,) whether the whole body of the baptized were put under water, head, and all, were it not for two later proofs, which seem to me to put it out of the question. One: St. Paul has twice, in an allusive way of speaking, called baptism a *burial;* which allusion is not so proper if we conceive them to have gone into the water only up to their arm-pits, as if their whole body were immersed. The other: The custom of the succeeding times. As for *sprinkling,* I say as did Mr. Blake at its first coming up in England, *let them defend it who will.*" Yet, notwithstanding Dr. Wall thus wrote, he practiced it, believing probably with Calvin, that "by allowing the mode they lost none of the substance."

The case of the eunuch is very plain. "They went down both *into the water,* both Philip and the eunuch; and he baptized him. And when they were come up *out of the water,*" &c.

The comparisons of St. Paul in connection with baptism cannot be harmonized with any other form of administration. The burial of the body in the water, and the raising of it up again, shadows forth the burial of the body and the raising of it up at the last day. *Planted in the likeness of his (Christ's) death,* and of his resurrection. To plant, is to bury, to cover up in the ground; hence it bears no analogy to sprinkling.

"The body washed with pure water." A few drops of water sprinkled on the head cannot properly be denominated washing the *body.* When we wash our face, our hands, our clothes, &c., we cover them with water entirely. Were a person to sprinkle a little water upon our hands, or upon our clothes, and to call it *washing,* then we should think them very inconsistent.

Allusion is here made evidently to the custom of the priesthood. When Aaron and his sons were consecrated to the office of the priesthood, Moses *washed them with water.* He then put upon Aaron the broidered coat, girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound the ephod unto him therewith; then he put the mitre upon his head, and upon the fore part of the mitre he placed a golden plate, the holy crown, and after he was thus arrayed for the priestly office, Moses *poured* the anointing oil upon his head, and anointed him to sanctify him. Afterwards a ram was slain, and his blood sprinkled upon the altar. (See Lev. 8: 6–19.)

Now in the type you have *washing, pouring,* and *sprinkling;* which of these think you, shadows forth *baptism?* The *bodies* of the priests were *washed with water*—the *anointing oil* was poured upon the *head,* and the *blood* of the slain victim was *sprinkled* upon the *altar.* Let us examine these "*shadows* of good things to come," with the "*substance,*" and see if they will throw any light upon the mode of baptism. *Jesus Christ* is the substance of the typical Aaron, is he not? And must not his body be washed with pure water, before he can be arrayed in priestly robes? Did not John perform the work for Christ that Moses prepared for Aaron? Could Christ "fulfill all righteousness" until he had submitted to this rite? Did not the Spirit's descent like a dove lighting upon him, answer to the anointing oil? Read Luke 4: 18. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel," &c. Does this not prove the *anointing?* And now on the other point, what the "substance" is, which answers to the *sprinkling* of the victim's blood, there is such an amount of testimony respecting it that I should have no difficulty in regard to establishing this fact, viz., that it typifies the *blood of Jesus Christ,* by virtue of which believers in him have their *hearts* (not their *heads,*) *sprinkled* from an evil conscience," previous to having their "*bodies washed* with pure water." I will cite you to a few texts illustrative of the type. See Heb. 9: 18–23; 12: 21; 13: 12. 1 Pet. 1: 2.

From these texts it is evident that the type of sprinkling the blood for the purpose of cleansing the people, and the altar, with the vessels of the sanctuary, shadowed forth the blood of Jesus, and not the "washing of regeneration," or baptism.

The washing of the priests preparatory to their entering upon their office, shadows forth baptism, and to this no doubt the apostle refers when he says, "your bodies washed with pure water," and the sanctification of the priests by the sprinkled blood, is doubtless alluded to in the previous expression, "your hearts *sprinkled* from an evil conscience"—how?—by the blood of Jesus Christ. Now read 2 Cor. 1: 20, and you find the "*anointing.*" He which hath *anointed* us is God." Turn to 1 John 2: 20–27, and you find this anointing to be with the Holy Ghost.

I might cite you to other passages showing how the type is fulfilled in the office itself, and the garments, and the sacrifices, but have not room for this. It will be interesting for you to trace out the subject in the Bible.

I will in my next give you extracts from the writings of learned men, who have investigated this matter thoroughly.

Till then adieu.

KATE.

After the storm, cometh the sunshine.

For the Crisis.

Musings of an Evangelist.

NUMBER SIX.

Can one travel, associate with thousands; see men in a great variety of circumstances, with as many dispositions; hear their reasonings; learn their hopes and conduct; without thinking? Certainly not. Well, is it best to think aloud? Some think so and some think not. I believe it is best to tell our thoughts on some things, for the edification, reproof, correction and warning of those who hear.

It has long been the opinion of a class of religious people that the ministry of the gospel was made a subject of traffic by some beside the Roman priests; that a system of trade was often resorted to by which to sell the artificial theology and spontaneous wisdom of large-brained clergymen; and abundant evidence has appeared in proof that they did not err in such opinions. Poor christians, honest and clear-headed christians, rich misers, stingy men, enemies of the gospel, self-conceited men, and money lovers have with one voice condemned the traffic of "hirelings" in the church, and the Bible responds,—"Amen."

Does it not look all out of place to see a class of christians offer a certain sum, which will entice a smooth speaker, or a learned man, or perhaps neither, but a popular one from one place where, if he is a good man, he is needed, to another, to labor with them; to pay large sums to secure the labors of certain gifts, while they turn away from the service, or refuse the labors of more humble, devoted, and useful men? Surely this is wrong.

Well, we condemn this whole train of conduct, and descant upon its evil tendency, unchristian spirit, &c. But, what now? Why do you use a term which looks another way? Because I have been thinking in another direction. The truth is, so much has been said against hirelings that many, even honest-minded persons, have forgotten the gospel requirement to support the truth by providing for its ministers. And many more, not so well disposed, seek to evade responsibility.

I knew a man less than "fourteen years ago," and I am quite sure he was in the body, and labored earnestly and effectually for the upbuilding of the cause of God, and the salvation of sinners,—the same believed duty required him to go out and preach in the "highways and hedges," and compel the people to come to Christ and the truth. The people were glad to have meetings, loved to hear the gospel, rejoiced in "a free gospel." They were awake to hear, and wanted such an one to come often. He thought the prospect good to spend time and pay tolls, keep a team, travel, &c., that souls might be saved. Thus he labored from place to place when he could, and worked with his hands to supply his wants. The brethren were always glad to see him; some were reclaimed, some converted, morality advanced, christianity revived. The brethren prayed earnestly for the preacher, asked God to give him wisdom, grace, humility, and make him useful in bringing souls to Christ; to give him many stars in his crown of rejoicing,—souls as seals of his ministry; to bless him temporally; supply all his wants; take care of his family; blessed God for ever sending his servant among them. In some places, one or two had the mind to give something to the brother to aid in fulfilling their prayers. In some places several were free to do what they could; while in other places none gave a farthing—the gospel was free. If any had a mind to give, it was some one who was too poor to do so.

In such cases I have thought the people had not grown up into Christ their living head; had not a knowledge of all the truth which it was important that they should know. How could one help thinking of such passages as, "Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock and eateth not the milk of the flock? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 7–11.

And when we see such an one spending his time and money as long as he had any, to preach a free gospel to those who spend their whole time to earn money, and they reaping the fruit of his toils, and rejoicing in it for a time, we dare not wonder he did not beg for money, because he would have been marked immediately "an hireling." But we turned to Christ's discipline and read, "Do not they which minister holy things live of the things of the temple? even so hath the Lord ordained that they which preach the gospel should live of the gospel."

For the Crisis.

Who Will go to Joppa?

The time has come when all can labor to advantage somewhere. Calls are from every quarter, saying, "Come over and help us." All can do something if they will only scatter out. For a few years we have as a people denned up, supposing nothing good or worth saving unless it came in our wake or under our banner, calling every thing common or unclean unless we had a hand in cleansing it in our own way. Many need a trip to Joppa to learn this fact, that God is not confined to any place in particular. Some have been to Joppa and were astonished to see the work of God in other places among other christians.

There is a general revival spirit in the land and God seems to bless very feeble efforts, put forth to get sinners converted. I have managed to get two or three missionary teams started out, of lay brethren, to work for God; and their efforts were blessed in a short time, sinners were converted to God and his truth. In one place the brethren held a meeting in a farmer's kitchen four miles from the village of S——, in a heathenish neighborhood, and God blessed four the first evening; a good work started and God was glorified. More real good was done in four weeks than had been done in some large villages for a year.

In another place where a brother went into a school house, the people were not in the habit of attending any meetings. The second meeting one was converted—others serious. The brethren were encouraged to give other appointments.

There are a lot of such places a little way out one side, where the people would be glad to have meetings, where a lot of brethren hived up doing nothing, but debating and devouring each other's positions, killing themselves and others, supposing wisdom will die with them.

Scatter out, brethren. Make the trial. God will bless you, and the people. You used to go out and help others a few years ago. How much better you felt. Come, take a trip to Joppa, and see if others are not worth saving. Think of that poor neighborhood, and old school house, that stands ready for meetings. Come, two or three of you, who can sing, pray and exhort, go together; make a trial, and I venture you will lose much of your sectarianism, and get a larger heart, as Peter did, going to Joppa.

HIRAM MUNGER.

For the Crisis.

Comments on the Extreme.

Take preaching for another example. Here, from the same element, there is the same danger. Some men may have a call to a particular part of the work, but generally ministers should be found ready to divide the word rightly, that they may give to each a portion in season; and if they should all do it, men's theological structure would remain in proper balance. But now we see a man or a body of men going into extreme upon prophecy, or some other Bible topic, and the people become just like them. Frequently the heart is left barren, while the mind is very much occupied and fed with intelligent conceptions of the divine arrangement and rule. Oftener, however, the extreme lies in the neglect of these themes, and with clergyman and people there is an equally virulent opposition. Both parties, especially the latter, should heed the [illegible] injunction, and "let their moderation be known to all men."

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The World's Crisis

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Poetry.

THE CONFLICT.

BY JOHN G. WHITTIER.

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptized her infant brow with blood,
And through the storms that round her swept,
Their constant ward and watching kept.

Then, where the quiet herds repose,
The baneful roar of battle rose,
And brethren of a common tongue
To mortal strife as tigers sprung,
And every gift on Freedom's shrine
Was man for beast and blood for wine.

Our fathers to their graves are gone,
Their strife is o'er, their triumphs won;
But nobler conflicts wait the race
That rises in their honored place;
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might,
We gird us for the coming fight,
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons he has given—
The light, the love, the truth of Heaven.

Original Articles.

For the Crisis.

Doubting Castle is for Doubting Christians.

"The accuser of our brethren" is unceasing in his attempts to ensnare and cast down the host of God, and if they finally escape, it will not be because the "prince and power of the air, that worketh in the hearts of the children of disobedience," has failed to do what he could to this end, but because Jesus, the "mighty to save," was stronger than the strong man armed, and gave us the victory. Yea, we "are more than conquerors through him that loved us." Nevertheless we do well that we understand the devices of the enemy. For he hath come down in great wrath, knowing that his time is short.—With flatteries and frowns, with temptations and persecutions; now with an air of dignity and now with contemptuous invectives, he assails on the right hand and on the left, before and behind, and in forms many times multiplied, until, with all the saved, we shall feel of a truth, "that it is through much tribulation that we must enter the kingdom of God;" and that

"Sure we must fight if we would reign."

The days are perilous, and for the great want of faith they are all the more so. "When the Son of Man cometh shall he find faith on the earth?" was a question proposed by Jesus, long time ago.

"Truth shall retire
Bestuck with slanderous darts, and works of faith
Rarely be found."

So says Milton, and so the present times say it is.

But of all persons, none are more devoid of "works of faith" than those trembling [illegible] and impregnable, whose monstrous gates and iron bars are so many, and whose legion, and argus-eyed sentinels are so vigilant. This is Doubting Castle in which, as Bunyan says, many professors of religion get incarcerated. And this may be well enough understood when we consider that, by grace we are "saved *through faith.*" Grace being given of God—who giveth freely—and faith being acquired on our part in return. Hence it is declared, "He that doubteth is damned," "for whatsoever is not of faith is sin."

But what does and well may surprise us is,—

1. That so many of our own friends—"good folks"—old professors of religion, should get there.

2. To see the perturbation of mind, the fearfulness, and even sometimes the paleness and horrid countenance they exhibit when talking of the day of doom.

3. To see how often times they occupy themselves in arduous and protracted labor, thinking thereby to obtain deliverance; but bringing works without faith, all is in vain except to tighten their fetters.—Whereas, a hundredth part the effort in "works of faith," or put forth from a believing heart, would effectually break in sunder their fetters, and enable them like an angel to leap the highest walls of old Doubting Castle, and rejoice in the liberty of the children of God.

Now to such, a few suggestions may not be out of place.

1. You are earnestly exhorted to believe God, knowing "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Believe all God has said, whether of things in general, or of yourself in particular. Don't question a single promise.

2. Do not rest until you have put to your "seal, that God is true;" that "God who cannot lie hath promised," and that salvation is yours through Jesus Christ, who came into the world to save even the chief of sinners. Beware the devil does not carry you on this point, for if he can persuade you to question the matter of personal salvation, he will immediately proceed to the stronger citidel and tempt you to question the authority of the Scriptures. But this he will not attempt while you have in your own heart the witness of the Spirit—which is given to them that ask in faith.

3. Never rest satisfied with a faith that does not work by love, and that unceasingly. Do not feel that an old hope, except it be a present hope, is a good one. The idea of being saved because we once experienced religion, is a mere snare of the devil, and will fasten you in Doubting Castle if you do not break away from this snare. This is a good test by which may be tested our personal and theoretical faith.

Let us ask—"Am I doing, and that with all my might, the work of Christ, indicated to me by his word, by his providence, or by his Spirit,—and am I making that my special and chief business? And if so, from what motive do I act? Is it because of a living, active faith in God? or, am I acting from selfish motives? God will not fail to bless the disinterested efforts of his people put forth in the name of Christ. But this cannot be expected of those who put self in the stead of God. And remember that to serve God must be *the* business of *our* lives. We must always, every day, seek *first* the kingdom of God and his righteousness. Do you say this requires a sacrifice? Then be glad you know it, and be glad it is yours to make a sacrifice for Jesus Christ; whether it be of time, talent, money, reputation, home, or country; yea, even, if need be, of life—let all go for Christ. If our eye be single, then shall our whole body be full of light.

4. If with a correct understanding of the Bible faith, and Bible hope, you have all these, and yet do not enjoy the liberty of the gospel, then must you look to some other source to know why you are in this doubting castle, when you are prone to question your own salvation, and are so harassed by the devil. Perhaps there is [illegible] some duty you have neglected, some "cross" you have not borne, some confession or profession you have not made. Perhaps you are incidentally in some association you should not be, or may be standing aloof from the association of Christians, where God wishes your talent. May be you are habitually keeping company with the ungodly—a thing most certain to destroy christian enjoyment. And if none of these things, then ask if you are so diligent in the means of grace as you should be.

If need be, like Timothy, give thyself wholly to these things—and be resolved at all events that you will not only profess religion, but that you will ENJOY religion.

P. B. MORGAN.

For the Crisis.

Familiar Letters.

No. III.

TO UNCLE FRED:—"Don't think I'm vanquished"—of course not; I would not care to contend with an opponent so weak, as at the first onset to turn his back and retreat. I will grant you the liberty you ask; so "step aside, and listen candidly to my 'strong plea' in favor of 'exclusive immersion,'" and if you see fit to "resume your weapons" afterward, you shall certainly be allowed the privilege.

If we go back to the first account of baptism, given in the New Testament, we shall find that it supports *immersion.*—"And were baptized of him *in Jordan.*" "Jesus, when he was baptized, went up straightway *out of the water,*" &c. "Baptized of John *in Jordan.* And straightway *coming up out of the water,*" &c. *Mark.*

"And John also baptized in Enon, near to Salem, *because* there was *much water there.*" If sprinkling was the mode of administration, why then a small quantity of water would have been sufficient for the purpose. Leaving the Bible testimony for a moment, let me introduce the testimony of Dr. Wall. Speaking of the primitive christians, he says; "Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were infant or grown man, or woman, into the water. This is so plain and clear, by an infinite number of passages, that as we cannot but pity the weak endeavors of such Pedo-baptists as would maintain the negative of it; so, also, we ought to disown and show a dislike for the profane *scoffs* which some people give to English ati-Pedo-baptists, merely for their use of dipping. It was in all probability the way by which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient christians did receive their baptism. It is plain that the ordinary and general practice of St. John, the apostles, and the primitive church, was to baptize by putting the person into the water. We should not know by their accounts (John 3: 23; Mark 1: 5; Acts 7· 28,) whether the whole body of the baptized were put under water, head, and all, were it not for two later proofs, which seem to me to put it out of the question. One: St. Paul has twice, in an allusive way of speaking, called baptism a *burial;* which allusion is not so proper if we conceive them to have gone into the water only up to their arm-pits, as if their whole body were immersed. The other: The custom of the succeeding times. As for *sprinkling*, I say as did Mr. Blake at its first coming up in England, *let them defend it who will.*" Yet, notwithstanding Dr. Wall thus wrote, he practiced it, believing probably with Calvin, that "by allowing the mode they lost none of the substance."

The case of the eunuch is very plain. "They went down both *into the water*, both Philip and the eunuch; and he baptized him. And when they were come up *out of the water,*" &c.

The comparisons of St. Paul in connection with baptism cannot be harmonized with any other form of administration. The burial of the body in the water, and the raising of it up again, shadows forth the burial of the body and the raising of it up at the last day. *Planted* in the likeness of his (Christ's) death, and of his resurrection. To plant, is to bury, to cover up in the ground; hence it bears no analogy to sprinkling.

"The body washed with pure water." A few drops of water sprinkled on the head cannot properly be denominated washing the *body.* When we wash our face, our hands, our clothes, &c., we cover them with water entirely. Were a person to sprinkle a little water upon our hands, or upon our clothes, and to call it *washing,* then we should think them very inconsistent.

Allusion is here made evidently to the custom of the priesthood. When Aaron and his sons were consecrated to the office of the priesthood, Moses *washed them with water.* He then put upon Aaron the broidered coat, girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound the ephod unto him therewith; then he put the mitre upon his head, and upon the fore part of the mitre he placed a golden plate, the holy crown, and after he was thus arrayed for the priestly office, Moses *poured* the anointing oil upon his head, and anointed him to sanctify him. Afterwards a ram was slain, and his blood sprinkled upon the altar. (See Lev. 8: 6–19.)

Now in the type you have *washing, pouring,* and *sprinkling;* which of these think you, shadows forth *baptism?* The *bodies* of the priests were *washed with water*—the *anointing oil* was poured upon the *head,* and the *blood* of the slain victim was *sprinkled* upon the *altar.* Let us examine these "*shadows* of good things to come," with the "*substance,*" and see if they will throw any light upon the mode of baptism. *Jesus Christ* is the substance of the typical Aaron, is he not? And must not his body be washed with pure water, before he can be arrayed in priestly robes? Did not John perform the work for Christ that Moses prepared for Aaron? Could Christ "fulfill all righteousness" until he had submitted to this rite? Did not the Spirit's descent like a dove lighting upon him, answer to the anointing oil? Read Luke 4: 18. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel," &c. Does this not prove the *anointing?* And now on the other point, what the "substance" is, which answers to the *sprinkling* of the victim's blood, there is such an amount of testimony respecting it that I should have no difficulty in regard to establishing this fact, viz., that it typifies the *blood of Jesus Christ,* by virtue of which believers in him have their *hearts* (not their *heads,*) *sprinkled* from an evil conscience," previous to having their "*bodies washed* with pure water." I will cite you to a few texts illustrative of the type. See Heb. 9: 18–23; 12: 21; 13: 12. 1 Pet. 1: 2.

From these texts it is evident that the type of sprinkling the blood for the purpose of cleansing the people, and the altar, with the vessels of the sanctuary, shadowed forth the blood of Jesus, and not the "washing of regeneration," or baptism.

The washing of the priests preparatory to their entering upon their office, shadows forth baptism, and to this no doubt the apostle refers when he says, "your bodies washed with pure water," and the sanctification of the priests by the sprinkled blood, is doubtless alluded to in the previous expression, "your hearts *sprinkled* from an evil conscience"—how?—by the blood of Jesus Christ. Now read 2 Cor. 1: 20, and you find the "*anointing.*" He which hath *anointed* us is God." Turn to 1 John 2: 20–27, and you find this anointing to be with the Holy Ghost.

I might cite you to other passages showing how the type is fulfilled in the office itself, and the garments, and the sacrifices, but have not room for this. It will be interesting for you to trace out the subject in the Bible.

I will in my next give you extracts from the writings of learned men, who have investigated this matter thoroughly.

Till then adieu.

KATE.

After the storm, [illegible] the sunshine.

For the Crisis.

Musings of an Evangelist.

NUMBER SIX.

Can one travel, associate with thousands; see men in a great variety of circumstances, with as many dispositions; hear their reasonings; learn their hopes and conduct; without thinking? Certainly not. Well, is it best to think aloud? Some think so and some think not. I believe it is best to tell our thoughts on some things, for the edification, reproof, correction and warning of those who hear.

It has long been the opinion of a class of religious people that the ministry of the gospel was made a subject of traffic by some beside the Roman priests; that a system of trade was often resorted to by which to sell the artificial theology and spontaneous wisdom of large-brained clergymen; and abundant evidence has appeared in proof that they did not err in such opinions. Poor christians, honest and clear-headed christians, rich misers, stingy men, enemies of the gospel, self-conceited men, and money lovers have with one voice condemned the traffic of "hirelings" in the church, and the Bible responds,—"Amen."

Does it not look all out of place to see a class of christians offer a certain sum, which will entice a smooth speaker, or a learned man, or perhaps neither, but a popular one from one place where, if he is a good man, he is needed, to another, to labor with them; to pay large sums to secure the labors of certain gifts, while they turn away from the service, or refuse the labors of more humble, devoted, and useful men? Surely this is wrong.

Well, we condemn this whole train of conduct, and descant upon its evil tendency, unchristian spirit, &c. But, what now? Why do you use a term which looks another way? Because I have been thinking in another direction. The truth is, so much has been said against hirelings that many, even honest-minded persons, have forgotten the gospel requirement to support the truth by providing for its ministers. And many more, not so well disposed, seek to evade responsibility.

I knew a man less than "fourteen years ago," and I am quite sure he was in the body, and labored earnestly and effectually for the upbuilding of the cause of God, and the salvation of sinners,—the same believed duty required him to go out and preach in the "highways and hedges," and compel the people to come to Christ and the truth. The people were glad to have meetings, loved to hear the gospel, rejoiced in "a free gospel." They were awake to hear, and wanted such an one to come often. He thought the prospect good to spend time and pay tolls, keep a team, travel, &c., that souls might be saved. Thus he labored from place to place when he could, and worked with his hands to supply his wants. The brethren were always glad to see him; some were reclaimed, some converted, morality advanced, christianity revived. The brethren prayed earnestly for the preacher, asked God to give him wisdom, grace, humility, and make him useful in bringing souls to Christ; to give him many stars in his crown of rejoicing,—souls as seals of his ministry; to bless him temporally; supply all his wants; take care of his family; blessed God for ever sending his servant among them. In some places, one or two had the mind to give something to the brother to aid in fulfilling their prayers. In some places several were free to do what they could; while in other places none gave a farthing—the gospel was free. If any had a mind to give, it was some one who was too poor to do so.

In such cases I have thought the people had not grown up into Christ their living head; had not a knowledge of all the truth which it was important that they should know. How could one help thinking of such passages as, "Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock and eateth not the milk of the flock? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 7–11.

And when we see such an one spending his time and money as long as he had any, to preach a free gospel to those who spend their whole time to earn money, and they reaping the fruit of his toils, and rejoicing in it for a time, we dare not wonder he did not beg for money, because he would have been marked immediately "an hireling." But we turned to Christ's discipline and read, "Do not they which minister holy things live of the things of the temple? even so hath the Lord ordained that they which preach the gospel should live of the gospel."

For the Crisis.

Who Will go to Joppa?

The time has come when all can labor to advantage somewhere. Calls are from every quarter, saying, "Come over and help us." All can do something if they will only scatter out. For a few years we have as a people denned up, supposing nothing good or worth saving unless it came in our wake or under our banner, calling every thing common or unclean unless we had a hand in cleansing it in our own way. Many need a trip to Joppa to learn this fact, that God is not confined to any place in particular. Some have been to Joppa and were astonished to see the work of God in other places among other christians.

There is a general revival spirit in the land and God seems to bless very feeble efforts, put forth to get sinners converted. I have managed to get two or three missionary teams started out, of lay brethren, to work for God; and their efforts were blessed in a short time, sinners were converted to God and his truth. In one place the brethren held a meeting in a farmer's kitchen four miles from the village of S——, in a heathenish neighborhood, and God blessed four the first evening; a good work started and God was glorified. More real good was done in four weeks than had been done in some large villages for a year.

In another place where a brother went into a school house, the people were not in the habit of attending any meetings. The second meeting one was converted—others serious. The brethren were encouraged to give other appointments.

There are a lot of such places a little way out one side, where the people would be glad to have meetings, where a lot of brethren hived up doing nothing, but debating and devouring each other's positions, killing themselves and others, supposing wisdom will die with them.

Scatter out, brethren. Make the trial. God will bless you, and the people. You used to go out and help others a few years ago. How much better you felt. Come, take a trip to Joppa, and see if others are not worth saving. Think of that poor neighborhood, and old school house, that stands ready for meetings. Come, two or three of you, who can sing, pray and exhort, go together; make a trial, and I venture you will lose much of your sectarianism, and get a larger heart, as Peter did, going to Joppa.

HIRAM MUNGER.

For the Crisis.

Comments on the Extreme.

Take preaching for another example. Here, from the same element, there is the same danger. Some men may have a call to a particular part of the work, but generally ministers should be found ready to divide the word rightly, that they may give to each a portion in season; and if they should all do it, men's theological structure would remain in proper balance. But now we see a man or a body of men going into extreme upon prophecy, or some other Bible topic, and the people become just like them. Frequently the heart is left barren, while the mind is very much occupied and fed with intelligent conceptions of the divine arrangement and rule. Oftener, however, the extreme lies in the neglect of these themes, and with clergyman and people [illegible] virulent opposition. [illegible] cially the latter, [illegible] injunction, and "let [illegible] known to all men."

THE WORLD'S CRISIS. WHOLE NO. 131.

We think of a meeting where there is nothing said. It must be an excess of silence,—still it may have its uses. Silence is often the evidence of wisdom. The remark of the Quaker, who, when told by a friend that his silent meeting was enough to kill the devil,—said, "that's the very thing we intended to do,"—shows that the meeting had resolved upon extreme measures—perhaps a dernier resort—since the tongue is an unruly member; a perfect reservoir of hell-fire.

Another extreme is that of religious excitement; not so much in our lives or experience, but in exercises at meeting—in talking without any thing to say—sound and not sense—noise and no power. I think this looks a little like the extreme of the matter—it probably sometimes may be considered the last resort to drive out the enemy. Now I will complain of one usage which prevails with some *extreme men*,—that of exhorting always after the sermon. Let me just say that, in the opinion of some of the *best* and most pious, you sometimes spoil the meeting. *Sometimes* you improve it; but I think it is a fault to always do it.

What a financial crisis the country suffers at this time! Crash after crash through the whole land shows that the business of the country has been conducted with some ruinous and fatal mismanagement. What is the cause? Nothing but *extreme* in every thing. Men should have learned long ago to avoid and escape the shoals of extreme. But the tendency to the greatest excess in worldly things, leads men to ruin,—for this world and the world to come. With the idea of an extremely *long* pen—*not particularly sharp*—I shall close this article.

W. S. C.

From Bro. E. R. Converse.

Dear Brn. and Srs.:—What poor, weak and dependent creatures we are. What a frail nature we at the present possess. How fast we are crumbling back to our mother dust, at the touch of the finger of Time. Surely every man in his best state is altogether vanity. Ps. 39: 5. When we look at our natures in the light of reason and common sense, or in the light of inspiration, and there learn the truthful, yet solemn fact, that we at the present possess no other than a corruptible, decaying and dying nature, and that without some foreign aid we must, soul, body, mind and spirit, perish forever, like the brute creation, it leads us to see and feel the need of a Savior. Ah yes. Such a Savior becomes us, as the one who has abolished death, and brought "light and immortality to light through the gospel." One that can not only forgive our sins, but can "raise us from the dead and give us eternal life." One that can "change our vile bodies and fashion them like unto his glorious body." One that can give immortal natures. Strange that poor, dying mortals should ever boast of possessing what God only hath, viz., immortality! Such a doctrine to my mind undermines the value or necessity of a Savior, in a very marked degree. Was immortality ever lost? Can it become corrupt? Answer ye who claim that a part of man is immortal. It certainly must be in a degraded or fallen state in order to have need of help, or a Savior. I shall not attempt to describe what the present condition of man would be in, had he not sinned in the garden of Eden. But we know that man sinned, Gen. 3: 6. And by sinning man became a "dying creature." Gen. 2: 17; Rom. 5: 12. "And lest the man after he had sinned should put forth his hand and take of the tree of life and eat and live forever; (and thus have a nature that would not die,) the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. And God placed at the east end of the garden of Eden, cherubims, and a flaming sword which turned every way to keep the way of the tree of life." See Gen. 3: 22–24. "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it thou wast taken; for dust thou art and unto dust shalt thou return." Gen. 3: 17–19.

Thus we see by our first parents' diso[illegible] [illegible]

God made further provision for man.—And it is from this condition that God promises to rescue us. Then there is hope for poor mortal man after all! Praise God there is, and a good one it is, too. Hear what his Son says; "God so loved the (condemned) world, that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." John 3: 16. Believe it, fellow mortals! O believe in Jesus! and by so doing you will be saved from everlasting death.

E. R. Converse.

Westford, Ct.

The World's Crisis.

BOSTON, MARCH 3, 1858.

What is Man?—Ps. 8: 4.

NUMBER FIFTEEN.

With this number, we close our series of articles written in answer to the question,—"*What is man?*" We have endeavored to prove from a harmony of Scripture testimony, that the whole man,—the accountable being, was made "of the dust of the ground;" that the truth of the Bible is addressed to him as a unit, and not as a double entity; that the "breath of life" breathed into his nostrils is not the man, or the conscious, accountable part, but that which sets the human machinery in motion; that this "breath of life" is the same in every living creature, and when possessed of it, they are called living souls; that death invariably takes place when it is taken from man or any other animal; that the whole man remains unconscious between death and the resurrection, and will never live again unless the dead are raised; that when a man is in *sheol* or *hades*, he is simply in the grave, where there is "no knowledge;" that wicked men are to "be punished with everlasting *destruction*, and not with eternal torment; that immortality is to be obtained "by patient continuance in well doing," and to be put on at the resurrection when the Lord comes; and that man was made literally in the image and likeness of his Creator.

We will now present a few facts which may be useful to the Bible student.

N'sha-mah, the word rendered breath in Gen. 2: 7, is found in the Old Testament twenty-four times; and is translated, "breath" and "breathed," seventeen times; (Gen. 2: 7; 7: 22; Deut. 20: 16; Jos. 10: 40; 11: 11, 14; 1 Kin. 15: 29; 17: 17; Job 27: 3; 33: 4; 34: 14; 37: 10; Ps. 150: 6; Isa. 2: 22; 30: 33; 32: 5; Dan. 10: 17.) "The blast of," three times; (2 Sam. 22: 16; Job 4: 9; Ps. 18: 15,)—"the souls" once; (Isa. 57: 16,)—"Spirit" twice, (Job 26; 4; Prov. 20, 27,)—and "the inspiration" once, (Job 32: 8.)

Ruakh, the word rendered spirit in Eccl. 12: 7, where the spirit is said to return to God, is found four hundred and three times in the Old Testament, is rendered in seventeen different ways, but is not *once* translated soul. *Pneuma*, the corresponding word in the Greek, is found three hundred and eighty-six times in the New Testament, is rendered in eight different ways, but is not *once* rendered soul. These taken together make seven hundred and eighty-nine times. If soul and spirit are synonymous, why is not this word sometimes rendered soul? If this is the conscious part and never dies, why do we not find some passage teaching that the spirit is immortal?

Nephesh, the only word rendered soul (with two exceptions) in the Old Testament, is found eight hundred and twenty-eight times, but it is never said to be an immortal soul. This word is translated in forty-four different ways, and is thirty-three times applied to beasts. The two exceptions are found in Job 30: 15 and Isa. 57: 16. In Job the word rendered soul is *n'dee-vah*; in Isaiah, *n'sha-mah*. These two added to the eight hundred and twenty-eight make eight hundred and thirty.

Psukee, the Greek word rendered soul in the New Testament, and corresponding with *nephesh* in the Old Testament, is found one hundred and five times, and is rendered in eight different ways. It is rendered soul sixty times and life and lives forty times. These added to those in the Old Testament, make nine hundred and thirty-five; but in all these we are not *once* told that the soul is immortal, but frequently read about souls being killed. If we add the words rendered soul and spirit together, they amount to seventeen hundred and twenty-four. Why is the whole Bible silent on the immortality of the soul and spirit, if such a doctrine be true?

In the Old Testament, we find the words rendered "die," "death," and "dead," two thousand and eighty-six times; and the corresponding words are found in the New Testament six hundred and forty-six times, making in all two thousand, seven hundred and thirty-two; and yet in all these we do not find a hint that the man is alive between death and the resurrection. Candid reader, what shall we do with these facts? Shall we still declare, in opposition to all these, that the soul is immortal, that man never dies? We cannot do it, without joining with Satan, and contradicting the Lord. Let objectors examine every passage where the words soul, spirit, die, death and dead occur, and then we think they will cease their opposition, and acknowledge that the *Bible* teaches us that the whole man dies, and remains unconscious till the resurrection "at the last day."

Paul says, "I kept back *nothing* that was profitable unto you; . . . I have not shunned to declare unto you *all* the counsel of God." Paul has not said one word about an immortal soul, or spirit, or about eternal torment; consequently, it is not "profitable," nor in harmony with "the counsel of God."

"Inquiries."

The following inquiries are from "A Brother," who wishes to know our "*opinion*" on the points mentioned. We are not fully satisfied ourselves in relation to them all, but will give our *opinion*, according to the best light that we now see.

1. "Do you believe that the resurrected and translated saints are taken to meet the Lord in the mid heavens immediately upon the Lord's second advent; and then will directly descend to this earth?"

In answer to the first part of this question, we would say, yes. For Paul says, in 1 Cor. 15: 51–52, "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the *last trump*; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Here we learn that the righteous who are living when "the last trump" shall sound, will "never die," but when the dead are raised, the living will be "changed," "for this corruptible must put on incorruption, and this mortal must put on immortality." In 1 Thess. 4: 16–18, Paul rehearses the matter and says,

"For the Lord *himself* shall *descend* from heaven with a shout, with the voice of the archangel, and with the *trump* of God; and the *dead* in Christ shall rise first: Then we which are *alive* and remain, shall be *caught up* together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

We learned from Paul's letter to the Corinthians, that the dead are raised, and the living changed at the sounding of "the last trump;" and from his letter to the Thessalonians, that when the trump sounds, the Lord descends, the dead are raised, the living changed, and all "caught up together" "to meet the Lord."

In relation to the second part of the question, whether they "will *directly* descend to the earth," we remark, we know of no plain scripture with which to answer this inquiry; but we believe they will return as soon as the sanctuary is cleansed, referred to in Dan. 8: 13–14; or in other words, as soon as the kingdom is prepared for the saints. A little time, we know not how long, must be spent by the angels when "they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13: 41. This being done, "Then shall the righteous shine forth as the sun *in* the kingdom of their Father." Matt. 13: 43. This same great truth is clearly expressed in Matt. 25: 34, where the Lord says, after the inheritance is prepared, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

2. If not, where will the thousand years be spent?

And do the Scriptures say how or for what purpose they (the thousand years) are appointed?

We think they will be spent on the earth after the sanctuary is cleansed, during which, Rev. 20: 6 will be fulfilled. "They shall be priests of God and of Christ, and shall reign *with* him a thousand years." Those who reign with him, we understand to be the resurrected and translated saints. We think these thousand years are specially appointed for the Sabbath of rest, to complete the great week, in which each day is "a thousand years," and which was typified by the six days of creation, and the seventh day of rest. This was the faith of the Jewish and early christian churches. As each day of creation represents a thousand years of this world's history, we see how the Lord has declared "the *end* from the beginning." Isa. 46: 10. When six thousand years are passed since creation, we expect the seventh trumpet will sound, the dead be raised, and Christ's kingdom set up in the cleansed sanctuary, or the land promised to Abraham, Isaac and Jacob.

3. "Does the general conflagration constitute the day that shall burn as an oven; (spoken of in Mal. 4: 1,) and if so, when does it come,—at the beginning or ending of the thousand years?"

We think it takes place at the *end* of the thousand years. We learn from 2 Pet. 2: 6, that the destruction of the Sodomites was set forth as "an *ensample* unto those that after should live ungodly." They were destroyed as in a lake of fire and brimstone. When we turn to Rev. 19: 20, and 20: 9, 14, we find the *final* punishment of the wicked to be after the "ensample" given.—They "were cast alive into a lake of fire burning with brimstone." But when Sodom and the other cities of the plain were destroyed by fire and brimstone, other cities remained unharmed; why then, may not the saints of God be safe in their Eden home, while the wicked are being destroyed by fire, after their resurrection, at the end of the thousand years? The Lord declares that he will punish "the high ones," "and the kings of the earth *upon* the earth." Isa. 24: 21. Again, in Prov. 11: 31, we read, "Behold the righteous shall be recompensed in the *earth*, much more the wicked and the sinner." Solomon says, "the wicked *shall not* inhabit the earth." Prov. 10: 30. The Savior says, "Blessed are the meek; for they *shall* inherit the earth." Matt. 5: 5. David says in Ps. 37: 34, "when the wicked are cut off, thou shalt *see* it."

Let us recapitulate.

1. "The Lord *himself* shall descend." 1 Thess. 4: 16.

2. "The *dead in Christ* shall rise first." 1 Thess. 4: 16.

3. The living christians "shall be changed." 1 Cor. 15: 52.

4. We all "shall be caught up together." 1 Thess. 4: 17.

5. "Then shall the sanctuary be cleansed," or the land promised to Abraham. Dan. 8: 14.

6. We shall return and "reign on the *earth*." Rev. 5: 10.

7. We shall reign "with Christ a thousand years." Rev. 20: 4.

8. "The rest of the dead (the wicked) lived not again until the thousand years were finished." Rev. 20: 5.

9. The plain inference is, from the last passage quoted, that the rest of the dead, or the wicked, will live again at the end of the thousand years.

10. They are judged, condemned, and "cast into the lake of fire. This is the second death." Rev. 20: 14.

11. When the wicked are "devoured" by fire, we have the burning day of Malachi and Peter, or "the day of judgment and *perdition* of ungodly men." Mal. 4: 1; 2 Pet. 3: 7.

12. After the remainder of the earth, not included in the sanctuary, is purified by fire, "The kingdom and dominion, and the greatness of the kingdom under the *whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27. "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7: 18. Then "*all* the earth shall be filled with the glory of the Lord." Num. 14: 21. Then, the "meek . . . inherit the earth." Then, "*Every* creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" will be "heard . . . saying, blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 13.

Question.

Bro. D. Carlisle, Ill., wishes an explanation of Luke 20: 37–38.

"Now that the *dead* are raised, (or 'shall rise again,' as rendered by Wm. Tyndale, in the first printed English edition of the New Testament,) even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for all live unto him."

Observe, the Savior is talking with the Sadducees who denied the resurrection of the *dead*. It is the resurre[illegible] of that which is *dead*, not the co[illegible] existence of something that ne[illegible] which Jesus is trying to prove; [illegible] Abraham, Isaac, and Jacob were [illegible] dead, then, we can see no force to o[illegible]'s argument.

At the time the angel of the Lord appeared to Moses in the bush, Abraham, Isaac, and Jacob were *dead* and buried in the grave of Machpelah; but the Lord at that time calls himself their God. Says our Savior, "He is not a God of the *dead* but of the living;" hence they must be raised at some time from the grave, or he cannot be their God again, for when men are dead they need no one to counsel or govern them. Only the *living* need a God.

Says Paul, in Rom. 4: 17, "God, who quickeneth the *dead*, and calleth those things which *be not as though they were*." This passage explains the reason why the *future* resurrection in Luke 20: 38, is expressed in the *present* tense. We look upon Luke 20: 37–38, as strong proof that the *dead* are not *alive*. When will they live again? "I will raise *him* up at the *last day*." John 6: 40. "*Man* lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job. 14: 12. I would not have you to be ignorant, brethren, concerning them which are *asleep* . . . for the Lord himself *shall* descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ* shall rise first."

Our brother also wishes an exposition of the thief on the cross. We refer him to an article in the Crisis, published in No. 11, vol. 5, May 13, 1857.

Boston.

The Lord is visiting us in a most gracious manner. Bro. Munger has been with us the last week, and his labors have been much blessed in the reclaiming of backsliders, and the conversion of sinners. The work is spreading rapidly and in power. The Lord is doing a great work in Rutland, Vt. Fourteen were baptized last week, and several others are waiting for an opportunity.

☞ We would recommend to our brethren and sisters who are interested in our General Conference, to commence March 16th, that they observe Friday, March 12th, as a day of fasting and prayer, asking the Lord to make the conference the best and most profitable we ever enjoyed.

☞ Our subscribers will notice that this is the first number of a new volume, and we hope they will send the *advance* pay as soon as possible, that we may be able to meet all our bills. Let all do what they can to increase our subscription list. The success of our paper will depend in a great measure upon the efforts of the preaching brethren, who travel from place to place. We hope they will see that every household of faith is supplied with a copy,—especially the *poor*.

Debt and Grace,

AS RELATED TO THE DOCTRINE OF A FUTURE LIFE.—BY C. F. HUDSON.

Notices of the Press.

"The candor of his statement and reasoning is admirable. . . . The volume may deserve the attention of ministers, because it is the most able and complete exhibition of a view which is far more likely to make converts in the future than Universalism. . . . The entire subject of future punishment needs a new discussion by men of eminent scholarship, vigorous thought, and genuine piety."—*Congregational Herald.*

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For sale at this office. Price $1.25—postage included. To be had also of the Author, N. Y. Central College, McGrawville, Cortland, Co., N. Y.

From Bro. D. N. S.

Bro. Grant:—Recent communications to the Crisis, respecting the revival of the work of God in different places, have been cheering to me. One especially, from Bro. Waite, of Warwick, R. I., though short, [illegible]. It states that God has been doing a greater work in that place than he has ever done before, and also that the church have been to work in earnest. So it appears that when the church works in earnest, God works. Also, that about two hundred have taken the anxious seat, and most of them are rejoicing in the love of God. I think this is a strong argument in favor of these means of grace. I know that some of our brethren have no faith in inviting the unconverted to the anxious seat, and denounce it as human machinery, &c., but I dare not speak lightly of any means that God blesses in the salvation of souls.

Yours, &c.,

D. N. Smith.

Extract.

FROM BRO. HASTINGS' NEW WORK.

Pp. 124–129.

"Throughout Christendom, there are the perils of secret and open apostasy that thicken on every hand. The authority of God is but little regarded in this age of temporizing and Mammon-worship. Other lords have dominion. Fashion, pride, wealth, glory, pleasure, lust and iniquity—these are the gods that have reverence here, and whose votaries are among the great and mighty of this world.

The word of God is not revered as it should be. Men disavow its inspiration, they deny its authority, they cavil at its teachings, they wrest its truths, they make it void through their traditions, they turn their ears away from the truth, they are turned unto fables, they cannot endure sound doctrine. The plain, simple truths of Almighty God are too insipid for them. They must have human eloquence, flowery essays, elegant orations, and soft sayings, in the place of those pungent outpourings of divine truth that lay bare the heart, that expose its falsity, that probe the conscience, that arraign the soul before the word of Christ as before the great white throne, and which only offer salvation upon the grounds of unconditional and eternal obedience to the will of the living God.

And alas, there are too many who have no higher calling than to administer thus to the itching ears that wait upon their words. The might and faith of holy men of old is far too rare. Gold outweighs grace, and silver has more influence than salvation. The terror of the Lord is forgotten and the judgments of the Lord are ignored, the wrath of the Lord is in the shade. The judgment is denied, the resurrection forgotten, damnation is unpopular, hell horrid, and destruction detestable. The heart is left full of idols, and prophesying smooth things is disguised under the subtle name of "preaching love."

But alas, *this* love is not the love of God to man, nor the love of Jesus to the lost. It is not that mighty, devoted, all-sacrificing impulse, that tears the soul from every idol, that wins the heart from all luxurious ease and selfishness, that binds the body as a living sacrifice to the horns of Jehovah's altar, and that yearns with unutterable longings for the glory of God and the salvation of men. This love that fills the heart with the agony of intense desire—this love that allies the soul to the Great Eternal—this love that turns the "world upside down," if it may but pluck sinners as brands from the burning—this love that counts all things loss and dross if it may but win Christ—this love that, renouncing all its worldly honors, glories only in the cross of the Lord Jesus, is in its character and manifestations very far from resembling the smooth sayings, the soft and honied words, with which men are accustomed to be lulled in the lap of fleshly security and enabled to slide quietly, and peacefully, and unconsciously down to perdition. Under *such* influences, while iniquity abounds, the love of many waxes cold. Faith is weak, faith is low, faith is dead. Zeal is unfashionable and earnestness is impolite. Now and then a spasmodic revival, like a galvanic shock, thrills a church for a moment, and then leaves them to relapse into a slumber more lethargic and deathlike than before. Pride creeps in—humility goes out. Aristocracy takes the chief seats in the synagogues, and piety is crowded in the corner. Evil is done that good may come of it. Sin is winked at that money may be gained. Worldlings are courted for their influence and their gold; and pure religion, and undefiled before God is as unusual as it is desirable. The earnest, fervent piety of other days is remembered by some with regret for its departure, while others gladly discard the toil of the "pilgrim's path" for the comfort of the "celestial railroad," [illegible]

King's highway, and Apollyon himself be installed as engineer!

Outside the church things are still worse. Hosts of apostates gather there. Many, disgusted with hypocrisy, rail at all religion. Infidels crack their impious jests, and find within the pale of the church abundant basis for their bitterest scoffs. Necromancy prevails. The old tricks and hallucinations of ancient heathenism are revamped and palmed upon the world as the opening of a new era. The demons of darkness are invoked, and their strange responses—a medley of falsehood, blasphemy and folly—are received as revelations from celestial "spheres!" "Doctrines of demons" are rife. The marriage covenant is treated with contempt—laws, both of God and man, are derided, and satanic revelations authorze adultery, fornications, and the countless abominations that are, with such witchcraft, "the works of the flesh." The ages of heathenish darkness seem setting in upon us. The abominations of demon-worship are revived. The juggling and satanic mystery of ancient sorcery and divination have returned to curse the world, and the lurid and baleful flickerings of this phantom-light are held by many to be the veritable dawnings of the perfect day! As Jannes and Jambres withstood Moses, so do these withstand the truth. Men of corrupt minds, reprobate concerning the faith. Deceptive demons go forth to the kings of the earth and the whole world to array them in conflict against the Almighty God. Multitudes are meshed and ensnared in these strong delusions, because they believed not the truth, but had pleasure in unrighteousness.* The results are obvious. Crime abounds. The mad lust for wealth pushes men beyond the pale of religion, morality or honesty. Adulteries, murders, and all kindred abominations haunt us on every side. Dishonesty causes no surprise. Violence is a matter of common occurrence. Veniality and corruption are all around us. Blood toucheth blood.—Vice rolls in torrents. Piety weeps. Judgment is turned away backwards, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea; truth faileth, and he that departeth from evil is accounted mad.†

Intemperance, riot and revelry, with all the horrid crimes that flow from them like streams from a fountain, prevail on every hand. Iniquities are defended, crimes are legalized, villainy is extenuated, and ungodliness is made honorable. Darkness is put for light and light for darkness.—Good is put for evil, and evil for good. Humility is despised, godliness is derided, righteousness is nearly obsolete and piety almost forgotten.

Turn which way we will we find no general disposition to yield to the divine requisitions. The great controversy is still pending. There is no peace to the wicked, saith my God. The tumult shows no token of abatement. The broils and strifes of mortals still go on. The dark clouds still mantle the skies. The heavens gather blackness. The thunders of approaching wrath still mutter. The Lord hath a controversy with the nations! *What shall be the issue?*

Shall earth ever find rest? Shall peace stretch her mantle over this world again? Shall light break in upon the darkness and chase it all away? Shall the discordant jarrings ever end, and earth take up its appointed part and chime with all the countless orbs of heaven in the glorious music of the spheres? *Shall* the earth be full of the knowledge and glory of Jehovah? Shall it rejoice in all its hills and vales and grow vocal with its Maker's praise? And if so, *how?* How shall the great struggle between light and darkness, between good and evil, end? Who can tell us? Who can relieve the dread suspense that encompasses us? Oh for the voice of inspiration to reveal to us the mighty secret! Let us search the sacred oracles and find answers to these questions."—*The Great Controversy. By H. L. Hastings.* [For sale at this Office; price sixty cents.]

* 2 Tim. 3: 8; Rev. 16: 14; 2 Thess. 2: 11, 12.
† Isaiah 59: 15—*margin.*

For the Crisis.

Luke 16: 19--31.

I would like to suggest a few thoughts to those who claim this scripture as an historical record. If I mistake not, you claim that it is not necessary to understand all names of places or things, named in any scripture as strictly literal, in order to have it an historical record of things which have, or do exist. Therefore you argue that the above scripture is a history and not a parable, and hence you must admit from necessity that there are several tropes or figures of speech in it.

There was a certain rich man who was finely clad and sumptuously fed, all his life, but at last he dies and is buried. And there was a certain beggar lying at his gate, full of sores, desiring to be fed of the crumbs that fell from his table, while dogs lick his sores. Finally he dies, also. Thus far it speaks plainly. But now we come to figures.

First, the personal pronoun "he" is not to be understood any longer in the nominative case, but as standing in place of "his" or "his soul" in the possessive case, which the mind of the reader must supply as he goes on in the narrative thus; "And in hell he (his soul) lifted up his (its) eyes being in torments," "And he (his soul) cried," &c. Not being familiar with the law of tropes, I cannot tell to which class this belongs.

Again, Abraham's bosom is denominative of the upper part of hades, to which the beggar's soul was carried by angels. "Hell," where the rich man's soul is tormented, is the lower part. Now why do you claim Abraham's bosom as a figure, while at the same time you claim Abraham or his soul as being literally there? We read in verse 23, that the rich man "seeth Abraham afar off and *Lazarus in his bosom.*" Now if this was really Abraham which could really be *seen*, then Lazarus was really *seen* in his *literal bosom.* Where then do you get your figurative bosom? A literal Abraham in his own figurative bosom. Does not this look inconsistant?

Again, why is it that the Savior does not distinguish between the *spirit* and the *body* as he proceeds in the narrative, if he is relating things literally? Send Lazarus, that he may dip the tip of his *finger* in *water*, and cool my *tongue*, for I am tormented in this *flame.*" Now before men die they have *fingers* and *tongues.* But can a (theological) spirit have them?

Again, what is a *gulf*,—and what idea do we attach to it? It is an open chasm, or gap, across which there must be a bridge, or men cannot go over. But is it necessary to have *terra firma* for spirits to walk on? I trow not, especially if they are immaterial, as we are taught to believe.

Then if Lazarus and the rich man were spirits as you say, why does a gulf, or chasm, prevent them from passing to each other?

Now to claim this scripture as history is to assume that they are spirits, and hence are under the necessity of showing why they cannot pass where there is a gulf, or chasm,—why that which is *immaterial* needs that which is *material* to *pass on.* "But this is all figurative," say you. Then I ask, why use so many figures to relate a historical fact? O, consistency, thou art a jewel! Better yield the point at once and believe it all a parable, and then you will be in perfect harmony with the plain, unequivocal declaration of Scripture, which says,—"*Without a parable spake he not unto them.*"

O. D. Gibson.

Bro. Grant:—I would just say in regard to parables that some claim that the Savior when he says "There was," or "A certain man," &c., at the beginning of his parables, it is certain he has chosen an historical fact to bear on the point. Now take for instance the parable of the tares of the field. Does any one believe this ever transpired literally? that a certain man sowed a wheat-field and when asleep his enemy came and sowed tares among his wheat? Or do we not rather believe that Christ formed this case and adapted it to the circumstances which he wished to illustrate, as we would suppose a case by which we wished to illustrate any given subject? I think the latter.

O. D. G.

For the Crisis.

The Holy Spirit.

Bro. Grant:—I extract the following from Faber:

"When the supporting arm of God is withdrawn from a Christian as a trial of faith, and to convince him of his frailty, his strength withers, his spiritual faculties decay, and he becomes weak like other men. He finds that the occasional assistance of the Spirit is not sufficient, that he requires it every day, every hour, every minute. As the body is constantly supplied with the breath of life, so does the soul require the vivifying inspiration of the Holy Ghost. The Holy Ghost is styled *Ruach* and *Pneuma*, words which primarily signify the *air in motion.* We are led to conclude, that there must be some analogy between the influence upon the soul and that of the atmosphere upon the body. This persuasion is strengthened by finding that the same terms are invariably used to describe the action both of the Divine and the material spirit. The play of the lungs by which the atmosphere is received into our animal frames is termed *inspiration;* the very name by which the conveyance of supernatural powers to the soul is uniformly designated.

In consequence of the air being thus the appointed emblem of the Holy Ghost, our Lord compares the operations of the one to the operations of the other, and communicates the gift of the Holy Ghost to his disciples, by breathing upon them, an action of the lungs, signifying that it could be breathed. That wonderful effusion of the Spirit on the day of Pentecost was attended with a sound from heaven of a '*mighty rushing wind;*' expressive of those miraculous powers. If we wish then to understand the manner in which the Spirit operates upon the soul, we must inquire in what manner the air operates upon the body. Now we find that the air surrounds the body on all sides, is perpetually inhaled by it, and is so necessary to its health that death is the certain consequence of its being withdrawn. In a similar manner, so long as the Holy Ghost animates the soul of the christian, being surrounded by it and inspiring it, he enjoys the highest degree of spiritual health. If the vivifying principle be in part withdrawn, the christian languishes, and if it be entirely removed, why death must inevitably follow. We are no more able to advance in our heavenly journey without the constant *inspiration* (breathing) of the Holy Ghost, than we should be able to accomplish some long journey upon earth without the perpetual *inspiration* of the atmosphere; to be deprived of either is equally *fatal.*

Jesus compares the operation of the Spirit to the wind, and we can no more discern the one than the other; nevertheless, if we have received the Holy Ghost, our souls must be as sensible of its influence by its beneficial effects, as our bodies are to the impulse of the air when in motion. Unless this be allowed it is not very easy to say what we are to understand by such comparison of our Lord. The use of the one is necessary for language, and the Scriptures show plainly the use of the other for the effectual dissemination of God's truth. Impure air in one instance will not sustain life, because of its full vivifying principle being deficient; and to attempt to disseminate the word of God without the Holy (*Ruach*) Spirit, will also fail to vivify the soul. Says Jesus, (John 6: 63) 'It is the Spirit that quickeneth, (vivifieth) the words that I speak unto you are spirit (words) and are life (words).' 'Out of his belly shall flow rivers of living water (spirit).'

Again, suppose we substitute the original or primary meaning, *Holy Air in motion*, in some few quotations. Acts 4: 31,—'And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy *air in motion*, and they spake the word of God with boldness. Luke 1: 67,—'And his (John's) father Zacharias was filled with the *Holy air in motion*, and prophesied saying." Ver. 41, —'And Elizabeth was filled with the *Holy air in motion.* And she spake with a loud voice." Luke 12: 11, 12, "Take no thought how or what thing ye shall answer or what to say. For the *Holy air in motion* shall teach you in that same hour what ye ought to say." "For it is not ye that speak, but the spirit of your Father which speaketh in you." Matt. 10: 20. "For it is not ye that speak, but the *Holy air in motion.*" Mark 13: 11. "According to his mercy he saved us by the washing of regeneration and renewing of the *Holy air in motion*, which he shed on us abundantly through Jesus Christ our Savior." Titus 3: 5, 6. "For our gospel came not unto you in word only, but also in the *Holy air in motion*, and in much assurance, and ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the *Holy air in motion.*" 1 Thess. 1: 5, 6.

And now, dear Brn. and Srs., as Jude tells us to build up our holy faith, let us be praying in the Holy *air in motion*, "keep ourselves in the love of God," "looking for the mercy of our Lord Jesus Christ unto eternal life." May the above prove a blessing to the branches of the vine.

W. C. Stone.

Boston, Mass.

Foreign News.

NEWS FROM EUROPE.

The Anglo Saxon from Liverpool, Feb. 10th, arrived at Portland Feb. 23d.

FRANCE.

The Moniteur publishes an official notification of the blockade of Canton river by the French fleet.

It is said some difficulty has arisen between the French government and Swiss Confederation on the subject of refugees. The Swiss are said not to be disposed to confine refugees in the interior.

INDIA AND CHINA.

The Bombardment of Canton.—The following despatch from Mr. Acting Consul Green was received at the Foreign Office, through Malta, Feb. 10, at 2 A. M.:—

Alexandria, Feb. 6, 1858. The Hindostan arrived at Suez on the 4th inst. She brings dates from Calcutta to the 9th of Jan., Canton to the 29th of Dec., and Bombay to the 13th of Jan.

Sir Colin Campbell has taken possession of Teruckabad, which was abandoned by the enemy on the 2d of January, and Gooruchpore was taken on the 6th of Jan., by the forces under Maharajah Jung Bahador. Seven guns were taken and 200 of the enemy killed. Our loss only two Ghoorka's killed, and seven wounded.

Rumored Resignation of the Pope.—A rumor has been afloat the last few days in Paris of an anticipated change in the temporal government of Rome, which will create surprise in the minds of every people in Europe. Some talk of the approaching abdication of the Pope as a certain thing, and already has Father Ventura been spoken of as his successor. The nomination of the latter to a cardinalate in preparation for this event, has frequently been announced. Upon an emergency such a measure would be considered indispensable. As general of the powerful organ of Ignatius, Father Ventura's position would enable him to accept the papal crown without probation.

Silver Bedsteads.—The Paris correspondent of the New York Journal of Commerce reports that six bedsteads of silver have been ordered from one of the large furniture establishments of that city, by the Pasha of Egypt, in contemplation of the marriage of his son with the present Sultan's daughter. The cost of this set is estimated at $70,000.

An Ominous Sign to the Turks.—Among the reasons for the general belief which prevails among the Turks that their religion will soon come to an end, is the mysterious, and as they think, supernatural disappearance of the green coat of Mohammed, which is the sacred banner of Mohammedanism. They believe it to have been woven in heaven, and brought to Mohammed by the Angel Gabriel, who they think will retake it to heaven when the course of their religion is terminated. It has been guarded with the greatest care for centuries in a particular mosque of Constantinople, and has ever been regarded as their great sacred emblem, without which prayers would be unavailing.

The Pentateuch Confirmed.—A work has recently been published in London by an accomplished Egyptian scholar, who, in examining Egyptian records, has found traces of a history parallel to that written by Moses. He finds Jannes mentioned five times, Moses twice, and Balak son of Zipper at a place called Huzoth; that a people of whom Moses was leader marched towards Palestine by the way of Migdol and Zoar; that they were connected with the names Midia and Aram; that there was a contest at a place of a great water-flood; that a royal or noble youth meets a sudden and mysterious death, and that a royal order is immediately issued for the hasty departure of a people for their feast of "passing the dead;" and that miracles are named as being performed by their leader in Lower Egypt.

The America from Liverpool Feb. 13th, arrived at Halifax, Feb. 27th.

DENMARK.

A motion has just passed, by 44 to 7, in the Legislative Council of Denmark, for the instant fortification of Copenhagen.

RUSSIA.

A letter states that a violent shock of an earthquake was felt at Yrkoutsk, a town situated to the west of Lake Baikal in Siberia. The shock was so great that it extended as far as Kiakhta, on the frontier of China.

The journals of Moscow contain a list of 501 landed proprietors belonging to the Order of Noblesse, who have given in their adhesion to the liberal measures of the Emperor respecting the emancipation of Serfs, which it was expected at one time they would oppose.

The alleged submission of Schamyl is not confirmed by the latest intelligence.

Obituary.

Died, at East Litchfield, Ct., Feb. 2, Frederick T., youngest son of Bro. Hezekiah and Sr. Flora Johnson, aged 3 years and 2 months.

The Lord grant that the deep waters of affliction through which our Bro. and Sr. have been called to pass may be sanctified to their lasting good.

The funeral sermon was preached by the writer. Text, 2 Sam. 14: 14.

C. Goodrich.

Died, in Cheshire, Mass., Jan. 30th, Mrs. Betsey Parker, of Lunenbourgh, in the 76th year of her age.

Sister P.'s sickness was only of four days duration.

She was a consistent member of the Baptist church about forty years, but when she heard the glad news of Christ's second coming, (some five years since,) she received it with joy, and has since been anxiously waiting in hope of seeing her Lord ere she should be called to grapple with the monster death. But when she heard the summons she cheerfully yielded, and after warning the unconverted and entreating her friends to be faithful, with strong faith in the promises of God, she calmly fell asleep in expectation of a resurrection to immortality when Jesus comes.

By the request of the deceased, an appropriate discourse was delivered by Eld. M. Batchelor, from 1 Thess. 4: 13.

"Farewell, Mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When this day of life is fled,
Then with joy we hope to greet thee
Where no farewell tears are shed."

O. J. Brown.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

General Conference.

The Lord willing, we propose to hold a *General Conference* in Boston, at Chapman Hall, Chapman Place, commencing Tuesday evening, March 16th at 7 o'clock, and continuing through the week and over the Lord's day.

Our brethren and sisters who attended the Conference one year since at the same place, will recollect that it was one of great interest and profit, and that no effort was spared by the church in Boston to make it pleasant for those who came to enjoy that religious feast; and we trust that those who may be persuaded to come to the one now proposed may not go away disappointed.

The object of the meeting is to make an effort to arouse the Lord's children to greater activity in his vineyard, and to afford mutual strength and comfort to each other. The apostles and primitive christians had such conferences, and were rewarded by rich blessings. We are confident that the time has come when we should make an *extra* effors to awaken new interest in our fellow men in the great work of preparation for the future world.

Brethren and sisters, come up to the feast, for we expect special help from the Lord of hosts.

We are anxious to meet once more in conference before our Master calls for an account of our stewardship. We very much need the benefit of a mutual interchange of thought and feeling.

We therefore earnestly entreat our brethren and sisters to make this meeting a subject of *special prayer.* Let us meet not as *sectarians* to advance *party* interests but as *Christians*, united in love, to promote the best good of our fellow men.

The opposer of all righteousness is making most alarming inroads upon the cause of truth, and shall we *sleep* till he has bound us hand and foot? Shall we flee and faint because our enemy is strong, or shall we, like Caleb and Joshua, be willing to meet, in the strength of the Lord, all that can come against us? God has committed to our trust truths which, if faithfully employed, present an impassable barrier against the last-day errors, and the onward march of man's great enemy, and shall we hide them under a bushel? Brethren, *arouse* to the conflict! The victory is sure. *Our King will prevail.* Sleeping soldier, awake and gird thine armor! "Fight the good fight," and soon our waving palms will proclaim the glad triumph upon Eden's plains of *glory.*

In behalf of the church,
Miles Grant, Pastor.

Geo. T. Adams,
J. G. Hamblin,
W. Armstrong, Committee.
B. Woodside,
Wm. C. Stone,

Bro. Geo. Storrs will commence a series of Discourses on the One Hope of the Gospel, at Central Hall, Springfield, Mass., on Friday evening, Feb. 26th, and continue over two Sabbaths. Brethren from abroad are invited to attend.

R. E. Ladd.

Bro. B. P. Manning appoints to preach in
Lee, N. H., March 7th.
Auburn, N. H., March 14th

Bro. C. Goodrich appoints to preach in Worcester, March 14th and 21st.

Providence permitting, I will be at Benton, N. H., the second Sunday in March. The week following and the third Sunday in March where Bro. O. D. Eastman may appoint.

J. G. Smith.

Providence permitting, I will preach at
Blanford, Mass., March 11th.
Where brethren may appoint, 12th and 13th.
Chester Factories, Lord's day, March 14th.
Where brethren may appoint, 15th and 16th.

If these appointments conflict with others, please inform me.

Lewis Robinson, Jun.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders addressed as above.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Married.

By Dr. F. Gunner, at Salem, Mass., Feb. 23d, Bradford H. Lord, of Lynn, to Mary Anne Tibbetts, of Glenburn, Me.

The night of earth is dark, but the morn of immortality will be glorious.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake some where.

The No. appended to each name is that of Crisis to which the money credited pays.

L R Farrington 108, 50 cents.

L H Phillips 45, 70 cents.

H Thayer 180, W M Barton 156, J White 156, J Standcliff 156, E H Chase 156, J Spaulding jr 156, J French 143, M A Hodgdon 156, J H Morgan 156, Geo Leman 156, T George 147, C Savery 156, M Snow 156, Thirza Jenner 156, A Eden 156, Mrs C Lester 156, B F Braley 156, G A Streeter 130, E Burrows 117, J J Johnson 104, A K Morse 156, G Wheeler 152, G L Hart 156, S Whitship 158, R Chase 156, T W Titus 156, W H Brown 152, L Hall 122, A Burnett 156, R A Sherman 156, W Jackson 182, F S Axe 130, S Rogers 117, D G Drake 143, J S Brooks 180, M Scammon 141, M Fogg 141, J Clark 156, S Boardman 156, T Chase 156, J G Smith 156, $1 each.

R O White 156, J H Bonney 170, S Bliss 156, M Batchelor 166, J Hutchins 156, $2 each.

E Phelps 182, $3; E Mitchell 156, $5.

For Books.—H E Felton, 13 cents; R H Stocking, 24 cents; A W Lloyd 43 cents.

TO CORRESPONDENTS.

A Packard—We are out of Storrs Sermon's just now. Will send as soon as some are received.

J S Lunt—Have no Discussion. Send you Review of Beecher.

☞ Can any of our readers supply us with a copy of Crisis No. 25, Feb. 17th?

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymn Books.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Ful morocco gilt, $1.00. Per doz., or more, 25 per off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Treatise on Matt. xxiv. and xxv. By L. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $8.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, post age paid. Every family should have a copy.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities: a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 8 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, [illegible] cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. [illegible]

Tracts.—The Three Worlds—The [illegible]—The New Heavens and Earth—A Voice of Warning from the Four Winds—[illegible]—The Desire of all Nations—[illegible]—State of the Dead—[illegible]—Truths—Ancient Landmarks—[illegible] pages. Price 5 cents single [illegible]—Outline of the [illegible]—the Wicked—The Great [illegible] [illegible]—ture Punishment—Key of Death—The [illegible]—The Day of [illegible] [illegible]

Poetry.

For the Crisis.

GOD OF GLORY.

God of glory, when, O when
Will thy glory dawn on men?
Wait we longer? O, how long
Ere thy glorious kingdom come?
If at midnight or at dawn,
Gabriel's trump shall ope the scene,
May thy glory shadow us,
May our hearts be found in peace.

Then our hearts will cry Amen,
Come, our Savior! come, O come!
We have waited long for thee,
But thy glory now I see,
Filling heaven and earth and sea;
Glory, glory unto thee!
Now no longer shall we groan,
For thy kingdom sure hath come.

But while glory shadows us,
"Rocks and mountains fall on us,"
Cries the sinner in his grief,—
But in vain he seeks relief.
Rocks and mountains cannot hide
From that pierced, that bleeding side;
Painful as the sight must be,
Sinner, 'tis for you to see!

See! whom you have set at nought,
See, O see, but all too late!
Now no pardon is for thee,
Through a long eternity!
O how bitter is thy cup,
Death eternal now thy lot,
Sinking in your agony,
For you find no way to flee.

While the rock is cleft for thee,
To its shadow flee, O flee!
Jesus now will be thy shield,
From the tempest fierce and wild.
Can you, will you risk that storm
Sure as heaven and earth to come,
And on thee as sure to fall,
If you will not flee at all?

Shall a Savior's dying love
Never move thee, never save?
Can you steel your heart to him,
Bid him near thee never come?
Come to Jesus, come, O come!
Flee the sinner's dreadful doom,
Which may burst upon a world,
Ere another day is told.

D. D. Chaffee.

So. Wilbraham.

Original Articles.

For the Crisis.

The Earth Burned; and the Sanctuary Cleansed.

No. VIII.

7.—The second resurrection, Satan loosed, destroyed, and all the wicked in "the lake of fire."

Having presented some of the most striking texts that describe the opening of the day of judgment, as was proposed at the commencement of this article, and those of the state of the blessed during that period of a thousand years; I come now to the last number, which will describe its closing scenes.—Here the saints seem to have no share, nor fear; though their gates are not "shut at all by day, and there is no night there." "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever. . . . And death and hell (or hades) were cast into the lake of fire. This is the second death (*the lake of fire*, Whiting.) And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. 20: 7–10–15.

Many questions may here be asked, and much unbelief expressed; but for me it is enough to know what God has revealed, and I must believe it.—I see many figures and mysteries, which I cannot comprehend, but nothing but what may be harmonized with the whole of God's Word, so far as I can understand it. The question has been asked, "If the wicked were burnt up at the beginning of the thousand years, how could they come upon the breadth of the earth? i. e., Where were they all this time? Perhaps Isaiah will enlighten us a little on this. Let us hear the voice of Jehovah speak through him. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit; and shall be shut up in the prison, and after many days shall they be visited. Then shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before the ancients gloriously." Isa. 24: 19–23.

In the next chapter is the description of the "feast of fat things;" of the destruction of death. In the 26th of the resurrection, and in the 27th of Satan. Thus; "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Says Paul, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil." Heb. 2: 14. It has also been questioned whether Satan would be suffered to marshal his hosts on the new earth, and there invade the camp and the beloved city; intimating that it would be a defilement to the new creation. All I can say to this is, Satan was once in heaven; for the Savior affirms, "I beheld Satan fall as lightning from heaven;" which he could not have done had he never been there; and I do not read of any thing that was corrupted there, by him or his associates; and whatever was impure was "thrust down to hell," (2 Pet. 4,) where they are "reserved in everlasting chains under darkness, unto the judgment of the great day." Jude 6.

My task is now done. I have given what I believe to be a consistent view of some of those thrilling prophecies relative to the great day before us. I may not have presented the event of the binding of Satan late enough; but sure I am that the marriage of the Lamb will not be till after the indignation is past. And now we leave the wicked in the lake of fire; and "he that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." Whether their sufferings will be perpetuated, or their being extinguished, I leave for others to discuss, as my time is too short and too precious for speculation now. But sure I am that many texts in the Bible go to sustain the former view, particularly Matt. 25: 46. Punishment means suffering; but certain it is, I should feel some relief if I could know that it was God's will to extinguish them at once; but when I ask, "Thy will be done," I do feel that I ought to submit to it. We do not all see alike, and why is it? In many things we cannot agree; but we can agree to love and serve God, and each other, and we shall if we are christians. Let us not wrest, nor throw away the Scriptures, lest we bring "leanness into our souls." Let us beware lest we strike from the prophet's hand that weapon which God has put into it; that we may not at last be "weighed in the balance and found wanting."

God bless you all, dear brethren and sisters, and prepare us to meet him in the kingdom. Amen.

B. P. Hildreth.

For the Crisis.

Jesus is Coming.

Jesus is coming! heart-cheering, soul-rejoicing words to the waiting ones. How *could* we endure the storms and ills of life, were it not for this hope—"Our Deliverer is near!" How often when the trials of earth press heavily, should we sink in despondency, were it not for this thought,—"Jesus is coming."

Some of us are suffering with disease and pain; some of us have loved ones sleeping beneath the turf. But Jesus comes as the Life-giver. His voice shall reach the depths of earth's charnel-house, and call the sleepers forth, strong in the vigor of immortality. We, too, shall be changed—changed to the image of the heavenly. Instead of this frail, diseased organism, we shall be fashioned like the glorious pattern—the Lord from heaven. Never again shall we feel pain or weariness; never again shall we say, "I am sick;" the spirit of an endless life invigorates the system, and death can no more molest us.

Again, there is joy in the thought that Jesus is coming, not only to give us life, but to bring back an "exiled Paradise." Six thousand years have wrought their desolating changes in this once fair world, and now, blight, decay and death meet us at every step. But we believe the promise of Jehovah. The great Restorer comes. Nature shall again wear her primal robes, and rejoice in her recovered Eden beauty. Unwithering verdure shall again clothe her soil. Crystal waters shall once more lave her fertile plains. Undying songsters shall warble their notes of praise in her richly foliaged groves. The now ravenous beasts of the forest shall peacefully graze on the mountain side. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and earth shall be filled with the glory of the Lord.

And this is no wild chimera, no vain imagining. Blessed be the name of the Lord, we know it is reality! We cannot be mistaken. The word of the Lord justifies us in expecting such a home as this, and that *very soon.*

Brother, sister, look up! *Look not behind you!* The word of the Lord stands fast. Redemption is surely coming. "When ye see *these things* come to pass, know that he is near, even at the doors."

Are not the great events delineated in the word of God, recorded on the pages of history? Are not the signs given by our Lord to immediately precede his coming, events which our eyes have beheld? Are we not witnessing the fulfillment of the *last items* of the prophetic chart?

For what then *can* we look but for the speedy coming of our King! *Now*, he bids us watch; to take heed lest our hearts be overcharged with the cares of this life, and that day come upon us unawares. "For as a snare shall it come on all them that dwell on the face of the earth." "But *ye brethren*, are not in darkness, that that day should overtake *you* as a thief."

Maria.

Greenland, N. H.

For the Crisis.

The Future.

The future, as confined to time and the transitory things of this life, is dark and uncertain. In vain has the wisdom of man been employed to search out the future; and the most sanguine anticipations of youth have failed to penetrate its myteries.

Hope often lends its brightest rays, and seems to lift the veil of obscurity, and displays stores of happiness and joy to the eye of zealous man. But oh! how futile is earthly hope; too often ending in disappointment. The brightest prospects are liable to fail. Those who laugh to-day may weep to-morrow; the rich may be poor; the great and honored may be abased; and those who are alive and well to-day, may be sick or dying to-morrow. Thus verifying the words of our Savior, that we "know not what a day may bring forth."

But there is a future which to the Christian is *always* bright. He can look *beyond* the dark night of time to eternity, and view scenes of bliss and immortal glory which can never be darkened by a single cloud. And the "blessed hope" which never fails is the guiding star which illumes his pathway and points to those joys. The prophets of old, and the apostles, too, have told of a beautiful world, the home of the christian, where all is pure and good—the land where sickness and death can never enter. A faith in these promises is the foundation of a hope, which "is like an anchor to the soul, both sure and steadfast."

The past may have been trying; the present, sad and gloomy, and the prospect of the future in this world cause him to tremble; but let him by an eye of faith look beyond this world, and the glorious future of a better world rises before him; its brilliant light reflecting back so completely dispels the clouds around him, that he presses his way onward in the path of duty, resting in sweet confidence upon the promises of God.

Ellen M. Jackman.

Troy, N. Y.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. Morgan.

[We will gladly forward whatever we may receive for this purpose.—Ed.

Choice Selections.

THE CITY OF GOD.

To thee, O dear, dear country!
Mine eyes their vigils keep;
For very love beholding
Thy happy name they weep;
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.
O one! O only mansion!
O Paradise of joy!
Where tears are ever banished,
And joys have no alloy;
Beside thy living waters
All plants are, great and small,
The cedar of the forest,
The hyssop of the wall.
Thy ageless walls are bonded
With amethyst unpriced,
The saints build up its fabric,
The corner-stone is Christ.
Thou hast no shore, fair ocean!
Thou hast no time, bright day!
Dear fountain of refreshment
To pilgrims far away!
Upon the Rock of Ages
They raise thy holy power;
Thine is the victor's laurel,
And thine the golden dower.
They stand, those halls of Sion
Conjubilant with song,
And bright with many an angel,
And many a martyr throng;
The Prince is ever in them,
The light is aye serene,
The pastures of the blessed
Are decked in glorious sheen:
There is the throne of David,
And there from toil released,
The shout of them that triumph,
The song of them that feast;
And they, beneath their Leader,
Who conquered in the fight,
For ever and for ever
Are clad in robes of white.

—*From the Latin of St. Bernard.*

Extracts

From a Funeral Sermon, preached on the death of David Marks, who died Dec. 1st, 1845, in Oberlin, Ohio, by Professor Finney.

Text—1 Tim. 4: 7. "Exercise thyself rather unto godliness."

In discussing the subject presented in the text, I shall consider,

I. The spirit of the injunction it contains.

II. The conditions of obeying it.

III. The reasons for the injunction.

I. Taking into view the whole of the verse of which the text is a part, it is obvious that there are two prime ideas involved in the spirit of the injunction:—namely,

1. A caution against giving attention to things that are idle and profitless. By "profane and old wives' fables," Paul may have referred to the doctrine of the Rabbins, than which, nothing can well be more worthless and ill befitting a sensible and christian man, who has the gospel to preach to perishing men. Take heed, Paul would say to his son Timothy—take heed that you be not ensnared by any reading; or any legends of tradition which can only amuse without instructing, and therefore waste time without profit. Let "old wives' fables" alone. A man of God to be thoroughly furnished must store his mind with better things than those. If thou wouldst keep thyself pure, take care to avoid such things. Fables and stories for amusement, fit only for such as are in the first or second childhood, will pollute your mind, and grieve the Holy Spirit of truth. From all such things turn away.

2. "Exercise thyself rather unto godliness." This is the more excellent way. Practice godliness;—not only learn what it is, but put it in practice; bring it into your daily spirit and daily life. Godliness is being like God. Of course the meaning of this precept is—become God-like. Adopt the spirit of Jesus your Master, and live a life like his. Exercise yourself in this. The word exercise seems to be an allusion to the ancient Elysian and Olympic games, in which various exercises were carefully practiced, to discipline the body for victory in the hour of conflict. The next verse sustains this allusion—"Bodily exercise profiteth little." Yet those candidates for contest in the games, shrink not from any severity of discipline—they keep their body under and are temperate in all things,—only to obtain a perishable twig of laurel. How much more should you exercise yourself to be like God, since the prize is an immortal crown of glory, and the profit is beyond measure great, both in this life and the next?

These two points then—(first avoid all diverting and polluting influences; and, secondly, discipline yourself to become like God,) constitute the spirit of the injunction of our text.

II. We pass to notice some of the conditions of obeying it.

1. True and thorough regeneration—a new birth which transforms the moral character, causing old things to pass away and all things to become new. This is a change not merely of opinion, or of intellect, but of the heart. There is no beginning to exercise one's self unto godliness without this change. This change itself is from the image of Satan to the image of God.

2. The baptism of the Holy Spirit. This is perfectly indispensable to success and even to diligent effort. The being like God, which is required and implied in exercising one's self unto godliness, demands a deep study of God and of godliness. But none will ever learn God except as taught by the Spirit. And none will exercise themselves in this study and in the practice of living like God, unless the Spirit of God mightily imbues their hearts.

3. A deep and abiding sympathy with God. There is substantial and rich meaning in this language. There is such a thing as having sympathy with God. Nay, every real christian must and does have such sympathy—he enters into the feelings of the Deity—adopts the same great end of life—has the same objects of supreme affection, so that heart beats in unison with heart. This is sympathy—such as man must have with his God. This is plainly involved in exercising one's self unto godliness. To obey this precept effectually, you must have so strong and deep a sympathy with God as shall,

1. Overcome the love of promiscuous reading. By "profane," in the verse of our text, is meant whatever is not sacred; just as we call all history profane history which is not sacred history. The true spirit of the requirement therefore enjoins christians to forego, at least in general, all profane reading, and certainly all that in the least interferes with exercising themselves to godliness. No profane works are to be read or studied only so far as their reading and study will make you more like God, and thus help you in exercising yourself unto godliness. You must have so much sympathy with God as shall annihilate all relish for reading that tends not to make you like God. Nothing can be more certain than this.

2. Again, so deep must be your sympathy with God, that it shall quite overcome the disposition to useless speculations and vain philosophizing. There is a vast amount of this among men whose minds are more intellectual than spiritual, and who love the amusement of curious speculation more than the luxury of studying the depths of godliness. This state of mind must be changed. Those studies which furnish neither the head nor the heart with any thing really useful to God or man, must be put away;—nay, you must have so vital a sympathy with God, that it shall quite eradicate that vile taste for things profitless and implant a vigorous thirsting of soul after the better things of God.

3. So deep must be your sympathy with God, that it shall destroy your love of popularity with men. Surely you must have enough of God to effect this or you cannot in spirit obey the injunction of our text. You never can exercise yourself to be like God until you value his favor incomparably more than the favor of man. Indeed, according to the Bible, you cannot even believe so long as you "seek honor one of another, and seek not the honor that cometh from God only." Plainly, you must have so much sympathy with God as shall overcome alike the love of applause and the fear of reproach—for while these prevail, you will do any thing rather than exercise yourself unto godliness.

4. Of sympathy with God you must have enough to overcome the thirst for worldly gain. So long as this thirst bears sway in your heart, you surely cannot exercise yourself to be like God. You must be satisfied with the comforts of life, and content with the awards of divine providence—content moreover to live by faith in God for future good, so as to have no anxieties, except for the kingdom of God and his righteousness. Else you cannot exercise yourself for the christian strife.

5. Your sympathy with God must be so strong as to overcome your love of ease. Those men of the Olympic games had to crucify their love of ease. So, and much more, must you, if you would contend with principalities and powers, with the rulers of the darkness of this world, with wicked spirits in high places. So, and much more, if you would exercise yourself unto godliness. Did Christ indulge his love of ease, or did Paul? Have any of those men ever done so who have achieved much for God, or for their generation according to the will of God?

6. You must have sympathy with God in such a degree as shall suppress a self-indulgent spirit. Even Christ pleased not himself, nor did Paul, nor have any of those men whose life and labors have blessed the world, and have secured the favor of God. No man can live for the end of self-indulgence, and yet do any thing great and good for God or for his race.

7. Your sympathy with God must beget a self-sacrificing spirit. The doctrine of the gospel on this point is—"Present your bodies a living sacrifice unto God." All must be laid on his altar. He demands a whole burnt offering. A man needs to have his heart so set upon his work as to beget a thirst after truth and an intense desire to know what he shall do to honor and serve God. Unless a man has this spirit he cannot do much for his generation.

Again, a man must have great honesty, and a child-like spirit, if he would attain the truth and avoid all error. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

Once more, let me observe, you must have so much sympathy with God as will overcome ungodly ambition. Else you cannot live for God, for this ambition can never be blended with godliness.

Again, an essential condition of obeying the injunction of the text is great love for spiritual labor, love for every sort of labor to which the Lord calls you.

I only add further that any man to comply with this requirement needs a most controlling love for souls. Such a love for souls had Paul, and such had his great Master.

III. I must next adduce some of the reasons for this requirement.

1. This world is a place of training for the next. This is its chief business. The characters of men are here being moulded either to be like God, or like the devil. . . .

2. The apostle subjoins as another reason for exercising one's self unto godliness—"For bodily exercise profiteth little." It is of small avail to chastise the body and to discipline it as the ancient athletæ were wont to do; and all the usual results of physical labor now are of small account; but godliness is profitable unto all things, having promise of all needed good here and all possible good hereafter.

3. It is indispensable to doing much in this world. No man will ever do much unless he accustoms himself to work with all his might, and sees to it, moreover, that his work be indeed exercising himself unto godliness, laboring to become, and be, like God. Then something great and good will be done.

4. This is indispensable to true peace of mind. A man may have an Antinomian peace of mind without it—a peace delusive and baseless, resting on that strange notion, that Christ's righteousness imputed to us while we live in sin, avails for us, instead of Christ's righteousness wrought in us. How many such there are now, filling the church with numbness, with spiritual lethargy, and fatal delusion! Ask such—Are you personally holy? "O no, I know I am not; but I trust in Christ's imputed righteousness." Are you indeed walking with God and living for God daily?" "O I do not expect to do that myself; I believe in an imputed righteousness. Christ has obeyed the law perfectly; his obedience answers instead of mine." Thus a man may cry peace, peace, and his conscience be quite at ease in his sins; but assuredly unless he exercise himself unto godliness, he can have no solid peace here nor hereafter.

5. It is indispensable to peace with God. It is absurd that God should be at peace with a man who is not holy; who does not exercise himself unto godliness, and is not perfecting holiness in the fear of God. It is indeed a marvellous fact that men should thus pervert the gospel—should thus dream of being in such a covenant with Christ that God will except them while they are living in sin. Is Christ the minister of sin? Did he come both to save his people from their sins, and also to quiet their consciences, and give them peace in their sins by his imputed righteousness? What can be more absurd. It would not be easy to name a sentiment fraught with more mischief to the souls of men than this.

Again, it is indispensable to salvation. No man can be saved who does not exercise himself unto godliness. It is the only consistent course. Every christian professes to be a follower of Christ. Consistency, therefore, requires that he should be. It is indispensable to a right understanding of the spirit of the gospel; also to true spirituality of mind. Persons may talk about being spiritually minded; but it is all a dream unless they exercise themselves unto godliness. Unless they vigorously seek to live for God, and exercise themselves to do all his will, it can avail them nothing.

Again, this is the only comfortable course of life. There will indeed be many trials, but those who meet and endure them in the spirit of faith and patience, can bear a full and glorious testimony that this is the only way of comfort. Let me add that this is the only course that is honorable to God, also that this is the only course of usefulness.

The Scriptures and the Fathers.

Those very parts of the writings of the early Fathers, which seem least valuable for style and matter, have this incidental advantage, that they set in a clear point of view the immeasurable superiority of the Scriptures of the New Testament. The inspired books were written principally by men who had not the same advantage of education and literary training as some of the ecclesiastical writers enjoyed; yet they are totally free from the blemishes which disfigure the most elaborate productions of later ages of the church.

Had not the pens of the evangelists and apostles been guided by a wisdom superior to any which those writers possessed by ordinary means, they never could have produced a work which, even as a specimen of plain and majestic narration, and of consistent, sober, rational discussion of the most abstruse questions, is entirely unrivaled. We should have found—as we do find in the writings even of those who had been thoroughly instructed in Scriptural truth, and had deeply imbibed the spirit of Christianity—some error mixed with truth; some inconclusive reasoning; some vague declamation; some incautious overstatement of doctrine or fact; some merely mystical application of the Scriptures of the Old Testament; some exaggerated sentiment.

In uninspired writers we should have detected the prejudices of their education, and of the age in which they lived. We should have found some extravagant eulogies of martyrdom; some fanciful notions respecting spiritual beings; some captious and scrupulous objection to practices in themselves indifferent. And, in their public defences of their faith before their adversaries, we should have perceived them, not only speaking boldly, as they ought to speak, but sometimes displaying a subtlety too nearly allied to the craftiness of the disputer of this world; and on other occasions indulging in sarcasm or invective against the various errors of heathen worship.

In the Scriptures of the New Testament we find none of these faults; they are uniformly dignified, simple, and reasonable. But a very limited acquaintance with the writings of those who endeavored to follow their steps will show that, if the apostles and evangelists were preserved from such extravagance and error, they owed it to a wisdom which was not of this world.—Guardian.

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Poetry.

LIGHTS AND SHADOWS.

The gloomiest day hath gleams of light
The darkest wave hath bright foam near it,
And twinkles through the cloudiest night
Some solitary star to cheer it.

The gloomiest soul is not all gloom,
The saddest heart is not all sadness,
And sweetly o'er the darkest doom,
There shines some lingering beam of gladness.

Despair is never quite despair;
Nor life nor death the future closes;
And round the shadowy brow of Care,
Will Hope and Fancy twine their roses.

—MRS. HEMANS.

Original Articles.

For the Crisis.

Musings of an Evangelist.

NUMBER SEVEN.

In my weekly visits to several places, I have been made glad to see the happy faces of the Lord's children, as they greeted me and expressed their joyous hope in Jesus, the Savior of sinners, and spoke of his coming again to make them immortal and give them his glory and an eternal kingdom. I love the society of such ones in this world, and shall I not delight to dwell with them in the world to come?

The Christian union,—the strong attachment formed here for the pardoned sinners,—the happy heirs of the kingdom of God,—serves to bring upon my heart the solemn vows I have made to God that I would "be faithful unto death," that I might with those receive "a crown of life." But then the thought often steals upon me, you may yet fall from your steadfastness and make a fatal end. Others have done so. I inquire of Bro. A., and find he has lost his hope; returned to his cups; meets no more with the little flock. I ask after sister C., find she has taken a place in the ball-room, or in other places of sport; lost her interest in Christ, and talks no more with the praying company. I ask for the prosperity of Bro. E., he has become discouraged and left off praying; become a speculator, and a gambler. I ponder, What could induce them to act such parts? Perhaps they were never truly converted, yet they appeared well—"run well for a season." But somebody has possibly bewitched them. They had not given due heed to the exhortations of the apostle. "Refuse profane and old wives' fables," and again, "foolish and unlearned questions avoid, knowing that they do but gender strife." Or it may be some "evil communication has corrupted good morals." They have not guarded against "the appearance of evil." They wished to please a friend or not to offend a relative who desired to do a little wrong; they yielded; the bond with Christ was broken; they were led astray. Or they were tempted to do wrong and they yielded; lost confidence, and instead of humbly confessing it, tried to cover it until betrayed into more gross sins; forgetting that "he that covereth his sins shall not prosper." Far better to listen to Christ. "He that confesseth and forsaketh shall have mercy."

On inquiring of some about the prosperity of Zion in their locality, I am always glad to learn the state of the cause of my Master, even if it is suffering from the apostacy and bad conduct of some of its professed friends. It is well to hear a correct account of the cause of trouble. But to sit and listen to a list of evil surmisings, backbitings, and tales of frivolous items of human weakness, or foibles and errors such as many are subject to, is only adding evil to evil. I have often been treated with such a dish, but refused to be entertained with it. I have wondered that Christian persons, who love to deal in such commodities, could live on such food, yet I suppose the more they talk it, the more deeply they become interested in their topics. Far better to have a "charity that beareth all things," and to "consider thyself, lest thou also be tempted." I have read, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." There is a wide difference between seeing and properly reporting certain evils, with a pitying, praying heart, and being a religious tattler.

As I have visited from house to house to try to encourage, strengthen and instruct the disciples of Christ, and to teach sinners the way of life, I find many, very many who know much more about some new, or even some old novel, than they do about the Bible. Novels are in great demand among a large class of professed Christians. Such ones usually despise the clear, plain announcements of the word of God, about a holy walk or a future day of rewards, especially if it is said to be near. Why is this love for fiction? The sayings of Christ are too hard for them. The light discloses their darkness. "They will not come to the light, lest their deeds be reproved." They want smooth things. This class are fulfilling 2 Tim. 4: 3–4, "They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." They love these fable makers much before the humble ministers of Christ, and look to them for instruction,—religious instruction too. The peculiar trait in nearly all modern novels is, they are religious.

For the Crisis.

Familiar Letters.

No. IV.

TO UNCLE FRED:—I promised that in my next communication I would give extracts from the writings of learned men, who had given attention to this subject. I referred in my last to the ceremonies attending the consecration of the priest, to the holy office of the sanctuary, and showed that *washing of the body* with water—*pouring* of the sacred oil on the head, and *sprinkling* of blood upon the altar, &c., were different parts of the ceremony shadowing forth "good things to come," and were fulfilled in the spiritual priesthood.

I will now give you the thoughts of Dr. Robinson, Professor of Sacred Literature in the Andover Theological Seminary, respecting another passage in the Old Testament, connected with the ritual law. He refers to Lev. 4: 6, where he says, "The Septuagint has this term. It reads thus: 'And the priest shall DIP his finger in the blood, and SPRINKLE of the blood seven times before the Lord; and shall POUR (ver. 7,) all the blood of the bullock at the bottom of the altar.' Here are three different words, *bapto, rantizo,* and *ekkeo,* to express the three different actions, *dipping, sprinkling,* and *pouring.*"

The same writer also refers to John 13: 26, where Jesus used the word "*Bapto,* to dip in, to immerse," when he spake of *dipping* the sop into the dish, before giving it to Judas.

Rev. William Hague, who has been engaged in the baptismal controversy, says, "It is evident at a glance that the turning point in this, the baptismal controversy, is the meaning of the Greek word *Baptizo.* The circumstances connected with the administration of the rite, the places chosen, such as Jordan and Enon, the force of the Greek prepositions *eis* and *ek,* which express a descent *into,* and a rising up *out of* the water as definitely as any preposition in the Greek language can do it, are all strongly corroborative of our position, that the act of baptism denoted by the term in Christ's commission is perfectly and adequately translated in English by the word *immersion,* which comes from the Latin, or by the word *dipping,* of Anglo Saxon origin. Nevertheless, if it be clearly proved before hand that the active verb *baptizo,* the name of an action, is, when used with reference to water, so indeterminate as not to denote *any particular kind of action,* but rather *all possible modes* of use, of which water is susceptible from that of a single drop to an ocean, then it follows that however much of doubt the circumstances and prepositions might occasion to tender consciences, the baptismal law from the lips of Jesus Christ, contained in the commission, presents a *great variety of modes* to the choice of the individual, or leaves it, as the Pope of Rome would say, to be determined by 'church authority.'

"The main question is, *whether the word used by Christ to enjoin baptism, in the last exercise of his legislation on earth, in giving that commission which is binding 'to the end of the world,' denotes a specific act or not?* If it does not, then there is *no law* which certainly holds us to immersion, or defines what act the Savior meant, whether it were the application of water to the head, or the feet, the face, or the hands. If it does, then all objections drawn from supposed difficulties, or improbabilities, or from the greater *convenience of sprinkling,* are no more to be regarded as arguments, than those questions which skeptics sometimes ask in order to throw discredit on the very letter and spirit of revel tion."

We find the whole matter here presented in a nut-shell, and if we can find out what kind of a kernel it is, we shall know just what sort of a tree it will produce. If it consists of a *variety,* why it will produce various kinds of trees, and if it prove on examination to be an *acorn,* an oak only can grow therefrom.

And now as I can not examine it through a Hebrew or Greek microscope for myself, why I must take the testimony of various reliable men, who have critically examined the kernel and pronounce it to be positively an *acorn.*

I have not room in this letter but for one or two witnesses. "Stakeias (Leipsic ed., 1752) is thus full and explicit: *Baptizo* generally, and by the force of the word, indicates the idea of simply dipping, and dyeing; but *properly* it means to *dip,* or *immerse in water.*' Of *baptism* he says; 'It generally denotes immersion and dyeing; but by the innate force of the term, it properly denotes *immersion,* or *dipping of a thing in water.* that it may be washed or cleansed. This word is transferred to denote the first sacrament of the N. Testament, viz. baptism, in which sacrament those to be baptised were anciently immersed in water, as now-a-days they are only sprinkled, that they may be washed from the pollution of sin."

Scapula, who wrote in 1579 says: "Of *bapto,* the root of *baptizo,* 'it means to dip, to immerse, and also to dye, because that may be done by *immersing.*'"

Henricus Stephanus, an earlier writer, says: "*To dip* or *immerge,* as we dip things for the purpose of dyeing them, or immerge them in water."

Schleusner says: "Properly it signifies, I immerse, I dip, I immerse in water." "He also says that it signifies to wash, or cleanse by water, and gives this reason, 'for the most part a thing *must be dipped or plunged into water that it may be washed.*'"

And now Uncle Fred, I will leave you for the present, to digest what proof I already have presented, and in my next will introduce to your notice the testimony of several English Lexicographers, respecting the true meaning of the word *Baptizo.*

For the present, adieu.

KATE.

For the Crisis.

Divine Testimony

CONCERNING THE FINAL DESTINY OF IMPENITENT SINNERS.

On this solemn subject, my brethren, "many are the decrees of men's heart, but the counsel of the Lord, that shall stand."

There are three classes of passages of inspired truth, relative to final judgment, which demand our serious and candid consideration.

1. Passages which teach a general future judgment of the human race.

2. Passages which declare a general resurrection for the purpose of judgment, or a general future accountability of men, which necessarily implies a general resurrection.

3. Passages which teach future conscious suffering and the second death of the wicked.

The last class will more particularly occupy our attention. We may notice a few passages of the first class. Heb. 9: 27. "It is appointed unto men once to die, but after this the judgment." The most obvious import of this passage appears to be, that death and a subsequent accountability or conscious judgment, are appointed to men in general. It has been remarked that the apostle does not affirm that it is appointed unto men *twice* to die. True, and if there is no revelation of a second death for any, let us not believe it. If there is, the fact that men in general die once, surely does not contradict it. Acts 17: 30, 31. God "now commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."

My brethren, does not this solemn assurance unto *all* men, indicate that *all* men will have a conscious part in this final general judgment? Acts 10: 42. Jesus Christ was ordained of God to be the judge of quick and dead. Rom. 14: 10. We shall all stand before the judgment seat of Christ. Is it to be supposed that men are to stand there literally dead, and utterly unconscious of the righteous judgment of the Son of God?

I shall now present to your consideration a few of the second class of passages, which teach, not simply a general judgment, but a resurrection or accountability necessarily implying a resurrection. John 5: 28, 29. "All that are in the graves shall hear his voice and come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of condemnation." The import of the term life here, manifestly, is *eternal* life, as in other passages. "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5: 12. Temporary existence compared with eternal is not worthy of the name of life. Now let us consider whether the wicked can hear Christ's voice and come forth to the resurrection of condemnation, without a temporary vitality? Can they know anything about a judgment of condemnation without such vitality? I am aware that in the Prophet's vision of the dry bones, which was figurative of the house of Israel's deliverance from captivity, that these dry bones are said to hear the word of the Lord. But the passage before us is no figurative vision. It is a plain declaration of literal truth, which we have no authority to figure away. Both characters are represented as hearing Christ's voice and of coming forth to judgment. Why so, if not to a conscious judgment?

Acts 24: 15. Paul said concerning himself that he had "hope towards God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and the unjust." 2 Tim. 4: 1. "I charge thee before God and our Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." Eccl. 12: 14. "God shall bring every work into judgment with every secret thing." Rom. 14: 10, 12. "So then every one of us shall give account of himself to God." Can dead men give account of themselves? Matt. 12: 36. Jesus said, "That every idle (or pernicious) word that men shall speak, they shall give account thereof in the day of judgment." Rev. 22: 12. "Behold I come quickly, and my reward is with me to give every man as his work shall be." John 12: 48. "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken the same shall judge him in the last day." 1 Peter 4: 5. The apostle declares concerning those who lived in his day and spoke evil of the saints, that they "shall give account to him that is ready to judge the quick and the dead." This implies their future life.

Our brethren who dissent from us in respect to the temporary re-living of the wicked, admit that they will be judged. And we admit that God, if he pleased, could judge them as unworthy of eternal life without raising them from their graves. In this case, however, we should not expect to find any thing in the Bible about a *resurrection* of the unjust, or of their *giving an account* to God, or appearing at the judgment seat of Christ, or of their second death, or of any future conscious suffering. If then, my brethren, we find plain inspired declarations that the wicked, who have lived in past ages, (whom we all acknowledge will be judged,) are actually to suffer "*tribulation* and *anguish*" to issue in a second death, must we not admit that their resurrection will be to a temporary life?

I proceed, therefore, to present to your consideration the third class of divine testimonies, which teach us these facts, viz, that the final judgment of the wicked in general, will be a judgment of conscious shame, and suffering of "few" or "many stripes," and of a "second death."

I commence with the testimony of the true prophet, whose "word shall not pass away." Luke 12: 4, 5. "Be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom ye shall fear: Fear him, which *after* he hath killed, hath power to cast into hell; yea, I say unto you, fear him." Now, my brethren, if there is to be no consciousness after the first death, the wicked need no more to fear being cast into hell, (or gehenna,) than to be cast on a bed of roses. This awful testimony shows what our Savior meant when he said that the wicked "shall come forth to the resurrection of condemnation;" even to be cast into the lake of fire. Matt. 10: 28 confirms this teaching, that soul and body will be destroyed in gehenna, not in the grave. Compare Rev. 20: 12, 14, 15. "And I saw the dead small and great stand before God: and the books were opened and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell (hades, the grave) delivered up the dead which were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

In this awful vision of the future judgment, John saw the dead, i. e., those who had died, stand before God. Do you say, that they were dead when they stood before God to be judged? Now consider what this implies. It implies that the righteous stood, dead men, (corpses) before the living God. Both characters stand before God. There is not the least intimation that one class stood dead and the other alive. Both stand to be judged, as conscious, accountable, intelligent beings, to receive their eternal destinies. This is confirmed by two other proofs. First, their being cast into the lake of fire, which would be no punishment if they were unconscious. Secondly, that this lake of fire is to be, to them a second death, which it cannot possibly be, if there is no revival from the first. Moreover, the Sacred Scripture represents that men will be hurt by the second death, which you know cannot be without consciousness.

2 Thess. 1: 6, 7;—"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints," &c.

Observe, my brethren, that the plain teaching here is, that those men who lived 1800 years ago, persecuting the Thessalonian believers, are to be punished with tribulation, which implies conscious suffering and an everlasting destruction not before and at their first death, but when "the Lord shall be revealed from heaven." The apostle declares (whatever our sympathy may be,) that this future tribulation and fiery destruction is a righteous thing with God, who reveals himself as "the just God" as well as "the Savior."

(*To be concluded.*)

For the Crisis.

PILGRIMS AND STRANGERS.

Though not long I've wandered a pilgrim and stranger
In this dark world of sin, and sorrow and strife;
When the pilgrim's bark is ofttimes a lone ranger
Tossed on the tempestuous billows of life;

Yet ofttimes have I tasted earth's bitterest cup,
When loved ones were folded in death's cold embrace;
When friendship grown cold by the vile slanderer's lip,
When cast far away from my kindred and place.

My trust is in Jesus, how sweet and consoling
His promises are—they never will fail;
Though dark be the clouds that around me are rolling,
Thy presence sustains me, thine arm will prevail.

[illegible]

Shelbourne Falls, Mass.

For the Crisis.

Death.

NUMBER ONE.

BRO. GRANT:—It is quite amusing sometimes to hear people talk about death. They make it one of the most mysterious things in the universe. They attach a false meaning to it altogether. As if I were to claim that "*cut off*" means to *add on,* or to extend and enlarge; so they claim that death is but the expansion of the vital functions into a more perfect sphere of life and action. And this again they will mystify with another explanation or contradiction.

Ask them what is meant in this declaration to Adam, "In the day thou eatest thereof thou shalt surely die," and they will say, "spiritual death." Ask them again, Why do men die and go into the grave? and they will say, "because Adam sinned." How is it now, if spiritual death was the *penalty* that literal death is the *result?* This seems but to add dust and smoke to the already cloudy air instead of clearing the sight and brightening our vision. This is the result of not believing God means what he says.

But how shall we know what kind of death he means when he only says, "Thou shalt surely die?" Surely we ought to understand what is meant when God explains it himself. And it may be of great use to us,—a great benefit,—for one wrong step leads to another, and so on until one gets so far away that he cannot satisfy himself where he is. One wrong step at the outset, although small, and almost imperceptible, will soon lead into deep, boggy swamps of mysticism. Hence the importance of getting a right start. The way to get out, or rather, to keep out of the swamp on this subject, I will show in my next.

G. D. GIBSON.

IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT.—Dr. Judson was at his station six years before he baptised a single convert. After three years had elapsed, he was asked, in view of his little apparent progress, what evidence he had of ultimate success. [illegible]

Correspondence.

From Sr. V. N. Cudworth.

Bro. Grant:—As I have been permitted to witness the work of God in Goshen, I desire to publish it to all around, that men may be apprised of his wonderful works. "Praise ye the Lord, for his mercy endureth forever." His truth has had a glorious triumph, and many hearts have been made to rejoice, in pure Bible doctrines, who have long loved the Lord, and served him according to all the light that had shone in their pathway, praying for their unconverted children, and waiting patiently to see the salvation of God. The union among this little band has reminded me of the primitive christians, and blessed days of '53 and '54.

Bro. Pratt and Hemenway have been laboring harmoniously together. Bro. P. first went to Goshen, and finding the fields white for harvest, prayed God to send another laborer into the harvest. Bro. H. came to his aid; and like Paul and Silas (though not in prison) at midnight, they have been constrained to rejoice and sing praises together. Fifty-seven have been baptized. Although the weather was cold, their faces emerged from the symbolic grave shining with hope and love. There has been no undue excitement, no false colors hoisted, to blind and entice, but the naked truth, in all its eloquent simplicity and unadorned beauty, has been presented to the mind. Life and death have been set before the people, without the extra touches of fancy and human reasonings. All glory be ascribed to Israel's God forever. Let the heavens rejoice, and the angels raise another anthem of praise! Hallelujah! And the righteous *will say Amen!*

Vesta N. Cudworth.

From W. Sheldon.

Eld. Grant:—I am now holding a protracted meeting in this place, commenced over a week ago. Its results, so far, have been as follows:

1. The *Christian Church* of which I am pastor, are all engaged.
2. Backsliders have been reclaimed.
3. One sinner converted.
4. The interest is fast increasing. Last night ten or twelve rose for prayers, and several others wept bitterly.

Our meetings are all deeply solemn. Multitudes have as much conviction as they can resist. We expect a great move. Have an overflowing house, and the best order I ever witnessed.

W. Sheldon.

Vermillion, Dakota Co., Minn.

P. S.—Later. Five sinners converted, and five backsliders reclaimed. The work still goes on. Yesterday I baptized two converts. Expect others will go into the water next Sunday.

W. S.

Feb. 14th, 1858.

N. B.—Bro. Geo. L. Teeple was ordained to the work of a Christian minister at this place, by myself, Jan 17th, 1858.

W. S.

From Sr. M. H. Thayer.

Dear Brethren and Sisters:—The salvation wrought out by Christ looks great, and the conflict great through which we must pass before we obtain the end of our faith. Faith is the substance of things hoped for, and while we have this faith, our anchor is cast within the veil whither our forerunner is for us entered. Hence it is easy for us to set our affections on things above and not on the earth, for where our treasure is there will our hearts be also.

I must still plead grace for grace, that the same spirit which first called after me and made me feel the need of a Savior, and has admonished, reproved, and comforted me ever since, will perform the good work in me, until the strength of corrupt human nature shall have been overcome on every point, and Christ fully formed.

I long to be like him; but often do I feel my weakness and poverty to that degree that I am almost ready to sink, but still dare not say there is no hope, for again I am lifted as with a strong arm and feel a blest security while resting in the Rock of my salvation. This dying daily is very profitable. Thus we have strength to meet our outward foes; we fear not the reproach of men, neither are afraid of their revilings, for He that is in us is greater than he that is in the world. [illegible]

[illegible]

From Bro. W. M. Ingham.

Bro. Grant:—I wish to give a short account of my tour to the Aroostook Co., Me. Left Woodstock, N. B., Jan. 21st. Had one meeting on the way.

23d. Arrived at the Aroostook river. Unexpectedly met with a number of preaching brethren—three Christian preachers; Bro. Pitcher of Monticello, Me., Bro. Durgan of Newbury, Me., Bro. Belmain of Aroostook, Bro. Reed, Advent preacher, of Old Town, Me. Had a union meeting. All took a part in it. Bro. Pitcher's appointment, but he gave free liberty to Bro. Reed and myself to preach. We had a number of meetings together. The Lord blessed the word spoken, and I trust a number have been hopefully converted to God. Bro. Reed left two weeks or more ago. I have had meetings in quite a number of places in this county. Quite an interest to hear. Some believe and some believe not. There have been twelve baptized by different preachers. Two by Bro Durgin (Christian preacher), three by Bro. Siperal (Christian Baptist), three by Bro. Pitcher, and four by myself. Had one baptizing together. This looks more like Christianity than we sometimes see. Hope that union will continue and many more will be brought to a knowledge of the truth, that they may be saved in the everlasting kingdom.

Feb. 25th. Had social meeting in company with Bro. Pitcher at Christy schoolhouse. Quite a number spoke. About twenty arose for prayers. After meeting repaired to the river, and Bro. Pitcher baptized two sisters, who went on their way rejoicing. We then separated to go to our several homes, having been absent five weeks. Had meetings all but four or five evenings. Seen some few, I trust, made heirs of the kingdom, by believing and obeying the truth, for which I give God all the glory, and hope I am thankful.

From a pilgrim and stranger, hoping for immortality and eternal life at the resurrection of the just.

Wm. M. Ingham.

Woodstock, N. B., Feb. 26, 1858.

From Bro. E. Dexter.

Bro. Grant:—I would say for the encouragement of the way-worn travelers to the kingdom, that the Lord in mercy is reviving his work in this place. There has been quite an interest among the children of God for some time past, and their prayers have been that the Lord would revive his work. Last week we commenced a protracted meeting, and the result has been that sinners have been converted, and are praising God; and many are anxiously inquiring the way to Zion, saying, "What shall I do to be saved?" Our prayer is that they may believe on the Lord Jesus, that they may be saved from that destruction that awaits the ungodly, and will soon be upon them.

Yours in tribulation, waiting and praying, "Thy kingdom come."

Elisha Dexter.

Mattapoisette, Mar. 6th.

Extracts from Letters.

Sr. F. Converse writes:—"In a little while from this Jesus will be here. Do we realize it? Are we making every preparation possible for the solemn and glorious event? We want to be watching as a man would be that knew the watch in which a thief would come to break open his house and take his goods. Do we occupy this wakeful position? None other is safe. We know not the day and hour in which he may come; therefore we want to be all ready, every moment, with loins girt about with truth, our lamps trimmed and burning, and we ourselves like unto men that wait for their Lord. Let us cleanse ourselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God. Let us be perfectly awake now. He that sleeps now knows not his danger. Signs loom up from every quarter that speak Jesus near. O my brethren, shall we be ready when he comes?"

—:o:—

Sr. S. E. Temple writes from Roxbury Ct.:—"The cause of God is low in this place, and there is but little to encourage; yet I feel I must go on. I do not want to go back, nor even look back, for I often think of the many precious seasons I have had with the dear pilgrims on the way to the better land, and as we have got so near, I want the privilege of having an abundant entrance. Praise God! my soul is happy at the thought. In a little while from this deliverance will come. I groan, I sigh, come Lord Jesus, restore the kingdom, and clothe thy saints with immortality. Amen and amen."

Bro. A. A. Tupper writes from Scot's Bay, N. S.:—Although we are tired, we are not cast down, for our hope is in the soon coming of Him whose right it is to reign, and when he doth appear we shall be like him.

But while we are in the flesh we expect to have persecution and trials, for they hated our Lord and they will hate us; they persecuted him, and they will persecute us; for the servant is not greater than his Lord. We have trusted him and he has upheld us in six troubles, and in seven he will not forsake us. If our help lay in an arm of flesh, we should indeed be discouraged; but it does not; it lies in Him who has conquered death and hell, and led captivity captive. We solicit the prayers of the brethren that we may be kept from the evils to come."

The World's Crisis.

BOSTON, MARCH 13, 1858.

Spiritualism.

We purpose to give some *facts* connected with Spiritualism, with which all of our readers should be familiar. We look upon this system of error as one of the strong and *certain* evidences that the great day of the Lord is at hand; indeed, if we had no other proof, we see in this sufficient to convince us that Jesus will not tarry long. Still we think the church of Christ is not half awake to her danger from this greatest of all antagonists to christianity. This is the Gibralter of infidelity,—the Goliah among the Lord's enemies. It may look "like a lamb," but it speaks "as a dragon." The time seems to have fully come when "the spirits of devils" are "working miracles." In immediate proximity to these wonder-workings, the Savior comes "as a thief," when these deceivers least expect him. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Why not? Because, as Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." We have great reason to be thankful for the light of prophecy, now shining upon our pathway. But for this all would be darkness around. As the prophecy gives the light, those who do not "take heed" unto it, must of course walk in darkness.

We now come to notice the

Political *object of Spiritualism.*

On March 10th, 1857, a convention of Spiritualists was commenced in Boston, one object of which, as expressed in their call for the conference, was,

"To consider the wisdom of taking incipient steps toward forming a *new confederation*, wherein distinctions of clime, of color and of sex will be no bar to equality."

In the *Spiritual Telegraph*, of June 20, 1857, we have an account of a similar convention held in the city of New York. The report says, their

"Object is to *overturn* the supposed inharmonies and evils of the present condition, and in their place to establish '*a new social order* on the earth.'"

This "new social order" is more fully set forth in the *Telegraph* of June 13th, 1857, under the head of "Practical Spiritualism—Purposes and Plans." The writer remarks,

"For the last four or five years, a movement has been going forward, comparatively unobserved by the public at large, whose central *purpose* is no less than the *entire regeneration . . . of the whole human race.* . . . It is hardly to be supposed that an enterprise so startling to the world as the last eight years have proved the spiritual movement to be, would have for its *grand end* any thing like the presentation of mere phenomenal exhibitions, abstract philosophies, the incidental re-union and gratification of long severed and lacerated affections, or even the generation of a new, a broader and more living conviction of the truth of immortality. All these, indeed, and more, in the same line, have been, and still are, very useful, and are not in the least to be undervalued; but if the movement itself *rested* in them as an end, it would seem that the end itself was quite unworthy of such a grand commencement, such a wide spread interest, and such hopes and aspirations as have already been created.

The great purpose of the spirit world, then, is of a much broader nature, and a more thoroughly practical spirit. . . It aims, in short, at the establishment of a new social order on the earth, through whose mediatorial harmony *alone* the Divine truth and its good can descend in blessing *only* upon and into a waiting and responsive race. . . .

It is also the purpose of Spiritualism to so *educate* a class of persons in certain practical functions, that they shall become *nuclei of groups in the coming new social order.* . . About two hundred and fifty persons have already been selected. . . These persons are scattered all over the United States and the provinces. . .

Another purpose of the movement is the establishment of a *new system of government*. It is a *combination* of the two elements of monarchy and republicanism, making, therefore (partly because of the combination, and partly for other reasons,) a *new idea in government.* It has already matured its plans to quite an extent. . . [This looks like a two horned beast.—Ed.]

All these things grow out of a New Church—a church of principles—not of dogmas. This church is to be both interior and exterior, or individual and organic. It is to reconcile both the *Catholic* and the *Protestant* phases of the religious idea, not overlooking the *three great religions* (See Rev. 16: 13,) which dogmatic Christianism does not recognise, *viz.*, Hindooism, Mohammedanism and Judaism. It is the *grand unitizing church* of the spiritual age, and blends into harmony the antagonized elements of the analytic ages. It is the *mother* of all institutions for external uses—therefore, the *mother* of the States, and in the *combination* takes place the "Union of Church and State." [This looks like an image to the beast.—Ed.]

What is necessary in order to become a member of this "*grand unitizing church?*" The answer is given in a resolution passed at a Spiritualist Convention, held last year, at Rockford, Ill.

Resolved, That Spiritualism, according to the modern acceptation of that term, embraces *all* those who believe in the *immortality of the soul.* . . . Beyond this common faith there is no doctrine or creed necessarily incident to Spiritualism."

You see, brethren, that some of us must be excluded from this great church. Thank the Lord for the truth that has caused our exclusion. "Let us hold fast the profession of our faith without wavering." Let us "fight the good fight of faith." Our warfare will be earnest, but victory is certain to the faithful.

Conference.

Our meetings, during the Conference at Chapman Hall, will commence at 10 o'clock A. M., 2 and 7 o'clock P. M. Those who may arrive in the city at hours when the Conference is not in session, can call at our office, 167 Hanover St. Remember, Chapman Hall is in Chapman Place, out of School St., near Tremont Temple. Almost any one residing in the city can give you directions to our place of worship.

Not Correct.

A report has been put in circulation of late, that Bro. Elwin Burnham has left the position of an Independent Evangelist, and joined the Baptists. This is not true. Bro. Burnham is just what he has been all along, for years; but recently, God has opened a wide door for him, among the denominations, with whom he is preaching to crowded houses, and seeing extensive revivals. His views and position are unchanged.

Particular Notice.

1. That new book,—"The Great Controversy between God and Man,—its Origin, Progress and End," by H. L. Hastings, is now ready for delivery. It is a neat 12mo volume of about 170 pages—large type, pure white paper, and neatly bound in *cloth.* There are none of them in *paper covers;* as cloth is so much more durable it was thought best to bind up the whole edition in that binding. The price of the work is 60 cents, for which it will be sent to any address by *mail, post-paid.*

2. As to the merits of the work there is a difference of opinion, some thinking it valuable, some saying it is the best thing from the author's pen yet, some regarding its arguments as conclusive, and others regarding it as "a rapid and hasty glance at the more prominent events involved in historic prophecy without any attempt at logical argument or demonstration of disputed points." Some think it "easy and pleasant reading for those who like such a style of writing," while others pronounce it a very good book with the exception of five or six lines; and others still probably regard it as being as full of heresy as an egg is of meat!

3. As to deciding the case I shall not presume to attempt it, for I think likely one side may have just as good ground for an opinion as the other, at least in their own estimation. I would not advise any one to go without a Bible, or bread, or shoes for the sake of buying the book before they know what it is. I think however that I may safely say that a copy of it won't be likely to do more *damage* to a family than a pound and a half of tea,—two pounds of tobacco, three pounds of coffee, or sixty cents worth of snuff. So I think people generally would run no great *risk* in buying a copy with the money which they might otherwise expend for these and kindred abominations. If after trying both arrangements for a year, they think that they have made a losing bargain I will refund them the sixty cents on condition that they give it to the poor or take it to spread the gospel.

But enough. Who wants the book? The price is for

One copy, post-paid, 60 cents.

Eleven copies by express at the cost of the purchaser, $5.

Those who buy to sell again can have it at 45 cents a copy, with a discount on large orders accompanied by the *cash.*

Now till March 16th, address orders to H. L. Hastings, care of Miles Grant, Boston, Mass.

After that, H. L. Hastings, care of J. J. Reed, 16 Spruce street, New York, until March 25th. *Then after that,* H. L. Hastings, Rochester, N. Y.

I prefer receiving orders in *New York*, as I can usually send *more direct* from N. Y. to any part of the country, and I am also saved the trouble and expense of packing and repacking them and frieghting them to Rochester.

I shall be glad to receive large orders for tracts and books when in *N. Y.* from all quarters. Let brethren send in for their summer's stock. I have just issued another edition of Pauline Theology, or the Christian Doctrine of Future Punishment, as taught in the epistles of Paul, of which, though it was first published in 1853,—only four and a half years ago, there have been printed more than eight thousand five hundred. Persons wishing this can now have their orders filled at 15 cents single, $10 per hundred.

Tracts on hand as usual. Send in your orders. A few copies of the Voice of the Church on hand—price $1; $9 per dozen. Let the orders be sent in at *once.* Send the money if you can. If not, send *part of it*—if not, tell when you *think* you *can* send it. All these books and tracts are free to the *poor.* If you want to read them, send in your orders speedily.

My health is improving slowly. Friends who are indebted for books will confer a favor by remitting to me at Boston or N. Y. Postage stamps are always current, as good as gold, better than western or southern bills. I must close. God bless you all.

H. L. Hastings.

Peace Dale, R. I., March 2, 1858.

For the Crisis.

Reminiscence of the Past.

No III.

It requires a strong and well-grounded hope of a happy resurrection to make a death-bed scene any other than one of fearful interest. The christian with dying eyes upraised and confidently crying "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God," can gather his garments closely around him, and calmly step down into the grave, assured that the eye that never sleepeth shall watch his slumbering dust, and call him forth again clothed with new life imperishable and immortal.

When even with these appliances death is not shorn of all his horrors, how much more dreadful indeed is the presence of the grisly monster when the hapless victim has not one ray of glad anticipation thrown athwart that worse than Egyptian darkness of the valley of the shadow of death, his whole soul filled with a "fearful looking for of judgment and fiery indignation!" I call to recollection such a scene, in sad contrast to that of the young believer mentioned in my last; and I trust it will be a warning to all young persons who tamper for a moment with the damning doctrine of infidelity.

The subject of the following sketch, whom I shall call James Leinster, had once been a youth of much promise. I knew him well. His father for more than forty years had been the "doctor" of a small country town, and, on dying left his widow much younger than himself, and his only child then ten years old, a moderate competence.

It had always been the hope of the bereaved wife that her son would choose the ministry, and labored hard, as only a Christian mother can labor, to bring up her child in the fear of the Lord. His rapid progress in his studies soon advanced him above many boys older than himself; the injudicious praise bestowed upon the ardent youth begot in him a love of adulation and desire to excel, which in time ripened into inordinate vanity. His mother, blinded by her partiality, at first neglected to counteract the evil influence, and added her quota, till she saw too late the growing arrogance of the spoiled boy, and vainly strove to remedy it. James loved his mother, and despite his folly he had many sincere friends. He listened to his mother's warnings, but made light of her fears and said that he was only a little ahead of others, and as they progressed would discover that he was not very far out of the right track.

In an evil hour he joined a society of "free thinkers," where religion was called priestcraft, and the Bible a pack of improbabilities.

When once the straying footsteps cross the Rubicon the descent is fearfully abrupt. From blushing for religion the unfortunate youth soon learned to laugh at it, and in one short year this child of many blighted hopes and fruitless prayers was one of the most daring scoffers in that skeptical band. It was long before the broken-hearted mother heard of, and longer still ere she believed in, the dreadful apostasy of her only son. In agony she besought him to abjure his blasphemy; and warned him of the inevitable consequence of a persistence in his present course. Her prayers fell unheeded upon his ears—and she died.

From the period of his mother's death James Leinster grew worse and worse until even his wicked companions seemed to shudder at the unparalleled enormity of his profanity. The remembrance of his dying mother haunted him day and night; and so horridly was his nature perverted that when she was casually mentioned in his presence he would break out into insane maledictions upon her name and wish he had never been born. I once heard him exclaim—"If there be a heaven of happiness, I know that my mother is there; but I'd rather suffer everlasting torment than meet her eye, were my misery a thousand times greater than it is now!" And he struck his breast with a gesture of fierce despair. The never-dying worm of conscience was gnawing at his heart, and he plunged into dissipation and drunkenness to drown the feelings of remorse which were torturing him day and night.

At length debauchery and mental suffering had done their work, and the fiat had gone forth—"Put thy house in order for thou shalt die and not live!" The dark valley was before him and he must travel it—

Where he not even dared to pray,
And not a single heavenly ray
Shone on that gloomy path!

I had not seen him for the past five or six months, but having heard that he was sick I visited him as soon as I could. His house seemed to lack nothing of earthly comfort; and a young woman a few months his wife, sat sewing by his bed. She gave me a quiet nod of welcome and pointed in silence to a chair, which I took and inquired in an under-tone after the invalid. Before she could reply he opened his eyes and expressed his satisfaction at seeing me.

"There is nothing," said he "which annoys me so much as whispering. I feel as nervous as when a child I listened to legends and wild goblin stories."

"I thought you were sleeping James," replied his wife.

"Sleep," cried the unhappy man, "I never sleep! Sleep is the season of rest, and I never rest. Sometimes I am unconscious, but sleep and I have long parted."

I found that he had recourse to opium also to blunt the poisoned arrows of bitter thought. I mechanically looked around upon the table, in the window, and on the few book-shelves to find a Bible, but the word of God was proscribed, and "the blood of the covenant counted an unholy thing." The poor wife saw my glance, and gave utterance to a sound half groan, half sob, which seemed to come from a heavy heart. Leinster noted my look of inquiry, and promptly and sternly anticipated any farther advances on forbidden ground.

"C——," said he, "I am glad to see you; but if you are come to trouble me with any of your religious cant, the sooner you go the better, that's all."

"James," I replied, as calmly as I could "if I saw you about to destroy yourself by poison or the knife, I should deprive you of them without asking leave; and will I see you going headlong to perdition without stretching out my hand to stay you? God forbid! O Leinster, there may yet be time! Your sins have been great, but so is the mercy of the Saviour. One cry for mercy may be your salvation."

I drew near and took him by the hand,

and methought a tear glittered in his haggard eye. I slowly sank upon my knees and his wife did likewise. The wretched man appeared to hesitate. The Spirit of God seemed to flutter a moment around his stony heart as if it sought an entrance; but it was furiously driven off and returned to him no more! The hand which I had retained was torn fiercely from my loving grasp and the sick man screamed—

"Leave me with your confounded sniffling! I'd rather hear the yelling of a thousand devils than that puny cry for mercy. Mercy! hell! damnation! O God! O God!"

He was seized with a dreadful fit, and wallowed foaming. I ran for assistance, but all in vain. A blood-vessel had burst in his lungs and ere the doctor arrived the blasphemer was a livid, horrifying corpse.

JNO. F. COTTON.

The Lord at Work.

The following from the N. Y. correspondent of the *Boston Journal* under date of March 4th is an item of interest to the praying ones:—

The John street church was crowded to-day in all its parts, and among the thrilling incidents of the service it was announced that a noted bully and "Short Boy" of New York, known as "Awful Gardner" was under deep conviction and had been forward to the altar three times for prayer. He had under his charge several persons training for the ring; these he dismissed and said he was resolved to "seek the Lord,"—then he would visit his old haunts and take leave of his old companions.

The N. Y. *Tribune* says still further;—

He is now at a small town in the vicinity of New York, where his brother was recently converted, and where he himself has been led seriously to consider the subject of religion. He attended an inquiry meeting held in a Methodist church, and to the surprise and pleasure of the better class of his friends, requested the prayers of the congregation—a request which on three different occasions he repeated. Having some unimportant business to do in this city, a friend asked him if he would "jump into the cars and go down and attend to it." He replied, "I have more important business to attend to first, and I shall not go to the city till it is done." He has at present under his training three men for a prize fight. On being asked if he would give them further lessons, he replied that he would go to them soon, but on a different errand from that of boxing or training," and that he would "try to persuade them to give up their fighting, to reform their character, and to embrace religion." We learn that his earnestness and seriousness are undoubted, and that he has become hopefully converted.

The Value of Prayer.

Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conquerer of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as the monarch of all nations, is of all men the most destitute.—*Chrysostom.*

For the Crisis.

Plain Truth.

A man may hate sin and yet be a sinner still.

1. A man may hate sin because of the evil it brings upon him. Thus it was with Absalom.

2. A man may hate sin more in others than himself,—the hypocrite hates hypocricy in others,—so doth the drunkard hate the sin of drunkenness in others;—the liar also hates falsehood in others.

3. A man may hate one sin as being contrary to another sin. As for instance; pride and covetousness;—they are contrary.

Secondly; we remark that there is a hatred of sin, which is a true sign of grace in the heart of the believer. Such hate sin as follows:—

1. Because it is offensive to God.

2. Because it is a transgression of the holy law of God.

3. Because it does in a degree crucify the Son of God afresh!

4 Because it quenches the Spirit of God, and grieves it away.

Hence, we infer, *that all true christians hate all sin.*

Oh may the Lord help us, who have named the name of Christ, *to hate all sin as sin!*—that our sins may go to judgment before hand; and not follow after to condemn us there.

From C. C. Brown.

BRO. GRANT:—SIR.—By some mistake, my letters have been mislaid, and I have just received a package of letters inquiring what my recipes are, &c. I would say to those brethren who have written me that I have but just received their letters, and will answer them as fast as I can find time.

C. C. BROWN.

Lowell, Mass.

Debt and Grace.

AS RELATED TO THE DOCTRINE OF A FUTURE LIFE.—BY C. F. HUDSON.

Notices of the Press.

"We have here a work surpassing in elaborateness and completeness the most of modern theological productions. . . The author is mild and candid in the statement of his views, correct in his representations of others, and exceedingly full and impartial in his exhibition of the various phases of belief and conjecture that have prevailed, both among philosophers and christian writers, from the Fathers down to the present time. . . . Far broader in its views than Beecher's 'Conflict of Ages,' more scriptural and thorough, though less impressive and eloquent, it will probably evoke as much criticism and as greatly disturb the stream of religious controversy."—*Zion's Herald.*

"The following communication is from one of the best informed theologians of America. 'The earnest, religious spirit which pervades it must command the respect of candid minds in every denomination of christians. . . . It is a work with which no one who feels an interest in the subject can afford to dispense, whatever may be his views. . . . It is not merely a work of learning; it is full of thought; it everywhere bears the mark of an acute and vigorous intellect. . . . I cannot help believing that it will be regarded by those capable of appreciating it as one of the most valuable contributions to our theological literature which has appeared for many years.'"—*Christian Register.*

"His work shows very careful and extensive research, and on many collateral points his suggestions will be found instructive and important. . . . The aim of the book is, by showing the limitation of evil, to vindicate the goodness of God. There is scarcely one of the numerous positions of the writer for which he does not find collateral support in passages from the writings of distinguished Christian authors of past centuries."—*N. Y. Evangelist.*

"This is unquestionably the most candid and the most able work yet produced in our theological literature against the doctrine of eternal suffering. . . The book cannot fail to make a stir among theologians, and we hope to see it elaborately answered in our critical periodicals."—*Christian Advocate and Journal.*

To be had of C. F. Hudson, N. Y., Central College, McGrawville, Cortland Co., N. Y. For sale at this office. Price $1,25, postage included.

Our Lord bloweth the bloom off our foolish hopes in this life, and loppeth the branches off our worldly joys well nigh the root, on purpose that they should not thrive.—*Rutherford.*

If he prayed who was without sin, how much more is the sinner bound to pray? And if he, watching through the whole night, prayed with continued supplications, how much more ought we, night and day, to watch in secret prayer?—*Cyprian.*

Shall we repine at a little misplaced charity? we who could no way see the effect; when an all-knowing, all-wise Being showers down every day on the unthankful and undeserving.—*Atterbury.*

They that get their spirit brought down to their afflicted lot, do gain a point far more valuable than they who in their pride force up their lot to their mind.—*Boston.*

Our lives we are liable to lose at any moment; but our reputations live after us,—can one, therefore, be too careful to preserve their "good name."

Health Department.

Tobacco.

No. XIV.

We were conversing the other day with a good brother in Christ, who has now totally abandoned tea and coffee, and tobacco, who said, he had been tormented with delirium tremens, as the result of using tobacco. Many others can give the same sad testimony; but every one who abstains, finds himself improving physically, and spiritually too, if he is trying to serve the Lord.

Says Dr. R. T. Thrall, "It is difficult to find, among the thousand ways that human beings have worked out the problem of sensual depravity, a habit more intrinsically filthy and indecently disgusting than smoking, chewing and snuffing this noxious weed. It has been the handmaid of intemperance, and ranks next to alcohol in its depraving influence on the moral and physical constitution of man. It seems to be a law of perverted appetency, that the more 'foul, strange, and unnatural,' the artificial excitant to which mankind resort, the more potent and fascinating is its spell, when once the organic sensibilities have been subdued by it. The greater the resulting depravity, the stronger will the depraved appetite cling unto the instrument of such depravity." Dr. Thrall further remarks of tobacco,—"That its general employment in civilized society is one of the most efficient agencies at work in disordering the machinery of human life, every intelligent physiologist knows; and it is really surprising that so many medical practitioners, who are presumed to know something of the nature of poisons, as well as the laws of life and health, commend its use to the community by their own examples. . . . I have known more than one man who considered himself too poor to afford his family a newspaper at three cents a week, yet who was able to smoke half a dozen cigars a day at two or three cents each.

There is a still stronger motive than I have named, which ought to be brought to bear against this bane—the christian principle. . . . How can christians, whose 'better world' contemplates the full development of both feeling and action, the perfect employment and full enjoyment of all the moral and intellectual powers, reconcile with their theory a system which perverts and paralyzes both?

A little more than a year ago a gentleman was boarding at my establishment, where his wife was under treatment for a paralytic affection. Though in delicate health, he was able to attend to his regular daily business in one of the banks of this city. Observing him to be troubled with a dyspeptic cough, and ascertaining that he chewed tobacco constantly, besides smoking several cigars a day in the streets, I took repeated occasions to admonish him of the stern necessity of entire abstinence from 'the weed,' if he wished to keep consumption off many years. He allowed that the habit was somewhat injurious, but ridiculed the idea that death was among the possible consequences. A few months after, he was the subject of confirmed bronchitis; and being suddenly prostrated by an attack of hemorrhage from the lungs, he became alarmed, and left off tobacco entirely. For three or four months his health improved, and he gained considerable flesh, when, strange to say, he took to smoking cigars again. He is now in his grave. His history is that of scores, whose cases have come under my observation.

It is difficult to make the confirmed 'tobacconist' understand its mischievous effects on his own organism by referring to his own feelings—they are perverted. After the habit is established his habits become so metamorphosed that he feels better with it than without it. To make him have a realizing sense of the truth, he must *see* its operation upon an untainted organism. And if he will carefully observe the *modus operandi* of the first quid, or the first puff of a cigar, or the first pinch of snuff, upon any person whose nerves have not been corrupted by narcotics, he will have demonstration strong enough that tobacco properly ranks among the most *virulent poisons.*

Obituary.

Died, in Granby, Mass., Feb. 16th, Lorenzo Albian Robinson, youngest son of Lewis and Ruth M. Robinson, aged five years, one month and twenty-four days.

The subject of this notice, our own beloved child, suffered very much during his sickness, (caused by the croup in its most aggravated form,) yet with patience far beyond his years. The day before he died he whispered, "I can't go now, I can't go now:" but an hour or two before his death he again whispered, "I want to go home, I want to go home." A little after, he called his mother to him and gave her his farewell kiss. Individually he called upon a number of other persons, especially those who had attended upon him in his sickness, and gave them his last embrace and farewell smile, and soon the lamp of life went out.

We sorrow, but not without hope. We grieve, but not without blessed anticipations of the future; for we believe that Jesus died and rose again, and that they who sleep in Jesus will God bring with him.

L. ROBINSON.

Died, in Lunenburgh, Feb. 5th, Susan W. Hale, aged fifty-nine years.

Sister Hale, in early life, consecrated herself to the service of the Lord, joined the Congregational church in Waterford, Maine; afterward removed to Lunenburgh, Mass., and became a member of the Congregational church in this town. Here she continued an acceptable member, till in '42 embracing the Advent doctrine as then taught, and being greatly revived in the faith and power of godliness, she devoted much of her time in visiting her friends, far and near, to set before them the evidences of the near coming of Christ; and thereby persuade them to get ready for that event. She continued firm in the doctrine and spirit of the approaching Advent, and in her last sickness her faith was buoyant and victorious, and her death peaceful and triumphant.

She had previously anticipated tarrying here and sharing the instantaneous change, without the passage of death; but as the Lord had otherwise determined, she cheerfully submitted.

She dwelt with great delight upon the doctrine of the resurrection, expressing a feeling of assurance that she should soon return from the grave, be glorified, and live forever.

SAMUEL HEATH.

Lunenburgh, March 3d, 1858.

Foreign News.

ONE WEEK LATER FROM EUROPE.

NEW YORK, March 6.

The steamship Europa, Capt. Leitch, from Liverpool the 20th ult., arrived here at 12 o'clock.

MONEY AND BUSINESS IN ENGLAND.

The Liverpool Times of 20th ult. says: "Further news from India this week shows that the work of pacifying Bengal is progressing satisfactorily, and our advices from the manufacturing districts indicate the faith the india houses have in the early improvement in business in India generally, for large transactions would have been entered into but for the high prices demanded by the spinners. Money still continues most abundant, but there does not seem to be the inclination to use it for commercial purposes.

FRANCE.

The fact of an intimate understanding between France and Austria is regarded as probable.

It is said that a determined crusade is to be carried on by the Prefects of Departments against all persons enterraining Republican opinions.

A notice from the British foreign office says that no person is henceforth to be permitted to land in France without a passport.

There is a rumor of an intended meeting between the Emperors of France and Austria early in the Spring.

A report was current that the trial of Orsini was deferred, in order that the French government might apply to the English government for the extradition of Mr. Bernard, the refugee arrested in London.

CHINA.

There is nothing later from China, but the China correspondence gives ample details of the bombardment of that place. The assault and capture of Gough's Fort took place just as the mail was leaving, so that no particulars are received. All the hill defences of the city were in possession of the English and French. The whole of the operation had been conducted with a view to occasion the smallest possible sacrifice of life. At the last moment the Chinese showed no signs of surrendering, but continued to fire at their adversaries from the tops of houses. The position of the allies is such that they could easily destroy the city in case of continued obstinacy. The official dispatches report that the city was escaladed and captured with trifling loss on the morning of the 29th December.

INDIA.

Bombay dates to Jan 24 are received. The capture of Furruckabad and Futtyghur by Sir Colin Campbell is confirmed. The Nawab fled across the Ganges into Rohilcund whither Sir Colin was about to follow him, and after the subjugation of Rohilcund, the commander-in-chief was to advance again upon Lucknow

The Rajah of Kotah is said to be anxious to make terms All well in Punjaub and in the Madras and Bombay presidences.

On the 12th and 16th January, Sir James Outram, at the Alumbagh, was attacked by the rebels, who on both occasions were driven back with great slaughter. In the last engagement the leader of the rebels was taken prisoner.

The Bhowal contingent was disarmed at Sehore by Gen. Rose, and 150 of the mutineers were tried and shot.

The Governor General was said to be on his way to the Northwest Provinces.

Strong forces were marching on Sauger and on Rajpodtana.

The Indian papers state that the country all over was being tranquilized by degrees, but that a vast amount of work was still to be performed.

EGYPT.

The correspondent of the London Times, writing from Alexandria on the 5th of February, says: The United States corvette Constellation, after a sojourn here of about ten days, has taken her departure for Messina. It was at one time thought that she would first steer for the coast of Syria, in order to give the support of her presence to the American Consul General, who left for Java a few days ago for the purpose of making an investigation into the circumstances attending an outrage of a most ruffianly nature, of which an American missionary, stationed at Jaffa, and his family, have lately been the victims. This gentleman's house was broken into during the night; he himself was stunned by a blow on the head; his son-in-law killed outright; and his wife and daughter subjected to the grossest indignities at the hands of the assassins. The atrocity has been ascribed to an outbreak of Mohammedan fanaticism, but it seems likely that it was merely an aggravated case of burglary, and Mr. DeLeon, the United States Consul, will, no doubt, find the Turkish authorities fully disposed to second him in his efforts to trace out the authors of the crime without the necessity of the threat that would be implied by the presence of a ship of war.

Domestic Summary.

FROM KANSAS.

[illegible] Thursday, Feb. 25, 1858.

A party of Free State men, led by Captains Montgomery and Bayne, marched into the town and took possession of it. Clark and his marauding band of Missourians had fled on their approach. The Free State men had writs for their arrest The people earnestly entreated that their property might not be destroyed, and made a treaty with the Free State men, in which they promised faithfully to restore all the property which had been taken from Mr. Johnson, and to do nothing hereafter to provoke hostilities. They disbanded upon the conclusion of this treaty.

But a few days later, when the time arrived upon which the Fort Scott people had promised to restore Mr. Johnson's property, he went into the village for it, with his two sons. He found the place in possession of Clarke and a force of eighty men, mostly from Missouri. He and his sons were chased from the town and followed three miles by the Missourians, but succeeded in making their scape.—*Boston Journal.*

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

General Conference.

The Lord willing, we propose to hold a *General Conference* in Boston, at Chapman Hall, Chapman Place, commencing Tuesday evening, March 16th at 7 o'clock, and continuing through the week and over the Lord's day.

Our brethren and sisters who attended the Conference one year since at the same place, will recollect that it was one of great interest and profit, and that no effort was spared by the church in Boston to make it pleasant for those who came to enjoy that religious feast; and we trust that those who may be persuaded to come to the one now proposed may not go away disappointed.

The object of the meeting is to make an effort to arouse the Lord's children to greater activity in his vineyard, and to afford mutual strength and comfort to each other. The apostles and primitive christians had such conferences, and were rewarded by rich blessings. We are confident that the time has come when we should make an *extra* effort to awaken new interest in our fellow men in the great work of preparation for the future world.

Brethren and sisters, come up to the feast, for we expect special help from the Lord of hosts.

We are anxious to meet once more in conference before our Master calls for an account of our stewardship. We very much need the benefit of a mutual interchange of thought and feeling.

We therefore earnestly entreat our brethren and sisters to make this meeting a subject of *special prayer*. Let us meet not as *sectarians* to advance party interests but as *Christians*, united in love, to promote the best good of our fellow men.

The opposer of all righteousness is making most alarming inroads upon the cause of truth, and shall we *sleep* till he has bound us hand and foot? Shall we flee and faint because our enemy is strong, or shall we, like Caleb and Joshua, be willing to meet, in the strength of the Lord, all that can come against us? God has committed to our trust truths which, if faithfully employed, present an impassable barrier against the last-day errors, and the onward march of man's great enemy, and shall we hide them under a bushel? Brethren, *arouse* to the conflict! The victory is sure *Our King will prevail.* Sleeping soldier, awake and gird thine armor! "Fight the good fight," and soon our waving palms will proclaim the glad triumph upon Eden's plains of *glory*.

In behalf of the church,

MILES GRANT, Pastor.

GEO T. ADAMS,
J. G. HAMBLIN,
W. ARMSTRONG, } Committee.
B. WOODSIDE,
WM C. STONE,

—o—

Bro. Geo. Storrs will commence a series of Discourses on the One Hope of the Gospel, at Central Hall, Springfield, Mass., on Friday evening, Feb. 26th, and continue over two Sabbaths. Brethren from abroad are invited to attend.

R. E. LADD.

—o—

Bro. B. P. Manning appoints to preach in Auburn, N. H., March 14th.

—o—

Bro. C. Goodrich appoints to preach in Worcester, March 14th and 21st.

—o—

Providence permitting, I will be at Benton, N. H., the second Sunday in March The week following and the third Sunday in March where Bro. O. D. Eastman may appoint.

J. G. SMITH.

—o—

Providence permitting, I will preach at Blanford, Mass., March 11th.
Where brethren may appoint, 12th and 13th.
Chester Factories, Lord's day, March 14th.
Where brethren may appoint, 15th and 16th.
If these appointments conflict with others, please inform me.

LEWIS ROBINSON, Jun.

—o—

Bro. E. Whitney appoints to preach at Portsmouth, Thursday eve 11th, and over Sunday, March 14th.

—o—

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines can obtain them by sending their orders addressed as above.

Postage.

The postage on the Crisis, if prepaid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of [illegible], and 26 cents to any other part of the United States.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received: otherwise it may be known there is a [illegible] somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

S. F. Hubbard 143, N. Hanson, Jr., 180, 50 cents each.

S. C. Lord 130, Geo. Bliss 118, A. Hitchcock 156, F. A. Whitaker 182, D. Wilson 156, W. G. Ocobock 150, C. Perry 156, G. W. Wiggin 156, T. M. Storer 156, D. N. Kidder 156, W. Leach 169, W. A. Clark 169, J. B. Richardson 156, L. S. Brackenridge 156, J. M. Stone 156, A. S. Conant 156, W. Chapin 156, L. Haskill 156, D. Hoskins 156, W. B. Lang 156, B Wheelock 182, P. Haynes, Jr., 156, L. G. Crouse 156, H. B. Hamm 156, Samuel Sharp 156, G. L. White 156, W. P. Wentworth 182, Mrs. E. N. Overlock 156, W. Stark 153, J. Stockwell 156, A. Richardson 156—$1 00 each.

Seth Stone 166, $1.36; N. Ober 156, $2.00; E. Dexter 158, $6.50; John Clay 156, L. R. Gilman 210, F. Bennet 182, J. Thompson 182—$3 each. T. Hardy, Jr., $16.00, M. L. Clark $22.00.

For the poor—L. R. Gilman $1.00.

For books and tracts—S. Stone 1 64, W. Dunn $1 cents, J. Thompson 45 cents, J. Sharp 13 cents.

A. W. Lloyd—paid to 136.

☞ We are out of "The Three Kingdoms."

Bro. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. MORGAN

[We will gladly forward whatever we may receive for this purpose.—ED

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6 00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 5 cents—pos. 9 cts.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by R. Grew, 10 cents single; postage 1 cent.

TREATISE ON MATT. XXIV. AND XXV. By L. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion; between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 8 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a biographical sketch, or brief notice of him. Price in neat and plain binding, 63 cents; pos. 8 cts

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 6 cts

The Life and Religious Experience of [illegible] Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price [illegible]

[illegible]—The Three Worlds—The New Heavens and Earth—A Voice [illegible] from the Four Winds [illegible] The Desire of all Nations [illegible] State of the Dead [illegible] pages [illegible] the Wicked [illegible]

Poetry.

For the Crisis.

LINES.

AIR.—"Fairy-like music."

What seraph-like music steals soft on my ear,
And floats on the breeze in melody clear!
'Tis the voice of the ransomed; how sweetly they sing
Their anthems of praise to Jesus their King!

Methinks now I see them, in heavenly bands,
With crowns of bright glory, and palms in their hands;
Which in eternal triumph they wave 'mid the crowd,
As ever they chant their hosannas aloud.

In majestic splendor amid the glad throngs
Stands He, who in mockery was once crowned with thorns;
His voice, O how charming! how noble his mien!
The royal equipage around him is seen.

All nature rejoices and welcomes her King;
With songs of redemption Heaven's arches now ring;
The angelic harpings blend soft with the strain
And sweetly re-echo o'er earth's wide domain.

J. W. G.

Lawrence, Mass.

Original Articles.

For the Crisis.

Truth Gaining Ground in Erie, Pa.

Having just returned from the above place, by request I write a few lines for the encouragement of the scattered ones, who with us are looking for immortality through Christ, at his appearing and kingdom.

For a number of years past, Bro. James W. Roberts and wife have been holding up the truth in that city, and have borne the scoffs and sneers of this wicked and perverse generation, and had become discouraged, at times, thinking they would have to travel alone.

About one year ago, Bro. R. united with a church professing great freedom of views, called "United Brethren in Christ," thinking by that means he might advance the truth, and also glorify God. After being with them awhile he was chosen class leader among them, and therefore had a better chance to advocate the truth. The seed had taken effect, notwithstanding he has had to meet with some opposition. He has endeavored to be wise as a serpent and harmless as a dove. Through his instrumentality the majority of the class have decided in favor of truth. (To God be all the glory.) Also, a young brother has been licensed to preach among them. The truth of God in relation to immortality through Christ, the sleep of the dead, the kingdom of God yet in the future, the saints' inheriting the earth, &c., were so glorious that he could not hold his peace. He soon found that he could not proclaim such truths in the church to which he belonged, and concluded to withdraw from the same. The class unanimously voted him a letter, and received the same from the preacher in charge. Being the Secretary of the Quarterly Conference, he had to attend, and therefore had to stand a trial before their tribunal. He contended that he had not varied from his license, which reads as follows:—"This is to certify that B. W. Braddock is an approved preacher of the gospel among the United Brethren in Christ, so long as his doctrine and deportment are in accordance with the word of God," and then signed. He was asked by the Presiding Elder what he believed in relation to the immortality of the soul. He stated that eternal life was obtained through Christ, and not through Adam. That "the wages of sin is death." The "soul that sinneth it shall die," &c. &c., referring also to other Scriptures on the point; when he was stopped by said P. E., and the following words proceeded from his mouth: "*We do not allow you to give the interpretation. We are the Tribunal; we put such meaning to it as we please, and you must subscribe to it.*"

The Conference then tried to get him to give up the papers he had in his possession. He told them they could have the papers they had given him, viz., his license. But the letter given him by the church in Erie was his own private property. They would not take the license without the letter, therefore he retains both.

Bro. Roberts was next called upon to give an account of himself. He, knowing their desire to entangle him in his talk by saying something in favor of his faith, (which would of course be in opposition to their teaching, for the P. E. had been [illegible] endeavoring to prove [illegible] of the soul, &c. &c.,) re- [illegible] himself before such a tribunal. They tried four different times to get him to speak on the subject, but every time would refer back to his class, and thereby foiled them. Last Saturday the preacher in charge came to Bro. Roberts' house, to talk with him and get him to do something. Bro. R. said he was willing to take the articles of faith in their discipline, and stand a trial upon it. But that did not suit; they did not want to give that a trial. Bro. R. would have proved that they had departed from their discipline instead of him. Bro. R. finally concluded to withdraw. We had been preaching there through the week and the Bro. went to hear us in the evening, took some objections to our faith, and talked with us some about Bro. R. and others, and thought it would be best, as our views were different, to separate; for how could two walk together unless they were agreed? Sunday in the forenoon was his regular appointment. After the preaching Bro. R. and six others withdrew from the United Brethren Church. (Others will soon.) The Bro. spoke very affectingly on the occasion, stating that there was nothing brought against their christian character, that he still loved them as his brethren and sisters in Christ, though they differed with him on doctrine. What I saw of him I believe him to be a christian.

In the afternoon I spoke to the friends on the subject of the Christian hope, and at the close of the meeting, organized according to gospel order, ten gave in their names, and more will soon follow. Bro. Roberts was chosen Deacon. We then attended to the Lord's supper, and the good Lord's blessing rested upon us. We spoke to them again in the evening. My prayer is that there will be a goodly company in the city of Erie, that will be prepared for and have an abundant entrance into the Kingdom of our heavenly Father. The few that have come out in *the faith*, and have agreed to take the word of God as their only correct rule of faith and practice, are among the poor of this world. They love to hear the word preached, yet they do not expect to hear much, as they are not able to remunerate those who could come. I have come to the conclusion to go there once in five weeks and trust the good Lord for my support. We have of late been in entire new places, where they have heard of, but not heard the doctrine. Praise the good Lord, the truth is taking effect. To him be all the glory.

Yours as ever, praying, "Thy kingdom come." JOHN T. ONGLEY.

Blooming Valley, Crawford Co., Pa., Feb. 25, 1858.

[*Expositor please copy.*

For the Crisis.

"Ask."

"Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." And this promise is for us to-day—true as when it fell from the lips of our Master on the listening ears of the Judean disciples. Yes, the God of Daniel and of Elijah lives! The God of our Fathers—of Abraham, Isaac and Jacob—yet hears and answers prayer, and his people can yet witness that his ears are open to their cries.

The candlestick was well nigh removed out of its place—the enemy had done his work. From little seeds of envy, distrust and wrong, had grown strong roots of bitterness. Love had waxed cold. Piece by piece the "whole armor" had been taken off. First the gospel shoes were put off, then the shield laid down, then the helmet removed, lastly the sword given up, and prayer restrained before God. The flock had scattered, sheep and lambs wandered from the fold, and no shepherd, watching for their souls, sought to win them back. The lame were turned out of the way, and no pitying hand was extended to help and restore to the path of peace. Sinners thronged the road to ruin and death, and no warning voice was raised, nor prayer or tear followed to save.

Yet a few wept when they remembered Zion and the days when the candle of the Lord shone upon them. The arm of flesh had failed to deliver. In our distress our eyes rested upon the promise—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." Together we approached the throne of grace. The tempter came. We heard the roaring of the Adversary, but faith increased—"laughed at impossibilities, and cried, it shall be done!" We asked that the slumbering might be aroused to duty; self-examination and prayer take the place of fault-finding and backsliding; that love and union might be increased, and the church "built up in their most holy faith." And the dry bones began to move. We heard the prayer—"Create in me a clean heart and renew a right spirit within me." The mangled and dissevered members came together, and our ears were greeted with the testimony, "These christians love one another."

We asked that the wandering might be restored, and we heard them say, "I will arise and go to my Father." We asked that convictions might reach the sinner's heart. And we heard the inquiry, "what shall I do to be saved?"

Brethren and Sisters, pray. The prayer of faith will carry on the work of healing and salvation. O thou that hearest prayer,

"Long as we live, when troubles rise,
We'll hasten to thy throne!"

MARIA T.

Pleasant Valley, Ct.

For the Crisis.

Church Order.

Since we have come out, run awhile, and smashed up in part, in the confusion of ideas, nothing has met the minds of the brethren in general, and probably nothing ever will. There is a certain class that every reformation has set afloat, that live on debating about disputed questions, tying the mint, cummin and anise together, and leaving the more weighty matters. But we have arrived at a point where it is necessary to know who to depend upon, and who are our brethren that will be agreed in carrying forward the work in harmony. This is apostolic.

If the church numbered 120 at the Pentecost, there were so many agreed and acted in concert; and received the blessing. I am not in favor of a long, stringent discipline. God forbid. But the more I travel and observe the present movement, the more I am persuaded we need some kind of Church Order. In many places it has been adopted, and works well, and in unison with those who love peace and good order. Many of the brethren see and acknowledge this. Bro. Edwin Burnham fully endorses this as being something called for at this time, to unite together in some form to strengthen one another.

I have just read a *Christian Covenant* which strikes me favorably. It is short, easy to be understood, and strong enough to bind Christians together. I therefore recommend it to the notice of the brethren.

"CHRISTIAN COVENANT.

"We, whose names are subjoined, do hereby covenant and agree, by the help of the Lord, to walk together as a church of Christ; faithfully maintaining its ordinances, taking the *Bible* as our *only* rule of faith and practice, church order and discipline; making *christian character* the *only test* of fellowship and communion.

We further agree, with christian fidelity and meekness, to exercise mutual watch-care, to counsel, admonish or reprove, as duty may require, and to receive the same from each other as becometh the household of faith."

HIRAM MUNGER.

For the Crisis.

The Seventh Day Sabbath---Is It Binding Now?

BY J. GIBSON.

No. II.

In a former article, I attempted to show that the law, given by Moses, which embraced the ten commandments, was given to Israel, or the literal descendants of Jacob, and them only, and they were all circumcised; therefore it never was binding on the uncircumcised Gentiles. The law was given to circumcised Israel only, "till the seed should come, to whom the promise was made." It was their "schoolmaster, to bring us (them) unto Christ, that we might be justified by faith. But after that faith (or its object—Christ,) is come, we are no longer under a schoolmaster." Gal. 3: 24, 25. This agrees with what Jesus Christ that "prophet" said. "Hear ye him."—"The law and the prophets were until John: since that time the kingdom of God is preached." In the time of John, we all know, the "seed came to whom the promise was made." Here were the limits of the law that was given by Moses. Do we not hear some say, that the ten commandments were not the Mosaic law, but are the commandments of God? Let us hear Paul, Rom. 7: 6, 7. "But now we are delivered from the law, that being *dead* wherein we were held, that we should serve in newness of the spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said thou shalt not covet." We find this was written and engraven on stone, and I can find it nowhere else, and Paul calls it "*the law*," and it is that law from which he had just said they were delivered.

I would call the attention of my brethren to the 2d and 3d verses of this chapter. The apostle here represents the condition or relation of the Jewish church to the law, to be like that of a woman to her husband, and says, "So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; . . . wherefore my brethren ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we might bring forth fruit unto God." Therefore I understand that whosoever claims to be married to Christ, and at the same time is under the law, is in the same condition as the woman who married another man while her first husband was alive. And, according to the apostle's reasoning, he is an adulterer.

Again, Rom. 10: 4, Paul says, "For Christ is the *end of the law* for righteousness to every one that believeth." Then, when a person claims to be under the law, have we not reason to think that he is not a believer in Christ? Paul says, Gal. 3: 10, "For as many as are of the works of the law are under the curse." Ver. 13, 14. "Christ hath redeemed us from the curse of the law, being made a curse for us:" (who are Israelites.) . . . That the blessing of Abraham might come on the Gentiles, (who were not under the law) through Jesus Christ: that we (Israelites) might receive the promise of the spirit through faith." Therefore, I understand by Paul's reasoning, that Jesus Christ has become the *second* husband to the believing, circumcised Israelites, the law or first husband being dead; while he is the *first* to the uncircumcised, believing Gentiles, who never had been married to the law. I find by reading the 15th chapter of the Acts, that there were some in the apostle's days that desired to have the Gentile believers circumcised and commanded "to keep the law of Moses." And we learn that the Apostles and Elders went up to Jerusalem "to consider this matter; and when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know that a good while ago, God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe." He goes on to show that the Holy Spirit was given to them even as unto the Jews, "and put no difference between them;" and asks, "Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" After Barnabus, Paul and James, among others, had considered the matter, they came to the conclusion to write letters to all the Gentile believers; a part of which is found in the 24th verse. "Forasmuch as we have heard that certain which went out from us, have troubled you with words subverting your souls, saying, ye must be circumcised and keep the law: to whom we gave no such commandment." 28th ver. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well." Not a word do they say to those Gentile converts about remembering "the Sabbath day to keep it holy." If it was not enjoined on them then, I cannot understand why it should be enjoined on us in the nineteenth century. It is somewhat surprising to me, that any one should try to enforce the keeping of the seventh day as a Sabbath, while it is not mentioned in the New Testament. The other nine are; but they are all swallowed up in the two commandments given by Jesus Christ, on which "hang all the law and the prophets."

Paul in Rom. 13: 8, 9, gives the same idea. "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be *any other commandment* it is briefly comprehended in this saying; (found in Matt. 22: 39,) namely, thou shalt love thy neighbor as thyself."

I dare not say that Paul was mistaken, and urge the brethren to keep the fourth commandment as highly necessary to their salvation. For he says again to the Galatians 5: 14, "*For all the law* is fulfilled in one word, even in this;—Thou shalt love thy neighbor as thyself." O my dear brethren, let us cultivate this principle of love in our hearts. I think we have a greater lack of this, than any other christian grace. [illegible]

Choice Selections.

A PRAYER FOR ISRAEL.

TUNE.—America, or the English National Anthem.

Lord save thine Israel:
Restore thine Israel,
To thine own land!
May Jacob's seed return;
While scattered now they mourn,
Oh give them soon their own
Beloved land!

They have been long cast off,
Long been the Gentiles' scoff,
Without a home;
Their land by strangers trod,
Their tears bedewed its sod:
Oh they have felt thy rod,
Now bring them home!

Their Temple is cast down,
Profaned is the crown
E'en to the ground;
Their Law they cannot keep;
In exile long they weep,
And nought but sorrow reap,
No rest is found!

Oh end the "little while,"
And on them shed thy smile,
And loving word.
Remember Abram's seed,
And make him great indeed,
As long ago decreed,
Oh righteous Lord!

Oh Zion build again!
Erect thy Temple's fane,
With glory bright!
The Palace-city raise,
Where men shall give thee praise,
The nations learn thy ways,
By truth's own light!

Appoint their priests anew:
The Sabbath-rest renew,—
The Jubilee!
Cause Trees of Life to grow,
And Living waters flow,
The Eden land out through,
From sea to sea!

Make Sharon's roses bloom,
And Carmel's wastes assume
Their glorious dress.
His vineyard may each own;
Their fields with plenty crown,
To shake like Lebanon;
Oh thus them bless!

They wait their promised king,
Redemption for to bring:
Soon may he come;—
And end the long delay,
His saving power display,
And reign through endless day:
Soon may he come!

J. W.—[Gospel Banner.

Stray Sheep.

Look them up, hunt them up. Look after the stray sheep if any wander from the fold. Every member on the church list should be looked after. Is there one absent from the fold, the church, the house of prayer, or conference? even once? Rest not till you know the cause of detention—whether sickness, affliction of any kind, the loss of friends—the hand of poverty, destitution, or what is still worse; the tempter may have tempted them from the path of duty. Are they in the dark? the slough of despond, doubting castle? Are they stumbling on the dark mountains of sin and error? Have they fallen among thieves? Look them up, search them out, bring home the wanderers, the lost sheep, whatever is the cause of absence from duty, the privileges of God's house. Rest not till you know the utmost of the causes. "Bear ye one another's burthens and so fulfill the law of Christ."

"Take heed that ye despise not one of these little ones that believe in me, for I say unto you, that in heaven, their angels do always behold the face of their Father, who is in heaven."

"What think ye if a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you he rejoiceth more of that sheep than of the ninety and nine which went not astray." "Even so it is not the will of our heavenly Father, who is in heaven, that one of these little ones should perish."

The Shepherd sought his sheep,
The Father sought his child;
They followed me o'er vale and hill,
O'er deserts waste and wild;
They found me nigh to death,
Famished, and faint and lone;
They bound me with the bonds of love,
They saved the wandering one!

Look up the stray sheep. Some churches are remiss on this point, neglect to carry the lambs in their bosom—consequently they wander off into forbidden paths—lose their first love, till by and by—they dishonor their profession or fall to rise no more!

Whereas, had these wanderers from the fold of Christ been timely looked after, watched over, prayed over, provoked to love and good works, they might have been saved from these pitfalls, the wiles of Satan, led on from strength to strength, become bright and shining lights. "If a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." "Feed my lambs."

I was a wand'ring sheep,
I would not be controlled;
But now I love my Shepherd's voice—
I love, I love the fold!
I was a wayward child,
I once preferred to roam;
But now I love my Father's voice—
I love, I love his home!

—*Golden Rule.*

A Child's Truthfulness.

I witnessed a short time ago, in one of our higher courts, a beautiful illustration of the simplicity and power of truth. A little girl nine years of age was offered as a witness against a prisoner who was on trial for a felony, committed in her father's house. "Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?" "I don't know what you mean," was the simple answer. "There, your Honor," said the counsel addressing the court, "is any thing further necessary to demonstrate the validity of my objection? The witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the Judge. "Come here, my daughter." Assured by the kind tone and manner of the Judge, the child stepped toward him and looked up confidently in his face, with a calm, clear eye, and in a manner so artless and frank, that it went straight to the heart. "Did you ever take an oath?" inquired the Judge. The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered, "No sir." She thought he intended to inquire if she had ever blasphemed.

"I do not mean that, said the Judge, who saw her mistake, "I mean were you ever a witness before?" "No, sir, I never was in court before," was the answer. He handed her the Bible open. "Do you know that book, my daughter?" She looked at it and answered, "Yes sir, it is the Bible." "Do you ever read it?" he asked. "Yes, sir, every evening." "Can you tell me what the Bible is?" inquired the Judge. "It is the word of the great God," she answered. "Well, place your hand upon this Bible and listen to what I say," and he repeated slowly and solemnly the oath usually administered to witnesses. "Now," said the Judge, "you have sworn as a witness, will you tell me what will befall you if you do not tell the truth?" "I shall be shut up in the State Prison," answered the child. "Anything else?" asked the Judge. "I shall never go to heaven," she replied.

"How do you know this?" asked the Judge again. The child took the Bible and turning rapidly to the chapter containing the Commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor." "I learned that before I could read." "Has any one talked to you about your being a witness in court here against this man?" inquired the judge. "Yes, sir," she replied, "my mother heard they wanted me to be a witness, and last night she called me to her room and asked me to tell her the Ten Commandments, and then we kneeled down together and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth, as it was before Him. And when I came up here with father she kissed me, and told me to remember the ninth commandment, and that God would hear every word that I said." "Do you believe this?" asked the Judge, while a tear glistened in his eye and his lip quivered with emotion. "Yes, sir," said the child, with a voice and manner that showed her conviction of its truth was perfect. "God bless you, my child," said the judge, "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses as this. Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questioning, but she varied from her first question in nothing. The truth as spoken by that little child was sublime. Falsehood and perjury had preceded her testimony. The prisoner had entrenched himself in lies, until he deemed himself impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defence. But before her testimony falsehood was scattered like chaff. The little child, for whom a mother had prayed that strength might be given her to speak the truth as it was before God, broke the cunning devices of matured villainy to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity (terrible I mean to the prisoner and his associates) with which she spoke was like a revelation from God himself.—*S. H. Hammond.*

TO DISPUTANTS.—It is possible that many of the opinions for which we persecute one another, relate to matters which our faculties are unable to comprehend. It is possible that, if our controversies could be submitted to beings of higher knowledge and intelligence than those of man, they would tell us that, for the most part, we are disputing about words which signify no realities, and debating propositions which, being unmeaning, possess neither truth nor falsehood. One thing at least seems clear—that, if the being who inspired the texts on which different sects found their arguments, had intended us to agree in one interpretation of them, he would not have left them susceptible of many.—*Archbishop Whately.*

Your own family should be a picture of what you wish other families to be.

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Poetry.

For the Crisis.

A PRESENT HELP.

O God, our everlasting Rock,
Our shelter from earth's warring storms,
To thee we fly from every shock
For shelter in thy mighty arms.

Hope of the weary and the lost,
To thee our yearning hearts incline,
When by earth's stormy billows tost
We sail along the tides of time.

In every hour with peril fraught,
Grant us, O God, to know thee near;
In every fight with Satan fought,
Do thou in our behalf appear.

And when we count our conflicts o'er,
When from earth's warring strife set free,
O may we meet to part no more,
And rest in Paradise with thee.

H. L. H.

N. Y. C. R. R. cars from Syracuse to Albany, Jan. 11th, 1858.

Original Articles.

For the Crisis.

Divine Testimony

CONCERNING THE FINAL DESTINY OF IMPENITENT SINNERS.

[*Concluded.*]

The apostle taught the same awful truth to the Christian church at Rome. See 2d chapter. Referring to the hypocrite of his own time, who condemned others and did the same thing himself; he writes, verse 5, "After thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God: who will render to every man according to his deeds: to them, who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life. But unto them which are contentious, and do not obey the truth, but obey unrighteousness, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first and also of the . . . Gentile (see ver. 16) in the day when God shall judge the secrets of men by Jesus Christ." This tribulation and anguish, to be rendered the false professor of his own time, "when God shall judge the world by Jesus Christ," the apostle set before them as a motive to repentance.

Now, my brethren, if we say that they have no conscious suffering to fear after the killing of the body, do we not take away one motive to repentance, which the Holy Spirit of God presents to perishing men to turn to God and live? He presents the same motive to the Corinthian church, 2 Epis. 5: 10, 11. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." Observe, brethren, that this terror was to be felt by the sinners of his day who did not repent, when they appear at the judgment seat of Christ. [illegible]

The Old Testament teaches the same doctrine. Let us examine the 73d Psalm. Asaph, considering the prosperity of the wicked in this life and also that they had "no bands in their death," was ready to impeach the justice and righteousness of God; "until (he says) I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places, thou castedst them down to destruction. How are they brought unto desolation as in a moment! they are utterly consumed with terrors." Here the solemn truth is manifest that the first death, in which they had no bands, was not their final end. They are to come forth to the resurrection of condemnation, to be utterly consumed with terrors in the lake of fire, which is "the second death."

Matt. 11: 24. "But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Not only does the grammatical construction of this passage require its reference to a future judgment in respect to the people of Sodom, but this is confirmed by the fact that no judgment in the present state could be more intolerable than that of Sodom.

Rev. 20: 6. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Does it not appear that the second death *will have power* over those who have *not* part in the first resurrection? What power, brethren, can the second death have over men if they are never raised from the first?

Ps. 9: 17. The wicked shall be turned into Sheol. The Hebrew word always denotes return to a former state or place, which proves a second death.

Luke 13: 26-28. "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not, whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob in the kingdom of God, and you yourselves thrust out." What is the teaching here? It is that men who lived in the days of our Savior's first advent and heard his personal teaching will be addressed by the Judge and depart from him to weep and wail. Certainly then, they must awake to a temporary conscious existence. Jesus Christ will not address men nor can dead men enter a plea at the judgment, or weep or wail, or see persons in the kingdom of God.

Heb. 10: 26-31. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing and hath done despite to the Spirit of grace? For we know him he that hath said, Vengeance belongeth unto me, I will recompense saith the Lord. . . . It is a fearful thing to fall into the hands of the living God."

These solemn words were addressed to the christians who had then professed faith in the Son of God, which profession they were exhorted to hold fast by these serious considerations. The fiery indignation which is to devour the apostates, evidently refers to the lake of fire into which they will be cast at the final judgment. Be this, however, as it may, the "sorer vengeance" than the first death, which first death the transgressors of Moses' law suffered, proves their resurrection to a temporary life, without which no "sorer vengeance" can be inflicted for their aggravated guilt. It is matter of fact that great sinners escape this "sorer vengeance" in the present life. See also verses 30, 31, which refer to the general judgment.

Our Savior himself plainly teaches this righteous doctrine of different degrees of suffering in a future state.—[illegible] knew not his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not and did commit things worthy of stripes shall be beaten with few stripes." The 43d verse shows that our Lord refers to his first coming, and not to any judgments antecedent to his death. It was addressed to those then living as a motive to holiness, which proves their resurrection and capacity to suffer in different degrees at the future judgment.

See Jude 14, 15. "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds," &c. Dead men cannot be convinced. The 14th verse clearly proves that Enoch prophesied of those who lived in Jude's time.

John 2: 28, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. This proves that if the professed christians of John's day did not abide in Christ, they would be ashamed at the coming of the Lord, which implies their future consciousness, for dead men know no shame. The apostle declares that there were some who did not abide. "They went out from us because they were not of us, for if they had been of us, they would no doubt have continued with us."

Dan. 12: 2 affirms that both classes will awake at the resurrection. The 73d Psalm and other inspired testimonies; and indeed reason and common sense, appear to me to require the future consciousness of the wicked for the purpose of a just retribution. It may indeed be said, that if the wicked are doomed to eternal death and the righteous to eternal life, both classes are dealt with according to their characters. It must be admitted, however, that a just retribution, or a judgment according to works, must have reference, not only to the *quality*, but to the *amount* of our works. It requires that they who sow bountifully should reap also bountifully, and that they who sow sparingly, whether of good or evil, should reap also sparingly. All courts of justice, as well as the Sacred Scriptures, require this principle.

What should we think of a Legislature that should affix the same punishment to the passing of a counterfeit dollar, as they do to murder? Will not the Judge of all the earth make a difference between the man who has committed one murder and the great butchers of their fellow men who have sacrificed hundreds of thousands of human lives on the altar of their pride, ambition and revenge? With man, indeed, one murder makes a villain, millions a hero. It is not so with God. Will he not make a difference between the man who hides his one talent in the earth, and the man who actively abuses ten to defraud the widow and the fatherless?

It will not do to say that degrees of mental suffering of remorse in the present state accompany crimes in proportion to their number and enormity, for the reverse of this is the fact. By the repetition of sin the voice of the internal monitor becomes weaker, until conscience is seared as with a hot iron. The keeper of the Connecticut State Prison pointed out to me a man there who would not hesitate to kill a man for a dollar.

The objections of our brethren who dissent from us demand attention. These objections are founded upon a few passages of Sacred Writ, but principally, I apprehend, on the supposition that it is inconsistent with the mercy of God to raise men to suffer in a future state.

Isa. 26: 13, 14. "They are dead, they shall not live; they are deceased, they shall not rise, therefore hast thou visited and destroyed them, and made all their memory to perish." Our brethren, who admit that the wicked will rise, not to life, cannot adduce this passage consistently against us. The reference appears to me to be to those nations which formerly had dominion over Israel. "Other lords have had dominion over us." The connection of these words with the preceding [illegible] the future state, when God will visit them and destroy them by a second death. Please read chapters 25th and 26th.

Another passage is Luke 20: 35, 36, where the children of God are said to be "the children of the resurrection." Now, my brethren, will you say that this proves that the wicked shall not come forth to the resurrection of condemnation, when Jesus Christ positively declares that they shall? If you admit any resurrection at all of the wicked, you must admit that when our blessed Lord speaks of the saints as being *the* resurrection, he refers to a *peculiar* resurrection, i. e., the first resurrection, which term appears to imply a second. Thus *the* Son of God, signifies his being Son *in a peculiar sense*, not that no other beings are "sons of God." 1 John 3: 1.

The objection founded on the mercy of God proves too much, even for a Universalist. You say that it would be more merciful if he would raise them and give them another probation for eternal life. The Universalist appeals to us, and says, what father would not save even a disobedient child from the devouring fire, if he was able? If such reasoning is sound, it follows that the Father of mercies is a merciless being, because he now allows lightning, and tempest, and earthquake, to destroy men when he could prevent it if he chose to do so. Tell me not that these things are according to the laws of nature. The laws of nature are the laws of God, perfectly under his control. If man had never sinned they never would have hurt him.

The truth, brethren, is, that God is JUST as well as *merciful*, and his own word is the only sure test by which we can determine the proper manifestation of these attributes. Read Ps. 136: 10-20.

HENRY GREW.

For the Crisis.

Christian Union.

Oh how is the Christian's soul thrilled by that one word—"union!" And we may well put on the adjective, as all efforts to union are miserable apologies, when Christianity is not their basis.

But what is union, and how is it effected? As these are important questions let us consider them with a spirit of earnest inquiry after the truth. Christian union is *not* the union in heart of those *only* whose particular tenets were run in the same mould, and who have subscribed to the same denominational name. No! neither is it extended to every (so-called) *Christian denomination*. Christian union is the union of Christians. Now to know who are to receive the "right hand of fellowship," we have only to ask, who are christians?

According to the Bible, (and in spite of modern revelations we are still so "set in our way" as to cling to that,) christians are those who have been converted; and we cannot be converted without repentance. "Except ye *repent* ye shall *all* likewise perish." Now who ever thought, with any degree of consistency, that a man could repent without seeing something to *repent of*; without seeing that SIN had ruined his soul; that the wrath and judgments of God, on one hand, and an INJURED SAVIOR on the other, urge him to confess and forsake that "abominable thing?" The christian is the man who has felt (oh how deeply,) the truth of this. He is *not* the man who has seen so little of his heart as to say that he cannot do enough to cause a merciful God to punish him, and thus throw away *all* idea of mercy. Those, and those *only*, who have *felt* the guilt, who have fled to Christ, can claim our fellowship.

However much others may talk of sincerity, of an honest purpose, they have no claim on us for fellowship, for they are not of us in this sense. The division, then, is conversion; all outside the line are "of the world," and inside, "of God." To such as have "passed from death unto life," from the power of Satan unto God, I extend the hand of fellowship, and with a large, warm heart, welcome them as my brothers and sisters, whether they be [illegible] them, I am united to them in the glorious work of redeeming the world from sin.

Oh how good it is to find christians in all of these, who say, and *feel*, and ACT, a "God bless you," not for your particular doctrines, but *because you* are trying to serve God! This, *this* is Christian union, these are they who are bound together by the strongest, purest principles—

"Nor nature, nor time can remove."

Suppose there are different denominations; this may be necessary. Let me be understood,—they are the result of different ideas of church government, education, or circumstances, and may be necessary. Nature sympathizes with herself, and yet, while every particle of matter is excited by the strongest sympathy so that it clings closely to the other, the tree, the rock, the flower, the grass, and the water are all necessary to perfect her beauty.

Time it is true may reveal one form of church government to be superior to others and consequently be better received, but a few will cling to the old form who will be as deserving our fellowship as any other.

O brethren, let us

"Share each other's woes,
Each other's burdens bear,
While *often* for each other flows
The sympathizing tear."

I will soon try to answer the other question—How is this union effected?

HO. TIS.

For the Crisis.

Reminiscence of the Past.

No IV.

Ingratitude in all cases is a hideous monster; but when it makes its appearance in a child it assumes its most repulsive form. From the earliest ages veneration for parents, next to God, was considered a paramount virtue, and not unfrequently death, and always opprobrium followed a dereliction of the filial duties. Midway in the Decalogue, that code delivered to the people through Moses with such dreadful majesty upon the quaking mountain of Sinai, is found a commandment the strict obedience of which is the *sine qua non* of a lengthened possession of that "land of promise" whither the emancipated Israelites were journeying. So closely does God watch the fulfillment of our duties to the authors of our being, that any flagrant rebellion or acts of unkindness to them are visited upon our heads either in our own present sufferings, or not unfrequently in the ingratitude and wickedness of our offspring.

Although the authority of parents is not at all times exercised with that mildness and consideration for the feelings and peculiar disposition of the child which might be; yet it is much better to submit with patience to a little parental tyranny, than throw off entirely the restraint and respect which a dutiful son or daughter will feel for a parent who strives to "train up a child in the way he should go."

It is only the aching heart of a father or mother who mourns over the waywardness of a much loved, much prayed for darling that can feel

"How sharper than a serpent's tooth it is
To have a thankless child!"

Not more than a dozen miles from my father's house there lived a godly couple, whose hopes of eternal happiness rested in Christ, and whose earthly affections centered in their daughter. The old man, who had been for many years a soldier, carried discipline into his family to an extent bordering on despotism. And when far in the autumn of his life, he was brought to a knowledge of his sins and found a Savior, from his well read Bible he drew out a set of rules for the government of himself and home.

Mrs. Weston, who had enjoyed religion longer by a dozen years than her husband, was in disposition the reverse of him, and although she respected his uncompromising integrity in his dealings with his neighbors, yet blamed his frigid manner towards his beautiful and warm-hearted child. Not [illegible] sunny-headed girl, as if it presaged levity and heralded destruction. The child, shrinking from the stern father's reproof, fled for sympathy to her mother. Remonstrance would be silenced by discipline, and the old soldier retained his authority.

As Susan grew up, the reins of government were held more tightly, and the young and high-spirited woman grew restive and in her heart longed for emancipation from what had now grown into absolute tyranny. Mrs. Weston, who of course knew better than her husband the nature of their daughter, pleaded with the inexorable father to relax the uncalled for, unjustifiable restraint, and allow her to mingle more with persons of her own age. Mr. Weston yielded, and Susan with certain restrictions was permitted to accept some of the numerous invitations which were sent her. At one of the parties she had the misfortune to form the acquaintance of a young man, whose good looks and gay manner were his only recommendations; for he was worthless, and a Roman Catholic. The heart of the innocent girl was trepanned, and fearing the disapproval of her father and mother, she kept her attachment a secret, and surreptitiously met young Murray wherever she could evade the vigilance of her parents. However, those clandestine meetings were at length made known, and the girl placed in confinement. But the spirit of her sire was aroused within her, and she met his threats with defiance, although she wept bitterly upon the bosom of her tender mother. The old soldier, exasperated at her contumacy, gave as his *ultimatum*, that she must instantly agree to abandon the fellow, or his house. She chose, fled, and for many days was not heard of. A priest had married them; but they departed from that part of the country and all trace of the stray sheep was lost.

It was on a Saturday evening in the latter part of October, after an absence of twenty-one months, that I arrived by the mail coach at D——, six miles from Sea-View Manor House, the residence of our family. Although the night was cold and stormy, I determined to set out afoot rather than await two or three hours for the lumbering conveyance to start, and being provided with a stout cudgel by the hotel keeper, I took the road, with my heart full of anticipations of a joyful surprise to my mother, who knew not of my coming, and of spending another blessed Sabbath in her sweet society.

For the greater part of the way the road was pretty well sheltered by high hedges; but when I arrived at the "strand road," a mile and a half from the house, there was not a single tree or bush to protect the wayfarer from the strong wind which now swept howlingly over this bleak and unprotected heath. Strong and active as I then was, and inured to storm, it required my utmost power to make headway against the increasing violence of the gale which amounted almost to a hurricane. I had accomplished well nigh half of this moor, when I thought I heard, in a lull of the tempest, a cry of distress. I stopped—listened; but I heard nothing further, for the flouting and buffeting of the wind, and I concluded that it was the lugubrious whoop of the owl or mournful cry of the bittern. I might have gone an hundred rods further, when a moan so deep, so unearthly, and so near, made me start with fear and surprise. I required only a moment to regain my self-command, and advancing to the verge of the deep ditch which bounded either sides of the road, I looked down into the darkness. It was several minutes before I could distinguish anything, but at last I could see the form of a woman crouched under the lee of a stunted hawthorn or some other dwarf bush, which grew out of the side of the ditch. Another instant and I was beside her. The poor creature's feet were covered with the water in the trench, and she was [illegible] with the cold.

"Thank God," she said, in a [illegible] per, "I shall not die [illegible]."

[illegible]

her ... finding her so benumbed that she could not stand, and fearing a longer exposure, I took her up without much difficulty, for she was terribly emaciated. I waded along till I got to a spot where I could step up into the road. I bore her along, very slowly, about a quarter of a mile, resting and resuming my burthen till I came to a little hut by the wayside, where we found shelter. Warm milk and such like simple restoratives as the cottagers had at command were freely administered to the sufferer, whose woe begotten face and scanty and travel-stained garments rendered a fit subject of commiseration.

Leaving her in their hands and accompanied by the good man of the house, I started again for home, and after the surprise and greetings were over I soon enlisted the sympathies of my dear kind-hearted mother on behalf of the stranger. Such cordials and articles of clothing as were deemed necessary, the countryman was despatched with, and in half an hour, accompanied by a doctor, I drove off to bring the sufferer to our own home. In another hour the wanderer slept, and my mother and I kept watch beside her.

My readers will doubtless have anticipated who this wasted, weary traveler was. It was indeed the unfortunate Susan Weston. For a time the hapless girl had found in the endearment of her young husband a sort of equivalent for the loss of her parents; but soon, alas! he appeared in his true colors, and she saw too late the extent of the dreadful sacrifice she had made. He insisted that she should become a Catholic, and in hopes of ameliorating her condition she turned apostate to the religion of the gospel and become outwardly a papist. Poor soul! the humiliation was unavailing, and his conduct became more and more fiendlike and cruel. To hard words and reproaches followed stripes, and the cup of the unhappy Susan was full of sorrow. Far from friends, and far from God, a renegade from truth and light, where could the lost one turn? Hunger gnawed her vitals, and he for whom she had forsaken all, trampled upon her trusting heart and cast her from him with brutal contumely and scorn.

At length he came not home to his miserable hut, and after many days his bloated and disgusting corpse was floating in the river.

"I will arise and go to my father," said the wretched daughter, and for many miles she dragged her weary feet towards her deserted home. She wished to see the dear old spot once more, to obtain her parents' forgiveness and die. Night had found her toiling along; and too weak to stem the furious blast she turned aside for shelter into the ditch, whence through the providence of God I rescued her from certain death.

A letter from my mother to the old soldier and his wife soon brought them to the bedside of their repentant child. It was a blessed and exceedingly afflicting re-union; and in a week or two the long divided family returned to their now happy home, where their child yet lives a blessing to their declining years.

Jno. F. Cotton.

For the Crisis.

Who Will Be Saved?

How often we are reminded of the question recorded in the twenty-sixth verse of the tenth chapter of Mark. When we consider the straitness of the gate, and narrowness of the way, it surely seems as though only the "little ones" could possibly walk therein. Truly not many of the great and mighty and noble are called. But who will be saved? Certainly all who love and obey God, both Jew and Gentile, bond and free. All the poor broken fragments will be gathered up, and nothing worth saving will be lost. And the poorest, weakest, and least of all those "little ones" shall become far greater, wiser, and nobler than the proudest monarch ever seen upon an earthly throne. O, my brethren, do ye realize that ye are indeed children of the King of kings!

Let us strive to enter in at the strait gate, and we will soon have a shout in glory.

T. H. Chamberlin.

West Sutton, Mass.

Dr. Johnson made short work with the tough question of Free Will. "Sir," said he to Boswell, "we know our will is free, and there's an end on't."

The World's Crisis.

BOSTON, MARCH

Spiritualism.

No. II.

We have noticed the *political* aspect of Spiritualism, and now come to speak of its *moral* bearing. What does Spiritualism claim for itself, and what does it propose to do morally? Let Spiritualists answer.

"The Spiritualism of the present day is that which Jesus preached eighteen centuries ago." "*Christianism* should then be synonymous with *Spiritualism*." "The doctrines of Christ," says a popular writer, are to be re-established "in their purity. This is to be done by Spiritualism, which embraces *all* that tends to elevate man, and will be to the New Testament what that was to the Old—a light thrown on its obscurities."

A spirit, which professes to be that of John Adams, says:—

"I was happy . . . in the religion of Christ which he taught eighteen hundred years ago—in Spiritualism as it is now called."

Says Mr. Partridge, Editor of the *Spiritual Telegraph*, when speaking of the permanency of Spiritualism:—

"It is likely to pervade and *absorb* all denominations of christians, exert a moral and reformatory power among the nations, and inaugurate the millennial era." "We feel that our advance will be irresistible, and our conquests *speedy* and *sure*. To Spiritualists is committed the gospel of the present age."

In the *Spiritual Age* of July 4th, 1857, we read:—

"Christianity and Spiritualism stand upon the same foundation. . . Spiritualism has given it (Christianity) a vitality which it had not possessed before since the time of the apostles."

Read the following, and judge whether it harmonizes with what Christ "taught eighteen hundred years ago."

In a speech at the Spiritual Convention, at Ravenna, Ohio, July 4th and 5th, 1857, Mrs. L—— says:—

"To confine her to love one man was an abridgement of her rights. . . . Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. What business is it to the world whether one man is the father of my children, or ten men are! I have a right to say who shall be the father of my offspring."

Are the following doctrines in harmony with what Jesus taught? In the Investigating Class, at the house of Mr. Partridge, New York, May 21st, 1857, the question arose, "Is there any such thing as evil or sin?" "Dr. Weisse . . . enforced his proposition . . . that therefore there is *no sin*." Hear the word of the Lord.—"If we say that we have not sinned, we make him (Christ) a liar, and his word is not in us."

Says another who distinguishes himself at conventions of Spiritualists, "Nothing is true because Jesus said it, nothing erroneous because *he* condemned it." Does this harmonize with the teaching of Jesus? "Heaven and earth shall pass away; but my words shall not pass away."

Mr. S. P. Andrews says.—"God has not communicated any infallible standard of truth to man." Jesus declares the opposite,—"Thy word is truth."

It is a well known fact that most Spiritualists hold that the *Bible* is no more authoritative than the productions of A. J. Davis, or any other modern seer; indeed, they consider the new revelations the best. They tell us, the writings of "Job, and Isaiah and Shakspeare, with innumerable others" are all alike inspired; and that the miracles of Christ and the Apostles were done by the same agency as those of these last days among Spiritualists; notwithstanding the Bible declares that the former were from the Spirit of God, and the latter from the "spirits of devils." If we did not see what we do at the present time, we should not be so confident that we are near the great day of the Lord, when we shall *see* the "same Jesus" which was taken up into heaven—the one whom God "raised from the *dead*" "so come in like manner" as he went "into heaven." Acts 1: 9–11.

The Spiritualists reply, "Christ has come again in like manner as he came before." How has he come? They answer, in the manifestations exhibited in the various circles in private rooms. *After* the "great tribulation," mentioned in Matt. 24: 21, which may be clearly shown to have taken place during the dark ages when some ...

Rome, the Savior says in verses 23–26,

"Then if any man shall say unto you Lo, here is Christ, or there; *believe it not*. For there shall arise false Christs, and false prophets, and shall show *great signs* and *wonders*; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, behold, he is in the desert; go not forth; behold he is in the *secret chambers*; *believe it not*."

Thank the Lord for this caution. But why not believe he "has come" in modern Spiritualism? Because they declare he has come in just the way in which he foresaw that *false prophets* said he would, whose instructions he has taught us to disbelieve. We accept no one as our Savior but the one whom God "raised from the dead, even Jesus," and no coming but a *personal* and *visible* one; as truly so, as his ascension; and such a coming, we believe will immediately transpire. Are we all *ready?* Can we say, "Come, Lord Jesus," and "come quickly?"

Revival in Boston.

The Lord is doing a marvelous work in this city. All seem astonished at what they see and hear. Crowds attend the morning meetings, and at noon, a thousand business men may be seen in the prayer meetings at the chapel of the Old South Church. They are such meetings as devoted christians can enjoy, and well calculated to bring sinners to Christ. At 3 and 4 o'clock similar meetings are held at Park Street Church, and at the Meionaon Hall. A cloud of mercy seems to be settling over the whole city. We do not discover any undue excitement, but on the contrary, a deep and solemn feeling. The interest is rapidly rising every day.

One interesting feature of the meetings is the spirit of *christian union* felt between all denominations. The contracted spirit of sectarianism appears to be vanishing like dew before a summer sun. All are uniting to persuade men to prepare for the judgment. The same spirit pervades the whole country. It looks like the last waking up of the children of God. More may be accomplished now within a few weeks, if we labor earnestly, than we have seen for years. Let every christian be faithful, and do all he possibly can to turn men from sin to holiness—from the road to death, into the path that leads to eternal life. It seems as if we were doing up our last work for this world. O God be merciful to sinful man!

Rutland.

Our meetings in this place have been deeply interesting and have been seasons of great refreshing. The spirit of the Lord has moved some of the most stubborn hearts in the place, and they are now rejoicing in his love, and the glorious hope of the coming kingdom. Thirty-eight have covenanted together to take "the *Bible* as their *only* rule of faith and practice, church order and discipline; making *christian character* the *only test* of fellowship and communion." The interest has spread into all the churches in the place, and many have been converted, while others have been reclaimed from a backslidden state.

We have been often astonished at the willingness of the Lord to forgive when the people are ready to ask his pardon, with a determination to obey him. Truly "the vilest may return." The Lord is very merciful. Two Methodist ministers have been brought from bondage into the liberty of the gospel, and take an active part in the meetings, rejoicing in the truth of the Lord. One of them had seen the truth on the sleep of the dead and destruction of the wicked, but had met with such opposition from his brethren, that he had become discouraged, and had stopped preaching. Now he is resolved to play Jonah no longer. The other had been confined within the prison walls, but is now free from the prison of men and of the devil, and resolved to consecrate himself again wholly to the service of the Lord.

The first time we heard his voice was in a conference meeting, when he arose to warn the young converts of the dangers that surrounded them. "But," said he, "I am a *lost man*." Prayers were offered in his behalf, and the next time we heard from him, he thought there was a little hope in his case. The next day, he narrowly escaped with his life while at work upon the Green Mountains, and the day following this, he had another narrow escape, but was so injured he could not get out to meeting for several evenings, but when he came again, he was resolved to forsake his backslidings. We left him ...

☞ We would call the attention of our readers to the article on "Christian Union" by "Ho Tis," in another column of this paper. We fully endorse the sentiments of the author. Hope to hear from him again.

☞ In compliance with a very earnest request of the churches of Newark and New York, we enfold their address to the churches scattered abroad.

Another Voice

From one of the rejoicing ones in Rutland.

And still the work goes on. The Lord has been pleased to speak to us through our faithful Bro. Grant in such a plain and comprehensive manner that many of us are fully persuaded to love the Lord and obey him in all things. The Bible seems like a new book to us, and we read it with new delight. The fog of fables is cleared away by the sunlight of truth. Twenty-four happy souls have been buried with Christ in baptism, and many more intend to follow their example soon. We are receiving very rich blessings from the Lord. Sectarian walls are shaking, notwithstanding the efforts of many to keep them in good repair, and prevent the union of the children of the Lord. Some of us feel that there is a wide difference between being converted to a church, and to the Lord; between the *form* and the *power* of godliness. We are inquiring for "the old paths."

Rhoda B. Miller.

For the Crisis.

Wisdom.

"*Wise as serpents and harmless as doves.*"

The above contains important instruction. We know from experience and scripture testimony that, naturally, we are destitute of that wisdom which cometh from above; and if we are ever endowed with it, we must seek for it as for hid treasure. I know of no place where we so much need to exercise sound wisdom and discretion, as at the prayer meeting, which is to a church what food is to the human system. If the nutriment it receives is regular and pure, it will thrive and become healthy; if not, it will languish and pine away. If all who attended the meeting were under the influence of the Holy Spirit, there would be no need of this caution; but in these last days, amid the prevalence of backsliding, luke-warmness, Mesmerism and many other isms, it is too often the case that meetings for prayer are disturbed and their influence paralyzed for the want of that wisdom which alone cometh from God. Many err in occupying too much time in prayer and exhortation; others, in singing too often and inappropriately; others, in replying to something that has been said, and thereby open a discussion; others, in being too hasty; others, too dull; others are introducing something not in harmony with the meeting. Many other things might be named that serve as a drawback upon the efficacy of the meeting.

I know of no better way to have a good meeting, than, before leaving home, to spend a few minutes in secret prayer for a blessing upon it, and when you get there, be prompt, short, and to the point; and when the minister or leader is on his knees wrestling for a blessing, let every christian present be in the same position lifting up his heart in prayer for the answer; and when the unconverted are under conviction, and invited to the anxious seat, they should have a chance to pray for themselves. Ten words from their own lips would do more to strengthen them, than a dozen prayers from others; but it is too often the case that a succession of prayers is made for them, and in the height of excitement they cannot get their minds settled enough to lay hold of the promises and be blessed. May the Lord give us that wisdom which is profitable to direct, and prepare us for that meeting where all will be in perfect harmony.

D. N. Smith.

For the Crisis.

Consider This.

Dear Brn. and Srs. who are looking for the return of Jesus:—I wish to ask a few questions, and make a few statements for your consideration. Are we not bound by our relations to Christ to do all we can for the advancement of his cause? All will be obliged to answer, "Yes." Are all doing what they can to lead sinners to Christ, and to build up believers in Christ, in union and love? Some could probably answer this in the affirmative, conscientiously; did they not feel that it is more than ... titudes who do but a small part of what they could do.

Again. Are we acting in that relation one with the other, that gives us all the advantages that gospel principles afford us in using our time and means judiciously, economically, and forcibly, to accomplish the end we are called of God to do?—To these interrogations some may be disposed to answer that "if we love God, have his Spirit, and believe his word, we shall be in union and be led to all right action, and of course all our work will advance the cause we are in." My answer to such is, there is an exhortation to "keep yourselves in the love of God," and some rule is to be observed to do it. There is an exhortation to "keep the unity of the Spirit in the bond of peace."

Again. We are taught to "obey the word" as well as to believe it. Christianity does not come and take possession of the heart without our action. The Spirit of Christ does not dwell in the Christian's heart and subdue the passions, control the mind, bring forth its fruits, and ripen the believer for God's kingdom, without diligent watch-care to "walk in the spirit," but give it place, listen to its voice, and obey its application of the word. A belief of and obedience to a *part* of the word, to the utter neglect of another and important part, will not give us a right and healthy position to labor successfully for the upbuilding of that cause we love.

While much has been done to proclaim the message of the Advent near, yet it is but little compared with what might have been done had the gospel plan of operations been adopted and rigidly adhered to, and its discipline properly enforced.—While we have been exceeding tenacious about the view we entertained of the great truths of the gospel on several points of doctrine, we have in many cases not only entirely disregarded, but have exerted all our influence against the plain and unequivocal testimony of the New Testament in regard to church order and the proper administration of its discipline. The results have often been most disastrous. Anarchy, confusion, contention, deception, "false brethren" fleecing the flock, defamation of character, &c., &c., have followed, while sinners have rarely been brought to Christ or saints led to a Bible knowledge of our hope. Some have been, it is true. But many of the disciples made to our views have not been properly educated in Bible rules of order and discipline, consequently have often been more to our injury and disgrace than the advancement of the truth.

I ask my readers to reflect for a moment, and cast their eyes upon the state of things in the various places where the Advent faith has obtained. Contrast the difference between the two courses that have been pursued. In one direction we see devoted, healthful, active, growing, useful societies, in love and union, with each other, and with all who are striving to live christians. There are exceptions to this, under the same rule, I admit. But remember, the instances are the *exceptions*, and the causes have generally been either injudicious measures to enforce gospel discipline, or else an over-ruling influence of disorderly persons misguided by some erroneous instructions against good order.

In the other direction we see equally devoted, self sacrificing, well disposed persons, and sometimes societies as active as others; but want of growth, health, union, love of the brotherhood; and fellowship for christians of other views are quite too frequent to form *the exceptions*. In making this statement I may subject myself to censure, and may be charged with error in my conclusions. But I have the kindest of feelings for each class named, have labored with and constantly held in good fellowship the last named class. As to the charge of error, I rest easy, because known facts are now too plainly out-spoken to be denied by any careful observer. I do not intend to charge hard things upon the brethren, but to remind them of neglect of some important duties. It has been quite common to speak of the neglect of churchmen to examine the great truths which distinguish us as a people. We have thought them deficient in knowledge. Is it not as wrong to neglect the order of God's house, and refuse its discipline, as it is to disregard its doctrine? It may be found so. Let us look at this and see if we cannot act more wisely and do more good.

Take a view of a few items of present practices. What is the condition of many of our ministers? One is spending his time and energies in tilling the ground; another is in his mill; another is in his goods; another lets himself out as clerk; another becomes an agent; another travels the country to peddle goods; another goes into the factory, &c., &c. These preach on Sundays, generally, working at other business six days in a week, until they become disheartened and worn out. They then abandon the preaching, that they may obtain an honest living, and not become bankrupt. I am describing those called of God to preach. But some will say, if God calls men to preach he will sustain them in preaching, and they must spend the time to preach. I do not receive such doctrine as true. It is true Jesus says, "Lo I am with you alway, even until the end of the world," but this does not teach them that he will furnish them with food and raiment for themselves and families.

It is the duty of the ministry to teach the gospel, the order of the church and its discipline; (they have erred much who have not done it,) and it is the duty of disciples to believe and conform to it. When this is done they become "the pillar and ground of the truth," and sustain its proclaimers. These above-named working ministers find that they must do as they do, to be honest men; they must *support their families or be dishonest*; they must *pay their debts* or be dishonest. It has often been the case that dishonest and unworthy men have traveled through the societies with some new notion, preached it, defamed more worthy men, reaped a large harvest, lived on the money of the brethren, death and left desolation to follow in their train, while God's men get *little*, and yet their labors are needed to restore the aliens, build up what is torn down, and lead out of the troubles into which good brethren and sisters are often led. A large amount of these difficulties have arisen from a want of gospel order. Brethren are not always acquainted with men who come among them, and they are often deceived. Ministers who have to spend their time to earn their living by their hands can do but little in the work of the ministry.

Come, brethren, look well to this matter, and you will see that some of the most unworthy men in past days, as in the present, have been amply sustained, while some of the most useful men have not. The responsibility is, *in part*, on you. Arise and build. The Judge is at the door. Soon, and the work of mercy is over. God's people are calling for help. The world is fast sinking to ruin. Shall our worthy ministers use their time and strength in obtaining a living, while there is ten times more ministerial labor to be done than their whole time would allow, and abundance of means to keep them at the work if system and union were adopted? Shall we not be found in the fault, as a people, if we do not amend? Will not every one try to act to bring all our means into the work of spreading this gospel of the kingdom? Your brother in Christ, still waiting for him.

I. C. Welcome.

Brunswick, Me.

P. S. There is another point to be especially considered. Many of our small number, of both ministers and laymen, have become tired of confusion, and seeing the need of system to do anything, have become discouraged and joined other churches where they are circumscribed and often become absorbed in other interests,) thinking they had better save some of their labor than sow all to the wind. Perhaps they had better have continued their efforts for order.

I. C. W.

For the Crisis.

Companions of them who Were so Used!

It has been the lot of Christians to suffer falsely for the name of Christ. This he himself declared should follow the endorsement of divine truth—the adhesion of the heart to "the Christ of God."—An apostle shows that we should be innocent, that we may have praise in being buffeted; for it is taken for granted that Christians will be buffeted, even without fault. True christians have always been unpopular, and upon the unpopular the world in general has been disposed to cast obloquy,—from the days of Christ in Judea, of whom his judge said—"I find no fault in the man." While popular *clamor* demanded his blood, and delivered him up to an ignominious death—with malefactors—the most *innocent*, the most deeply abused and cursed, for evil which they said he would bring upon the land,—Pilate, blind heathen as he was, said— ...

ple has secured the same result—more or less fully—whether Nero sets fire to Rome that it may be laid to the charge of christians, and they destroyed, while innocent; or the Puritans of New England charge the bedevilment of a few unfortunate people at Salem, upon the better and more devoted worshipers of the time.

All history of the time concurs in showing that God's children have been in every age, accused unjustly, and have suffered for crimes of which they have not been guilty, while their relationship to each other has been a fruitful cause of trouble to others, when few or many have suffered. "Thou wast with him," is the cry! Men are ever ready to charge faults and crimes upon the persecuted. It serves to make them think better of themselves to see, or think they *see*, faults in those they hate, and hate because they are good, persecute because they hate. Moreover they want a cover for their own acts; hence, to make the world think that *they* cannot commit a crime; all the crime, or the most flagitious, must be laid to a certain despised or reprobated *class*—or when one shall have committed a *fault* or crime, then up comes the charge that they are all alike: and even in the face of judical decision, Editors will persist in placing the fault at the door of a christian sect. I have known men who seemed to be perfectly blind in their remarks in papers from the determination to throw odium upon an innocent people, because a popular feeling was raised against them.

None are perfect. The good will always have to suffer, and some will depart from Christ. Backsliders will be sure to proclaim the fact. It is a sort of excuse. If we suffer in this way we are the companions of early believers and of Christ. Amen.

W. S. C.

For the Crisis.

He Will Come.

It is no dream. This groaning, signing, sinful, dying, dark and dreary dispensation must soon terminate. God has spoken and the thing must be. He wills and creation wide obeys. He speaks, and earth lifts her voice in a loud "so be it." He speaks, and the mighty waves of the foaming deep echo—Amen. Time must and will end. Nature should teach us this. God's holy word does. Do you ask why time must end? God has declared it, and it must be. Creation sighs, "Come," and He replies, "Behold I come quickly." Earth has long besought God to "remove the curse," and in order that it may sustain his chosen ones, he "will do it."

Church of Christ, awake! The day of labor on your part is nearly ended. How much has been accomplished through your instrumentality? Too little, too little. Then awake! "Put forth now thy hand" to the gospel plough. Defer not till to-morrow, but awake, arise *now*. See your field. There is a plenteous harvest, but alas! alas! where are the workmen! There is another, still another mind to be enlightened, and built upon the Rock, Jesus Christ; but where the enlightener? Another sinner to be brought to the foot of the cross,—where, O where the gentle Shepherd?

The work is not confined to ministerial duties. Brother, sister, however humble your circumstances, or however unqualified you esteem yourself, yet in God's estimation, there is a work for you to perform,—

"Something still to do or bear"

Kiss the sceptre of peace with your King, and there will be one rebel less in God's creation. Convert yonder notorious sinner, and there will be one more to sing the song of redemption. Gently lead that wearied and fainting lamb to the pastures of life, and there will be one more gem to sparkle neath the effulgent beams of Zion's Sun while it decks the crown of the King of kings. 'Tis not our day to rest at present. It is ours to toil. At it, then.—Don't be a drone. Bear an equal part of the burden. It will be for your eternal good, and the present and future good of your fellow men. God pleads with you to be faithful in the discharge of your *every* duty,—will you conform to his requirements? Questions of this kind we should bring home to our own mind.

Though heaven and earth should pass away,
Thy word shall stand through endless day;
Thy promises are just and sure;
Thy law is holy, righteous, pure.

[illegible]

From Eld. L. Boutell.

Bro. Grant:—I have been out in this region about two weeks, and I find a very interesting state of things. At Bristol with Bro. Turner I attended one meeting, and preached. There is a good revival here, with an interest to hear the word of life. I left here with a promise to return next week, and in connection with Bro. Turner have a meeting of days. The meetings out here are not those dry, lifeless, formal meetings, so stupefying in tendency; but the spirit, life and power of God is fully manifest among them. Some rose for prayers, inquiring the way of life. The voice of converts could be heard.

Thank God for the light and life of religion! O God, by the Spirit arouse the slumbering! Work like a wonder-working God! I long to see a more urgent inquiry—What shall I do to be saved?

I commenced meetings at Newfield. Had an interesting Sunday. The word did run and have free course. Tuesday eve, I also preached with seeming good effect, with appointments through the week, and over another Sunday, anticipating a heavenly time. But we know not what a day may bring forth. Thursday I was taken down with acute pain in the head over my eyes, which continued, causing much suffering till Sunday night, when by the help and goodness of the Lord we gained the victory over it, and now am comfortable, thanking, rejoicing, and praising the Lord for life and strength to preach the word. I shall commence again to-night, expecting help from him who is able and mighty to save. Like David I can say, "My lot has fallen in pleasant places." I was taken sick at the well known pilgrim house of Bro. Fyler, where every thing that a good heart could desire would be done for one's welfare and comfort. Here I could realize a little of the truthfulness of Christ's saying—"No man hath left houses and lands, wife and children, for my sake and the gospel's, but shall have in this time," &c.,—in the world to come life everlasting. What promises to the faithful!

Father, mother, and sisters are on hand, rendering all the relief possible, making severe affliction seemingly light. God bless and reward them, I can but say and heartily pray.

My heart is full, and hope is good, and it will soon be realized. We must work with our might, by grace, to save men.

L. Boutell.

Written at the Pilgrim-House of Bro. Fyler, Newfield, Ct., Mar. 9th.

Health Department.

Tobacco.

No. XV.

We shall conclude our extracts on this subject, by giving the testimony of O. S. Fowler, who has been for many years a most critical observer of the effects of tobacco upon the human system. He says:—

"Of all the descriptions of its evil effects, none have come up to the actual evils themselves. I have seen many disgusting pictures of the filthiness, especially, of chewing; but none compare at all with the reality. Street-sweeping and sink-cleaning are incomparably less filthy than tobacco-eating and smoking. The dog re-eating his vomit is disgusting, but tobacco spittle is far more so. What a concentration of vileness is a tobacco-puddle! How utterly nauseating and loathsome if RETAKEN into the mouth! Then was it not quite as vile when EXPELLED therefrom? Talk about a decent man chewing tobacco! What can be more body-defiling and soul-polluting?

I have seen glowing descriptions of its injurious effects upon digestion, by impairing the salivary glands; yet no description equals the reality. By scarcely any other means can the stomach be more injured, or more permanently deranged. Healthy salivary glands are as necessary to good digestion as healthy eyes to good vision. Now, this powerful stimulant, this narcotic poison, brought in almost perpetual contact with these glands, both by chewing and smoking, must, in the very nature of things, disease them. That it does disease them, is evident from the very enormous quantity of saliva which it causes them to secrete. It literally WORKS THEM TO DEATH, and at the same time vitiates their products. And vitiated saliva must, in the very nature of things, impair digestion.

But if tobacco chewers could spit out, with their quids, all the effects of tobacco, less damage would be done. But these salivary glands are literally SOAKED, by the day and year—aye, lifetime—in tobacco spittle, so that the tobacco used in saliva they manufacture during mastication of the chew, finds its way to the stomach, deranging that organ, and through it the whole system.

[illegible] the nerves; that is, by benumbing their sensory or life principle. For my part, let me suffer the painful state of any part of my system rather than have that part deadened. Tobacco-eating certainly does [illegible] the decay of the teeth, wears them rapidly away, and keeps the mouth in a perpetually fevered, filthy, and most disgusting condition. Of all things, the MOUTH should be clean. Of all other things, the tobacco eaters' mouths are the very essence of defilement!

The breath, especially, of tobacco smokers shows that their systems have become steeped in this narcotic poison. The lungs are one of those doors through which the system casts out noxious matter. Thus the system abhors alcohol, and accordingly ejects it by every breath of those who drink. From what source does the breath of smokers derive its fetid tobacco infection, or rather load? FROM THE SYSTEM; not from the mouth merely. Tobacco smoke held in the mouth, and throat, and nostrils, infuses the spittle—which smoking renders abundant—hence the copious spitting; and which, passing gradually into the stomach, and throughout the system, is expelled through the lungs. Since, therefore, it so abounds in the body as thus to impregnate the breath, it must make immense havoc of health, life, and mentality. Think of it: the entire system saturated with tobacco-essence! That even the brain is loaded with it, is evident by its opiatic effects upon the feelings and intellect.

But these influences, and many like influences, are but drops in the bucket, compared with the MORAL effects of tobacco-eating and smoking. If it were merely a filthy practice, or even detrimental to digestion and circulation, and stopped there, I would remain silent, because only a minor evil. But, by a law of things, whatever depraves or vitiates the body, thereby depraves the NERVOUS system, and through it the BRAIN, and thereby the MIND. To disease any part of the body, especially the nerves, is to disease the brain, and thereby to produce a SINFUL state of mind. Mental purity is compatible only with physical health. That alcoholic liquors deprave the mind, engender corrupt feelings, and sensualize and brutalize every moral principle of the soul, is not theory, but universal OBSERVATION AND EXPERIENCE, caused by that intimacy of relation existing between body and mind. All mental depravity consists in the abnormal, perverted exercise of our mental faculties. Such perversion is the natural consequence of the physiological disorder of the brain. And all physiological disease throughout the system disorders the brain and corrupts the mind. As alcohol engenders moral depravity, so tobacco produces moral corruption, by first disordering the physical system. Tell me a tobacco chewer is a virtuous man! I know better. He may not have broken the seventh commandment outright; but as "he that looketh on a woman to lust after her committeth adultery with her in his heart," so tobacco, in all its forms, causes that sinful, sensual tone or cast of the love-feeling, which constitutes the very essence of licentiousness. It vitiates combativeness, and accordingly tobacco eaters and smokers are universally irritable. How do they feel before they take their quids in the morning? Snappish to their wives, churlish to their children, and cross to every body and every thing. And this is true not only before breakfast, but throughout the entire day. Tobacco produces a perpetual souring of the temper; a cross-grained, ill-natured, repelling, or depraved state of combativeness.

It equally vitiates appetite, by producing a craving, corrupt state of both appetite and stomach. No man can have a healthy body, nor really enjoy food, who eats tobacco. It causes dyspepsia of body and dyspepsia of mind; that is, a diseased, gnawing, hankering, dissatisfied, craving state, of all the feelings, appetites, and passions."

Domestic Summary.

THE REVIVAL.

In New York the revivals are increasing in interest. In Philadelphia, as we learn from the Ledger, there was at one time two thousand persons in attendance at the noonday meeting, five hundred of whom were females. The male portion of the assemblage was made up largely of merchants and business men, with a fair representation of the professions, ministers, doctors, lawyers, &c. The most intense interest characterizes the meetings. At Cleveland, Cincinnati, Detroit, and many other Western cities and towns similar gatherings are daily held. In Portland, Me., the Vestries have become so crowded that two Churches, the Free Street and Union have been opened to accommodate the multitudes who want to pray. The Advertiser says every seat was occupied in these churches on Thursday. In New Bedford and Newburyport the interest is increasing and deepening. From Lynn, West Cambridge, Roxbury, South Danvers, Milford, and many other places, we see accounts of revivals. The last Examiner, a Baptist paper of New York, says it had kept a list of conversions from all denominations the past three weeks, till it reached the number of 17,000, and then finding it too large for its columns, it discontinued further additions save from its own denomination, and abridged the list already prepared by erasing the Methodist. Had it continued the list as begun, the Examiner thinks the list of conversions would have been found at least 20,000, which would make [illegible]

el in which no statement of the number of conversions is given.

From the "Correspondent of the Boston Journal."

New York, Mar. 11, 1858.

To the Editor of the Boston Journal:

* * * *

The work continues with some marked peculiarities. No sooner is a new place opened for daily prayer than it is immediately filled; no matter where, no matter at what hour, and the place of public prayer may be found open in New York from 6 in the morn till 10 at night. The work is marked by the great desire for prayer. Some of the men in New York who are now under the influence of this work, have been accustomed to attend the Tammany Hall meetings; and one of the small rooms in which the meetings of wire-pulling politicians meet, has been long known as the "coal-hole." Some of those converted men not being able to go out at the hour of 12 for the house of prayer, resolved to hold one in the store where they worked. So for the want of a better place, at the time they were allowed to take their nooning, some dozen of them went for prayer under the side-walk. In other words they met, and still meet daily for prayer at 12 o'clock in the literal coal hole. In almost all cases where persons not friendly to the movement have been prevailed on to attend these meetings, conversion has followed. Yesterday a young man arose and said that his father was a merchant; that he himself had been greatly opposed to religion. His father had said on one occasion, "My son, I wish you could feel happy in the daily prayer-meeting at Fulton street." To gratify my father I went. He saw me at dinner and said, "Oh, my son, do you not know how happy it makes me to see you in the prayer meeting." On the third attendance he was converted.

FROM SALT LAKE CITY—A SKIRMISH WITH THE TROOPS.

St. Louis, Mar. 12.

The Council Bluffs Bugle of the 3d, says that Mr. Wingate has just arrived from Salt Lake, Jan. 25th, and reports that there is no snow in Salt Lake Valley and very little in the mountains. He came by a route known only to the Mormons through the mountains, by which only horsemen in single file can pass. The Army has not discovered any trace of it. The route passes through perpendicular rocks for thirteen miles, in many places only three feet wide, and is completely covered by a roof of rock.

Mr. Wingate says the Mormons are manufacturing small cannon with percussion locks and telescopic sights, which will carry a two-pound ball, with much more certainty than a cannon rifle, 120 yards.

They are also making 500 revolvers, and manufacturing a coarse kind of gunpowder for mining purposes.

A skirmish had occurred between a party of Mormons and a picket guard of the army, in which two of the former were killed, and, it was reported, four of the latter were slain.

Mr. Wingate says that Brigham Young is willing that the troops should come into the territory and enter upon their duties, but, if the Utah army attempts to enter the valley, it will be resisted. On the 24th of January Brigham Young preached to 9000 people, all of whom arose when he said—"All in favor of giving the troops *hell*, rise."

Foreign News.

ONE WEEK LATER FROM EUROPE.

ARRIVAL OF THE CANADA.

Halifax, March 10.

The Royal Mail Steamship Canada, Capt. Lang, from Liverpool 10 A. M., 27th ult., arrived at this port at 10 o'clock this morning.

FRANCE.

An immense number of arrests are said to have been made recently in Paris, and the Provinces, among them three members of the Paris bar, belonging to the Republican party.

It is said several persons were arrested in Paris on the night of the 22d.

The trial of the conspirators commenced on the 25th, before the Court of Assizes of Seine. The indictment is very lengthy and circumstantial. The prisoners are all young men, with the exception of Pierri, who is middle-aged. They all seemed composed, and listened with attention to the proceedings. Gomez denied any participation in the act, and only knew of it at the last moment. Rudio confessed every thing—he threw one bomb—and incriminated the rest of the prisoners. Orsini accepted the full responsibility of the part he had taken in the affair; confessed he wanted to kill the Emperor, and was ready to die; he never confided his intention to Mr. Allsop; said Mr. Bernard brought the bombs to Brussels, but did not know for what purpose they were intended; would not say any thing as to the other prisoners.

Pierri denied all participation in the conspiracy until the day the attempt was made, and then repented.

Mr. Taylor, of Birmingham, maker of bombs, did not answer to his name.

LATEST.

Paris, Friday. The jury has given a verdict of guilty as regards four of the accused. The Court pronounced the sentence of death on Orsini, Rudio and Pierri. Gomez was sentenced to penal servitude for life.

CHINA.

The China mail reached England, with the details of news advised per Kangaroo.

The Cantonese submitted, and evacuated the city on the 30th of December.

The Governor of Canton was taken prisoner, as well as Yeh, and the Tartar General. The Governor (Pihquer) was subsequently installed as Vice Governor of the city, with powers similar to those wielded previously by Yeh.

The allies were to continue their Protectorate until satisfactory terms were made with the government at Pekin. A commission, composed of two Englishmen and one Frenchman, had been charged with the supervision of the [illegible], and had issued a proclamation [illegible]

In the assault, there were numerous hand-to-hand encounters. The British lost 100, and the French 30 in killed and wounded. A [illegible] treasure was captured, [illegible]

The Leviathan.—It is estimated that the total cost of completing her fittings, putting on board stores, etc., and making the Leviathan in all respects ready for sea, will not exceed £120,000, and that the time required will not extend beyond the month of July. It has been proved that eight anchors are not sufficient to hold her at moorings during only a half gale, and she has been supplied with ten, five at the stem and five at the stern. The masts are being made at Millwall; six in all, three square-rigged, and three rigged with fore and aft sails. They will all be composed of plates of wrought iron, an inch thick, and riveted together in the same manner as the sides of the ship, or a steam boiler of the strongest description. They will vary from 130 to 170 feet from the keel to the truck; each will be three feet four inches in diameter at the deck, the weight varying from 30 to 40 tons, exclusive of yards or rigging. In case of it becoming necessary to cut away the masts, an apparatus working by means of a powerful screw is made to compress the two sides together in such a manner as to completely crush them in, and let them fall over the sides immediately. All the main and topmast yards of the square-rigged masts will also be of iron plates. The main yard will be 130 feet long, and lighter than if made of wood. As there is no dock large enough at the entrance to take in the Leviathan, when she needs cleaning, she will have to be "gridironed;" that is, run aground on rows of piles along the Mersey's side for the purpose, and the tide, of course, will leave her dry at each low water.

Conference.

Our meetings, during the Conference at Chapman Hall, will commence at 10 o'clock A. M., 2 and 7 o'clock P. M. Those who may arrive in the city at hours when the Conference is not in session, can call at our office, 167 Hanover St. Remember, Chapman Hall is in Chapman Place, out of School St., near Tremont Temple. Almost any one residing in the city can give you directions to our place of worship.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise hey will not be in season to be inserted till the week following.

General Conference.

The Lord willing, we propose to hold a *General Conference* in Boston, at Chapman Hall, Chapman Place, commencing Tuesday evening, March 16th at 7 o'clock, and continuing through the week and over the Lord's day.

Our brethren and sisters who attended the Conference one year since at the same place, will recollect that it was one of great interest and profit, and that no effort was spared by the church in Boston to make it pleasant for those who came to enjoy that religious feast; and we trust that those who may be persuaded to come to the one now proposed may not go away disappointed.

The object of the meeting is to make an effort to arouse the Lord's children to greater activity in his vineyard, and to afford mutual strength and comfort to each other. The apostles and primitive christians had such conferences, and were rewarded by rich blessings. We are confident that the time has come when we should make an *extra* effort to awaken new interest in our fellow men in the great work of preparation for the future world.

Brethren and sisters, come up to the feast, for we expect special help from the Lord of hosts.

Bro. C. Goodrich appoints to preach in Worcester, March 14th and 21st.

Providence permitting, I will be at Benton, N. H., the second Sunday in March. The week following and the third Sunday in March where Bro. O. D. Eastman may appoint.

J. G. Smith.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. Morgan.

[We will gladly forward whatever we may receive for this purpose.—Ed.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines can obtain them by sending their orders addressed as above.

Business [illegible]

Cash Receipts.

Those who send us money for [illegible] or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of Crisis to which the money credited pays.

Joel Hall 138, 50 cents; Wm. Harriman 166, $1.40; J H Tarbell 156, $3.00; N Howard 156, Mrs. A Burnham 134, 50 cents each.

A Russ 156, M G Dunham 156, J R Healey 156, M Moorehouse 156, J B Paine 156, Elizabeth Edson 160, G L Rice 156, B N Childs 156, E P Wilkins 156, S Henry 156, Mrs. A Spaulding 156, G W Rix 173, J K Wilcox 156, F Howard 156, M [illegible] 156, O Ackeley 98, A Hall 142, B Thompson 156, J S Douglas 156, Mrs. S K Fenton 156, W J Hoyt 156, I Clough 156, H W Norville 156, S Smith 156, S Plummer 156, M Gausson 156, H N Smith 156, Mary Crane 156, M A Cotton 162, L Paine 156, L Lewis 145, E S Damon 151, H I Peck 132, D Chase 156, Eliza Dyer 156, W F Leath 156, J Niles 156,—$1.00 each.

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TO CORRESPONDENTS.

To "Kate"—They would be.

H. W. Norville—We are out of Storrs Sermons; will send as soon as we can get them, and the other tracts also.

D. S Cables—All right; paid to 156.

G. H. Child has paid to 130.

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Poetry.

For the Crisis.

EXPECTATION.

I am journeying to the better land,
The New Jerusalem;
My pilgrimage it soon will end,
Soon I shall reach my home.
And when my bark has reached the shore
My tears will all be dry,
For God himself with his own hand
Shall wipe them from my eye.

The trifling world, the bitter taunt,
Will trouble us no more,
And scenes of misery all will end
This side that blissful shore.
The angel band we then shall join,
With all the ransomed throng;
With sleeping loved ones from the tomb
We'll sing redemption's song.

Toil on, dear saints, a few more days
Your work is almost done,
Your glorious King is coming soon
To bear his loved ones home.
It is enough, dear Lord, we'll cry,
When we're from sin set free,
When we shall never, never die,
But live eternally.

LOUISA A. SMITH.

Original Articles.

For the Crisis.

The Seventh Day Sabbath---Is It Binding Now?

BY J. GIBSON.

No. III.

In answering the above question, perhaps I have adduced testimony sufficient to prove that it is not binding on any believer, whether Jew or Gentile. But some are hard to be convinced of an early taught error; therefore I will give a few more testimonies why I consider it not binding, and leave the subject. I find in Deut. 18: 18, that the Lord said to Moses; "I will raise them (the children of Israel) up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Did his Father ever command him to say to the people, that "the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no work?" &c. If he did, where shall I find it? And has Jesus Christ ever said any such thing to the people, either to Jews or Gentile church? If he has, in what book, chapter, and verse shall I find it? The fact is, God the Father never commanded him to speak any such thing; if he did he was unfaithful to his Father. But not so, for Paul says, Heb. 3: 2, that he was faithful to him that appointed him, as also Moses was faithful in all his house." Read the 5th and 6th verses. But "hear ye him," John 12: 49, 50, "For I have not spoken of it myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak; and I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as he said unto me, so I speak." Again, in the 15th chap. 15th verse, he says; "Henceforth I call you not servants, for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you." Although "heaven and earth pass away" the above testimony will stand.

None but Israelites were bound to keep the fourth commandment, as it was written in the law of Moses, and was a part of the covenant God made with them at Horeb, which was to extend until John, as Christ said (Luke 16: 16,) or, as Paul said, (Gal. 3: 19,) "till the seed should come to whom the promise was made." Which was none other than Jesus Christ, and he being that Prophet that the Lord God told Moses he would raise up, who was to speak all the words that God the Father commanded him to speak. And in the days of John we have the record, that the prophet which was promised did come, who was to be like unto Moses. In what respect? In two respects. First, Moses was the giver of the law to the children of Israel, as he received it from God. And this prophet was to give the law to the people, which the Gentile church was to observe and obey through the Gospel dispensation, as God commanded him. And in the second place, Moses was, under God, a deliverer of God's people from Egyptian bondage. Also this prophet is a deliverer, [illegible] follow and obey the commandments he has given them. [illegible]

are found picking up sticks to kindle a fire to warm ourselves, or to cook something to eat on that day, we must "surely be stoned to death." This is very unlike the words of that prophet, found in Matt. 11: 28, 29, 30. "Hear ye him." "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; (and not of Moses) for I am meek and lowly in heart, and ye shall find rest unto your souls. *For my yoke is easy, and my burden is light.*

It appears evident to me that the fourth commandment in the law ceased to be in force in the days of John. For the law forbid all work, and the carrying of any burden on the Sabbath day. I find an account in John 5: 7–10, that Jesus not only healed a man on the Sabbath, but says to the sick man, "Rise, take up thy bed and walk." I ask, does it appear reasonable, if that command or law was then binding, that he would do that himself, and command the sick man to do that which the law forbids? I think every reasonable person will answer no. Read Matt. 5: 19.

Again, as Jesus Christ was then giving the second covenant, or law of love, which was "written not with ink, but by the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart;" and as all Christ's disciples were under its influence, they could not be under both at the same time. And when the man that was healed was reproved by the unbelieving Jews for carrying his bed on the Sabbath, he could have truly said, I am delivered from that law, for he that said unto me, "rise, take up thy bed and walk," has become the end of that law to me. See Rom. 10: 4.

Another evidence that none of the believers in Christ were under it, is, that it is nowhere denounced as a crime in the New Testament or covenant. Paul, in preaching the gospel of Jesus Christ, says, Acts 20: 27, "For I have not shunned to declare unto you *all the counsel of God.*" And he did not declare the keeping of the seventh day; but says, Rom. 14: 5, "One man esteemeth one day above another: another esteemeth every day alike." (Here is where he would have enjoined it, if it was to be observed by the Gentile church; but he only says,) "Let every man be fully persuaded in his own mind." And in 1 Cor. 6: 9, 10, he gives a catalogue of crimes, which will shut one out of 'the kingdom of God;" and not a word about Sabbath breaking. Also, in Rev. 21: 8, the angel gives John a list of crimes which subject men to "the second death." And it is not found there. Why? The only answer I can give is, because it is not found in the words of Jesus Christ. For we are to "hear him."

Then I ask, on whom is it binding? None but the unbelieving Israelites. For Paul says, "Christ is the end of the law for righteousness to every one that believeth." Therefore my conclusion is, that all those Jews who deny that Jesus Christ was the Messiah, are "under the curse."

For the Crisis.

"He Runs Whenever he Sees the Wolf Coming."

This saying had reference recently to the teaching of our Lord—"the good Shepherd"—as recorded in John 10. It is full of instruction for all.

"THE HIRELING—who careth not for the sheep"—is he who runs.

"THE WOLF" is the enemy of "the flock," and of "the faith of Jesus." Now as the hireling has his own ease, emolument or ends, to secure, he runs whenever the wolf threatens and scatters the flock.

THE FAITHFUL friend of Jesus, "who confesses him before men," and "counts all things but loss for the excellency of the knowledge of Christ Jesus our Lord," never incurs the charge made against the hireling. He who sacrifices all his own, rather than contend with "the wolf," acts on the example of the apostle and of Jesus our Lord. The command is, "When they persecute you in one city, flee ye to another." This running is not wolfish; but christian. This suffering wrong for Christ's sake is essential to our "bearing all things—as the sons of God without rebuke, amidst a crooked and perverse generation—shining as lights in the world."

"THE WOLF" is he who "catcheth and scattereth the sheep." Hence, "Mark them who cause divisions, and avoid them." [illegible]

They who stand by the truth, and yield unto the truth, [illegible]

and throw our Lord's words against the wolf on those who suffer from their schisms. The Lord enable us to "endure to the end."

J. B——.

For the Crisis.

"Devouring Fire."

Some think the doctrine of endless torment is taught in Isa. 33: 14,—"*Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?*" But does this refer in any sense to the judgment after the resurrection of the dead? I think not, and will give my reasons. In the first place, there is no reference to the judgment day, but it is an earthly judgment. This was admitted by Andrew Fuller in his letters to a Universalist. He gave it up as not referring to future punishment. By reading from verse 7th, we see that an earthly judgment only is spoken of.

Everlasting is used here in its limited sense, as "everlasting hills." In verse 16th, the promise is to the righteous; "bread shall be given him," &c., which shows that both the threatening and promises are earthly. No one can exist in devouring fire but the righteous, and that not in this state of being, unless a miracle is wrought, as was the case with the three worthies, recorded in Dan. 3: 20–27. These three men "dwelt" in "devouring fire;" and dwelt safely, and came out safe, without the smell of fire upon them; while their enemies were slain by the flames of the fire.

Wicked men are not immortal, they could not dwell in fire after the judgment, any more than they can now, unless God should work a miracle to keep them alive, which he has not promised he would do. Devouring fire will surely devour what is cast into it, that is sinful and not right in the sight of the Lord. The very nature of fire is to destroy or to purify, therefore if the wicked are to be punished with literal fire, they will either be purified, and universal restoration be true, or they will be destroyed, or burned up. If fire is to be kept burning continually, it seems to me that something must be continually feeding it afresh, or being thrown into it forever; this would make the judgment eternal in its progress, and never completed. We read of "eternal judgment," but we understand it to be eternal in its result, not in its duration; and as Isa. 33: 14 has its fulfillment on this earth, there must be an end of it or we shall never have the new earth, which is so plainly promised in the word of God.

H. J. SWEETLAND.

Springfield, Mass.

For the Crisis.

The World.

It is full of wrong. The hand of oppression bears hard upon the lowly. The wicked triumph over the just. The rulers of the land are filled with evil. The rich man of yesterday, to-day sees his accumulated wealth of years vanish away. The bloom of health soon changes to the pallor of disease, and death robs us of those we love the best. The strong man is struck down by the dirk of the midnight assassin, or the bullet of the cowardly robber, and he escapes from the punishment man would inflict. We cannot take up a newspaper but the bloody list of murders and dark outrages meets our gaze. It is so all over the land.

A war—a sanguinary, exterminating war—now rages in India, and every gale that sweeps across the ocean's billows bears the dreadful tidings. We shudder and turn away. In our own country, in the far West, the Mormon hordes seem gathering blackness like a portentous cloud of the coming tornado. Nations seem preparing for deadlier conflicts. The ingenuity of man invents new and improved instruments of destruction. Men, lost in bewilderment, ask each other, "what next?" and turn in vain for a solution of the problem to their sages. Surely, all these things do not betoken "the good time coming," as spoken by poets, dreamers, and spiritualists. Everything betokens an unsettled world. Surely, if these are not the "last days" they are just like them; and why wonder there is longing for the "Prince of Peace" to reign, since he will restore peace, safety, health and joy, where now war, danger, sickness, death and sorrow hold sway?

We are weary and sad, homeless and in bondage; friends fall beside us, and the march of death goes on in the world. But soon we shall rest and be joyful; be restored [illegible]

Here flowers bloom, and then they wither; the howling storms and wintry blasts assail us. Soon fadeless flowers will bloom in immortal beauty, and storms will cease their tumult. No more unjust accusations will be made against us then, for all will be well, and He whose word can never be broken, who has promised to "come again," will surely return to take his people home. And then—

"From North to South, from East to West,
Immanuel's kingdom shall extend;
And every one in every breast,
Shall find a brother and a friend."

May we be among the redeemed in that day.

J. N. BERRY.

Dorchester, Feb., 1858.

For the Crisis.

The Work in R. I.

BRO. GRANT:—We have had interesting revivals in this part of the land for some months past. This work began in Pontiac Village. I went there in Nov. to baptise some few, not intending to stop but a day or two; but the work of reformation broke out. Fifteen in all were baptised. I went from there to Natick. Had some interesting meetings,—great crowds out to hear,—some converted. I ceased my labors to give the people a chance to go to the Plains. Here our beloved Bro. Champlin commenced a series of meetings, which continued over two months. It was the most powerful meeting they ever had in that place. Over two hundred came to the anxious seats. Most, if not all of them were converted. Over fifty of them joined the Adventists. Others are waiting to go forward. Many have joined other churches.

Bro. Champlin commenced a protracted meeting at River Point. The fire of reformation broke out. When they had continued some two weeks, the brethren sent for me to come and help on the good work, Bro. Champlin being worn down by incessant labors night and day. I have been here over a week, and the work goes on with power. Bro. Champlin's team from the Plains, have united with the brethren here, and they work well together. We have our meetings in the Odd Fellows' Hall, which will seat five hundred people. Most of the time it is jammed to its utmost capacity. Over a hundred have been forward for prayers,—some of the first men in the place. Great opposition from ministers and church members. Fifteen were baptized last Sunday.

E. BELLOWS.

Natick, R. I., Mar. 9th.

For the Crisis.

FAREWELL.

Farewell—word of sadness, I breathe it to-day,
'Mid swift rushing mem'ries of joys passed away;
With affection's deep fount welling up in the heart,
And the quick tear-drop starting—dear sister, we part.

Farewell—'tis the saddest note mortals ere sung,
Breathed with sighs and regret by the aged and young;
How it flings o'er the heart its wild, saddening spell,
When whispered by loved ones far distant to dwell.

Farewell—oh how oft, like a funeral knell,
Our brightest hopes perished and gone doth it tell!
From the lips of the dying 'tis breathed on the ear,
While the beating heart trembles in anguish and fear.

Farewell—but they tell of a green sunny shore
Where they part not and farewells are uttered no more;
God grant me to roam where its pure waters glide,
And find thee eternally still by my side.

MARIA T.

Correspondence.

From Bro. H. B. Sevey.

BRO. GRANT:—The Lord is blessing us with a revival of religion in this vicinity. In Rome the interest is great. Since last spring thirty or forty have met with a change, and wanderers have been reclaimed. The work is still on the increase. I have been alone most of the time in the work. Do I say alone? I have felt that the Lord has been with me.

For a few weeks we have been holding a protracted meeting in the Town House. Bro. Tibbets, of the Christian order, has been with us, and Bro. Hammond. Blessings have attended the efforts. Sinners have been redeemed and backsliders reclaimed. The interest is yet good. We are of that faith that the Lord will work if we labor.

Dear brethren and sisters, hold fast; strive; work; do what you can. The time and moment I believe is at hand. [illegible] Rest remains for the people of God.

Yours in hope of eternal life.
[illegible]

Choice Selections.

A HYMN.

Since man by sin has lost his God,
He seeks creation through,
And vainly hopes for solid bliss
In trying something new.

The new possessed, like fading flowers,
Soon loses its gay hue;
The bauble now no longer takes,
The soul wants something new.

O could we call all Europe ours,
With India and Peru,
The mind would feel an aching void
And still want something new.

But when we feel our Savior's power,
All good in him we view,
Nor need we ever change again,
For Christ is always new.

Book of Jasher.

EXTRACT NO. XI.

CHAPTER XIII.

1. And Terah took his son Abram and his grandson Lot, the son of Haran, and Sarai his daughter-in-law, the wife of his son Abram, and all the souls of his household, and went with them from Ur Casdim to go to the land of Canaan. And when they came as far as the land of Haran they remained there, for it was exceeding good land for pasture, and of *sufficient* extent for those who accompanied them.

2. And the people of the land of Haran saw that Abraham was good and upright with God and men, and that the Lord his God was with him, and some of the people of the land of Haran came and joined Abram, and he taught them the instruction of the Lord and his ways; and these men remained with Abram in his house and they adhered to them.

3. And Abram remained in the land three years, and at the expiration of three years the Lord appeared to Abram and said to him; I am the Lord who brought thee forth from Ur Casdim, and delivered thee from the hands of all thine enemies.

4. And now *therefore* if thou wilt hearken to my voice and keep my commandments, my statutes and my laws, *then* will I cause thy enemies to fall before thee, and I will multiply thy seed like the stars of heaven, and I will send my blessing upon all the works of thy hands, and thou shalt lack nothing.

5. Arise now, take thy wife and all belonging to thee and go to the land of Canaan and remain there, and I will there be unto thee for a God, and I will bless thee. And Abram rose and took his wife and all belonging to him, and he went to the land of Canaan as the Lord had told him; and Abram was fifty-five years old when he went from Haran.

6. And Abram came to the land of Canaan and dwelt in the midst of the city, and he there pitched his tent amongst the children of Canaan, inhabitants of the land.

7. And the Lord appeared to Abram when he came to the land of Canaan, and said to him, this is the land which I gave unto thee and to thy seed after thee forever, and I will make thy seed like the stars of heaven, and I will give unto thy seed for an inheritance all the lands which thou seest.

8. And Abram built an altar in the place where God had spoken to him, and Abram there called upon the name of the Lord.

9. At that time, at the end of three years of Abram's dwelling in the land of Canaan, in that year Noah died, which was the fifty-eighth year of the life of Abram; and all the days that Noah lived were nine hundred and fifty years and he died.

10. And Abram dwelt in the land of Canaan, he, his wife, and all belonging to him, and all those that accompanied him, together with those that joined him from the people of the land; but Nahor, Abram's brother, and Terah his father, and Lot the son of Haran and all belonging to them dwelt in Haran.

11. In the fifth year of Abram's dwelling in the land of Canaan the people of Sodom and Gomorrah and all the cities of the plain revolted from the power of Chedorlaomer, king of Elam; for all the kings of the cities of the plain had served Chedorlaomer for twelve years, and given him a yearly tax, but in those days in the thirteenth year, they rebelled against him.

12. And in the tenth year of Abram's dwelling in the land of Canaan there was war between Nimrod king of Shinar and Chedorlaomer king of Elam, and Nimrod came to fight with Chedorlaomer *and* to subdue them.

13. For Chedorlaomer was at that time one of the princes of the hosts of Nimrod, and when all the people at the tower were dispersed and those that remained were *also* scattered upon the face of the earth, Chedorlaomer went to the land of Elam and reigned over it and rebelled against his Lord.

14. And in those days when Nimrod saw that the cities of the plain had rebelled, he came with pride and anger to war with Chedorlaomer, and Nimrod assembled all his princes and subjects, about seven hundred thousand men, and went against Chedorlaomer, and Chedorlaomer went out to meet him with five thousand men, and they prepared for battle in the valley of Babel which is between Elam and Shinar.

15. And all those kings fought there, and Nimrod and his people were smitten before the people of Chedorlaomer, [illegible]

shame and disgrace to his land, and he was under subjection to Chedorlaomer for a long time, and Chedorlaomer returned to his land and sent princes of his host to the kings that *dwelt* around him, to Arioch king of Elasar, and to Tidal king of Goyim, and made a covenant with them, and they were all obedient to his commands.

17. And it was in the fifteenth year of Abram's dwelling in the land of *Canaan*, *which is the seventieth year of the life of* Abram, and the Lord appeared to Abram in that year and he said to him, I am the Lord who brought thee out from Ur Casdim to give thee this land for an inheritance.

18. Now *therefore* walk before me and be perfect and keep my commands, for to thee and to thy seed I will give this land for an inheritance, from the river Mitsraim unto the great river Euphrates.

19. And thou shalt come to thy fathers in peace and in good age, and the fourth generation shall return here in this land and shall inherit it forever; and Abram built an altar, and he called upon the name of the Lord who appeared to him, and he brought up sacrifices upon the altar to the Lord.

20. At that time Abram returned and went to Haran to see his father and mother, and his father's household, and Abram and his wife and all belonging to him returned to Haran, and Abram dwelt in Haran five years.

21. And many of the people of Haran, about seventy-two men, followed Abram and Abram taught them the instruction of the Lord and his ways, and he taught them to know the Lord.

22. In those days the Lord appeared to Abram in Haran, and he said to him, behold, I spoke unto thee these twenty years back saying,

23. Go forth from thy land, from thy birth-place and from thy father's house, to the land which I have shown thee to give it to thee and to thy children, for there in that land will I bless thee, and make thee a great nation, and make thy name great, and in thee shall the families of the earth be blessed.

24. Now *therefore* arise, go forth from this place, thou, thy wife, and all belonging to thee, also every one born in thy house and all the souls thou hast made in Haran, and bring *them* out with thee from here, and rise to return to the land of Canaan.

25. And Abram arose and took his wife Sarai and all belonging to him, and all that were born to him in his house and the souls which they had made in Haran, and they came out to go to the land of Canaan.

26. And Abram went and returned to the land of Canaan, according to the word of the Lord. And Lot the son of his brother Haran went with him, and Abram was seventy-five years old when he went forth from Haran to return to the land of Canaan.

27. And he came to the land of Canaan according to the word of the Lord to Abram, and he pitched his tent and he dwelt in the plain of Mamre, and with him was Lot his brother's son, and all belonging to him.

The Shadows We Cast.

Father, husband, wife, sister, brother, son, neighbor,—are we not casting shadows daily on some hearts that are pining for the sunlight of our faces? In all their infinitely varied relations men and women selfishly or thoughtlessly—from design, weakness, or ignorance, are casting their shadows upon hearts that are pining for sunlight. A word, a look, a tone, an act, will cast a shadow and sadden a spirit for hours and days. Speak kindly; be forgetters of self and regarders of others, and you will cast but few shadows along the path of life. The true gentleman is always tender of the feelings of others; always watchful lest he wound unintentionally,—always thinking, when with others, of their pleasure instead of his own. He casts but few shadows. Be gentlemen; be ladies, or, in a word, that includes all graces and excellencies, be christians; for it is the christian who casts fewest shadows along life's wearied pathway.

For the Children.

Thrilling Incident.

At a temperance meeting in Philadelphia, some years ago, a learned clergyman spoke in favor of wine as a drink, demonstrating it quite to his own satisfaction to be scriptural, gentlemanly and healthful. When the clergyman sat down, a plain, elderly man arose, and asked the liberty of saying a few words. Permission being granted, he spoke as follows:

"A young friend of mine," said he, "who had long been intemperate, was prevailed on, to the joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept his pledge faithfully for some time, though the struggle with his habit was fearful, till one evening, in a social party, glasses of wine were handed around. They came to a clergyman present, who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if clergymen can take wine and justify it so well, why not I?' So he took a glass. It instantly rekindled his fiery and slumbering appetite, and after a rapid downward course, he died of delirium tremens—a raving madman." The old man paused for utterance, and was just able to add:— [illegible]

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

REMEMBER ME.

Remember me, O God,
Who all my needs can see,
In every ill and every woe,
O Lord, remember me.

Remember me, my God,
By sin and woe distrest;
O hold me up beneath my load,
And give me peace and rest.

If sickness sore o'ertake,
And pain my portion be,
O Savior, for thy mercy's sake,
I pray remember me.

Remember me, my God,
In death's dread, shadowy vale;
Comfort me with thy staff and rod,
Let not my courage fail.

Remember me, my God,
When at the great white throne,
The trembling world awaits thy nod,—
O claim me as thine own!

My God, remember me;
To thee I lift mine eyes;
O grant that I at last may be
With thee in Paradise!

H. L. H.

New York, 249th 7th St., Jan. 30th, 1858.

Original Articles.

For the Crisis.

The Seventh Day Sabbath---Is It Binding Now?

No. IV.

In my last number, I remarked that I thought the law of Moses, which embraced the seventh day Sabbath, was binding on no one except the unbelieving Israelites; and I ought to have said, that it is not binding on them, unless they have been circumcised. I have already referred to Paul's testimony, Gal. 5: 2–4,—"Behold I, Paul, say unto you that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are *justified by the law; ye are fallen from grace.*" I understand by the above, that if a person is not circumcised, he is not under the law: and also by Rom. 10: 4, that, although a man has been circumcised, and has considered the law binding on him, as soon as he becomes a believer in the Lord Jesus Christ his circumcision availeth nothing; he has become a new creature; old things are passed away; he is no longer under the old law or covenant, but under grace. He is under the new covenant, and instead of the law being lettered on stone, it is in his mind, and written on his heart. Heb. 8: 10. He also has passed from the Levitical priesthood, under which the people received the law, and is now under the priesthood which is according to the order of Melchisedec. "For the priesthood being changed, there is of necessity a change made also of the law." Heb. 7: 12. See also 18th verse. "For there is verily a disannulling of the preceding commandment takes place on account of its weakness and unprofitableness, for the law made nothing perfect, but there is a bringing in of a better hope, through which we draw near unto God." (Whiting.)

Webster says "disannul" is to make void. Now the question is, what commandment, or law, is disannuled—made void? We are told that it is the ceremonial law. Do any of the inspired writers give us any account of a ceremonial law? If they do, I have not yet found it. Some make two or three laws of what Moses received from the Lord, and gave to the children of Israel, one, called by them the moral law. Did the Lord ever give any other? Was any of the law immoral? If so, it did not come from the Lord, and always was, and always will be, null and void. All of the inspired writers, when speaking of the Mosaic law, put it in the singular number, "The Law." Although a part of it was lettered on stone, and a part not, yet all of it is always called "The Law." Paul, in 2 Cor. 3: has particular reference to that part which was "lettered and engraven on stone" being "done away, abolished," &c., upon which I have remarked in a former number.

Much is said in these days, by those who profess to be giving, what they call the third angel's message, about them "that keep the commandments of God." See Rev. 14: 12. And it seems as though they thought that the salvation of man depends mostly, if not wholly, upon his keeping the fourth commandment lettered on stone. *Query.* Were not all of the commandments, found in the law of Moses, whether they are lettered on stone or not, the commandments of God? Again, are not all of the commandments given by Jesus Christ the commandments of God? They certainly are, as I have already shown in a former number. See Deut. 18: 18; John 8: 28—12: 49, 50. Paul says in Heb. 1: 1, 2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And one of the commandments of God which we are to keep, is, "hear ye him." Upon keeping this commandment depends our salvation; for the Lord makes a test of it by saying, "And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Acts 3: 23.

But there is one thing more that is necessary. The last clause of the text seems to be lost sight of by those that contend for the seventh day Sabbath, which is, "the faith of Jesus." The text reads, "Here are they that keep the commandments of God, and the faith of Jesus." I understand that "the faith of Jesus" is, to believe in him, not only as our Redeemer, but as the medium through which the commandments of God are communicated to us, as Moses was to the Israelites. Therefore it is necessary that the Gentile church believe that Jesus Christ is not only her husband, but her only lawgiver.

Here I leave the subject, hoping that the readers will be like the noble Bereans; "search and see if these things are not so."

JOHN GIBSON.

Houghtonville, Vt.

For the Crisis.

A Little While.

Yes, "yet a little while and He that shall come will come and will not tarry." The apostle spoke these words nearly eighteen hundred years ago, to encourage and comfort the followers of Christ in their afflictions, and surely they ought to comfort them now. Only think how many years of that "little while" is in the past. Surely we are almost home. In a little while those tears that were shed on the account of sin and sorrow will be wiped away by our Redeemer's hand, and we shall be made immortal; our eyes will be lighted never to grow dim, and our faces will bloom with eternal life never again to fade. Death nor distance will never more hide from our sight those we love. We shall inhabit a city where no sigh will ever ascend and where no funeral procession will ever wind its way through the street; for death will have no power over the inhabitants. There will not be a lying nor deceitful tongue to pass cold and cruel remarks upon those who walk those golden streets, for they will be left without the gates of that "city" into which the righteous shall enter with songs and everlasting joy upon their heads. "They shall obtain joy and gladness and sorrow and sighing shall flee away."

KITTY.

Woodstock, N. B.

For the Crisis.

Relationship to God.

Our relation as christians to God, both in this and in a future state, has been a source of deep and joyous reflection to me in my pilgrimage towards the promised land. In presenting this subject for the consideration of those who desire a knowledge of the truth, we inquire,

I. What is our *present relation* to God as christians? Often are we greeted in the Scriptures of truth by the endearing title of children, heirs, sons; but upon closer examination we learn that it is in *prospect* that we are thus addressed; as was Abraham, Isaac and Jacob. Thus; "*I am* the God of Abraham," &c. Jesus says this was spoken "as touching the dead that they rise."

Nevertheless, there is an interesting *relationship* already existing between God and the christian, which has been made perfectly plain by the inspired writers. Concerning this relation Paul says this *heirship* is by "the spirit of adoption whereby we cry Abba, Father." Rom. 8: 15. This conditional adoption is granted to believers only, and is called by John (5: 24,) being "passed from death unto life." How do we *know* that we are "passed from death unto life?" 1 Jo. 3: 14,—"We *know* that we have passed from death unto life because we love the brethren." But how do we know that we love the brethren? 1 Jo. 5: 2,—"By this we know that we love the children of God (the brethren) when we love God and keep his commandments."

The preceding verse shows our *relation* to God *as children* to be in an embryo or begotten state; for "*every one that loveth him* (God) that *begat* loveth him (the brother) also that is *begotten* of God." How are we as believers (children) the begotten of God? Certainly "not by the *will* of the flesh, neither by the *will* of man," but "OF HIS OWN WILL BEGAT he us, *by the word of truth.*" James 1: 18. This *word of truth* Peter calls an "*incorruptible seed.*" 1 Pet. 1: 23. From this we learn,

1. We are children of God only by "the *spirit* of adoption."

2. By believing on Christ through the *Spirit* we have "passed from death unto life."

3. In passing or being "passed from death to life" we do "love the brethren."

4. And loving the children of God (the brethren) involves the loving of God and the keeping of his commandments. And

5. This connection as children of God, is by virtue of being *begotten of God* and that by an "*incorruptible seed*"—"*the word of truth,*" which shows perfectly our *present relation* and empowers us for a more endearing relation in future. This begetting does not throw us back into an unconscious state, but gives to us a new impetus towards another and better state.

II. What then will be our future relationship to God?

As Christ has stepped into our fallen condition, and shown us by his example the way of life, and a nearer relationship to God, as our *elder brother,* we will follow his steps and learn of him.

The first man, Adam, was made a living soul; the second Adam was made a *quickening spirit.* How did Christ become a quickening spirit? John 5: 26,—"For as the *father hath life* in himself, so hath he given to the *Son to have life in himself.*" Was this giving of life called a quickening? 21st ver. "For as the Father raiseth up the dead and *quickeneth* them, *even so* the *Son* quickeneth whom he will." Christ was raised from the dead, quickened to life from the dead *by the Spirit*; (1 Pet. 3: 18,) "being put to death in the flesh but *quickened by the Spirit.*" This *quickening* of the Spirit from the dead brought him (Christ) into actual worship. Rom. 1: 3, 4,—"Who was made of the seed of David according to the flesh, and declared to be the son of God by the spirit of holiness, (Holy Spirit,) by the resurrection from the dead." This resurrection of Christ is called a birth. Col. 2: 18,—"And he (Christ) is the head of the body, the church; who is the *beginning,* the FIRST *born* from the dead, that in all things (even in birth) he might have the preeminence." Concerning Christ we learn

1. That he (Christ) was "*raised up*"—"*quickened*" from the dead "*by the Spirit.*"

2. This raising up of Christ *was a birth*; therefore a *birth of the Spirit.*

3. That Christ's birth from the dead *by the Spirit* was the FIRST BIRTH from the dead, hence the FIRST BIRTH *of the Spirit.*

4. And if Christ had the FIRST *birth of the Spirit,* then it follows that no body was "*born of the Spirit*" BEFORE HIM.

This Spirit birth produced in Christ a physical change. It gave him a *spiritual* instead of a *corruptible* BODY. A body quickened by the Spirit. He could then come in, "*the doors being shut.*" He could then "*vanish out of their sight,*" just like the *going* and *coming* of the wind. "Ye hear the sound thereof but cannot tell *from whence it cometh,* or whither it goeth. SO is EVERY ONE, (person) *that* IS BORN OF THE SPIRIT."

"That which is born of the flesh *is flesh,* that which is born of the Spirit *is spirit.*" "*Marvel not that I said unto you ye must be born again.*" But what has this to do with our *relation* to God? "Much, every way." Chiefly because "God is not a God of the dead." For if Christ has not been "*born again*" as the *head* of the *body, the church,* then there is no *birth* of the *body, the church.* Now if Christ be preached that he was *born* from the dead, how say some among you there is no *birth* from the dead? But if there be no *birth* of the dead, then is Christ not *born* from the dead. And if Christ be not *born* from the dead then is our preaching vain, and your faith is vain also; then they which are fallen asleep in Christ are perished. But now is Christ *born* from the dead, and has become the first (born) fruits of the *spirit birth* from the dead. Now says the apostle "unless we have the spirit of Christ we are none of his, but if the Spirit that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also *quicken* your MORTAL BODIES *by his Spirit* that *dwelleth* in you."

This declaration does not teach that these mortal bodies are quickened by receiving the Spirit, but if the Spirit that *raised Christ* from the dead DWELL in you, it—the Spirit—shall ALSO quicken your mortal bodies, just as Christ's body was raised up from the dead and quickened. This quickening of Christ from the dead was a *birth* of the Spirit. Then if our *mortal bodies* are quickened in the same way we too shall have a *birth* of the Spirit. By this birth of the Spirit he was declared to be the *Son* of God with power.

This birth of the Spirit alone can change our *relation* to God to real *sonship.* And this is the *relation* which is promised to those who are counted worthy to obtain that world and a resurrection (birth) from the dead, they are as the angels which are in heaven, and are the CHILDREN of GOD being THE *children* of the *resurrection*—neither can they die any more, being born of an incorruptible seed. 1 Cor. 6: 14,—"And God hath both raised up the *Lord* (by a birth from the dead) and will ALSO raise up us (by a birth from the dead) by his own power," "if the *Spirit* that raised Christ from the dead dwell in us." One birth of the flesh and we have "*these mortal bodies.*" Another birth—"*born again*" "*of the Spirit,*" and then comes the "*spiritual body.*" "That which is born of *flesh* is *flesh,* and that which is born of *spirit* is *spirit*;" which when put together makes a *body of flesh quickened by the Spirit.* One birth for the body and one of the Spirit, and we have an [illegible] SPIRITUAL BODY [illegible] being the CHILDREN *of the* RESURRECTION. Even so let it be.

Begetting only empowers us to become children. Jo. 5: 26,—"But as many as receive him to them he gave power (right or privilege) to become *the sons* of God, even to them that believed on his name."

Blessed be God for the *privilege* of being born again from an "incorruptible seed." O that Zion would travail and bring forth a (righteous) nation at once.

H. PRATT.

For the Crisis.

Familiar Letters.

No. IV.

TO UNCLE FRED:—I promised in my next communication to give you the opinion of several English Lexicographers respecting the meaning of the word *baptizo.*

Donegan. "Baptizo, to immerse repeatedly in a liquid, to submerge, to sink thoroughly, to saturate; *baptismos*—immersion, submersion, the act of washing or bathing; *baptismoz*—one who immerses, submerges; *baptismer*—an object immersed, submerged, or soaked."

Dr. John Jones, of England. "*Bapto*—I dip, I stain; *baptizo*—I plunge, I plunge in water, dip, baptize, bury, overwhelm."

Pickering. "*Baptizma* means immersion, dipping, plunging; metaphorically, misery or calamity, by which one is *overwhelmed.*"

Greenfield. "*Baptizo* means to immerse, immerge, submerge, sink; to wash, perform oblation, cleanse, to baptize, and perform the rite of baptism."

"*Bretschneider,* a German scholar of distinction, and like Greenfield a most critical lexicographer of the New Testament, uses these strong and pointed words: 'An entire immersion belongs to the nature of *baptizo; this is the meaning* of the word, for as in baptizo is contained the idea of a complete immersion under water at least so is baptismer of the New Testament.'"

Prof. Stuart, a thorough Presbyterian. "Bapto, baptizo, means to dip, plunge, or immerse into any liquid. *All lexicographers and critics of any note are agreed in this.*"

"*Dr. Robinson,* Professor of Sacred Literature in the Andover Theological Seminary. "Bapto—to dip in, to immerse." He illustrates this meaning by reference to John 13: 26, where Jesus used the word to designate the dipping of the sop into the dish, before giving it to Judas. The second example is from Lev. 4: 6, where the lexicographer has this term. It reads thus: "And the priest shall *dip* his finger in the blood, and sprinkle of the blood seven times before the Lord; and shall *pour* (ver. 7) all the blood of the bullock at the bottom of the altar." Here are the three different words, *bapto, rantizo,* and *ekeo,* to express the three different actions, *dipping, sprinkling,* and *pouring.*

We think, Uncle Fred, that we have given sufficient and reliable testimony to establish the point, viz., that the primary meaning of the word *baptizo,* is to *dip, plunge,* and *immerse.* What think you?

And now permit me in addition to what I have already said, to give you the testimony of a few competent witnesses respecting the mode of baptism as administered by the early church.

Bishop Bossuet testifies: "We are able to make it appear by the acts of Councils, and by the ancient rituals, that for thirteen hundred years baptism was thus (by immersion) administered throughout the whole church, as far as possible."

Augusti, as quoted by Moses Stuart, in "Biblical Repository" pp. 359, says, in speaking of immersion, "I know of no usage of ancient times that seems to be more closely and certainly made out. I cannot see how it is possible for any candid man, who examines the subject, to deny this."

Mosheim, speaking of the first century, uses the following language: "The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for the purpose, [illegible] the whole body in the baptismal font." Again: "Those adult persons who desire to be baptized, receive the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, *even by immersion.*"

Bishop Taylor testifies: "*The custom of the ancient churches was not sprinkling,* but *immersion*; in pursuance of the *sense* of the word (baptizo) in the commandment and example of the blessed Savior. Now this was of so sacred account in their esteem, that they did not esteem it lawful to receive him into the church who had been only sprinkled in his baptism, as we learn from the epistle of Cornelius to Fabius of Antioch."

Dr. Neander, in his letter to Mr. Judd, observes: "As to your question on the original rite of baptism, *there can be no doubt whatever, that in the primitive times it was performed by immersion,* to signify a complete immersion into the new principle of the divine life, which was imparted by the Messiah.

In his "History of the Christian Religion" he says: "Baptism was originally administered by *immersion,*" and he also says that "An exception was made *only* in case of sick persons, which was necessary, and they received baptism by sprinkling."

Prof. Stuart says: "The mode of baptism, the oriental church has always continued to preserve, even down to the present time."

Chalmers, in his lecture on the 6th chap. of Rom., and 4th ver., says: "The original meaning of baptism is *immersion,* and though *we* regard it as a point of *indifferency* whether the ordinance so named, be performed in this way, or by sprinkling; yet we doubt not that the prevalent style of administration in the apostolic days was by an *actual submersion of the whole body under water.*" This is the testimony of a Presbyterian.

And now, Uncle Fred, I will forbear further testimony touching these several points, and after refreshing your memory with a few facts touching the history of *sprinkling,* I will submit the whole matter to your judgment for a verdict.

Yours as ever,

KATE.

For the Crisis.

Lazy Christians.

How drone-i-fied the sound! Will the Lord have such in his kingdom? Let us see. "Ye are my friends if ye do whatsoever I command you." John 15: 14. What are the commandments concerning industry? Walk in wisdom toward them that are without, *redeeming* the *time.* Col. 4: 5.

And that ye study to be quiet, and to do your own business, and to *work* with your own hands, as we *commanded* you; that ye walk *honestly* toward them that are without, and that ye may have lack of nothing." 1 Thess. 4: 11, 12.

"Now them that are such we *command* and exhort by our Lord Jesus Christ, that with quietness they *work,* and eat their *own bread.*" 2 Thess. 3: 12.

Here are three plain commandments that come right to the point; we will notice their import.

1. "Walk in *wisdom* toward them that are without." Why? That they seeing our "good works," may glorify our Father in heaven.

2. That we may walk *honestly* toward them that are without, for they watch us, knowing that if we *would* work, we would have "lack of nothing."

3. That we obey the command of our Lord Jesus by working with our hands, and eating our *own* bread, for if we do not these commandments we destroy the confidence of those who watched us, who should be influenced by our good works, our honesty, our diligence in business, and fervency in Spirit, to become christians, too.

Now then, *will* ye "work?" Will we "redeem the time?" Will we strive against the works of the flesh, and be found in *all* diligence at his appearing? Will we obey [illegible]

are watched by the world as you loiter around the bar-room, the store, the grocery, the streets, in idleness, when there is enough to do. Will you thus destroy your influence? Better be a helping your neighbor, the poor, the widows in their afflictions, these "hard times," than to bring a reproach upon the cause of Christ.

You like the "Crisis," do you? Well, remember there are some of the Lord's poor who would like it, too; and you might accumulate many pennies in your idle moments which would soon amount to dollars, and give those starving souls who hunger and thirst after righteousness and the knowledge of the Lord. By the way, how much do you spend yearly to gratify your eye, your pride, your filthy mouths and dainty stomachs? How much do you squander away for useless meats and drinks which do not glorify God nor yourself. Oh brethren and sisters, you that do these things I exhort to abstain from all filthiness of the flesh, and laziness while in the service of the Lord, that when he comes to make up his jewels, *you* may be found of him in peace, obeying all his commandments which are not grievous to be borne, if we but love him in sincerity and truth.

G. W. GILLESPIE.

From Sr. E. S. Fenn.

BRO. GRANT:—As there are many scattered children belonging to the flock of Christ, with whom I have associated in days gone by, who perhaps have often inquired for me, I feel that I can give them information in no better way than to communicate it through the paper; which privilege I crave.

Well, I think that I can say that I have been making some little progress in the way of holiness. I have had a share in the afflictions which are common to mortals—sometimes termed chastisements—by which I have learned I am not my own, but am bought with a price and that to repay the debt I owe, my service is required. While I have endeavored to study the simple lessons taught in the Scriptures, I feel that I have gained an insight into greater ones; which increases an intense desire to know more concerning the deep things of God. Hence I feel resolved to make it my great business here to insure eternal life in the kingdom of God.

It is not enough for me to know that it is for me, unless I try to persuade others to fall in love with the cross of Christ, that they too may enjoy the rest that remains for the faithful. Not enough to know that I am walking in wisdom's ways unless I impart the knowledge I have received to others, that they may learn to love the same. Not enough to have the sympathy of friends, but must lend mine in return. Not enough to feel that the promises of God are verified to me, but must search out the suffering, and bind up the broken hearted with the same. Not enough to enjoy the good things of earth, but must extend the hand of pity to the needy.

I love to weep with those that weep, as well as to rejoice with those that rejoice. I can say with emphasis, Oh! how I love the truths of the gospel; and my daily inquiry is, what is truth? for it is to make us free. I love the pathway of the Christian, but have long since learned that it is not all joy. Had I found it thus I should never have known what it was to suffer with Jesus, hence I could not claim the promise, that such shall reign with him. But though I have not always felt joy, yet in the most severe trials I have had consolation, which the word of God most assuredly affords us.

In days gone by, I have spent many a weary hour on account of forbearing the word of the Lord; when, like Jeremiah the prophet, it was in my heart like fire shut up in my bones, until I became so weary with forbearing that I could not stay, and regardless of what others might say or think, who oppose the meek and lowly follower of Christ, I dared to venture to unburden my mind before the people, by giving them the instruction that the Lord gave me. Often, like the prophet, I have thought I could speak no more in his name, for it seemed that the story was all told, and I sought a place where I might rest my aching frame. As soon as I felt that the weariness with speaking was gone, again the word was burning within my heart, and I fain would seek a place where those who hunger might be fed with the words of life which should be freely given.

I assign this as a reason why I have [illegible] that I have the past winter. I trust that good has been done in [illegible] of the Lord, and that he [illegible]

as stars in my crown, until I recount them in the kingdom of God, and know that they are safe and saved forever.

I beg the privilege of saying to any who may wish to know my address, that it is Brookfield, Conn.;—also, their prayers for their sister, who needs them,

E. S. FENN.

SUMMER SAINTS.

As butterflies with gaudy wings,
Display themselves on sunny days,
So summer saints, more gaudy things!
Seek God's house for prayer and praise;
But if a cloud obscures the sky,
Or e'en a mist bedecks the ground,
These summer saints are weather-bound,
And STAY AT HOME like butterflies.

W.—[Telegraph.

The World's Crisis.

BOSTON, MARCH 24, 1858.

Spiritualism.

No. III.

In this article, we wish to examine more carefully, the *cardinal doctrine* of Spiritualism, as expressed in the following resolution, adopted at a convetnion of Spiritualists, held in 1857, at Rockford, Ill.

"*Resolved*, That Spiritualism, according to the modern acceptation of that term, embraces *all those who believe in the* IMMORTALITY OF THE SOUL. . . . Beyond this common faith, there is no doctrine or creed necessarily incident to Spiritualism."

A belief in this lie of Satan, forged and taught to our first parents in their paradise home, was the cause of their fall; and we may expect a mighty effort, on the part of the Devil and his angels, to confirm and sustain this false doctrine, when the buried truth of the Bible begins to emërge from beneath the theological mire of these last days.

A demon appears, and professes to be the spirit of Emanuel Swedenborg. He is asked,

"Is it one of the principal objects of these communications, to convince men of the *immortality of the soul?*—Yes. Why are these communications made now more than formerly? Is it because that doctrine is more doubted now?—Yes."

Another spirit, or demon, says, "The visitations and manifestations from the spirit-world are to *convince you of the immortality of the soul.*"

If this doctrine of Spiritualists is true, it is the *only* one which they hold in harmony with the Bible; for they deny that Christ is our Savior, only as he set us a good example;—that he is the Son of God in any sense different from other good men;—that his body was raised from the dead;—that he is coming again *personally* to this planet;—that there is any death—that the bodies of men will ever be raised from the dead;—that there is any devil or demons existing as intelligent beings separate from man;—or that God exists "as a being." Is it not strange indeed that they should be right in this *cardinal doctrine*, and at the same time harmonize with the great lie of Satan uttered to our first parents, when he taught them that they were immortal?

Can it be possible that the Author of truth has stirred up in these last days some of the most hardened and wicked men, who have for years rejected the word of God, and trampled upon every thing the christian holds sacred, to unite with demons to establish a great Bible truth? We are told that Spiritualism "has lifted the veil from the dark and mysterious future, and solved the difficult problem of man's *immortality?*" Most of the spirits, who bring communications *professedly* from our departed friends, have been proved liars; but they all declare in harmony with their great prince—the devil—that man is immortal. The further men go into Spiritualism, the less the authority of the Bible over them; till they can say,—"Each soul its own authority! *Nothing authoritative outside of itself.*"

They claim to give "incontestable proof that the *soul is immortal.*" We do not hesitate to say that whoever can do this, can overthrow the Bible. But in their attempt, they but confirm more fully the truth of the sacred volume. Why are demons so anxious to establish a belief in the immortality of the soul, and overthrow faith in the sleep of the dead? Because if men believe the latter, the true source of Spiritual manifestations would at once be discovered, and men would turn to the Lord and "*seek* for glory and honor and *immortality*" in the way pointed out; i. e., "by patient continuance in well doing." According to the *Bible*, there is no other way to obtain it. The devil and his angels wish to make us believe that we cannot die, hence we need not go to Christ to obtain eternal life. [illegible]

Our Conference.

Before giving an account of the Conference, we will speak of the interest manifested in our meetings for some weeks past. The Lord has truly been in our midst, and the work is still progressing in power. Several backsliders have been reclaimed, and sinners have been converted, who are now rejoicing in the blessed hope. We are astonished at what we see and hear. Those who have been slumbering for years, in an indifferent state, are now wide awake, and actively engaged in the christian warfare, exhorting sinners to come to Christ. It has been many years since we have seen such interest among our brethren and sisters. We think they have not stood where they now do within fourteen years. We can truly say glory to God in the highest for what he is doing for us in Boston. Bro. Munger is still with us and laboring effectually in the vineyard of the Lord.

The Conference commenced on Tuesday evening, March 16th; preaching by Bro. W. S. Campbell, of New Britain, Ct. The audience listened with interest while the plan of salvation was explained, and the importance of making our calling and election sure, enforced. Some requested prayers at the close of the meeting.

Wednesday, A. M. We met at 10 o'clock for a prayer and conference meeting, and were much blessed by the good Lord, while many testified of what the Lord has done for them recently, as well as in time past. We felt satisfied that Jesus was smiling upon us. Several requested prayers. In the afternoon we listened to a very instructive and practical discourse on faith, from Bro. J. Howell, from Ct. We hope it will not be soon forgotten. The evening was pleasantly spent in listening to the experience and exhortations of those who love the Lord. Several requested prayers.

Thursday, A. M. Our social meeting this morning was one of uncommon interest. A large number testified to the reality of the christian religion, and the great enjoyment afforded to its possessor. The testimony of some who have been recently converted in North Street (the Five Points of Boston) was thrilling and calculated to awaken the most stupid, and encourage the most degraded to hope. The fountains of our hearts were broken up, and the waters streamed from many eyes. Impenitent men and women, and the backslidden, trembled before the Lord, and some fifteen came forward for prayers, and were blessed. It has been our privilege to enjoy but few such meetings while we have been on pilgrimage. It is astonishing to see what the Lord is doing in our midst, and all around us. Preachers and devoted christians from other churches join with us in urging forward this great work, which is confined to no particular sect or locality. We feel that we are *one in Christ Jesus*. We would that all of our dear brethren and sisters scattered abroad, were present to enjoy this feast with us.

Thursday, P. M. Bro. H. L. Hastings, from Rochester, N. Y., preached a very heart-searching and interesting sermon upon salvation, showing the necessity of *entire consecration* to God, in order to be accepted by the Lord, and that, even then, the *righteous* will only "*scarcely be saved;*" and if so, "where shall the ungodly and the sinner appear?" Those who heard, felt the importance of giving all to Christ, and consenting to be saved by *grace* alone. Several came forward for prayers at the close of the discourse. Great solemnity rested upon the minds of the people.

Thursday evening, we listened to an interesting discourse from Bro. S. G. Mathewson, Bakerville, Ct., showing the plan of salvation through Christ, and the greatness of this salvation. A good number requested prayers, and took a decided position for the Lord and his truth, determined to know by happy experience the full meaning of salvation through Jesus.

Friday, A. M. We had another delightful conference meeting. Some very interesting remarks were made by Bro. and Sr. Merriam, Sr. Hastings, Bro. Burnham and others, on the present aspect of things, as connected with the consummation of our hope. It seems to be deeply impressed upon the minds of many, that the great revival now in progress throughout our land, and in Europe, is the *last* before the coming of Christ. We learn that christian men and women in other denominations are coming to the same conclusion. As was remarked by several, this work looks like fulfilling the Scriptures,—"Go out into the *highways* and *hedges* and compel them to come in." We have never seen christians so anxious to help the [illegible]

and women, as now. We had some very interesting testimonies from this class of people, who are truly like the returned from the swine feeding. The revival is going on in great power. We have never witnessed one that appeared more like the *Lord's* work, than the present. Such love and union among all christians, and anxiety for those out of Christ, most clearly show that the Holy Spirit is operating powerfully upon the minds of his children.

At the close of the morning meeting twelve came forward for prayers, and most were blessed. Some of them were professors of religion, who went away rejoicing in the Lord.

For the Crisis.

Watch!

"*If any man speak, let him speak as the oracles of God; . . . that God in all things may be glorified through Jesus Christ.*" 1 Pet. 4: 11.

BRO. GRANT:—As I have not yet expressed my mind as freely as I desire to on the subject of "watching," and to my knowledge it has not been heretofore presented, I think, in its true light, I feel it duty to express myself more fully on this point. The Savior, after giving the signs of his second coming tells us that when we have seen them all, to "to know that his coming is near even at the doors," the same as we know that summer is nigh when we see the fig-tree put forth its leaves. He then says; "verily I say unto you, that this generation (i. e., the one that sees all the signs) shall not pass away till all (my coming) be fulfilled." "Heaven and earth shall pass away, but my words shall not pass away." He tells us what we may know—viz., that when we see all the signs, that his coming is near even at the doors, and that the "generation" which has seen them all shall not pass till his coming be fulfilled. It seems that he has now given us all the information that he could about our knowing the time; "But of that day, and that hour, knoweth no man, no, not the angels which are in heaven; neither the Son, but the Father." Which may mean that we shall not know what time in the generation he will come. For if we can know nearer than what is told us, it would seem that we could teach Master if he were here. But says one, he has had a new revelation since he gave us the signs, and the time may be definitely revealed in that. We ought not to be so unwise as to suppose that Jesus has contradicted himself, which would be the case, if he has revealed the "definite time" since he gave us the signs. For when he gave us the signs, he told us to "take heed; watch and pray: for ye know not when the time is," (that is no more definite than what I have already revealed it.) And if any of his doctrine applies to those who are to be living at the expiration of his signs, certainly this does, as all must admit.

Then we may take the whole force of this, as though he was personally here, and said: "Take heed, watch and pray: (why?) for ye know not when the time is." "Heaven and earth shall pass away: but my words shall not pass away." I believe it! Will his word fail? No, never! Shall we know the time before he comes? He saith, ye know not when the time is! Who does this apply to? To those that have seen his signs and are to be living when he comes.

But says one, ye are to watch and ascertain when the "definite time" is when he will come. Let us hear what the great Teacher says in regard to this matter. "But of that day, and that hour, knoweth no man, no, not the angels, which are in heaven, neither the Son, but the Father." Mark 13: 22. Is not this true to-day? Will it not be true till he comes and fulfills it? If it is not true to-day, when did it fail? Or when was it ever true? Or when was it ever fulfilled?—Verse 32,—"Take heed, watch and pray: (why?) for ye know not when the time is." Why cannot we know when the time is, Master? Verse 34,—"For the Son of Man is as a man taking a journey, who left his house and gave authority to his servants and to every man his work; and commanded the porter to watch." Verses 35, 36. "Watch ye, therefore." How? Do as the porter was commanded to do. What was that? to ascertain the "definite time" of his master's return? No. What then? It was to be in readiness to receive him at any time. Why? For ye know not when the master of the house cometh, at even, or at the cock-crowing, or in the morning; lest coming suddenly he find you (not ready to receive him) sleeping."

Again, Luke 12: 39, "And this know, that if the good man of the house had [illegible]

known what hour the thief would come, he would have watched, and not have suffered his house to have been broken through." Observe: If he had known, &c., he would have watched, (not to ascertain the time, for that he already knew, else he would not have watched) or done what the Lord has repeatedly told us to do; because he knew that we could not know the time, and that his coming would be in an "hour" that "we think not." The next verse shows that the idea of watching to ascertain the time, is not a proper exposition of the word as it is here used by our Lord. But it clearly shows that the implication of the word (watch) is to be in readiness for the event, not knowing the time. For it says: "Be ye therefore ready also." How? Just as the good man of the house would have been, if he had known the time, or the hour that the thief would have come: "for the Son of Man cometh in an hour when ye think not." It would not benefit a man merely to know the hour of the thief's approach, if he did not prepare to save his goods. Neither would it benefit us to know the time of the advent if we are not prepared for the event when it comes. But says one, let a man know the time and he will be ready! Doubtless he would try to be whether he had any principle to love or serve God, or not. Let the time pass, as has been the case, and it will show whether his pretensions are of a genuine character or not.

I know that there is nothing that would enrapture the soul of a poor, sorrowing, sighing, and weary pilgrim, like knowing the definite time when he would arrive home. And it seems to me if he knew the "definite time" when the lovely and glorious form of the Son of God, and all the angelic host, and shining retinue of heaven were to descend; that dreary earth could not contain him long! It seems to me he would almost rise and go up, he would be so enraptured at the thought! But God has in wisdom ordained, I believe, that we should not know the "definite time" of the advent. Therefore none but those who love and serve him, from a true Abrahamic principle, will be likely to be found ready. A person may desire to ascertain and know when the Lord will actually come, from a selfish motive, and not desire or love his appearing. Thus we see that there is quite a vast difference in watching time, or watching for the Lord, and desiring to know when he will come,—from being in readiness for his coming and loving his appearing. There are some professed Adventists that do not make much stir about religion, only when there is an excitement at a certain point of time. And when the time fails, they fail with it. May the good Lord deliver us from such a selfish principle, and grant us the true old Patriarchic principle,—who "saw the promises afar off, and embraced them, and confessed that they were pilgrims on the earth."

I do not believe it is giving meat in due season, to tell men, we shall know the time. But on the contrary I believe it will be meat in due season to tell them that we have doubtless already reached the last generation, and that the Lord's coming is nigh at hand, "even at the doors," and that we should be ready every moment, "for in such an hour as ye think not the Son of man cometh." Says the Savior, Matt. 24: 45, 46,—"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season." "Blessed is that servant whom his Lord when he cometh shall find so doing." I ask; is it speaking as the oracles of God, and giving meat in due season to the household, to tell them that the time will be known, we shall yet have the time, when Jesus has said plainly, and positively, that "ye know not when the time is?" And has repeatedly said; "of that day and hour knoweth no man," and that his coming will be in an hour that we think not." People go to sleep on such a doctrine, with apparently as little care and concern, but that they shall be ready, as a man would that is going a journey, and places himself under a watch or servant who is to give the alarm and wake him in season to take the train or boat. Such a doctrine, I believe, emboldens to lay down the "armor." The natural tendency of it is to lull the people to sleep. Instead of its exciting to vigilance and close walking before God, it makes people heedless, careless, unwatchful, and fosters the spirit of self indulgence and fleshly gratification. And it is to be feared that some will be emboldened under its influence to indulge in eating and drinking with the drunken, thinking they [illegible]

draw on a sober face and so be ready!—But the Lord of such a servant will "come in a day when he looketh not for him, and in an hour that he is not aware of, and cut him asunder, and appoint him a place with the hypocrite."

I hope all will take their Bibles in hand, and look this subject right square in the face, and decide in favor that Jesus told the truth, when he said, "Take ye heed, watch and pray: for ye know not when the time is." And believe that his word hath not failed—and will not pass away till every jot and tittle be fulfilled; and not be lulled to sleep by any peace and safty doctrine, to not awake until the trump of God awakes them, and find themselves in readiness to meet the Bridegroom. If you want to get people to delay to seek and get a preparation to meet the Bridegroom, tell them we shall yet know the time of his arrival. But if you would have them ready, tell them Jesus said; "when ye see all these *things* (signs of my coming) come to pass, know ye that the kingdom of God is nigh at hand; verily I say unto you, this generation, the one that sees all these signs) shall not pass away till all these things be fulfilled." "But of that day and hour (in this generation) knoweth no man, no not the angels which are in heaven, nor the Son, but the Father." "Take ye heed, watch and pray: for ye know not when the time is (that is no more definite than what I have here revealed it.) Luke 12: 37, 38 says, "Blessed are those servants whom the Lord when he cometh shall find watching:" (not to ascertain the time, but ready to receive him, for I have shown that a person might desire to know when the Lord would actually come, and not be ready to receive him. Consequently such would not be called blessed.) "Verily I say unto you, that he shall gird himself and make them sit down to meat, and will come and serve them." "And if he shall come in the second watch, or in the third watch, (this shows that we shall not know the definite time) and find them so, blessed are those servants."

Dear brethren and sisters, it is having readiness for that event that will give us an admittance into the kingdom of God when it comes. Let us therefore strive now with all our might to enter in when it comes; for many will seek to enter in and shall not be able!

E. R. CONVERSE.

Westford, Ct.

For the Crisis.

"Two Immutable Things."

THE CHARACTERISTIC OF GOD'S PROMISE [illegible] BLESSING.

"We desire that every one of you do show the same diligence, to the full assurance of hope unto the end... For when God made promise to Abraham, because he could swear by no greater he sware by himself, saying, surely, blessing I will bless thee... Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath; that by two immutable things in which it was impossible for God to lie we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6: 11–20.

We are exhorted to give all diligence to follow "the heirs of promise," because God has given us the firmest ground for faith. He has condescended to our forms of speech for the sake of inspiring confidence, and justifying the fullest "assurance of *hope* unto the end."

I.—The sum of Revelation was given in the form of promised blessings,—blessings unfailing, abounding, and everlasting. The whole covenant of promise attracts, encourages and constrains us to love—to obedience and to co-operation.

II.—The Promised One—the Life-Giver and Redeemer—embraced in the covenant oath—came, "not to condemn the world but that the world through him might be saved." John 3: 16–17.

His coming was heralded by angels singing, "Glory to God in the highest, peace upon earth and good will to men." His "goings" on earth were in "grace and truth." He was "the Promise" personified—the promise performed, (so far as then due.) He dispensed life, light, sight, hearing, and strength! None could sicken, hunger or die in his presence, for the sick were healed, the hungry fed, and the dead revived. He did "all things well"—all "according to promise."

He was the living One of Promise in his then living operation among men. He was the God of promise—"manifest in the flesh" [illegible]

Gentiles, believed on in the world, received up into glory!"

III. "The Spirit," given on his ascension, was to abide in "the heirs of promise" and sustain their testimony to his most gracious promise, as yet to be completely consummated; for "He will send Jesus, whom the heavens must receive until the times of restitution of all things." Then all things in the world to come will be subject unto him. Heb. 2: 5–9. His enemies shall be clothed with shame—the oppressor shall be broke in pieces; but upon himself shall his crown flourish. Men shall be blessed in him; "all nations shall call him blessed."

THE LORD WILL COME again the second time, to SALVATION. To this end—to salvation—was the oath confirmed—the promise given. To this end was the child born and the Son of God given, namely, to salvation. Nay, all that has been done "to perform the promise made to the fathers" has had the same blessed end in view. But the crowning consummation of all this gospel, preached before Abraham, remains to grace this triumphant REIGN! This promised One is "the Desire of nations"—the King who "shall reign in righteousness, and execute justice and judgment in the earth. "In his days shall the righteous flourish and abundance of peace so long as the moon endureth." All nations shall serve him *for* he shall deliver the needy when he crieth, the poor also, and him that hath no helper." Amen.

THE CURSE is incidental to the great ends of God's promised grace. The promise has ever occupied the foreground of Revelation. Thus it was in the gospel of God to Abraham. Thus it was in the promise, personified and exemplified in Jesus—the seed promised.

THE JUDGMENT, or Nimrod's Babel (the city counter to that seen in the promise,)—or Old Babylon, counter to Jerusalem,—or "Mystic Babylon the Great," the city of Anti-Christ and the old serpent,—is to restrain and put down evil, in order to establish the earth in blessing. Babylon falls; but "the bride" then appears. "O give thanks to the Lord for his mercy endureth forever. Who overthrew Pharaoh and his host in the Red Sea; for his mercy endureth forever." Amen. Rev. 19: 1–6; Ps. 136; 1 Chron. 16: 30–34.

Let all know that they have as good cause to object to God's promise of *blessing* to Abraham, his seed, and the "all nations," as they have to Christ's coming "the second time to salvation." Sinner, repent! Believe, rejoice! Lord Jesus, come quickly! Amen. J. B. ——

For the Crisis.

An Appeal to the Church.

DEAR BRN. AND SRS.:—I am constrained to appeal to you again in behalf of Bro. Moulton. He has received some help from the church, for which he feels grateful; but he is still dependent upon the church, or he must suffer for the comforts of life. He has been sick for about three months, and, to all outward appearance, he must soon sleep in the dust; but his faith is that the Lord will raise him up again as soon as he has been tried sufficiently. Now, dear brethren, do not forget him; while you have the comforts of life, think of your afflicted brother in Christ, and remember that inasmuch as you do it unto one of these you do it unto Christ.

Direct your letters to D. E. Moulton, Ware, Mass. J. HEMENWAY.

From Bro. G. W. Denney.

DEAR BRO. GRANT:—I rejoice to learn by the last "Crisis" that Bro. Edwin Burnham is so free of sectarianism that he can labor in the churches, and that God blesses him in so doing. Paul became every thing to all men so that he might save some of them; that is, he adapted himself to their condition. May it not be true that we have too much sectarianism among us. I rejoice to see that the Lord is at work almost everywhere pouring out his Spirit upon the world; from every quarter comes the news of revivals upon revivals. All the newspapers are bringing the glad news from all quarters. The Lord seems to be doing up his last work and cutting it short in righteousness. I believe it is the last call to this wicked world to repent, and when this interesting season of saving souls is over, then I think the Lord will come. There is a great field here to do good. The Lord is converting sinners in the churches. Some seventy-five or a hundred are converted among the different denominations. There is a union prayer meeting daily in the Institute Hall. Some three hundred gather there daily, of all kinds of christians, praying for the conversion of this wicked city, and the work increases. The little advent church are praying for the Lord to send us a man of God to labor with us in saving men. Men will hear now. Their minds are more susceptible to truth.

Dear brethren and sisters everywhere, now is the time to work. I feel like working. I must work. I love to work. I will work. Let us all go to work, anywhere, everywhere. We can, if it is among the churches. If we are the means of saving souls there, the reward will be just as certain. They that turn many to righteousness shall shine as stars forever and ever. Yours truly,

G. W. DENNEY.

A Mere Excuse.

A gentleman who had beeen active in aiding a mission by collection, was met the following day by one of different habits, who chided him for the folly of which he deemed him guilty, in giving to such an object, and in such profusion. It was folly, he said, to be sending heaps of money abroad to be spent, no one knew how, while there were so many unemployed starving poor at home.

"I will give five dollars to the poor, if you will give an equal sum," said the Christian friend.

"I did not mean that," replied the objecter, "but if you must go from home, why go so far? Think of the miserable poor of Ireland."

"I will give five dollars to the poor of Ireland, if you will do the same."

"I did not mean that either," was the reply.

So it is neither this nor that which this class of objectors exactly mean, but simply to veil their covetousness by blaming the proceedings of liberal men, whom, if they could not condemn, they must for very shame in some degree imitate.—*Ex.*

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

Health Department.

Tobacco.

No. XVI.

(Concluded.)

Mr. Fowler continues his remarks upon the *moral* tendency of tobacco, and says:—

"The influence of tobacco upon amativeness is powerful, and powerfully vitiating. No man can be virtuous as a companion who eats tobacco: for, although he may not violate the seventh commandment, yet the feverish state of the system which it produces necessarily causes a craving and lustful exercise of amativeness. Just as alcoholic liquors cause such amatory cravings, and for the same reason. As alcoholic liquors and the grosser forms of sensuality are twin sisters, so tobacco-eating and deviltry are both one; because the fierce passions of many tobacco chewers, as regards the other sex, are immensely increased by the fire kindled in their systems, and of course in their cerebellums, by tobacco excitement. Ye who would be pure in your love-instinct, cast this sensualizing fire from you. In fact, its perverting influence upon the entire mentality accords with the love-illustration just given. Mark the point! It *corrupts* and depraves the body, and through it sensualizes and sinfulizes all the faculties of our being; for moral depravity consists, not in the excessive exercise of our faculties, but merely in their *perverted* action. The *constitutional* effect of tobacco is to *pervert* and *vitiate* the entire being, from the crown of the head to the sole of the foot, in all the ramifications of mind and functions of body.

The inquiry next turns upon the best mode of *breaking off* a practice thus constitutionally filthy, destructive to health, and debasing to morals. There is but one way, and that is, to resolve resolutely to *quit at once and forever.* To break off gradually, is only to tamper with the scorpion, and be stung more deeply thereby. Cut off the snake's HEAD! "But I cant," you reply. What! Can't stop, when you know that you are perpetrating such wide-spread destruction upon mind and body? Are you such a slave to a low-lived, disgusting passion, and can't give it up? Are you so pitiably weak, and own it at that? Then no more call yourself a man! Own it, aye, that your masculine energy is not sufficient to free you from your groveling passions. Own, that though you know you are doing wrong, you can't stop! Then own up, and done with it, that you are a poor, weak *thing*; that your manhood is emasculated, and your *morals* subjected. But you can break off. This one motive alone, if you will allow it its due consideration, will compel you to stop—the ravages you are perpetrating upon your body and soul. You have a conscience, and you are bound, by the highest obligations of your being, to follow its dictates. And that conscience warns you never to put another quid or another cigar into your mouth, because you thereby do violence to so exalted, so God-created and *godlike* a being as yourself. Think you no more of yourselves, no more of your moral purity, here or hereafter, than to defile and debase yourselves thus! Rise at once, O sunken mortal, in the high-toned dignity of moral principles. Put the foot of moral determination upon the head of the serpent passion, and cast him out forever from you, and in a few days your triumph will be achieved. Do not break off in *part* only, nor allow the lurking idea that *if* you can't do without it you can return to it, for such lurking will prevent the achievement of your object; but resolve, be the consequences what they may, to break off FOREVER; for the harder it is to break off the more you require to, because the more you crave it the greater the injury it has done and is doing you. BREAK off, and all the gold of California could not bless you as much as that single decision and practice. In a few days you will get habituated to do without it, and in a few weeks you will be a newly organized man—not in your physiology merely, but in your whole tone of feelings and cast of mind. A pure, virtuous, elevated, holy, aspiring state of mind will take the place of that corrupt, debased cast of your faculties which tobacco has produced, and your progress in all that is good or great will be tenfold more rapid than it now is. By all the value you place upon yourself, then; by all the solemnity of the laws of your being; by all the authority of the direct command from God, not to do violence to body or mind; you are thereby imperatively COMMANDED to ABSTAIN, AT ONCE AND FOREVER, from this body-destroying, soul-vitiating narcotic, in all its forms.

We now ask in conclusion, can we possibly use the poisonous weed—tobacco, to the glory of God, when it is producing such disastrous effects upon our physical, mental, and moral nature? Many have abandoned the use of *tea*, *coffee*, and *tobacco*, and are experiencing the most happy results. We feel like prisoners set free, or slaves loosed from bondage. We hope all of our readers will adopt the following pledge, and enjoy the consequent blessings.

OUR TEMPERANCE PLEDGE.

The undersigned solemnly pledge themselves, by the help of the Lord, to abstain from the use of *tobacco;* also, from *tea, coffee, and all intoxicating liquors as a beverage.*

NAMES.

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival in Boston and Elsewhere.

FROM THE BOSTON JOURNAL.

The religious interest in this city, to which we alluded at length last Saturday, and to which we have made frequent reference during the week, still continues. We have taken some pains to inquire among those who are so situated as to be well informed on the subject, and the impression is that the work in this city has not only extended over a wider surface during the present week, but that it has taken a deeper hold upon the hearts of Christians; causing them to feel more their dependence upon God to carry on the work, at the same time they feel the obligation resting upon them to be earnest laborers in the cause of the impenitent. There is the same earnest spirit of prayer of which we spoke last week; and that manifest feeling that the work is to go on more powerfully than it has yet progressed. Perhaps the most marked feature of the interest in the city during the week, has been its diffusive influence, by which it has extended from the large gatherings to the individual churches, and over many hitherto unreached by it. The members of the churches have felt more deeply that each must labor in the field where he is located. In many, perhaps most of the evangelical churches in the city, the evening meetings have been increased, and have been attended by large numbers. Another feature of the work is the increasing number of inquirers. One of the pastors who is heartily engaged in this work says it is not too strong to say that they are coming forward daily, by scores, and the cases of conversion are very numerous. Some of them are of a very interesting nature; showing the willingness of God to hear and answer special prayer.

During the week another new meeting has been started in what is known as Father Mason's Hall in North street, formerly Ann street. This hall was formerly a dance hall—one of the most disreputable places in the street—the scene of everything that was vile and wicked. These labors have been blessed. Four men, who were poor miserable drunkards, have become temperance men, and three of them are believed to be humble, praying Christians. Some of the abandoned women who infest that locality have come in and with tearful eyes and apparently penitent hearts, have knelt and besought the pardon of their sins—and in some cases there have been evidences of a complete reformation.

The New York Independent says that besides the many public prayer meetings, numerous meetings are held in various parts of the city in dwellings and stores, attended by small circles of friends or clerks who meet daily, or two or three times a week, for religious conversation and prayer. In some of the largest establishments on Broadway, many of the employees, at a stated hour, retire to a secluded room for this purpose, and many delightful and profitable meetings have thus been held. Prayer meetings are held also on board some of the ships in the harbor. Special religious meetings have been held on board the United States frigate North Carolina, lying at the Navy Yard. It is gratifying to know that a similar feeling exists in some of the merchant ships, which are now temporarily in port. The work here, although it has spread rapidly from church to church, has not taken the character of impetuosity or excitement, but of a moderate, well regulated enthusiasm; and this fact, perhaps, furnishes a hope that the revival may be of long continuance, and that its power may be still more deeply and widely felt, not only in this city but in all parts of the country. It does not seem to be short-lived any where, but on the contrary the churches that were most early blessed are still among those that are most revived. The fires that were first kindled are still burning bright as ever.

In Newburyport, Mass., one of the places where the interest first manifested itself, it still continues with increasing power, and seems to be reaching classes who have heretofore been thought to be beyond the reach of such influences. The Herald of Thursday says—"We learn that the revival is yet spreading in different families and different sections of the city. Many of the converts brought out within a week or two past are among that class whose energy and influence are felt throughout society." The Herald says of the revival with much truth—"Judged as a human affair it would be wholly unaccountable; for there appears no reason upon the surface of things why this revival should break out at the same time in diverse communities scattered over thousands of miles of territory from Maine to the west of the Mississippi; nor can we see the means by which it could be continued from month to month.

The Christian Era gives an account of a very remarkable conversion of a gambler at Uxbridge. "While sitting at the table with the cards in his hands, he was smitten almost like Saul of Tarsus. He could neither hold his cards, nor play the game. His companions urged him to take another glass of liquor to quiet his nerves. He refused; and, leaving them at their games, he started at once for home," and found no peace until he felt an inward evidence of forgiveness.

The Philadelphia Inquirer says: "The all-pervading religious movement gains strength day after day. Its spirit affects all ranks of society, and the groups and masses of worshippers assembled at noonday and at evening are truly astonishing. Special services are held in many churches; four or five congregations unite in prayer meetings, and invocations to the Most High go up daily. Never, perhaps, in this city were the eternal themes of Heaven and Immortality upon so many tongues" One of the noon prayer meetings in Philadelphia is attended daily by from 2000 to 3000 persons.

Obituary.

Fell sweetly asleep, looking unto Jesus, William Ramsey, D. D., at his residence in Philadelphia, Jan. 26th, 1858, aged 55 years.

He was born at Thompsontown, Pa., Feb. 11th, 1803. The child of pious parents, of whom he was early bereft, his mother dying when he was four years old and commending him to the care of a covenant-keeping God with her dying breath. Three years later his father laid his dying hand upon his head and blessed him, assuring him that when father and mother forsook him then the Lord would take him up. God cared for him; he was religiously educated. In 1815 he commenced the study of languages—entered Princeton College in 1819, was converted in 1820, graduated in 1821, entered the Theological Seminary in 1821, graduated in 1826, and commenced preaching in Southwark. In August, 1830, he set sail for Bombay as a missionary. In June, 1834, he buried his wife and infant son, and on account of his health returned to this country in January, 1835. He acted as agent for the missionary board one year; then labored for six months as a missionary in a little church near the Schuylkill, and was called, Jan. 1st, 1837, to the pastorate of the Cedar Street Presbyterian Church in Philadelphia.

About fourteen months his health began to fail; he visited the Floridas and the interior of Pennsylvania, but his efforts in pursuit of health were vain, and at length he returned home. His health continued to fail, and so with the twenty-third Psalm on his lips he went down amid the shadows of the dark valley and feared no evil while comforted by the rod and staff of the good Shepherd of Israel. Committing his family to the care of the same God who had ever cared for him, and who feeds the ravens and the sparrows, he uttered his last words that had been often on his lips, "*Jesus is precious, Christ is precious, precious.*" So he leaned his head on Jesus' breast and breathed his life out sweetly there. Without a single struggle "he fell asleep."

For more than twenty years he had been waiting for the consolation of Israel, and looking for the blessed hope of Christ's glorious appearing. His sleep will be brief—the morning cometh.

As a man, and a christian and a scholar, his equals are too rare. His acquirements were extensive. As a linguist he excelled, being acquainted with some twenty languages. As a deep student of the original scriptures he was rivalled by few. As a writer he was clear and forcible. As a preacher, earnest, zealous and successful—it being estimated that two thousand souls were led to Christ through his ministrations. As a rebuker of sin and pride he was too bold to be popular, as one may see from his "Church Debts." But he did the work he undertook and made his mark on those around. He did his own thinking and kept his own conscience.

He has gone. We hope to meet him soon, when the prophecies that he loved to study shall be fulfilled, and when he, tireless as an angel, shall bear the palm of victory before the throne of glory, and sing the song of Moses and the Lamb. God bless the weary ones who mourn his loss! May they see light amid the mists of the dark valley and behold him at last in the brightness of God's excellent glory.

"Where fears of parting chill
Never, no never."

H. L. B.

[illegible]

Foreign News.

ARRIVAL OF THE NORTH AMERICAN FROM LIVERPOOL, March 3d.—News unimportant.

INDIA.

The Bombay mail, with a week's later news, arrived at Suez on the 23d February.

The Times' Malta correspondent telegraphs: "The Commander-in-Chief was at Futtyghur, preparing for an invasion of Oude, which would probably be from several points, about 25th of January. His own column is nearly 15,000 strong, with about 100 pieces of ordnance; while at least 10,000 men from other points will be ready to co-operate with him.

Sir Hugh Rose has defeated the rebels at Banda.

The Rajpootana field force, after capturing the strong fortress of Awah, marched on for Cotah, where disunion reigns.

Delhi has been placed under the authority of the Punjaub Commissioners, the authority of the civil power restored, and the army declared broken up.

Large reinforcements of Euopean troops are still required.

At Bombay trade was improving. Freights had advanced. All public securities were advancing.

The Governor General was on his way to the Northwest Province.

The government dispatch says the enemy were fortifying Lucknow with great strength. There are about 100,000 of them in arms. They are said to be losing heart, and anxious to negotiate.

Sir James Outram had been left undisturbed since the 16th. He was reinforced on the 22d by the 34th Regiment from Cawnpore, with a convoy of stores.

A party of rifles had taken up a post on Lucknow road, on a march from Cawnpore, to keep open communication. Cultivators are busily employed everywhere with the winter crops, and the revenue was being collected in the district around Delhi, as if nothing had happened.

A dispatch to the India Company says advices of the 22d of January state that Gen. Outram had been again assailed, and an attack by the whole rebel force in Lucknow was daily expected. Reinforcements had been sent to Gen. Outram at Alumbagh.

Nothing later from China.

ITALY.

Arrests continued to be made in Genoa, through fear of a Republican plot. The troops were confined to the barracks, and held ready for immediate action.

A man-of-war had taken up a position opposite the Republican suburb of the town, with shotted guns.

THREE DAYS LATER FROM EUPOPE.

ARRIVAL OF THE ARABIA.

NEW YORK, March 20.

The Royal Mail steamship Arabia, Capt. Stone, which sailed from Liverpool at about noon on March 6th, arrived at her dock at half-past 9 this morning.

GREAT BRITAIN.

The partizans of the constitutional party in Italy had been holding a conference from day to day in London, for the purpose of bringing more prominently before the public the present condition of Italy, and to endeavor to revive the agitation for a national league of a confederation of States subject to the direction of a central power. It was resolved to prepare an address to the powers of Europe, setting forth the claims of Italy to have her wants considered.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise hey will not be in season to be inserted till the week following.

Appointment Altered.

The Lord will, I will commence a meeting in Sharon, Conn., Apr. 8th, instead of Apr. 1st, as appointed.

C. GOODRICH.

Providence permitting, I will be at Benton, N. H., the second Sunday in March. The week following and the third Sunday in March where Bro. O. D. Eastman may appoint. J. G. SMITH.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DARMAN.

Bro. J. G. Smith appoints to preach in Worcester the first Sunday in April, and stay over the following Sunday if the Lord will.

If the Lord will, I will preach in Roxbury, Ct., Sunday, March 28th. C. GOODRICH.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund. P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

Elder Thomas Smith, Eddington, Me., has on hand the ifferent kinds of Dr. A. M. Higgins valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desirin any of these medicines, can obtain them by sending their orders addressed as above

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

TO CORRESPONDENTS.

F. H. Berick's P. O. address is Boston, Mass.

A. Perkins—Money received.

Bro. R. R. York—I cannot come now.—ED.

Eld. P. B. Morgan's P. O. address is Ottawa, Ill.

[illegible]

[illegible]

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of CRISIS to which the money credited pays.

G Sutton 168, 30 cts; E H [illegible]; E Knight 154, $3; S Griswold $1.25.

N Streeter 141, J Brown 146, J M Phillips 146, E Smead 146, 50 cts each.

E S Fenn 156, E Taylor 156, J Wait 156, F C Torry 158, S Cooper 156, E Hogan 156, G L Raymond 107, J Boutwell 157, L B Eggleston 154, J K Wilcox 156, M Broadbent 156, N D Pease 156, W Sheldon 156, A Ladd 156, N A Phillips 156, D A Brown 156, F W Jones 132, J Gibson 132, J Lord 144, Mrs E Reed 130, A G Thomas 152, W Fernald 158, C Churchil 150, M Perley 130, E Allen 156, M A Orrock 156, T Wilkins 156, E Avery 156, W B Taylor 156, H Wilmot 132, J Linard 182, W F Harding 156, J Stevens 130, C Perry 156, A Hastings 130, R Burrell 156, B C Bancroft 160, E Morrell 156, R C Jackman 156, L Taylor 156, S H Cressy 143, Joel Allen 182, Z Whitney 151, F S W Deyo 156, R Neal 156, J J Johnson 104, E Heath 156, A M S Bement 182, E S Field 130, P C Hutchins 146, J Marshall 159, E Plummer 130, T R V Bradley 156, A S Wiggin 155, L A Lang 160, D Ford 156, M Steer 156, J G Pattis 158, D D Hathaway 156, W Bromfield 156, J Hartwell 128, W Colbath 158, W Colbath jr 158, E Blodgets 156, $1 each.

P White 137, C Morse 130, E Lyman 130, M W Corless 155, L D Woodward 156, B P Ravel 156, J Richardson 160, J H Sleeper 156, E Dole 108, G W Place 152, $2 each.

For Books and Tracts—G Sutton $3.20; A M S Bement 25 cts.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

THE GRAT CONTROVERSY.—A work for the times. 60 cents, post-paid.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Ful morocco gilt, $1.00. Per doz., or more, 25 per off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

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Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

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SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

TREATISE ON MATT. XXIV. AND XXV. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts

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THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

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NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

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The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Loufest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 8 cts.

The Seven Seals. By W. Sheldon. Price 8 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 68 cents; pos. 9 cts.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 38 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

The Life and Religious Experience of [illegible] *Munger*, including many singular circumstances connected with camp-meetings and revivals. Written by Himself. This is a very interesting work and will be read with interest by all. Price [illegible] —postage 10 cents.

TRACTS.—The Three Worlds [illegible] The New Heavens [illegible] from the Four Winds [illegible] The Desire of all [illegible] [illegible]

Poetry.

For the Crisis.

LIFE'S TEACHINGS.

'Tis not from bleeding hearts alone
 Nor from the burning eyes,
That can ascend to heaven's throne
 A pleasing sacrifice;
The incense of a smile may be
An offering meet for Deity;
And words of faith, trustful and calm,
May be as sweet as chanted psalm.

We all must taste life's bitterness,
 Its pain we must endure;
Yet God will not forget to bless,
 His mercy still is sure.
With kindly hand he leads us on
Until our heavenly rest is won,—
Our way-side trials are but sent
To make us patient and content.

We trust too much to earthly good
 To fill our hearts with bliss;
Life's lessons if but understood
 Would be akin to this;
For wrongs the great seek no redress,
But bear them still with cheerfulness,
Make others' happiness their own,
And rest their hope on God alone.

LIZZIE.

Boston, March, 1858.

Original Articles.

For the Crisis.

Thoughts on Matt. 25: 46.

"These shall go away into everlasting punishment but the righteous into life eternal."

This solemn declaration of "the faithful Witness" of the truth, is considered by many of our christian brethren as necessarily involving the eternal conscious existence of the wicked. We may observe,

First. If the term punishment necessarily imports *conscious* suffering, the term everlasting is often used in a limited sense in the Sacred Scriptures. It is used in the same verse in Hab. 3: 6 in a limited and unlimited sense.

Secondly. Punishment does not consist in *conscious misery* only, it consists in *loss* or *privation*. The greater part of the punishments which parents inflict on their children are of the latter character. Is it said, that they are conscious of this loss or privation? Suppose a boy of musical ear loses being present at a concert, as a punishment for bad conduct, and is sent to bed and goes fast to sleep. Here is a real loss without consciousness during this period.

Thirdly. It is admitted that the term everlasting in this passage, applied to the punishment of the wicked, is of the same unlimited import as when applied to the life of the righteous; i. e., strictly endless, but the question remains to be considered; *What is the punishment?* To answer this important question correctly, we must consider,

First. What is the revealed penalty of the divine law, threatened to transgressors? Is it eternal life in misery? No. It is DEATH. "The wages of sin is DEATH: but the gift of God is ETERNAL LIFE, through Jesus Christ our Lord." Rom. 6: 23. Mark the contrast here. It is not eternal life or existence, *in different conditions*, but *life* and *death*. "The soul that sinneth it shall DIE," not live forever in a particular state or condition. The wicked are said to be *"worthy of death."* Now, if "the wages," or *just* desert, of sin "is *death*," a punishment of eternal existence in excruciating torments must be more than justice requires.

Secondly, we must consider the plain declarations of the word of the Lord relative to this punishment. They "shall be punished with (what? eternal life in misery?) everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9. Here is a plain statement of *what the punishment will be*; i. e., a destruction of *persons*, not of their *happiness merely*. A destruction "in flaming fire" issuing from the presence of the Lord and the glory of his power, as in the case of the sons of Aaron. Lev. 10: 2. Now, as the punishment is plainly declared to be a destruction of persons, and the destruction is declared to be "everlasting;" how can any one deny that this is strictly everlasting punishment?

Our blessed Lord confirms this doctrine. What did he teach impenitent men to fear? Did he teach them to fear him who hath power to hold them in interminable torment? He taught them to "fear him who is able to destroy both soul and body in hell," (gehenna.) Nor is the divine [illegible] that God is able to destroy [illegible]. It is plain and positive that he [illegible] the incorrigible wicked, as [illegible] 1: 9, which we have considered, [illegible] also Ps. 145: 20.—"All [illegible] he (God) destroy." [illegible]

If they were to exist forever they would have no end. See also Ps. 92: 7, which declares that they shall be destroyed forever. 1 Cor. 3: 17; Rom. 9: 22; Ps. 73: 17; Matt. 7: 13; Rev. 11: 18; Prov. 1: 27, &c. The loss of life eternal in the enjoyment of the blessed God, is a punishment beyond human estimation. Other terms, employed by our blessed Lord, and his prophets and apostles, relative to this awful subject, are in perfect accordance with this utter and eternal destruction. The "unquenchable fire" is to *"burn up"* the chaff or tares, which "are the children of the wicked one." The worm which dieth not, is to utterly *"devour."* Heb. 10: 27. The destroying fire "shall leave them neither root nor branch." "They shall be ashes." Mal. 4: 1–3. The terms "perish" and "corruption" import the same. So "the second death," which the common sentiment excludes from the book of God.

Whence now, I ask, comes the opposition to this plain, abundant testimony of the eternal Spirit? I reply, it comes from the unwarranted assumption that every human being possesses naturally an immortal soul or spirit, which can never die; notwithstanding God has said, "the soul that sinneth, *it shall die*." In perfect accordance with this declaration, not a single passage is found in the Bible declaring man, on the general, to be immortal. On the contrary, man is declared to be mortal. Job 4: 17. Immortality is clearly represented in the Sacred Scriptures as an object not already secured, but to be sought for by faith in Christ and "patient continuance in well doing." Rom. 2: 7.

The glorious record of the Gospel of salvation is subverted by the modern theory that all men are immortal or possess eternal life. It is the peculiar prerogative of the Son of God to impart life eternal to a guilty world, condemned to everlasting death. "This is the record that God hath given to us eternal life: and this life is IN HIS SON." He that hath the Son hath LIFE; and he that hath not the Son of God hath not life." 1 John 5: 11, 12. Jesus said, "I am the — LIFE." John 14: 6. "And ye will not come to me that ye might have life." John 5: 40. If men are immortal by nature, they need not to come to Christ for life. Nor is there any authority for affirming that life means happiness. Life is contrasted with death. God sets LIFE and DEATH before a guilty world, mercifully exhorting us to choose life that we may live. O that all would obey the heavenly mandate, "Turn ye, turn ye, for why will ye DIE?"

HENRY GREW.

Philadelphia, March, 1858.

For the Crisis.

It Hasteth Greatly!

"The great day of the Lord is near, and it hasteth greatly." "Who shall abide the day of his (Christ's) coming? and who shall stand when he appeareth?"

These are solemn questions, and but *few* out of the great mass think of them as they ought; and to them these words have become almost an *old story*, the *few* can scarcely be made to believe and realize that the long desired time, when ZION'S King will appear in his glory, is about to shine on this dark world.

I see that some are agitating the question of time again, and say that this spring *all* the prophetic periods end, and our Lord will come. I have never looked to the spring for the event to take place, but the fall; and I think that Father's children will have to pass through more than they have, perhaps will be glad to cry day and night for deliverance. I would not raise my voice against *the* time, for I believe the vision will *speak* out the *truth* on the time. God has revealed *the time*, and the WISE (some at least) may understand. The desire of my heart is—"Come, Lord Jesus, and come quickly." There is no hope for fallen man, nor this *groaning creation*, this side of the coming of the Just One.

But does the word of the Lord furnish an answer to the question asked? Let us see. "Who shall ascend into the hill of the Lord? (Mount Zion,) or who shall stand in his holy place? (Zion.) He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings from the Lord, and righteousness from the God of his salvation." Ps. 24: 3–5.

Again, the question is answered in Ps. 15. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh [illegible] and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." They shall not be moved from this earth, for the meek are to inherit the earth. The *pure* in heart shall see God. See also Isa. 33: 15–17.

The path of the christian is made plain, but it is so straight and so narrow, that few are *small enough* to walk in it. If we realize that we are but *dust*, and humble ourselves in the dust, we shall have no desire to keep up with the SWELLS of this *fast age*, but rather choose the society of the poor of this world, who are *rich* in faith and heirs of the kingdom. Some feel very much exalted in their hopes and expectations when an earthly friend bequeathes to them some portion of this sin-cursed earth for a brief period. But what is that to having our Father in heaven WILLING to us the *whole* earth redeemed from the curse, under which it has been groaning for six thousand years, which will be incorruptible and will never pass away? Here we are pilgrims and strangers; but there we shall *inherit* ALL THINGS, and the best of all is that *old time* is about run out, and *all* of Father's children will *soon* receive their possession.

Then, fellow pilgrim, take courage, toil on, *keep on* the armor, fight on, the victory will soon be won. But remember that the way is very straight and narrow, and you *cannot* travel in it and be *burthened*. The disciple cannot be above his Lord.

Yours waiting for the kingdom,

G. DILLABAUGH.

Rochester, N. Y.

For the Crisis.

Charity.

"And yet I show unto you a more excellent way."—1 Cor. 12: 31.

In the preceding verses of this chapter, we have brought to our view the different members of the body, to represent the relation we sustain to each other, as members of Christ's body. We are there also commanded to covet earnestly the best gifts, such as prophesying, tongues, healing of diseases, discerning of spirits, &c.

"And yet I show unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not *charity*, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge; and have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Charity suffereth long, and is kind; is not puffed up, not easily provoked, and thinketh no evil. Some may think if we have great charity we shall countenance sin; but in the sixth verse of the thirteenth chapter we read that charity "rejoiceth not in iniquity, but rejoiceth in the truth. . . . Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

We may look into the heavens and trace millions of suns with their planetary systems, and compute their distances and motions; and from there back again to our globe, and behold the breathings of every leaf; and the little world in every drop of water. Yet Paul says it shall all vanish away. "But charity never faileth."

Now we see through a glass darkly, but then face to face. At times we catch a glimpse of the glory of the Eternal, and oh! how it fills our souls with joy unspeakable;—but then face to face. "Now I know in part, but then shall I know even as also I am known." Now I know my brethren's sins, or righteous acts, only in part. I know not the motive by which they act; but *then* shall know even as also I am known. And is it not a more excellent way, to have charity, to leave all in the hands of our righteous Judge? Let us have fervent charity among ourselves.

MARION A. COTTON.

Pittsfield, Mass.

BRO. M. STUART writes from Burke, N. Y.:—Myself and wife went to Massena, this winter, to hear Bro. M. Batchelor, and we had a feast of fat things indeed, as we listened to the gospel of the Kingdom from that man of God. He preaches a whole Gospel, the whole truth. God does and will bless his own truth, praise the Lord.

I thank the Lord and the brethren for the kind reception that we met. Truly we felt that we were in our Father's family, among his dear children. And, as we went from house to house, we could say from the heart, behold how these brethren love one another. I hope to meet that dear people in the kingdom, and that soon. Yes, brethren, it is just ahead; it will soon heave in sight; soon we shall see the King in his beauty, and he will bring his reward with him. His voice will break the silence of the tomb,—'Come, ye blessed of my Father!'

'Oh how joyful then to hear him,
While all nations shall revere him,
Saying to his flock who fear him,
I have come on earth to reign.'"

For the Crisis.

Letters
TO MY UNCONVERTED FRIENDS.

NUMBER ONE.

MY DEAR FRIENDS:—Do not think me your enemy, because I am anxious for your soul's salvation. If I should give you a hundred thousand dollars in precious gold, you would doubtless esteem me as your friend. And now let me introduce you to a person, who is infinitely rich and lovely. One who is well qualified to teach you in all things necessary for you to know, in order for you to become infinitely rich, honorable and happy, forever and ever. That lovely being is Jesus. He is the King of kings, and Lord of lords. Do you not desire to become experimentally acquainted with this notable personage? To know him aright, is life eternal. Oh, acquaint thyself with him, and be at peace!

A true knowledge of the Lord gives perfect peace of mind. If you only heartily love God, and faithfully serve him, he will be a never-failing friend to you. Be assured, he is a friend indeed to the faithful in Christ. Do you want this Jesus for your friend? Then only repent of all your sins, and forsake them, which alone make you miserable; *and he will be your friend*. "He that repenteth and forsaketh his sins shall find mercy; but he that covereth his sins shall not prosper." Behold the hands, and feet, and side, of the compassionate Redeemer! See the marks of his love to sinners! But what have you to point to, as marks of your love to him? What have you done for him? Nothing, but to sin against him! The Savior's love and benevolence are so high, so deep, so long, and so broad, that their dimensions cannot be computed by man! Our love to him—oh how limited! Now the Lord Jesus, who has a perfect right to command, or claim our services, is saying to each of you, my unconverted friends, "Son, give me thy heart." Now, dear friends, will you not do it without delay? Oh be entreated now, "while it is an accepted time," to give your heart to the Lord! Don't stop to try to make yourself better before you come to Jesus for pardon; if you do, you will never come at all. Come to him just as you are; only come! Repent and believe! Obey God! Your friend,

P. TANDY.

For the Crisis.

TRUTH.

"Now we've commenced another year,
We'll give to TRUTH a hearty cheer,
And try to make the banquet better,
With sermon, poetry and letter."

—VESTA.

Amen! at once my soul replies,
God grant we may, and so be WISE,
For truth is able thus to do
For all who seek her paths so true.

Blest truth is light and life and love;
'Tis a sweet spirit from above;
It cheers the faint, pours oil and wine
Into this troubled heart of mine.

Blest truth, I love her, all divine,
Nor can she ever guide us wrong.
Bind her, O Lord, about my neck
And write her name upon my heart.

By truth we learn how true is God;
Yea, more, we learn truth in his word;
And by that word we know there's rest
For all the pure, the good, the blest.

A world to come the truth hath taught,
Where scattered ones will one day meet;
And oh what meeting that must be,
In that blest, long eternity;

Where sighs and tears would cease to be,
Where love will reign eternally,
Where friend from friend shall never part,
But ever mingle heart with heart!

D. D. CHAFFEE.

So. Wilbraham.

FROM SR. D. N. K——.

BRN. AND SRS.:—We are living in a trying and fearful time, and it requires great effort to keep awake. Often within a few months past have I thought how [illegible] of Zion's pilgrims is represented by the watcher at the bedside of the sick. Till the third watch of the night they seem to move along without much fatigue or drowsiness, then it requires every effort and constant exertion to keep awake; and oh how earnestly and anxiously they wait and watch for the Morning!

Every thing plainly indicates that the Midnight has past, and likewise the third watch; and now every effort is required to keep alive to our interests in salvation and the kingdom of Christ, lest coming suddenly he find us sleeping. O it seems to me that day is close upon us! Do watch and pray, Brn. and Srs.; try hard to keep awake till morning. My constant prayer is, Lord, prepare me and all thy dear children for the solemn scenes which are before us. Oh, remember me when thou comest into thy kingdom!

Yours in tribulation and faith,

D. N. K——.

Bristol, Vt.

Choice Selections.

"THE DAWN OF DAY."

BY CHARLES SWAIN.

'Tis sweet when the twilight descends like a maiden,
 With star-sandalled feet and cloud-mantle of gray;
When the skies seem with grandeur and mystery laden—
But there's nothing so sweet as the dawn of the day.

Oh, if there's an hour to man's spirit appealing,
 An hour that can all his devotion repay,
'Tis when harmony, beauty and grace are revealing
 Their charms at the dawn—the bright dawn of the day.

Tho' the noon, like a monarch enthroned, may assemble
 His sun-banner'd hosts in their gorgeous array:
Tho' the moon may win hearts, they are hearts that dissemble,
For there's nothing so fair as the dawn of the day.

The dawn of the day, when the old man is waking,
 World-weary and languid, bereft of each stay;
When he turns to a world that's immortally breaking
 The God-promised dawn of a Heavenly day.

Oh, if harmony, beauty and freshness are blending,
 These charms that encircle our care-compass'd way,
What joy must be theirs who with Jesus ascending,
 Behold with archangels the dawn of His day.

Cheerfulness.

Among the wise things of which the name of Benjamin Franklin is worthy of honor, we noticed the following a few days ago. It contains a great deal of sound counsel: "I noticed a mechanic, among a number of others, at work in a house erected but a little way from my office, who always appeared to be in a merry humor, who had a kind word and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell me the secret of his constant flow of spirits. 'No secret, Doctor,' replied he. 'I have got one of the best of wives, and when I go to work she always has a kind word of encouragement for me, and when I go home she meets me with a smile, and she is sure to be ready, and she has done so many things during the day to please me that I cannot find it in my heart to be unkind to anybody.' What influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful and hopeful emotions. Speak gently, then; a happy smile and a kind word of greeting after the toils of the day are over, cost nothing, and go far toward making home happy and peaceful."

The true Road to Happiness.

It is a rule, we believe, that will be found to have few exceptions, that the sum total of our happiness is very nearly in the rrtio of our usefulness. "The late Noah Webster, author of the 'American Dictionary' and numerous other important works, when he came to die, in the eighty-fifth year of his age, spoke of his long life as one of uniform enjoyment, because filled up at every stage with active labor for some valuable end. It is difficult to conceive how a person can be otherwise than happy who is always engaged in a useful avocation. And it is just as difficult to imagine how one can be otherwise than unhappy whose life is spent in useless idleness or injurious dissipation.—*Life Illustrated.*

Covetousness.

Covetousness pretends to heap much together for fear of want; and yet after all his pains and purchase, he suffers that really which at first he feared vainly; and by not using what he gets, he makes that suffering to be actual, present, and necessary, which in his lowest condition was but future, contingent, and possible. It stirs up the desire, and takes away the pleasure of being satisfied. It increases the appetite and will not content it. It swells the principal to no purpose, and lessens the use to all purposes; disturbing the order of nature and the designs of God; making money not to be the instrument of exchange or charity, nor corn to feed himself or the poor, nor wool to clothe himself or his brother, [illegible] these to look upon, and to tell over, and to take accounts by, and make himself considerable and wondered at by fools, that while he lives he may be called rich, and when he dies he may be accounted miserable, and, like the dish-makers of China, may leave a greater heap of dirt for his nephews, while he himself hath a new lot fallen to him in the portion of Dives.—But thus the ass carried wood and sweet herbs to the baths, but was never washed or perfumed hmself: he heaped up sweets for others, while himself was filthy with smoke and ashes.—*Jeremy Taylor.*

The Discipline of Sorrow.

There is but one escape, one chink though which we may see light, one rock on which our feet may find standing-place, even in the abyss; and that is the belief, intuitive, inspired, due neither to reasoning nor study, that the billows are God's billows; and that though we go down to hell, he is there also; the belief that not we, but He, is educating us; that these seemingly fantastic and incoherent miseries, storm following earthquake, and earthquake fire, as if the caprice of all the demons were let loose against us, have in his mind a spiritual coherence, an organic unity and purpose (though we see it not;) that sorrows do not come singly, only because he is making short work with our spirits; and because the more effect he sees produced by one blow, the more swiftly he follows it up by another; till, in one great and varied crisis, seemingly long to us, but short enough compared with immortality, our spirits may be

"Heated hot with burning fears,
And bathed in baths of hissing tears,
And battered with the strokes of doom,
To shape and use."

—*Charles Kingsley.*

Handel, the Composer.

Handel, being questioned as to his ideas and feelings when composing the "Hallelujah" chorus, replied in his imperfect English, "I did think I did see all heaven before me, and the great God himself." When he was composing, his excitement would rise to such a pitch that he would burst into tears. It is said that a friend, calling upon the musician when in the act of setting these pathetic words, "He was despised and rejected of men," found him absolutely sobbing. "I have heard it related," says Shield, "that when Handel's servant used to bring him his chocolate in the morning, he often stood with silent astonishment to see his master's tears mingling with the ink as he penned his divine notes." The motion of his pen, rapid as it was, could not keep up with the rapidity of his conception. His MSS. were written with such impetuosity that they are difficult to be read. The mechanical power of the hand was not sufficient for the current of ideas which flowed through that volcanic brain. Mr. V. Novello, the learned publisher, who seems to have well studied the MSS. at the Fitzwilliam Museum, seeing a page upon which the sand is still upon the ink at the top and bottom of the page, left in the book the following observation: "Observe the speed with which Handel wrote. The whole of this page is spotted with sand, and, consequently, must have all been wet at the same time."

The Work and the Way.

Ministerial gifts are not bestowed upon a slumbering, lukewarm, and worldly church. And suppose they were bestowed, of what value would they be either to you or to others, if you are surrendered up to the lusts of the flesh, the lust of the eye, and the pride of life? The ministry can only labor successfully as you labor with them. If you then really desire to witness the triumph of the cause of the Redeemer, you must begin to live a holy, self-denying life. You men of wealth must cease from accumulation, and devote not only your property but yourselves to the work of the Lord. You men in business must be content to accumulate less rapidly, that you may have more of your time to consecrate to the salvation of men. Ye who, professing obedience to Christ, are yet living in subjection to the maxims of the world, eagerly chasing its frivolities, and teaching the lesson to your children, must commence a life of godly simplicity and Christian self-denial. Every disciple, by his mode of life, must show that he is not of the world even as Christ is not of the world. When ministers and people thus begin to labor in earnest for Christ, we shall witness results such as the ages have not yet seen.—*Wayland.*

VOLTAIRE.—Nearly a hundred years ago, Voltaire resided at Geneva. One day he said to some friends, in a boastful, sneering tone: "Before the beginning of the nineteenth century, Christianity will have disappeared from the face of the earth!" Well! in that same house, in that same room where these impious words were spoken, what think you there is to-day? A large deposit of Bibles! The sacred books fill the house from the floor to the ceiling! So much for Voltaire's prediction!

A TRIUMPH OF INFIDELITY.—A bill has been passed by the Parliament of Holland, after a nine years' struggle, proscribing the Bible and its teachings, and even the utterance of the name of Jesus in all the public schools.

Truth is the corner-stone of every permanent theory. [illegible]

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.* Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

PRAISE GOD.

BY MISS H. J. HURLBUTT.

Above my forehead, aching, white,
A little bird sang all last night,
"Praise God! Praise God!" till my room rang
With the Te Deums that he sang.

The chilly sweat steeped my pale face,
My nerves like helpless flax ablaze
Were palpitating, and I said,
"Dear bird, thou sadly art misled.

"For poet, gloriously dream-crowned,
For mother, with her arms close wound
About her helpless babe, thy sweet,
Earnest 'Praise God,' might be most meet.

"But in my flesh, dear bird, thy strain
Pierces and irritates like pain;
I *praised* God once, in this heart's bloom,
I *trust* Him now when blights consume."

But heeding not one selfish word,
All night, Christ's faithful little bird
Sang 'bove my restless head and breast,
"Praise God! Praise God!" till I found rest:

Till patience into happy faith
Ripened, and every weakening breath
Contained a hallelujah, borne
Up from my soul, abandoned, torn.

I felt the honor 'twas to bear,
In loss, in suffering, everywhere,
The seal of kinship with my Christ,
To die with him I was sufficed.

—*Zion's Herald.*

Original Articles.

For the Crisis.

The Pilgrim's Faith and Hope.

Like Abraham of old, I sojourn in the "land of promise," as in a "strange land." Like him, I have no "continuing city" or certain "abiding place," but blessed be God, with him and a host of others, who "died in *faith*, not having received the *promises*, but having seen them afar off, and were *persuaded of them*, and *embraced them*, and CONFESSED ("with the mouth *confession* is made unto *salvation*,") that they were pilgrims and strangers on the earth," I look for and am journeying to "a CITY which hath foundations, whose builder and maker is God." And "they that say such things declare plainly that they seek a country," and that "they *desire* a *better country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath *prepared for him a city*." There is then a country—a *heavenly country*—wherein will be located the CITY which God hath prepared or builded for them, and not only for them, but for *all* that "*do his commandments*," as we are informed by John the Revelator, who says, "Blessed are they that *do his commandments* that they may have right to the tree of life, and may *enter* in through the gates *into the city*." What country and city can this be? Is it England, with her London on the Thames? Is it France, and her Paris? Or is it America, with her Empire City? No! it is none of these; it is a *new* and heavenly country—a new and *holy city*. Does John the Revelator tell [illegible] Let him answer, "And I saw a *new heaven* and a *new earth:* for the first heaven and *first earth* are passed away; and there was no more sea." The country, then, that we desire and *look for*, is the NEW EARTH, *under the new heaven*, is it not? Let us hear what Peter says upon the point, "Nevertheless we, according to his *promise*, look for *new heavens* and a NEW EARTH, wherein dwelleth righteousness." Daniel, the prophet, informs us, that "the *kingdom* and *dominion*, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an *everlasting kingdom*, and all dominions (rulers) shall serve and obey him." The words of our Lord are, "The meek shall inherit the *earth*." And is the "*holy city*" to be on the *new earth*, the inheritance of the saints? Is it not in heaven? and are not the saints to go up there in order to walk its streets of gold? Listen to the Revelator, "And I, John, saw the *holy city, New Jerusalem*, coming *down* from God *out of heaven*, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, "Behold the *tabernacle* of God is with men, and he will *dwell* with *them*, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more *death*, neither *sorrow*, nor *crying*, neither shall there be any more *pain:* for the former things are passed away. And he that sat upon the throne said, "Behold I make *all things new*." There is evidently a difference between making *all new things* and "*all things new*."

"Pilgrim, in that golden city,
Seated on his jasper throne,
Zion's KING, enthroned in beauty,
Reigns in peace from zone to zone.
There on sunlit hills and mountains,
Golden beams serenely glow;
Pearly streams and crystal fountains:
On their banks sweet flow'rets grow.

Pilgrim, see! the land is nearing,
With its vernal fruits and flowers!
On! just yonder, oh how cheering!
Bloom forever Eden's bowers.
Hark! the choral strains there ringing,
Wafted on the balmy air;
See the millions! hear the singing!
Soon the pilgrims will be there!"

Oh joyful day; when "there shall be no more curse;" when the earth shall be renewed and dressed in Edenic loveliness, with heavenly atmosphere, all laden with sweet odors of flowers, and reverberating with notes of Paradisiacal birds who blend their songs in nature's harmony. *Then* the inhabitants of earth will never say, "I am sick," for there will be no more sorrow, pain, or death Oh, may God give us his Holy Spirit, which is the *earnest* of the *promised inheritance*, and anoint our eyes with eye-salve, that the eyes of our understanding may be enlightened, so that we may be enabled to discern *good* from *evil*, "for the *fruit* of the *Spirit* is in all *goodness*, and *righteousness*, and truth," being "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." How entirely opposite are the *fruits* of the *flesh*, which are *evil*, namely, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;" and Paul further tells us, that "they which *do such things* shall not *inherit the kingdom of God*."

We are truly living in an evil time, amid the last day perils, and in the language of the apostle, "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap *corruption:* but he that soweth to the Spirit, shall of the Spirit reap *life everlasting*." Let us therefore, through the Spirit, mortify the deeds of the body that we may live. Oh may God bestow upon us *heavenly wisdom* and *grace* whereby we are saved through *faith*, "for we *through the Spirit*, wait for the hope of righteousness by *faith*,"—*faith* which worketh by [illegible] as we learn from James, who says, "What doth it profit? Even so *faith*, if it hath not WORKS, is dead, being alone." "Was not Abraham our father *justified* by *works*, when he *had offered Isaac* his son upon the altar? Seest thou how *faith* wrought with his *works*, and by *works* was *faith* made *perfect?* And the sacrifice was fulfilled which saith, "Abraham *believed* God, and it was imputed unto him for *righteousness:* and he was called the friend of God." Ye see then *how* that by WORKS a man is *justified*, and not by *faith only*." It is by faith which worketh by love, "for all the law is fulfilled in *one word*," even in this, "Thou shalt LOVE thy neighbor as thyself." Said our Lord, "By this shall all men *know* that ye are my disciples, when ye have *love* one to another." Oh God, fill our hearts with *pure, heavenly love*, which is the "bond of perfectness," that we may have heavenly *union* with thee, and all the children, who are heirs of the "purchased possession." Increase our faith, that we may overcome the world, for this is the victory that overcometh the world, even our *faith*." "Therefore being justified by faith (that *works* by *love*,) we have peace with God through our Lord Jesus Christ; by whom also we have access by *faith* into this *grace* wherein we stand, and rejoice in *hope* of the glory of God."

Blessed, cheering hope, thou art an anchor firm in every storm. Purifying hope, for "whoso hath this hope in him, *purifieth himself* even as he (Christ) is pure." Therefore "let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all *bitterness*, and *wrath*, and *evil speaking*, be put away from you; with all *malice:* and be ye *kind* one to another, *tender-hearted, forgiving one another*, even as God for Christ's sake *hath forgiven you*." Oh let us "endure to the end" that we may "be saved." Let us lay aside every weight and the sin that doth so easily beset us, and run the race set before us," and "so run that we may obtain an incorruptible crown"—"ETERNAL LIFE." Let us have respect unto the recompense of reward, and be stimulated to ACTION by the promise, "*He that overcometh shall* INHERIT ALL THINGS."

J. D. C. WHEELER.

Concord, N. H., 1858.

For the Crisis.

Our Common Foe.

Oh yawning grave; oh dark abode of all the sons and daughters of our race! Forever open are thy hideous portals to swallow up life's dearest hopes, to hide from mortal eyes life's brightest flowers! Is Is there aught that is good or beautiful on earth? thy darkened recesses hold at last its decaying mortality. Children, playing in the sunshine of innocence and beauty, play but on the verge of thy habitation. Youth, full of hopes and bright futures, findeth them ended in thy dark abodes. Manhood, around whose life clingeth the affections of those he holdeth dear, findeth them of no avail in delivering him from thy hiding place. And old age, no longer able to oppose, findeth itself laid away in thy darkness.

But how *is this?* what power is it that warreth in thy behalf, that layeth hold upon us, at whose touch our spirits droop, our vigor and our strength is like a dream, and we are laid away the captives of his certain victory? Ah! his name is Death. Yes, 'tis he whose silence as he followeth in our footsteps discovereth not to us our enemy. Yes, 'tis he who rides upon the midnight gale, whose fatal breath, breathed upon the sleeper, striketh to his vitals and he dies. Who, in night's darkest hours, or in the dazzling light of noonday sun, (alike to him,) doth leave his name engraved upon the brow of mortals and they find thy darkness their certain dwelling-place.

But is this the end of man? Will he no more awake to life? Is death's vile embrace forever to hold in its grasp his lifeless form? Methinks I hear the voice of Omnipotence proclaim, "I AM [illegible]; In [illegible] strong enemy hath invaded thy habitation and carried thee captive to his dungeon; though he hath bound thee strongly to the dust, by the chords of his power, yet I will be thy deliverer and the victor over death, even thine enemy, whose arrows shall pierce his own vitality at last, and oblivion shall swallow up forever the name that spreadeth terror amongst the sons of men."

Rejoice then, oh my friends, that a Deliverer liveth; that in God there is a hope that lighteth even the pathway to the grave! Rejoice, then, that to the house of David is opened a fountain in which all mankind may find a cure for all the maladies of sin. Yes, even in Christ, the outcast of the Jewish world, is found a balm that healeth broken hearts; that opens the eyes of those who are in darkness; and unstoppeth the ears of him who long hath dwelt in silence. A universal cure is found in Him who was a man of sorrows and oppressed with grief. And yet it is free; without money and without price; it is given to the poor and oppressed of earth. His power is not limited. No earthly monarch can oppose his sway, no mortal can escape its missioned justice. If death, man's fearless foe, is brought into subjection to his will, can man escape by any device of his own? Ah, no! His power is omnipotent.

Kind reader, has thy heart been stirred by aspirations to a holy life? Have thy sins, dark as the darkness from which they sprung, been arrayed before thee in all their developed hideousness, to put thee in remembrance of thy need of One to redeem thee from thy sad condition? Hast thou had a word of kindness from thy brother; from thy friend an invitation to the gospel feast?

Hast thou been warned to make thy peace with God, to seek in Christ a refuge from thy sins? If so, why dost thou tarry in the shades of death; why linger beneath the shadows of the grave; why dost thou not in Christ a refuge seek, and find in God peace for thy sinful soul?

He waiteth now; but will not always wait; his Spirit will not always strive with man. Thy Savior's pleading voice will soon be hushed, when justice cometh forth to visit vengeance upon sinful flesh. Oh! then, where will be thy refuge? where thy saving hope? Alas! the voice of prayer will never more prevail, and mercy never more be pleaded for ruined man. They cry for rocks and mountains, but these flee away, and death comes forth to fold again those forms which never more from his dark presence shall escape. Is this the fate of man? It is but the fate of those who by their unhallowed deeds bring swift destruction on their guilty heads. But where is thy brother who in life's day of hope bade thee prepare to live, to meet thy God? Behold him with his Saviour, buoyed above the tumult of expiring earth; a crown of joy upon his head, and hark! his song is praise to the Lord who hath redeemed him from the power of death, and has accounted him worthy of an entrance into that glorious place where life's fair tree doth ever bloom, whose fruit is everlasting life to those who partake thereof. Oh glorious hope! it nerves me up to duty, and weans me from the sinful pleasures of unhallowed earth. It leads me onward to the goal of triumph; to the kingdom that is beautified with renewed nature, and graced with all the glories of immortality. Then, death, where is thy sting? and oh grave, where is thy boasted victory?

HARTFORD.

For the Crisis.

An Explanation.

That no misapprehension may arise from the present *time* argument, as published in "our address from the Advent churches in Newark and New York," in regard to the publication of the concordat between Napoleon Bonaparte and the Pope as a law, on the 29th of March, A. D. 1813, we will just say, that although the concordat which terminated the civil power of the Pope, was then promulgated under the authority of Napoleon, yet it was not to go [illegible] following from the fourth volume of Allisons History of Europe, p. 29, clearly proves:

"At the same time, an entire amnesty was published to all individuals of Rome and Transylvania, who had incurred civil penalties by refusing to take the oath of allegiance to the emperor, provided they did so in thirty-five days." Thus it was shown that the concordat was a dead letter until the thirty-five days were expired, which took place on the 29th of April following. Forty-five years from that time will end the 29th of April this year, which is one or two days after the passover, to which we shall look with very great interest for the coming of Jesus. But whether these days are definite to the literal day, we are not now able to say, and we therefore leave all to draw their own conclusions in this matter. What time in the year Justin issued his edict to "set up," or carry into effect the abomination of desolation," we have not, as yet, been able to ascertain. One thing we feel assured of however, that the doctrines of the church of Rome obtained the force of law, and therefore began to desolate in that year; and, therefore, the 1335 years will end this year, 1858. Having thus ascertained the year in which we believe Jesus will come, it is our duty to watch that we may be ready. For, says Jesus, (Rev. 3: 7) "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The legitimate conclusion from this passage is, that by *watching* we shall know.

May the Lord help us to *watch!*

A. DECKER.

For the Crisis.

Familiar Letters.

No. V.

DEAR UNCLE FRED:—I promised to give a few items touching the history of sprinkling, and then dismiss the subject.

The first instance of pouring, on record, is that of Novitatus, which took place about A. D. 251. Eusebius, "the father of ecclesiastical historians," says in regard to this case, that "Novitatus fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being besprinkled with water on the bed whereon he lay, (if *that can be termed baptism.*) This baptism was thought imperfect, and not solemn, for various reasons. Also, those who were thus baptized were called ever afterward *clinici;* and by the the 12th article of the council of Neocaesarea these *clinici* were prohibited the priesthood."

This council was held sixty-four years after this case of sprinkling occurred.

"The first law for sprinkling was in the following manner: Pope Stephen II. being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. While he remained there, the monks of Cressy, in Brittany, consulted him whether, in cases of necessity, baptism poured upon the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed,—which, however, some Catholics deny,—yet pouring or sprinkling was admitted in *cases of necessity*. It was not till the year 1311 that the Legis Patre, in a Council held at Ravenna, declared immersion, or sprinkling, to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation (about the middle of the sixteenth century.) From Scotland it made its way into England, in the reign of Elizabeth, but was not authorized in the established church."—*Edinburg Encyclopedia.*

And now, Uncle Fred, I have gone over the entire ground, first answering your objections, and then giving my argument in favor of exclusive immersion, founding it upon—

1. The testimony of scripture, showing that the language used in connection with [illegible] into the water and came up out of it, and that much water was necessary where many were baptized; also, that the figures used by the apostle Paul were applicable only to immersion.

2. I gave you the testimony of learned men who have investigated this subject, and whose uniform testimony was in favor of *immersion;* testimony derived both from the definition of the term *Baptizo*, and the practice of the primitive church.

I have given early writers and more recent writers; Germans, French, English, and American; Pedo-Baptists and Baptists; Presbyterian and Methodists. I have given, too, the history of *sprinkling*, when and how it took its rise, and I flatter myself that when you weigh impartially the testimony on both sides, you will decide in favor of exclusive *immersion*, and come to the conclusion that Kate has not made herself so "perfectly ridiculous" after all, by her "re-baptism."(?)

And now I will add, in conclusion, that if you wish me to give you my reasons for becoming a "Millerite," I am ready to do so, and to examine candidly all of your objections. I can give you a "*thus saith the Lord*" for it all, beginning at Genesis and ending at Revelation.

Yours in love,

KATE.

For the Crisis.

A Lie of the Devil.

"Some of the brethren will use words without number to prove that a doctrine is biblical, and yet seemingly care but little about souls that are perishing. Some of the sisters feel a spirit of labor, but if they venture to speak out what is in their hearts, some of the brethren are on their feet instantly, saying they think the time is past for many souls to be brought in,—there may be a few, but they don't feel much about it."—*Extract from a Letter.*

A pretty state of things, truly. Dead, twice dead, and just ready to be plucked up by the roots.

"There," says one, "so-and-so wrote that, and meant me."

Yes, that's the very one that wrote it, and it means *you*, no doubt, for how nicely the coat fits you,—don't you see? not a strain nor a wrinkle, only it sets awful tight!

Now look here; if you take this course God's curse will follow you. God wants you to serve him—*that's* your business. Go work in God's vineyard, you miserable, lazy, fault-finding drone. God has sinners to be saved all around you. "They don't come near" you? Good reason why. Who would want to go to an iceberg to warm his feet? If you will *work*, God will give you work to do. Lazy men are always out of business, because they are good for nothing to labor.

"Nothing to do?" You are like the man who said, "If you want your potatoes dug, *fetch 'em on!*" It's your work to hunt up something to do.

You think God has just such narrow, contemptible notions as you have. "Can't do any thing!" Why, man, God is converting sinners all around you. "Don't think much of their religion?" Well, I think more of it than I do *of yours*, for they act more like Christ.

Friends, your shut-door nonsense is just a lie of the devil,—don't believe it, or tell it,—you may be as bad as he is if you are not careful.

PHIL.

For the Crisis.

The Jewish High-Priesthood.

THE PART THE PEOPLE ACTED ON THE DAY OF ATONEMENT.

The whole Priesthood of Israel "served unto the shadow and example of heavenly things." Heb. 8: 5. The analogy between the type and anti-type, as far as fulfilled, is seen to be divinely planned. The High Priest presented (with appropriate aid from his subordinates in [illegible] and sacrificing the offerings and [illegible] ing the varied rites) the blood of [illegible] offerings "within the veil." [illegible] the blood, [illegible]

This question and answer involves the whole subject of man's agency in the exercise of his intelligence and responsible nature relative to salvation.

Prof. ———, a gifted preacher, not far from Rochester, preached from this theme, and led his people to think that "*the whole work of atonement—all that was done* for their forgiveness—was done *by* the High Priest in *secret?* That all the people did—or were allowed *to* participate in—was to confess that they were unfit to live and deserved to die!"

Of this he was doubtless "willingly ignorant." 2 Pet. 3: 5.

1. That the Tabernacle and Temple were both built by the voluntary offerings of Israel.

2. That the people—the nation—sustained the Temple worship, its sacrifices offerings and *Priesthood*.

3. That the people came from the extremities of their land—some about two hundred miles—as an essential PRE-*requisite* to the first step in the personal work of High Priest on the day or in the way of atonement.

4. That the people had their *proper part* to act after they got to Jerusalem—beside making their offerings. They were to fast, "afflict their souls," and so enter heartily into the aims and ends to be reached by the High Priest.

Thus, in these four comprehensive aspects, the facts seem to falsify the preacher's assertion. The facts show that the people had a great deal to do—expressive of their need, and interest, and purpose to appropriate the benefits of the Atonement.

The assumption of superior wisdom amid such glaring errors should be appreciated by all who reverence "the wisdom of God."

J. B——.

Correspondence.

From Sr. A. Mussey.

BRO. GRANT:—It is well known to the readers of the Crisis that a little more than one year ago I drank the bitter cup of parting with my dear earthly companion by death; and ere my tears were dried up, I have been called again to sorrow and mourning.

My eldest son, Ransom E. Mussey, is dead. He died the first day of Dec., aged twenty-five, of typhoid fever. He has left a companion to mourn, who as deeply feels his loss as a widowed mother. He was a kind son and a loving husband. Has labored hard to accumulate a treasure in this world, but the preparation for the world to come he was delaying for a future time, and oh! how unprepared for the solemn hour of death. He had once known what it was to enjoy the religion of Jesus Christ. When a little boy, ten years of age, he was converted to God—was baptized, and became a happy christian. He was faithful at the family altar and in the prayer meeting; but as time passed on he, with many of his associates, became remiss in duty and wandered away from God; and so he has lived destitute of the grace of God until he lay upon his dying bed, when he called upon his God; and in that awful solemn moment, in the stillness of the midnight hour, Jesus whispered peace.

So fade away beloved friends. They droop and die like the summer flower; and were it not for the hope of the gospel, nature would sink in such an hour as this. Funeral sermon was preached by Bro. I. H. Shipman, at Sugar Hill, where I was called to visit my son in his sickness and death, my former place of residence; and truly my heart was sad while visiting my former brethren and the old homestead, the place where I had spent so many happy hours with my kind companion and my little family, now divided, only one son with me there to follow the lifeless remains of my dear son Ransom to the lonely grave. Lonely I returned to Lake Village, leaving my son at Sugar Hill to slumber in the dust till God shall bid him rise.

My dear brethren and sisters, you see I have cause for all my grief. I need your prayers and I trust I shall have them. But amid all my sorrow I have cause for rejoicing. Jesus lives, glory to his blessed name! and has the keys of death and hell, and in a little time from this he will say to the prisoners, come! What could comfort [illegible] hope of Jesus soon coming? [illegible] thrice blessed hope! [illegible] pray for my two remaining [illegible]

tion morning an unbroken family. In all my affliction I have much to be thankful for, although my last earthly prop is taken from me. I am surrounded with friends who sympathize with me in my sorrows. Dear Brn. and Srs., in all your prayers remember me. "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came." Job 3: 25–26.

Your sister in affliction's vale,

ABIGAIL MUSSEY.

Lake Village, N. H.

[The above should have been published earlier, but by mistake was overlooked.—ED.

From Sr. H. Wheeler.

BRO. GRANT:—Permit me, though a stranger, to address a few lines to you, as one whose heart is knit together in bonds of love and christian fellowship with all those who love the appearing of our blessed Savior, and are striving to do his will and secure an inheritance in his soon coming kingdom. I have just been perusing the columns of the Crisis which comes weekly richly laden with heavenly manna. Many a time has my desponding heart been cheered and encouraged by the consolation which it affords; and I esteem it one of the richest blessings conferred upon human beings, aside from the word of God and the influence of the Holy Spirit.

Although it has been but a short time since I became a firm believer in the near coming of Christ, yet I praise the Lord, even at this late hour, that he has given me a spirit of investigation and a willingness to hear the truth, and that I have been enabled to participate in the joys of those who are anxiously looking for the speedy return of their long absent Lord. I believe he is soon to appear for the deliverance of his chosen ones from the land of the enemy. Already we can see by the eye of faith the light of the eternal Morn gleaming above the horizon, and ere we are aware will be ushered in that glorious day that is to end our sorrows and transplant us from this to a brighter and more heavenly sphere. Glorious hope! heart-cheering prospect! well may we rejoice that we are accounted worthy to suffer affliction and persecution for Christ's sake, knowing that it shall work out for us a far more exceeding and eternal weight of glory. Let us bow meekly 'neath the chastening rod of Him who doeth all things right, knowing that it is sent in mercy to prepare us for higher, holier and more noble joys than this vain world can afford. Let us take courage and go on, forgetting things that are behind;

But looking forward with joy to the land
of the blest,
Where our sorrows shall end and our souls
find rest;
Where we can bask in the smiles of our
heavenly King,
And his praises with gladness eternally
sing.

We have every thing to stimulate us to action and engagedness in our Master's cause. And why are we so negligent, so cold and indifferent? This question often arises in my mind when I reflect upon the goodness of God and consider what the Savior has suffered for such unworthy creatures. I can truly say for one the spirit is willing, but the flesh is weak.

I find that it requires much of the grace of God and that wisdom which cometh from above to enable us to discern the devices and shun the snares of the enemy which surround us; but that grace has been promised and we are sure to have it if we give ourselves up into the hands of the Lord and trust him for it. I pray the Lord that we may one and all be endowed with divine wisdom and grace, and that we may all seek earnestly that deep, vital piety of heart that will go beyond the bounds of narrow self and extend its arms of love and mercy to all around.

I fear that as a class we are too indifferent in regard to the welfare of those around us who have no hope in Christ, and our indifference often calls forth an uncharitable remark from them and also from professors of other societies; and though we are not to seek the applause of the world, yet it is our duty to seek earnestly to know and do the will of our heavenly Father.

May the Lord help us each and all to arouse from our slumbering condition and look around and see what he has for us to do in his vineyard, and whatsoever our hands find to do, do it with all our might; that when our Master cometh we may have his approving smile and receive the final reward of the diligent and faithful.

H. WHEELER.

Lowell, Mass.

From Bro. R. J. Landreth.

BRO. GRANT:—We are moving along in the narrow way which leads to Father's house. The Spirit of God has been with us and blessed us. We have received new soldiers in our ranks, who are not ashamed to show their colors and nail them to the mast-head. We have increased so in numbers that we have been compelled to hire a larger hall. Glory to God, he still blesses the faithful and obedient children.

When I look around and see the earth ripening fast unto the judgment of the great day, then I can lift up my head and rejoice.

But though many of us are poor and despised in this vale of tears, we will soon sit as conquerors upon the throne prepared for the faithful where no sorrow can ever enter, and where with those friends who have slumbered in the dust of the earth we shall shout songs of salvation to our glorious Redeemer through the endless ages of eternity. We remember the gracious promise—"Fear not little flock, it is your Father's good pleasure to give you the kingdom."

If we never see you, Bro. Grant, on earth, my prayer to God is that we may meet you and all the readers of the Crisis in our happy Eden home, and sing with the blood-washed throng the thrilling notes of redeeming love. Wishing you God speed in all your labors for Christ,

I remain your brother in Christ,

ROBERT J. LANDRETH.

North Adams, Mass.

From Sr. S. Mix.

BRO. GRANT:—If there was ever a time in the history of the church when she *ought* in a very *peculiar* manner to "take *heed* to the *sure* word of prophecy," it is this present time; *now*, when there is such a call for laborers in the harvest field. We read in Matt. 13: 39, these words from the lips of the Savior,—"For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch."

In the former part of the chapter he had been interrogated by his disciples concerning his coming and the end of the world, or matters connected therewith; and he had brought them along down, step by step, until he reached the last generation of man which was to live on the earth previous to his coming and kingdom. The verse which I have quoted at the commencement of this article, appears to my mind to be a synopsis of the whole work of the gospel dispensation, from the departure of our Lord till his glorious return to take his kingdom.

He gave authority to his apostles. By the descent of the Holy Spirit they were endowed with "*great power*," and by the same Spirit he also gave divers manifestations to every man to profit withal, dividing up the work according to his will, to every man severally. 1 Cor. 12th chap.

But there was an *especial command* given to "the porter," and that was "*to watch*." Now we all well know the office of a porter. His station is at the gate, in open space, that he may see who is approaching, and be ready to do his work immediately. Here, then, in this last generation, is a people answering to the porter in the figure; and any one who has witnessed the movement of the minds of men during the last fifteen years, need not be at a loss for a moment in determining to what class of people this office belongs.

Well, brethren and sisters, at present there seems to be great call for those whose office it has been to proclaim the "common salvation" for help. They find that they have not provided a sufficiency of meat to feed the starving multitudes who are daily coming around the board, and there is a great effort made at almost every point to get the porter to enter into the work of preparing the tables. But shall he take "heed to the sure word of prophecy" and obey his command to watch, or shall he leave his post thinking that he can accomplish more by giving heed to the voice that calls him from *within* doors? God forbid that he should for a moment leave his position.

Oh! I bless God that the hour of deepest slumber is past, and the "Day-star" is rising. All over the land the harbingers are giving the signal of day-breaking. A little longer, and the Lord will come, and then "shall every man have praise of God." Amen. Even so, come, Lord Jesus!

Your sister looking out. SARAH MIX.

Prospect, Ct.

The World's Crisis.

BOSTON, MARCH 31, 1858.

Our Conference.

(Concluded.)

We have given a brief report of the conference up to Friday noon. In the afternoon, Bro. J. Couch, of Warner, N. H., preached a very profitable discourse on the foundation of God, showing the importance of standing on Christ as our salvation rock, and that we have no hope when we depart from him. The young converts, and old soldiers of the cross appeared to be much strengthened. The hall was full of attentive hearers, who evidently went away convinced that nothing can move the christian's foundation. Several requested prayers, and resolved to become the faithful followers of Christ

Friday morning, a large congregation were delighted and edified with a discourse from Bro. H. L. Hastings, on the Inheritance. We felt that no sacrifice was too great to obtain such a kingdom as described in the Bible. We could not conceive how it would be possible for God to provide any thing better than what he has promised to the faithful.

Saturday morning, we assembled again at 10 o'clock, and enjoyed another heavenly interview with the Lord and our dear brethren and sisters. We think no skeptic could remain long in such meetings without being convinced of the reality of the Christian religion. Many who came to the conference burdened with sin, could testify that the Lord had removed the load and filled them with joy and peace in the Holy Spirit.

Saturday, P. M. A large congregation listened with interest to a profitable discourse from Bro. A. Ross, Lowell, Mass. The young convert was comforted, while the mercy of God was held up to his mind, and all felt that, at best, they were only pardoned criminals, and needed to say, "God be merciful to me a sinner." It was made plain that all must come in the spirit of the Publican's prayer, if we would be accepted. Several came forward for prayers, and received blessings at the hand of the Lord.

Saturday evening. Bro. F. H. Berick, from Indiana, preached on the importance of *christian union*, showing that *christian character* is the only test of christian fellowship. It was clearly proved that the *Lord* gives no other standard, and consequently, all other tests are false ones, and should be repudiated at once. We are rejoiced to see the fall of sectarian walls, which have been daubed with the "untempered mortar" of prejudice and party feeling, prepared by Satan, and strengthened by the host of backsliders who have enlisted into his service. Our prayer is, that the last vestige of the stumbling-block may be speedily removed, in order that the children of the Most High may be *one* in Christ Jesus. When a man is once out of the sectarian mire, he feels like a slave transported from bondage into the land of freedom; or one from a prison cell to the embrace of loved ones at the home of his childhood. All know that, when first converted, the spirit of God leads us to love every one, and to mingle our prayers and songs with all that love the Lord. We were astonished when we first found that the professed followers of Christ had separate and opposing interests. May the good Lord forgive us, if we have done any thing to foster that enemy to pure religion—a sectarian spirit. Its influence is like a pestilential vapor, or the cold damps on dungeon walls. Every thing good withers under its blighting influence. Demons may revel in fiendish delight when the followers of the Lamb begin to drink the poison of sectarianism. How directly opposed to the spirit of Christ! When our Savior was praying to his Father for his disciples, he says, may "they be *one* even as we are one." True christian union implies no compromise of the truth, but is the fruit of genuine love begotten in the heart by the Holy Spirit.—But we return to the conference.

Lord's day morning we assembled at 9 o'clock for a love-feast, and we were not disappointed in our expectations. Many were present from other denominations and rejoiced with us in the great work of the Lord. We felt that we were brethren and sisters in Christ, all baptized into one spirit. One hundred and two testimonies were given in one hour and five minutes. Such scenes are seldom witnessed in this world. Many more rose to signify their willingness to testify for Jesus, but for want of time, could not speak. The witnesses, who did speak, did not mention some old, dead hope, but a lively one—a blessed one, comforting their hearts at that time. The witness of the spirit of God was then giving them the evidence that their sins were forgiven. Many of these happy souls were in the bonds of sin and iniquity a few weeks since. An intelligent, noble-hearted man remarked in the conference, "The mud is hardly dry upon my back," referring to the ditch where he had lain because of his bad habits.

Some have asked us, "Do you think the great awakening in our land is the work of God?" We answer, if it is not, then we believe we have never seen the work of God anywhere. It is the same spirit, in the union prayer meetings where thousands attend, that we felt the night we were converted, and have since enjoyed for the last fifteen years. It seems to be the Lord's *great and wonderful work.* God alone can do such work as is being manifested all over the land. We believe that all who enjoyed that love-feast went away satisfied that pure and undefiled religion is spreading in Boston and vicinity. One of the most pleasing features of the meeting was the absence of party feeling, which has so often been the bane of similar gatherings. All seemed anxious to promote each other's spiritual welfare. It could be truly said, "love" was "without dissimulation."

At half-past 10 o'clock, Bro. S. G. Mathewson preached a solemn discourse on the judgment, at the close of which, about twenty came forward for prayers, and many went away rejoicing in the Lord.

In the afternoon, Bro. F. H. Berick spoke on the power and reasonableness of the gospel of Christ. Christianity was shown to be consistent with a "sound mind," being established upon a firm foundation, against which all the efforts of infidelity avail but little or nothing. It was made apparent that christian *love*, and not peculiar views, constitutes a man a disciple of Christ.

Lord's day evening, Bro. H. Munger, Chickopee Falls, Mass., spoke on the subject of witnessing for Christ; and we think some were persuaded to be more faithful than ever in this department of christian duty. It was shown that those who neglect to confess the Savior openly, soon wither away, and become like a branch cut from a tree. Many felt resolved to be more practical in their religion, in time to come, than in years past.

Thirteen were baptized during the day, and received very rich blessings from the Lord, and like the eunuch, went on their "way rejoicing." Several others intend to follow their example within a few days.

The conference just closed, we think was the *best* we ever enjoyed. We thought last year we could hardly have a better, but the good Lord has given us a still richer feast than that, for which we give him all the glory. Wives have rejoiced in the conversion of their husbands—and christian husbands have seen their companions come to Christ and be buried with him in baptism; children long prayed for are now traveling with their parents in the way to life eternal. We have never seen christians more anxious for the conversion of their friends and neighbors than at the present time. A deep impression rests upon their minds, that this is truly "*the last call of mercy.*"

Please Read.

☞ We shall send bills next week, including arrearages, to those who have not paid in *advance* for the *present* volume. If we should make any mistakes, please inform us, and we will gladly correct them. Those who are owing for the *last two* volumes are requested to write immediately; and in case they cannot pay, and wish the paper, it will be continued. We hope all who can, will pay, so that we shall not be obliged to cut off any of the poor. Let all remember, it costs no more to pay in *advance*, and that it is much better for the office. The paper costs but four cents per week, which can be easily saved by a little self-denial. We hope all of our friends will make an effort to keep our family paper out of debt. If each will pay what is now due, our prospects, financially, would look bright. Come, give us a *hearty lift.* Let every reader make an effort to get *one* new subscriber. *Now* is the time to work. The day of rest is just at hand. Praise the Lord for the glorious prospect of soon seeing the dear Savior. May all of our readers, in company with your editor, be *ready* when the glad day arrives.

Foreign news unimportant this week.

Book Notice.

MESSIAH'S REIGN: or, the Future Blessedness of the Church and the World. Philadelphia. Published by Joseph M. Wilson, No. 111 S. 10th Street.

This work is one of the last efforts of Bro. Ramsey, and was published just about the time of his death. The title of the book will indicate its character. The view taken by the author is that which is technically called the Millenarian theory.

This book will be forwarded, postage paid, to any person who will send one dollar, with their address, to Miss Mary Ramsey, No. 511 South 13th Street, Philadelphia, Pa.

Errata.

In Henry Grew's article on the destiny of impenitent sinners, in paper of the 17th inst:

In the paragraph on Luke 13: 26-38, for "Jesus Christ will not address men," read *dead* men.

In the paragraph on Luke 20: 35, 36, in 4th column, for "being the resurrection," read, being *the children* of *the* resurrection.

In the next paragraph read,—You say that it would be more merciful to leave them in their first death. You may as well say it would be more merciful *if* he would raise them and give them another probation for eternal life.

At the end of the paragraph on Dan. 12: 2, &c., in the third column, for "the Sacred Scriptures *require*," read *recognize* this principle.

ERRATUM.—In Bro. Pratt's article—"Relationship to God"—second column, fourth line from top, read *sonship* instead of "worship."

For the Crisis.

The Conference.

The saints of God have assembled, worshiped together, and again separated, and we hope and believe there are few, if any, who have returned to their homes unprofited and unblest by the meeting. Those reunions of the church are always productive of salutary effects, in the comforting and strengthening of the old pilgrims, and adding new converts to the faith of those who still anxiously long and earnestly pray for the Second Advent of their Savior and King. Although there is a vague belief among all professing christians that Christ will come *sometime* to judge the world, but at such a distant period that there is no need of alarm upon the subject at present, yet the "children of the Advent" are the only body whose minds, believing the prophecies and gospel as they exist, are definitely fixed upon the rapidly approaching judgment as a period of all absorbing interest, and fearfully near, even at the door.

It is true that in computing time we have been mistaken. Events in the future, more collossal than we anticipated, threw their deep shadows further than we expected; and the watchman upon Mount Zion sounded the cry early, but not prematurely; for it begets a watchfulness necessary beyond sound controversy when "at an hour when ye think not, the Son of Man cometh."

On approaching a coast unknown except by the lines marked upon a chart, out of sight of land, it behooves the man on the watch to keep a bright look out; and it is better that the navigator is a day ahead of the ship in his reckoning, than have his vessel run ashore in the night, twelve hours before he expected land, as has been the case many times. The evil is irremediable now, the ship smashed to pieces, and the wail of the drowning crew is borne unheeded on the sound of the angry wave and the howling tempest.

The "good man of the house" being warned that a burglar meditates an attack, must watch *all night*, lest relaxing in his vigilance a single hour the robber may surprise and plunder him.

It did my heart good to see so many happy faces, many of which I had once seen before at the camp where God had once so providentially directed my steps, when I was a weary, sad and friendless wanderer in the land of the stranger.

Seeing the beaming countenance of the brethren and sisters as they exchanged greetings with each other, with glittering eye and smiling lip, it seemed to me as if the cloud which yet intervenes between Christ and his followers was partially drawn aside, and a ray of the light of his countenance vouchsafed to cheer and gladden the hearts of the faithful. It was a precious season, and many shall remem-

ber it as a season when their souls were unspeakably blessed.

On Sabbath morning, seven at East Boston, and in the afternoon, six at Roxbury, were buried with Christ in Baptism. During the entire ceremony in the afternoon, it rained heavily, but scarcely had the last disciple received the ceremony, and stepped out of the water, when the now setting sun pierced through the clouds, and shining upon the mist and murky sky, created the most beautiful rainbow I ever saw, the colors were so intensely bright and glorious. It was the bow of the covenant, fresh and glowing as when God set it in the heavens, as a token to Noah that the waters of the great deep should never inundate the earth again, and shewed that he ever looked down upon and remembered his people.

Let no one think for a moment of giving up. The day is at hand when the mourners shall rejoice, the banished ones return to their Father's home, and the cross-bearers shall receive the crown.—There is much to be done and little time in which to accomplish it—not a moment to spare in trifling.

Every one has got a work to do, no matter how small he may think himself. The blade of grass fills its place in creation as well as the towering pine or wide-spreading oak.

The small, wedge-like fragment of stone is as important, although not as conspicuous, as the larger block which it secures. The small iron bolt does its part in the safety of the ship as well as the best bower. If the royal mast was as large as the main, the ship would soon be on her beam ends.

There is a place for every one—let every one strive to learn his or her position and when there, let them work, werk, work!

Let us remember the parable of the talents, and beware of seeking to excuse our inactivity because we had but one.

May we all be more watchful, more prayerful and serve him better than ever yet we have done.

JNO. F. COTTON.

For the Crisis.

Musings of an Evangelist.

NUMBER EIGHT.

Will you allow me the privilege of saying a word about the influences of the gospel of Christ?

The gospel has made us to differ in many respects from the nations who do not enjoy its light. What we see of civilization, of wholesome laws, of well regulated governments, of good institutions for the mental and moral improvement of man, are results of gospel influences. The evil and barbarous principals and practiles often witnessed in these governments, nations and institutions, are evidences that they are not wholly Christian, and show clearly what they would be were it not for the Christian influence which has been brought to bear upon them. The same principle holds good in communities and parishes. Wherever a Christian church,—one really Christian,—is situated, and the preaching of the gospel is sustained, a healing influence is felt in community. All have more or less benefits of its restraining and moral properties. The vices and ungodly lives of some show that all are not sanctified by the gospel; but these enjoy the amount of good order, right principles and moral conduct of others. For it makes better men and women, better neighbors and better schools, better towns, and brings other blessings common to all, whether they are aware of it or not. They should be aware of it, and aid in sustaining the preaching of the gospel among them, though they do not profess to be really Christians. They should not be compelled to do so; but do it willingly. And Christians should endeavor to give them an ample opportunity to do so.

I have often heard it argued that those of the world should not be asked to aid in sustaining the gospel. Many are very delicate in taking up contributions, and are much opposed to it. I once was so. But this is a false notion. I do not believe in bleeding a congregation till they become faint at heart; but it is well to let every congregation have an opportunity to do what they willingly would do. They reap benefits from the gospel; let them help sustain it.

I have heard preachers denounce the idea of public collection, because it seemed to ask the world to help the church, when at the same time, if an ungodly man offered them a present, they would readily take it. If asked to take a meal, or be entertained for the night, by such an one, they would readily accept [illegible]

Let us be content. Jesus ate with publicans and sinners, and the pharisees murmured about it. Don't let us be found in their society, but follow Christ's example.

But I wish to come nearer home. There are many places where a few brethren live in a place, and want the gospel preached to them. One, two, or three, have hearts to aid in such a work, and make the effort. It costs something, and they do well to bear their share of the expense, and if the others would aid, they could succeed in obtaining such labor as would build them up and benefit the people; but the others do *nothing*, although able to do much.—They enjoy a free gospel; it costs them nothing or nearly nothing.

Is it right? Nay, verily. These live, —if they do live,—on the liberality of their better brethren, and the self-sacrifice of their minister, and the cause languishes by their neglect. For a minister cannot spend his time to preach, visit the people of the town, and study to know anything, and support himself and family.

Think of this, you who live on the hard earnings of others, and are ready to say, "bless God for meetings and for sanctuary privileges." Think of the toils and trials of a minister, who feels called of God to preach the gospel, and goes to do so, and finds the people ready enough to hear; does the best he can to feed you with the bread of life, and returns to his home with perhaps one or two dollars, given by good-hearted men who did their duty, and yet the preacher is, pecuniarily, much poorer than before, and you did nothing.

Suppose all were like you. Would the gospel continue to be preached? Would any one be saved in the kingdom?

But many of you don't take the paper to pay for it, and will not see this unless it is loaned to you. Will some whole-souled brother or sister lend his paper to such as I am speaking to, and point this out? Remember, I am not talking to the poor.

Health Department.

Good Bread.

The following receipt, for making bread, we believe to be the *best* offered to the public. We have boarded for the last nine months at the *Boston Water Cure*, 18 and 20 La Grange Place, and know from happy experience, and testimony of others, that there is no bread so healthy and economical, as the *unbolted wheat bread* made according to the following receipt prepared by Mr. Wm. Hunt, the Proprietor of this establishment, and author of the little work on "Good Bread," noticed a few weeks since in the columns of the Crisis. This book, containing several valuable receipts for cooking, may be had at our office, or of the Publisher, for ten cts., postage paid. Every family should have a copy.

UNBOLTED WHEAT BREAD.—Wet, with *hot* or *boiling* water, pure *unbolted* wheat meal; use a strong spoon or stick to stir with; as it cools, knead it a little with the hands; make this dough into rather small biscuit or rolls; *rub them over well with dry flour;* prick them to prevent blistering, and bake about twenty minutes in a HOT OVEN, or they will be equally light cooked in *hot steam*, thus avoiding a crust which is an objection to persons who have poor teeth. When a day or two old if they are simply dipped in water and put in a hot oven a few minutes, they will be as good as new. This bread should *begin* to cook with a *brisk heat;* the latter part need not be so intense.

The principle by which this bread is raised, is the *expansion* of the *vapor and air* in the dough by the *sudden* application of heat, so that a BRISK OVEN is necessary to form a thin crust, and thus prevent these expanding particles of air from escaping. If the heat be slow at first, these particles will work out without raising the bread. To ensure success, let the dough remain until the oven is *exactly right*.

Using hot water to wet the meal with, causes it to swell at once, so that when the particles of air in the dough *expand* by the heat of the oven, the *space* is not filled by the *swelling* of the meal, which would be the result if wet with cold water; but if the dough is allowed to stand several hours and swell before baking, the bread will be fully as light.

This bread has been known for two or three years, and extensively used in several of the Health or Water Cure establishments. The usual method of preparing it in such large quantities as they must necessarily supply, is to roll out the dough about one-third of an inch thick, cut it in strips an inch and a half or two inches wide, then cross-cut into diamond-shaped cakes: the board, roller, and knife used are *kept* well covered with *dry flour*. After baking the flour may be brushed off with a little whisk.

Few are aware of the delicious bread this simple process affords,—it may be eaten warm by the most confirmed invalid without the slightest injury. It is *sweet*, as *light*, and much more wholesome, than the *average* of city or country *home-made* bread. Few persons once accustomed to the rich and delicious flavor of this pure article, this true "staff of life," will ever desire to return to bread rotted by fermentation or poisoned with acids and alkalies.

PEPPER.—Pepper is an almost universal condiment. Black pepper irritates and inflames the coatings of the stomach, red pepper does not; it excites, but does not irritate, consequently it should be used instead of black pepper. It was known to the Romans, and has been in use in the East Indies from time immemorial, as it corrects that flatulence which attends the large use of vegetable food. Persons in health do not need any pepper in their food. But to those of weak and languid stomachs, it is manifold more healthful to use cayenne pepper at meals than any form of wine, brandy, or beer that can be named, because it stimulates without the reaction of sleepiness or debility.—*Hall's Journal of Health.*

TO CURE HOARSENESS.—Take the whites of two eggs, and beat them with two spoonfuls of white sugar; grate a little nutmeg; then add a pint of lukewarm water. Stir well, and drink often. Repeat the prescription if necessary, and it will cure the most obstinate case of hoarseness in a short time.

NEURALGIA.—Burdock leaf applied externally is said to be an almost infallible cure for neuralgia.

Poetry.

For the Crisis.

A CALM SUCCEEDS THE STORM.

The winds blew wildly o'er the ocean,
And lashed its briny waters high;
The night was dark with wild commotion,
No star beamed from the stormy sky.
And loudly rang the thunder's rattle
Where blazed the livid lightning's path,
As if in wild and stormy battle
The elements had met in wrath.

Now o'er the dark and raging billows
A ship sped o'er the surging tide;
Its masts bent like the tender willows
That wave along the river's side.
And those it bore were bowed in sorrow,
In prayer long were bowed that night;
They prayed that still another morrow
Might dawn to cheer their way with light.

The morrow came with rays of gladness;
The night of storms was o'er and gone;
The night of boding gloom and sadness
Had fled before the light of morn.
And o'er the calm and peaceful ocean
Nought rose but gentle breezes now;
While o'er the waves with gentle motion
Still turned the ship her gallant prow.

O pilgrim lone! this scene is given
To cheer thy sadder hours of life;
And bid thee ever hope in Heaven
When darkly rise the storms of life.
It bids thee hope that in the distance
Thy bark shall find a calmer sea,
Whose waves meet not the rock's resistance,
But roll against a shining lea.

And may this scene new strength awaken,
When weary grows thy lonely heart;
And when thou art well nigh forsaken,
May it some cheering thought impart.
For thou should'st hope though storms surround thee,
And gloomy trials dim thy way;
For soon bright morn may shed around thee
The pleasing light of calmest day!

ORRIN P. ALLEN.

Vernon, Vt.

Domestic Summary.

RELIGIOUS INTELLIGENCE.

REV. HENRY WARD BEECHER AT BURTON'S THEATRE, NEW YORK.—The noon prayer meeting at Burton's Theatre, on Saturday, was conducted by the Rev. Henry Ward Beecher. An immense audience assembled; many more pressing at the doors for admission than the house could possibly accommodate. All the pit, the galleries, the proscenium boxes, even the skylight in the peak of the theatre, showed a densely packed mass of heads, all turned intently towards the stage, where for some time Mr. Beecher sat alone. Within fifteen minutes of the stroke of 12, however, those who had given up in despair the task of effecting an entrance at the front of the building essayed a demonstration in the rear. At the stage door on Reade street, a party of some fifty ladies and gentlemen hammered and shouted for admission, and when no prospect remained for the speedy opening of a fast-locked door, some of the young gentlemen hunted up a locksmith, who came with a big bundle of keys, and after several attempts turned the bolt and gave entrance to the throng of people, who rushed in a body up the dark staircase, tumbled over the dusty "properties" behind the scenes, and finally made their appearance before the curtain, where they filled the stage from wing to wing, forming a decorous line of attentive observers in the rear of Mr. Beecher's chair. The view of the house from this stand-point was very extraordinary. Hardly a square inch of the theatre was unoccupied. In the palmiest days of Mr. Burton there never was a crowd to compare with this. The deepest interest was manifested. Among the three thousand persons collected there was not the least confusion or disorder. Moreover, a very decided disposition to stay all day became manifest, as the hour for closing the ceremonies approached. Mr. Beecher was invited to continue, but declined, on a plea that a business men's meeting should be punctual.

Several affecting narratives were given. There came in from the neighborhood of the theatre a volume of musical sound—the singing of a hymn in another meeting. Mr. Beecher rose and stepped to the footlights. Raising his hand he stood quietly a moment, fixing the attention of the audience before he spoke. "Brethren," said he, "do you hear that? Stop a moment! That's the sound of worship out of the old bar-room of this theatre! Let us spend two minutes in silent prayer and thanksgiving." He took his seat and for the two succeeding minutes the dropping of a pin could be heard. Then followed prayers for Mr. Burton, the owner of the theatre.

The hour of one approaching, Mr. Beecher again came forward and closed the exercises with a few remarks. He was about to give out the final hymn when a general shout of "go on," "go on," came from all parts of the house, followed by cries of "keep it up all day." Mr. Beecher reminded the people that the time designated was expiring, that business men should be punctual in all things, and that the meeting should be closed at the hour, while those who chose might remain. The hymn was accordingly sung, and Mr. Beecher prefixed to the benediction a notice that the theatre would be opened on the following day (Sunday) at the same hour.

The Newburyport Herald says that in Hampton, N. H., all the liquor sellers have been converted and closed up their business, the hotel landlord among them. The same paper alluding to the progress of this work among those who compose the very substratum of society—such as inhabit North street and the Five Points—says: "A gentleman in this city, residing near a house that has not borne the best character, where some half dozen or more females board, was alarmed a few evenings since by loud outcries, and ran to the spot expecting to see evidences of violence or bloodshed, but was surprised as he approached, to find that the inmates were holding a prayer meeting, and while some had been converted others were calling aloud for mercy and deliverance from sins."

The Philadelphia North American of Friday states that the interest in that city is increasing; that the noon prayer meeting had outgrown Jaynes Hall, which will seat two thousand five hundred, and that Franklin Hall, the headquarters of the "Free Thinkers and Infidels, and had been obtained and opened as a place of prayer.

"The most noticeable feature of the present religious movement is, that it springs up so directly among the people themselves. We do not say that it springs *from* the people, because we would rather hope and acknowledge it as one of the blessings coming of His providence and grace from the Father of Mercies. But we mean that we find it commencing among the laity rather than the ministry, and not under the powerful preaching of some revivalist. No Elder Knapp, no Mr. Spurgeon, no Mr. Whitfield or Wesley, no minister of any denomination, is prominent in the movement. No one man seems noticeable at all. Merchants lead the meetings. The universal right of the citizens peaceably to assemble and petition, is one of those political rights of greatest value in earthly citizenship. So the great natural right and duty of every man who believes in God to pray to his Maker, is here exercised with a simplicity, a freedom, an interest, and a power, worthy the consideration of all. In former seasons of this kind, preaching has been the great means of good. But here, business men turn aside to pray for five minutes, and find it does not distract but calm and elevate their minds, and fit them better to grapple with the cares of the day."—*Phil. Ledger.*

The *Mirror* says in its notice of the meetings, (and the remark holds true of other places): "There has been little preaching, little exhortation, but much prayer. There are no great crowds rallying about some centre of pulpit oratory, but the prayer meetings in by-places are thronged. God has taken all opportunity away for calling it man's work. He has done it."

Several instances have occurred where men have gone to bed thoughtless and careless, and have awoke in the night with such a sense of their sinfulness that they have gone to a Christian friend, even at night, and asked that friend to pray for them. God's spirit is thus manifesting its presence and power.

It is stated that a whole ship's company had been converted in mid ocean, when no special means were in use; but it was evidently the agency of the Holy Spirit.

Another gentleman said that the masters of five vessels which had recently come into New York had been converted.

JEWS IN HINDOSTAN.—The Jews in England have sent an address to their brethren in the Bombay army exhorting them to remain faithful to the interests of the British crown.

In Malabar alone there are twenty thousand Jews, and in the rest of the peninsula their number is proportionably great. They date their presence in Hindostan from the Babylonian captivity. They assert that a portion of the tribe of Manasseh, after three years' wandering, finally settled in India to the number of twenty thousand families. Growing in favor among the Hindoos, they in a short time increased to eighty thousand families, and were soon powerful enough to establish the kingdom of Cranganore upon the coast of Malabar. Here they flourished for a number of years under a republican form of government, presided over by two chiefs. They still retain their chronicles in the Hebrew language, which are said to commence with the reign of Nebuchadnezzar. This people are known as the white Jews.

There were four men murdered in New York, last week, and five stabbed and dangerously wounded.

Next Friday, April 2d, is the time of the Jewish Passover.

Obituary.

Died, in Turnbridge, Vt., March 4th, Emma R., daughter of Eld. A. and R. Cleveland, aged two years and six months.

Her loss is most deeply felt. When we gazed on her healthful form, her sparkling eye and blooming cheek, we could not think she would be called away so soon. But ere we were aware the Destroyer came and took the loved one away. She was lovely both in form and feature. [illegible]

She was [illegible] the pride and comfort of her aged grand-parents, and a solace to their declining years. But, alas! how soon death came and claimed Em for his own.

Dear Emma is dead; yet she will live again. Mourning friends, grieve no more. Ere long you will meet your loved one, where parting will never be known, tears will be wiped away, and death be lost in victory.

LINES ON THE DEATH OF EMMA.

Oh! how lovely thou art sleeping
In thy little narrow bed,
Many hearts are o'er thee beating,
Many tears are o'er thee shed.

Thou hast left us, dearest Emma,
Thou hast left fond hearts to mourn,
But we hope again to meet thee
On the resurrection morn.

Lonely we do feel without thee,
Oh, how long the hours do seem
Since from us thou hast departed!
Yet it seems so like a dream.

We shall miss thy childish prattle,
That did weary hours beguile,
We shall miss thy fond caresses,
And thy gentle, loving smile.

Friends, may angels guard and guide you
To that fairer, happier land,
Where you'll meet your darling Emma—
Meet a blest, unbroken band.

[*Herald* please copy.]

F. M. W.

Died in East Kingston, Feb. 28th, of lung fever, Alice Ervilla, daughter of Ezra M. and Betsey Currier, aged three years and seven months.

Death has come and rudely severed
This one tie of life so dear;
Fondest hopes have fled forever,
With his silent presence here.

Cherished one, thou wert most lovely!
Joyous, gay, in health's short hour,
But, like some sweet beauteous blossom,
Thou art now a faded flower.

Mourning friends, oh cease thy weeping,
Cease with deep regret to sigh;
When the trumpet wakes the sleeping,
She shall live no more to die!

JULIE.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Appointment Altered.

The Lord will, I will commence a meeting in Sharon, Conn., Apr. 8th, instead of Apr. 1st, as appointed.

C. GOODRICH.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

Bro. J. G Smith appoints to preach in Worcester the first Sunday in April, and stay over the following Sunday if the Lord will.

I will preach as follows:—

Lawrence, Mass.,	Sunday, April 11th.
Exeter, N. H., (eve.,)	April 14th.
Portsmouth, N. H., (evenings,)	April 15th and 16th.
Dover, N. H.,	Sunday, April 18th.

S. W. BISHOP.

T. M. Preble appoints to preach at

Loudon Ridge,	April 4th.
Canterbury, (Town House,)	April 18th
West Boscawen, (Christian Meeting House,)	April 25th.

Providence permitting, I will preach in Springfield, April 8th; Bakerville, Ct., Friday evening, April 9th; and at Humphrey Hall, West Winsted, the Lord's day following, (April 11th,) and continue every evening till the 16th. Bro. Mathewson will be with me during the week.

MILES GRANT.

UNION MEETING AT EAST WEARE, MASS.—There will be a meeting at East Weare, in the Free Meeting House, to commence April 8th and continue over the Sabbath, and longer if the Lord will.

This meeting is designed to be a *union* meeting, for all ministers and people to labor for the salvation of souls. The Lord has favored us in this place of late, in reviving his people, reclaiming the wanderer, and in the conversion of others. O may the work greatly increase as in many other places. The Lord send by whom he will send.

T. M. PREBLE.
B. LOCKE.

East Weare, March 29th, 1858.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desirin any of these medicines, can obtain them by sending their orders addressed as above.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Receipts.

Crisis Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known that it is missing somewhere.

The No. appended to each name is that of Crisis to which the money credited pays.

F Tibbals 168, $1.40; E J Ackerman [illegible], 60 cts; C. Boutwell 181, 40 cts; J Woodward [illegible] 60 cts; E Pike 184, $1.16.

G W Bailey 147, E Farrington 120, M Nelson 180, 60 cts. each.

A D Smith 156, C Hoskins 156, C Lewis 156, M A Hoxie 158, N Furber 156, J M McCracken 156, G W Stetson 159, T P Perkins 156, N M McCullock 156, L Morin 156, D Young, Jr., 149, T W Foy 156, W Simes 133, L Burges 159, J Vickers 156, M E Prescott 159, E Butterfield 130, L D Cannon 180, E Reding 158, Mrs. B Hopkins 91, D Seymour 133, S F Mudgett 121,—$1.00 each.

R S Currier 182, Mrs. E M Bacon 180, F J King 201, A B Hoyt 170, C Fleming 207, C H Sutton 186,—$2.00 each.

For Books and Tracts.—H Hand 60 cts; J Vickers $2.00; N M McCullock $2 07; E J Ackerman 10 cts; F Tibbals 60 cts.

To Correspondents.

Henry Harris—All right; pays to 156.

M A Sawyer—Received; pays to 93.

D. D. Chaffee—All right. It was as you supposed and should have been credited to Sr. Patten.

A N Seymour—We have done as you desired.

L B Moore—Has paid to 194.

For the Poor.—Z. Grovier, $2.00.

Bro. D. E. Moulton's P. O. address is Worcester, Mass., instead of Ware.

☞ Will Bro. Preble send us immediately a supply of the "Three Kingdoms?"

Eld. P. B. Morgan's P. O. address is Ottawa Ill.

F. H. Berick's P. O. address is Boston, Mass.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

THE GREAT CONTROVERSY.—A work for the times. 60 cents, post-paid.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

DEATH NOT LIFE.—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

TREATISE ON MATT. XXIV. AND XXV. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lanfest. Price [illegible] cts —pos. 1 ct.

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Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, [illegible] Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and [illegible] 63 cents; pos. [illegible]

Tracts.—The Three Worlds—The [illegible] The New Heavens and Earth—A Voice of Warning from the Four Winds—[illegible] The Desire of all Nations—[illegible] State of the Dead—[illegible] [illegible]

Poetry.

For the Crisis.

CHRISTIAN, BE EARNEST!

Go take that sinner by the hand,
Give him a friendly greeting;
Go make him feel and understand
His day of grace is fleeting.

Perhaps at first he may you tell
'Tis all an idle story;
Remember, he who wins a soul
Shall shine like stars in glory.

Oh! may you then resort to prayer
With feelings most distressing;
Like Jacob may you wrestle there
Until you get the blessing.

Perhaps for weeks you'll have to pray
Before you feel the witness;—
At last springs up the dawn of day,
Just when you feel the weakest.

The sinner's heart is moved at last,
His diet grows more loathsome;
In restlessness his nights are passed,
His days they grow more lonesome.

Yes, friendless in this world he feels
With every friend but Jesus;
He half resolves he'll try to pray
To him who says he'll hear us!

But what's the cause of all these pangs?
Within himself he's saying,—
For him in earnest all the while
Some christian man's been praying.

A firm resolve at last he makes,
He prays awhile—then ceases;
That soft, sweet voice forgiveness speaks,—
His praying turns to praises.

Now, Christian, see you've gained the day,
Go take another subject;
You'll conquer in the self same way,
If that's your only object.

And you shall have a starry crown,
Surpassing far in glory
Any by earthly monarchs worn,
If you keep meek and lowly.

Ah! yes, the meek the promise have,
This earth they shall inherit;
When we have done a'l we can do,
Yet nothing still we merit.

L. G.

Barnston, C. E.

Original Articles.

For the Crisis.

Rest.

To the traveler who has been long upon the dusty road; whose way has been over the sandy desert; whose eye has seen the gleaming plain a world of reddening heat, and often been deceived by the splendid *mirage*, in which fancy painted the flowing, limpid river, bordered by its line of beautiful trees, or the pebble-bottomed lake in its deep shade,—to him rest is sweet. To the mariner who has been long upon the boisterous sea; whose storm-beaten soul has not lost the attractions of home, though he may have been harbored snugly in foreign ports,—has had no *real rest* while he was upon the continuous voyage. But once in the haven from which he sailed; once in the quiet vale, where stands the brown cot by the dark mountain, he is safe—he rests.

So with the laborer. His rest comes when his work is done—the "burden and heat of the day" over—the sun sunk below the hill—the softened gloom of night shading the field of his toil,—then he rests. To the christian, as a weary, toil-spent, travel-worn pilgrim, "there is no rest here."

This, for a moment, shall be our theme. I see many in the different fields of labor, who seem never to rest. That mother, who follows on, day after day, with the toil of the family, even if there is a competence with each one's wants to be attended to. The day breaks, and the evening closes over the same care-worn, toiling mother,—a name we all love, yet a name and a being serving us more faithfully and fully than any other. The year comes and goes. Still she is at her labor, till I often find some one gone to a quiet sleep in the grave. Often, too, the question, "When will you rest?" is answered—"Never, on earth—forever in heaven!" Oh the weary life, the toil of those who, in addition to care, must *work* to gain sustenance for those dear beings, without whom life would seem to be lost! How my heart has bled when such an one has gone down with the cold tide of death; [illegible] of the flock has been torn away from the arms of affection. "When shall I rest?" said one of the Lord's [illegible] dearest, loveliest lamb of all was borne out of sight.

The minister who follows the Lord's imperative direction to go and preach, will find his rest is not on earth. He [illegible] the joy of labor, the enjoyment of battle strife is his, with labor increasing, infirmity coming on, health failing. It may be a solace that "our rest shall be together in the dust;" but better, brighter far to *feel* that rest shall be in fields of paradise, when the whole scene of this world is past.

Now, christian, you will struggle on—battle manfully! The desert-blaze widens in the retreating distance. The dust-cloud rolls back upon the well-nigh finished journey. The storm-wrecked bark nears the gladdening shore. The tempests of time will die away, as the cloud lifts from the angry waters. One thing remains to you all. "The keeping of a Sabbath remains to the people of God!" Toil on, weary laborer, the sun of time will set, the morn of another day will rise on you soon! Work while the day lasts! and consider the peaceful, quiet, and yet joyous delight of the resurrection as the only true repose. If we must go to the grave, as many have gone before,—"Blessed are the dead who die in the Lord. . . They shall *rest* from their labors." Rest—never till then!

And ye, oppressed with sorrow, or from the wickedness of men, opposition, persecution, slander, backbiting, mischief-making, remember that soon the wicked will "cease from troubling and the weary be at rest."

The church of God, in all ages, has been through seas of trouble. Whether *we* suffer now the same sort of afflictions or not, we may be companions of those who thus suffered; and being of that number another scripture applies, revealing an event of most sublime attractions, most awful and yet delightful fascination to the pilgrim brother of the Immortal King;—"To you who are troubled, *rest* with us, when the Lord Jesus shall be revealed from heaven in flaming fire." The traveler, outworn with life's pilgrimage dreary, will repose then, with redeemed saints, and with the Lord of heaven and earth, which shall be made new, when his *rest* "shall be glorious."

W. S. C.

For the Crisis.

"Watch and Pray."

I. WATCH.

1. Watch against the love and allurements of the world.

2. Watch against the besetments of the flesh.

3. Watch against the temptations of the Devil.

4. Watch against the love of money.

5. Watch against your evil passions, of pride, ambition, envy, anger, &c., to the end of the catalogue.

6. And last, but not least, I entreat you to watch for opportunities of doing good.

II. PRAY.

1. It is the duty of *every christian* to *pray* without ceasing. Yes, to *pray* with all prayer and supplication, in the Spirit.

2. Sinners are required by the God of heaven and earth to *watch* the motions of the Holy Spirit, and *attend* to the concerns of their precious souls' salvation.

REMARK.—*Let us always obey the voice of God, and all will be well.*

P. TANDY.

For the Crisis.

The Inheritance.

"*Blessed are the meek: for they shall inherit the earth.* Matt. 5: 5.

We are told by some that the inheritance here spoken of, is the good things of earth. If this is so, why does the Psalmist say in Ps. 37: 11, "But the meek shall inherit the earth;" 18 ver.,—"And their inheritance shall be forever;" 22 ver.,—"For such as be blessed of him shall inherit the earth;" 29 ver.,—"The righteous shall inherit the land, and dwell therein forever;" 34 ver.,—"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it?"

In looking over the above Scripture it does not say that the righteous *do* inherit the earth, but they *shall;* so that the inheritance is yet future. It is evident that the new earth spoken of in Isa. 65: 17, and 2 Pet. 3: 14, is the inheritance. Then all that have died in faith, not having received the promises, will get their inheritance together with the living saints, when the Lord comes. Also the whole house of Israel, spoken of by Ezek. 37: 11–14; when the Lord shall open the graves of his people, and place them in their own land. Thank the Lord, that we have got out from the fog of spiritualism, and can see by the word of the Lord that [illegible] inheritance is not beyond the [illegible] of time and space, but to be given when the Lord Jesus comes with his saints, and they shall dwell with him on the earth. May the Savior's prayer be answered in our behalf, and we be sanctified through the truth, kept by the power of God, through faith, unto salvation.

JOHN B. PAINE.

Suncook, N. H.

Correspondence.

For the Crisis.

From Eld. P. B. Morgan.

BRO. GRANT:—Since writing you last, I have attended the Quarterly Meeting in Vermillionville, which was an interesting time—being the first, I believe, ever introduced among the Adventists of the West, if not the first in America. It is believed by our brethren, that they promise much in connection with our Annual Conference, and Conference of Evangelists, for the carrying forward of the scattered, but growing interest of the Advent cause in the great West. The next Quarterly Conference of that district is appointed to meet at Shabbona Grove, April 1st, and continue over the following Sabbath.

On my return from Vermillionville I received an invitation from the 2d Congregational church in the city of Ottawa, to give them a more thorough and systematic course of lectures on the prophecies, &c., which I did, occupying three weeks more in that place; during which time our meetings were much more largely attended than when there before. The result of these labors I cannot now fully state, but the meetings were interesting. A number were, I trust, thoroughly converted, some backsliders reclaimed; and yet more than all this, there seemed to be a general interest among the thinking, religious portion of community to search the Scriptures and see if these things are true. The Rev. Mr. Whittlesey, of the first Congregational church, preached two discourses in opposition to our views, in which he confessed the signs of the times indicated the seventh millenary was soon to be ushered in, and to him it was a question of great importance, as to what the Scriptures declare is to constitute the millenium. To these discourses I made a reply. Furthermore, Mr. Stone, principal of the schools of Ottawa, made some mistaken statements concerning our views through the *High School Journal*, to which I replied through the *Ottawa Free Trader*. From my article in the *Free Trader* some extracts were made, and with sundry criticisms and interesting statements,—such as that the christian people of Ottawa were professing to be much enlightened by your lectures, which he, the writer, thought very strange,—was sent to the *Congregational Herald* of Chicago, which in turn drew forth some strictures and misstatements from the Editor of the *Herald*.

So, in brief, the leaven works. The sober-minded and honest-hearted, who are not afraid to think for themselves, are in almost every direction in the West waking up to a candid investigation of the Scriptures, and especially of the prophecies; while bigots, as in every persecuting age, blindly oppose.

I have also spent some time in Sweetland—this State—where Bro. J. Covell, formerly of Ohio, resides; and, as the result of our effort, have organized an interesting church. Purpose organizing a Quarterly Conference in this region soon. But, alas, what can we do with so little help! May the Lord be pleased to send forth more laborers into this wide-spread, promising place. The winter has gone, and though I have averaged more than a discourse a day since the 19th of Nov., I feel I have accomplished but little to what I desired. More anon.

Yours,

P. B. MORGAN.

Wilton Junction, Iowa, Mar. 15th, 1858.

From Sr. M. A. Cotton.

DEARLY BELOVED:—It is with a sense of my own unworthiness that I attempt to address a line to you, but the Lord is good. His mercy endures forever! The Lord is reviving his work throughout the land, gathering in the remnant of his people, preparatory to the ushering in of his everlasting Kingdom.

I sometimes have such a sense of the life we ought and must live, if we would gain the kingdom, I am almost ready to give up. But then I cast my eye toward Calvary, and behold that lovely victim bleeding, groaning, and dying for sinners, and Hope lends her buoyant wings and I soar above doubts, fears and temptations. Surely our reward is great enough; a land free from sorrow, pain and death.

As I look over my list of friends, I find many a loved form has been laid away in the cold grave. But I look forward through tear-dimmed eyes to a glorious future, when they shall come forth clothed with immortality, and oh! I must be prepared to meet them.

My daily prayer is for more of the Holy Spirit, that I may be *entirely dead to the world;* that I may labor more in the vineyard of the Lord. If I know my own heart, it is to sit meekly at the feet of Jesus, and, with his word in my hand, learn of him.

MARION A. COTTON.

Pittsfield, Mass.

From Bro. G. L. Hart.

DEAR BRN. AND SRS.:—It is indeed cheering to hear through the Crisis that there are yet some who are looking for redemption in Israel. Though disappointment has saddened the hearts of many, yet the words of the prophet are true,—"It will surely come, it will not tarry." Blessed consolation to the old soldiers of the cross, who have passed from disappointment to disappointment, toil worn and weary, to know that "he that is to come, will come, and will not tarry." They have, indeed, lived by their faith. The Lord help them to continue on and give them the spirit and mind of Christ, that they may "give the household of faith their portion of meat in due season."

The gospel dispensation is fast winding up. Important events are rushing on to our view. Daniel's troubles are increasing; infidelity and spiritual delusion are enticing thousands down the awful vortex of ruin. All who have the mind of Christ can see that nature gathers blackness. Thrones totter beneath the influence of anarchy and misrule. God's ancient people are making a mighty effort to regain the land of their fathers. As I view it, England, Prussia, and the United States, the three governments that protect this people, will help to reinstate them in their native land, and build their ancient cities. Now I see how the nations are gathered in the valley of Jehosaphat. The beast connected with the false prophet, which I think is Papacy, will be opposed to such measures: therefore the result will be the gathering of the nations for the final conflict, in which the King of kings and Lord of lords will be a participant. Here the scarlet-colored beast will make war with the Lamb, and the Lamb shall overcome them; for he is the King of kings and Lord of lords. Glory to God! soon the morning of fair Zion's glory will dawn! Ere many months shall roll around nature convulsed in the agonies of her dying throes, will shake beneath the tread of Almighty God. His dear children will come forth from their dusty beds, and with a shout of exultation rise to meet their Lord. "Soon the pilgrims will be there." Yours waiting for the King,

G. L. HART.

Nangatuck, Ct.

From Bro. H. Grew.

DEAR BRO. GRANT:—In one of our daily prayer meetings to-day, I read the brief account in your last paper of the marvelous grace of God to perishing souls in your city. It was an encouragement to many to praise his holy and blessed name, and to pour out our hearts before him, that his mercy in a precious Redeemer may overflow the land. With adoring gratitude we exclaim, "What hath God wrought!" What joy has there been, and now is, in heaven among the angels of God over repenting sinners. O let us ascribe all the glory to his holy name, and let the prayers of saints continue to ascend, as a cloud of incense, perfumed with the intercession of our great High Priest, that the blessing of God's converting and sanctifying Spirit, (infinitely richer than all earthly treasures,) may be continued throughout the length and breadth of the land. A deep interest and solicitude for the eternal welfare of dying men, appears still to characterize our meetings, while love to christian brethren of every name is flowing from heart to heart. Our united songs of holy praise ascend to the Father of mercies and to Him who hath loved us and given himself for us.

O that we may solemnly realize the high responsibility resting on every christian, at such a time as this, to put on the whole armor of God, and go forth to fight the holy battle of the Lord in the strength of Jehovah, who is leading us to victory.

Yours in christian love,

HENRY GREW.

Philad., March 23, 1858.

The slanderer is a coward; too timid and base to confront his victim, he skulks like the snake in the grass.

What's the News?

BRO. GRANT:—I clipped the following lines from the *New York Daily Tribune* of March 13th. They are so well adapted to this present time, will you please insert them in the columns of the Crisis.

C. GOODRICH.

WHAT'S THE NEWS?

Whene'er we meet you always say,
What's the news? What's the news?
Pray what's the order of the day?
What's the news? What's the news?
Oh, I have got good news to tell!
My Savior has done all things well,
And triumph'd over death and hell—
That's the news! That's the news!

The Lamb was slain on Calvary—
That's the news! That's the news!
To set a world of sinners free—
That's the news! That's the news!
'Twas there his precious blood was shed,
But now he's risen from the dead—
That's the news! That's the news!

To heaven above the conqueror's gone—
That's the news! That's the news!
He's passed triumphant to the throne—
That's the news! That's the news!
And on that throne he will remain
Until as Judge he comes again,
Attended by a dazzling train—
That's the news! That's the news!

His work's reviving all around—
That's the news! That's the news!
And many have redemption found—
That's the news! That's the news!
And since their souls have caught the flame,
They shout hosannah to His name,
And all around they spread his fame—
That's the news! That's the news!

The Lord has pardoned all my sin—
That's the news! That's the news!
I feel the witness now within—
That's the news! That's the news!
And since He took my sins away,
And taught me how to watch and pray,
I'm happy now from day to day—
That's the news! That's the news!

And Christ the Lord can save me now—
That's the news! That's the news!
Your sinful hearts he can renew—
That's the news! That's the news!
This moment, if for sins you grieve,
This moment, if you do believe,
A full acquittal you'll receive—
That's the news! That's the news!

And then if any one should say—
What's the news? What's the news?
Oh, tell them you've begun to pray—
That's the news! That's the news!
That you have joined the conquering band;
And now with joy at God's command,
You're marching to the better Land—
That's the news! That's the news!

Choice Selections.

Frost on the Pavement.

We have all studied with delight the exquisite engravings which the frost makes on our windows, with their delicately-wrought pencilings, and their strange and various devices. Every little child has whiled away the early hours of some winter morning in trying to decipher its curious inscriptions, until the envious old sun looked in and spoiled the amusement.

But this same frost-artist has a thousand other modes of operation quite as beautiful as this. On our way to church one bright, cold Sabbath morning, our attention was attracted to a new wonder. Every stone that formed the sidewalks was covered with a rich and delicate engraving. There were scrolls and leaves in the most graceful positon and faultless arrangement, each pattern complete in itself and different from all the rest. No artist of the rarest genius ever dreamed of anything more beautiful.

"And it was the Sabbath day" when the Lord of the Sabbath opened before us this source of wonder and pure delight. It was a simple emanation from His power and love, as real, and perhaps as direct, as when He anointed the eyes of the blind man, and restored his sight. It was well that the festal day should be honored by Nature's most magnificent array. Why should we not associate all that is most beautiful on earth with the thought of our heavenly home and of Him who has gone thither to prepare a place for us?

"For it may be that all which lends
The soul an upward impulse here,
With a diviner beauty blends,
And greets us in a holier sphere."

Yet our low thought is apt to inquire: To what purpose is this waste? This delicately-wrought tissue thrown over the coarse stones to be destroyed by the footprints of thousands, even if it were not dissolved by the first hour of direct sunshine; what end is to be accomplished by such profusion of creative magnificence? In our poverty, we save our beautiful things for special display, our refinement for distinguished occasions, our best thoughts for a time when the expression of them will bring us the increase of admiration. God lavishes the treasures of his creative thought on the high places and the low alike, in the common pathways of man, and in the lonely wilderness, unvisited by any intelligent creature who could perceive and enjoy the beauty of his handiwork. Beyond the realm of our feeble vision, vast worlds and solar systems move on in their majestic course, sustained and guided by His omnipotent hand. And equally below the sphere of our coarse and rude perceptions, the minute crystals, the little blossoms, far too small to be perceived by human vision, the invisible plumes of a butterfly's wing, are all finished and perfected beyond the most delicate conceptions of human art.

Thus we see that the agencies which God employs in the natural world, perform their allotted tasks with the minutest exactness. And in performing the work which he has committed to us, in the various relations of social life, the same perfect fidelity may be a model for our imitation. In our little corner of this great world of humanity, let us maintain order and beauty, and the sunlight of a cheerful and loving disposition. Let every act, and word, and look, be gentle and refined. Let every habit, from the greatest to the most trivial, tend toward the promotion of purity and truth in ourselves and in those with whom we dwell. Thus alone can we hope for that final commendation from the Master, "Well done, thou good servant, because thou hast been faithful *in a very little*, I will make thee ruler over many things."—*Adv. and Guard.*

Words Fitly Spoken.

The minds of impenitent persons are now in an unusual degree susceptible to religious truth. The providence of God in temporal things, and his grace in spiritual things, have profoundly impressed the thought of God, and of the relations of the soul to God and to the eternal world, upon many who have hitherto been indifferent to religious topics. Many an impenitent person now seeks the place of prayer or the society of christians, in the hope that something will be said to meet his own spiritual wants. How important then is it that christians should watch for opportunities to speak with the impenitent upon personal religion. The christian should take it for granted that every one feels some interest in his own salvation. He should approach the impenitent with that affectionate confidence which wins even the careless and the hardened. He should speak of religion from the fullness of his own heart, aiming to adapt his words to the precise condition of the mind he seeks to influence. A friend sends us a case in point.

"A christian merchant, walking down Broadway on one of those gloomy days of the last autumn, (days which the commercial world at least cannot soon forget,) met a friend who, in common with all business men, was struggling to keep up good heart, and was hoping almost against hope for a brighter day, and who had just followed to his last resting-place a very dear friend. It was the first time that they had met since this event, and both hearts were full. Words of consolation were vain, but the christian, feeling that at that moment, if ever, he must commend the religion he professed to his afflicted friend, and point him to Christ, the only true source of consolation, said to him with emotion that he could not control, 'My dear sir, I know all, and no one of your friends sympathizes with you more sincerely than myself; but I can only say to you, Look upward, turn to God in this your extremity. Will you at once resolve to be His?' With an expression never to be forgotten, and with a pressure of the hand which seemed to carry in it his very heart, he replied '*I will;*' and he kept the promise: he sought and found, and is now rejoicing in hope. *A word fitly spoken*, how good is it."—*Independent.*

Come! Come!! Come!!!

LET HIM THAT HEARETH SAY, COME.

It is the last dispensation of the Spirit; the closing exhortation of the Bible. LET HIM THAT HEARETH SAY, COME. As you go out from these privileged meetings, where you have heard the joyful sound, say, every man to his neighbor, COME—come and see what God is doing; come and witness the triumphs of grace; come and hear, and your soul shall live.

1. The invitation is easy; it requires no learning nor eloquence—it is only, COME.

2. It will discharge an obligation resting upon all to those around them. You may not selfishly enjoy these great privileges. You must bring others, that they also may be partakers of them.

3. It cannot be without effect. Though they put their fingers in their ears, and will not hearken, yet you will have made a lodgement in the conscience and the heart which they cannot shake off. They cannot say, I have not been invited—I feel no responsibility.

4. Say, COME, and you fulfill the great mission, which is to be useful. You will cause them to reflect. You may convert a sinner from the error of his ways, and save a soul from death.

5. You may secure to yourself happiness unspeakable, for time and eternity. Oh the joy of leading souls to Christ! What a meeting it will be in heaven, when one saved spirit shall say to another, you said to me, COME, and I went and found salvation.

Reader! To-day is yours, to-morrow is uncertain; but if it dawns upon you, say to all around you, COME. Parent! say to your child, COME. Man of business! say to those in your employ, COME. Young man! say to your friends and companions, COME. Citizen! say to the stranger, COME. Christian! go out into the streets and alleys, and say to the poor, and the blind, and the halt, COME AND WELCOME. There is room for all. Now is the accepted time, now is the day of salvation. O the joyful sound! COME; let him that is athirst come, and take of the water of life freely.—*Published by Com. on Devotional Meetings of the N. Y. Y. M. Christ. Asso.*

Though life's hours be at times dark and gloomy, let us not forget that the Morning will be ushered in by the Sun of Joy.

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*. Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

For the Crisis.

"OH! I LONG TO GO."

Oh! I long to go to those realms of light,
And enter the city all cloudless and bright,
Where the saints shall stand 'neath its sparkling
dome,
And feast on the joys of that Eden home;
Where the towering walls of the Temple ascend,
And the joy-bursting strains of the ransomed shall
blend.

Oh! I long to go where the curse shall cease,
And enter the portals of love and peace,
And join in the anthems that swell on the breeze,
With odors perfumed from the ambrosial trees;
Where the saints in robes all immortal shall stand
On the plains of Eden, the fair promised land.

M. R. PHETTEPLACE.

Original Articles.

For the Crisis.

The Time.

DEAR BRETHREN:—We hasten to lay before you the evidence, as we believe, of the coming of Jesus this year. The following is an argument on the 2300 days, which we beg of you in the name of our Blessed Master to read and weigh carefully before deciding, as no one can rightly judge of a matter until they have first read or heard the evidences.

It is well known that Dionysius in about A. D. 527, established the birth of Christ, or vulgar era, in 4714 of the Julian period. But the correctness of his calculations on this point has been called in question by most of the modern chronologers, and they have, therefore, tried to fix his birth four years earlier; which had much to do with our fixing the time of the coming of Jesus in 1854: for it was clearly established in the '54 argument, that our Savior was crucified the same year in which Tiberius Cesar died, which, according to modern chronology, was A. D. 27. But if the vulgar era is correct, Tiberius could not have died earlier than A. D. 41, since those who fix his death in A. D. 27, also fix the birth of Christ four years before A. D. 1 of the vulgar era; therefore it is not necessary for me to prove that Tiberius died 41 years after the actual birth of Christ, since all modern and ancient historians agree perfectly in this matter.

This difference of 4 years in regard to the birth of our Savior, also exists in regard to the founding of Rome, battle of Actium, &c., and indeed runs through the whole length of chronology.

The battle of Actium, by modern chronologists, is put down to B. C. 31, that is, 31 years before A. D. 1 of the christian era, but 27 years before the actual birth of Christ. Now, since both ancient and modern historians agree perfectly on these points, namely, that the battle of Actium occurred 27 years before the birth of Christ, and that Tiberius died 41 years after his birth, we may, therefore, dismiss this part of the subject. The question now turns upon this—is there any way of arriving at the truth in regard to these 4 years in dispute between ancient and modern historians and chronologists? We believe there is, and that we shall be fully able, by undeniable facts, to establish the vulgar era to be correct, and thus fix the death of Tiberius in A. D. 41; in which year also, it will be shown hereafter, that Jesus was crucified, as marking the end of the 69 weeks, or 483 days of the 2300.

Dr. Jarvis, in his learned work on the "Chronological Introduction to the History of the Church," (p. 255,) says: "To ascertain the years in which Julius Cesar and Augustus died, is to settle two of the most important points in chronology." We are informed by two ancient and reliable historians, (according to Dr. Jarvis, p. 244,) that in the year, and just before the death of Augustus, there was an eclipse of the sun. That all may judge for themselves on this point, we give the following extracts from those authors.

"At the celebration of his (Augustus') birth-day this year, (Sept. 23d, says Diodorus Siculus,) a deranged person seated himself in the chair of Julius Cesar, took his crown, and put it on his own head. This to Augustus seemed a portent of his own death, and such it truly was; for, in the following summer, in which Sextus Appelius and Sextus Pampeius were consuls, Augustus went into Campania, and died at Nola. There was a total eclipse of the sun, and a great part of the heavens seemed to be on fire, and blood red comets were seen."

Says Eusbeius, "*Defectio solis facta, et Augustus mortuus est*"—an eclipse of the sun takes place, and Augustus dies. Here, then, we have the fact stated by two unquestionable historians, that just before the death of Augustus, there was an eclipse of the sun. This circumstance, it will be seen hereafter, will enable us to fix the year in which Augustus died. Before going further, however, we will notice one other circumstance of great importance, to enable us to fix this point, viz., an eclipse of the moon, which, "according to Tacitus and Dio, took place after the army in Panonia had heard of the death of Augustus, and the accession of Tiberius." Says Dr. Jarvis, (pp. 250, 251,)

"Before we leave this subject, it may be important to notice an eclipse of the moon, which, according to Tacitus and Dio, took place after the army in Pannonia had heard of the death of Augustus and the accession of Tiberius. The first of these historians relates, that, on receiving this intelligence, Julius Blaesus, the general, granted a suspension of military duty. This relaxation of discipline led to a fierce and violent mutiny. After *some days*, a calm was produced, by sending the general's son to Rome, to obtain redress of their grievances; but the return of some detached companies from Nauportus, the modern Layback, renewed the commotion, and redoubled its violence. As soon as Tiberius heard of these transactions, he sent his son Drusus, accompanied by Sejanus and two pretorian cohorts, with a body of cavalry and some other troops, to quell the insurrection. For *some time*, the arrival of Drusus only increased the violence of the mutiny; nor was it checked till the ECLIPSE took place. * * * Dio briefly speaks of the revolt in Pannonia, and then adds, that on the arrival of Drusus with the pretorian guards, the army were in great commotion, because he said nothing to them certain. Some of his retinue were wounded, and he himself was guarded by night lest he should escape. In this situation, having their imagination excited by an *eclipse of the moon*, they became so dejected, that no mischief was done by them, and they again sent messengers to Tiberius."

It will be seen from the foregoing, that we have two eclipses, one of the sun, which took place at the death of Augustus, and that of the moon, which occurred a sufficient length of time after he died (Aug. 19,) to allow,

First, the news of Augustus' death, and the accession of Tiberius, to be sent to Pannonia, a distance of at least (says Dr. Jarvis) 700 miles.

Second, that, after "*some days*" the news of the revolt of the army in Pannonia, to be sent by the general's son to Rome.

Third, after several meetings of the Senate, according to Tacitus, after the arrival of the general's son at Rome, and the time required to fit out a powerful body of infantry and cavalry for such a journey, the army to travel from Rome to Pannonia, a few days after which, the eclipse of the moon took place. The length of time required for all these circumstances, will hereafter be shown as we advance. That the death of Augustus did not take place in A. D. 14, according to the generally received chronology, is proved from the fact that there was no eclipse of the sun seen in Europe that year. This is not only stated by Petavius, (according to Dr. Jarvis,) and by Dr. Jarvis himself, but is shown to be correct by the following table of eclipses of the sun and moon, taken from the "great work of the learned Benedictines," "entitled the art of verifying dates," by M. Pingree, "and approved by a committee of the French Royal Academy of Science." This table, it will be seen, covers the whole length of the disputed ground, beginning with A. D. 13. The following is a literal translation from the French.

ECLIPSES OF THE SUN.

A. D. 13. 28 April, at 7 1-2 evening, small part of Europe at the west and north-west, 52.

A. D. 14. 18 April, at 12 1-2 day. Asia, north and north-east.

A. D. 15. 2 September, at 3 1-2 morning. Asia, central.

A. D. 16. 2 August, at 4 morning. Asia, south-west, central.

A. D. 17. 15 February, 10 morning. Europe, Africa, Asia, at the west, central.

A. D. 18. 1 July, at 7 1-2 evening. Europe, north-west and north.

A. D. 19. 21 June, at midday. Europe, Africa, Asia, at the west, central.

A. D. 20. 10 June, at 12 1-2 day. Asia, and south-east.

3 December, at 11 morning. Europe, Africa, Asia, to the west, central.

A. D. 21. 21 November, at 2 morning. Asia, north-east.

ECLIPSES OF THE MOON.

A. D. 13. 7 October, at 7 3-4 evening, greatest 3 1-4.

A. D. 14. 27 September, at 5 morning.

A. D. 15. 24 March, at 8 morning. 16 September at 8 evening.

A. D. 17. 30 January, at 8 evening. 27 July, at midday.

A. D. 18. 20 January, at 8 morning. 16 July, at 3 1-2 evening.

A. D. 19. 9 January, at 11 1-2 evening. 5 July, at 4 evening.

A. D. 20. 25 May, at 12 day. [illegible] shadow on the margin of the perfect shadow of the eclipse.

19 November at 8 morning.

A. D. 21. 15 May, at 4 morning. 8 November, at 7 1-2 morning.

By a careful examination of the foregoing table, it will be seen there was no visible eclipse of the sun in Europe from A. D. 13 to A. D. 17, which proves that Augustus could not have died in any of the intervening years. The eclipse of the moon, in A. D. 14, took place on the 27th of September, only thirty-eight days after the death of Augustus, Aug. 19; a period, as Dr. Jarvis shows, entirely too short for the news of his death to be sent to Pannonia, and for the general's son, after receiving the news, to be sent to Rome, and for a powerful army to march from Rome back again to Pannonia.

In a note at the bottom of page 255, Dr. Robinson states that, "the usual day's march of the *best* appointed armies, both in ancient and in modern times, is not estimated at higher than fourteen English, or twelve geographical miles." "He refers to Major Rennells' comparative Geography of Western Asia, 1 p. 54, as his authority, and then adds"—"I am informed by Prussian officers of rank, that the usual march of their armies is three German miles a day, equal to twelve geographical miles of sixty to the degree. *Forced* marches are reckoned at five German miles a day. In either case the army rests every fourth day." Five German miles are equal to twenty-three English miles. From this calculation, it would have taken the Roman army thirty-five days to travel the 700 miles from Rome to Pannonia, even at a *forced* march; and that, too, by making allowance of only every *seventh* day for rest, instead of "*every fourth*." This would leave only *three* days of the thirty-eight for the two preceding journeys to and from Pannonia to Rome, with the several intervening days; which, taken in connection with the fact that there was no eclipse of the sun that year, forever disproves the possibility of the death of Augustus in A. D. 14. Dr. Jarvis, seeing this fact, undertook in the next place to fix the death of Augustus in the preceding year, A. D. 13. He says there was an eclipse of the sun in that year, the 28th of April, seen only in a small part of Europe, to the west and north-west of latitude 52; and he refers to the "Art of verifying dates, by M. Pingree," as proof of his statements.

By referring to the foregoing table, it will be seen that Dr. Jarvis was correct; but he must be mistaken in regard to this being the eclipse spoken of by Dio and Eusebius, as taking place at, or just before the death of Augustus. First, it took place too long before August 19; it being about four months prior to that event. Second, as Petavius states, according to Dr. Jarvis, "that in the year 13, there was no eclipse of the sun visible at Rome, or in the Spanish or Gallic provinces." Dr. Jarvis endeavors to evade this objection, raised by Petavius, by saying, that it was sufficient, if seen "by any of the Roman soldiery." This statement, we think, is quite too far fetched; since, if the testimonies of Dio and Eusebius are to be credited, the eclipse must have been seen at Rome, or at Nola, where Augustus died. But, we ask, where were the Roman soldiery at this time? Why, they were in Rome, the Spanish and Gallic provinces, and in Pannonia; the latter place being at least 700 miles in an eastern direction from Rome, and, therefore, so much further from where the eclipse was visible. Now, as the eclipse in A. D. 13 was not visible in Rome, or in either of the aforementioned provinces; therefore, it could not be the one mentioned by the historians.

Again, this eclipse took place at 7.30 in the evening, which, on the 28th of April, was nearly three quarters of an hour after sunset. And if we allow about two hours for its duration, it would scarcely have commenced before the sun was down, which, evidently, was the case from its only being visible at the extreme north-west of Europe; and, therefore, would scarcely have been noticed by people living in those parts, and, certainly, could not have been seen by the Roman soldiers.

We will now turn our attention to another equally powerful argument against the position of Dr. Jarvis, based on the eclipse of the moon. This eclipse, this year, (13) took place the 7th of October, at 7.45 in the evening, forty-eight days after August 19, (the day of Augustus' death.) We will now, therefore, see if the events spoken of as occurring between his death and the eclipse of the moon following, could have been accomplished in these forty-eight days. We have previously shown that 35 days of the 48 were required for the march of the army from Rome to Pannonia, which would leave only 15 days for the news of the death of Augustus to be sent to the army in Pannonia, and the news of the revolt of the army to be sent back to Rome. Dio says, "the death of Augustus was not immediately made known; for Livia, fearing lest there should be some innovation, because Tiberius was still in Dalmatia, concealed it until his arrival." "Such," he adds, "is the statement of the greater part of the historians and those most worthy of credit." The announcement, therefore, of the death of Augustus, could not have been made under, at least, two days; which, taken from the 15 remaining days of the 48, would leave thirteen days for the two journeys to and from Pannonia to Rome. This would take, at the incredible distance of seventy miles a day, twenty days. In addition to this, Tacitus states that, after the news of the death of Augustus was received in Pannonia, several days elapsed before the general's son was sent with the news of the revolt of the army to Rome; and that, after he arrived, several meetings of the Senate took place before the revolt was announced. And then, the fitting out of "a powerful body of infantry and cavalry," for a journey of 700 miles, would necessarily occupy several days longer: and, in addition to this, the eclipse (according to Tacitus) did not take place for several days after the army arrived in Pannonia. It will readily be seen, from these statements, that fourteen days would have been an exceedingly short time for all these several delays, or intervals, to which, if we add the twenty days before mentioned, it would make thirty-four days in all; which exceeds the thirteen days by twenty-one. And even if we were to make no allowance at all for these fourteen days, the two journeys to, and from Pannonia to Rome, could not have been accomplished in the thirteen days. So that, *putting it in the very best light possible* to the position of Dr. Jarvis, the events named could not have taken place in the forty-eight days. And when we, in connection with this fact, take into the account that there was no eclipse of the sun seen at Rome, or by any of the Roman soldiers in A. D. 13, his position is entirely inadmissible. The foregoing, we think, demonstrates that Augustus could not have died in A. D. 13, or 14.

As many suppose that the sun set in eclipse at the battle of Actium, B. C. 31; we will just say for the benefit of such, that there was no eclipse of the sun seen in Europe, Asia, or Africa, in that, or the succeeding year. We make this statement with the table of all the eclipses, from the "Art of verifying dates," before us as we write. The first eclipse of the sun which occurred from before B. C. 31, visible in Europe, Asia, or Africa, took place B. C. 29, the 5th of January, at 7 in the morning: but this eclipse occurred, not only too early in the morning, but also too early in the year, by several months, since the battle of Actium was fought in September. The next visible eclipse of the sun after B. C. 29, took place the 23d of October, B. C. 26. This eclipse, however, occurred about one month too late, and yet this is the latest point that has been fixed for the battle of Actium, by any historian that I know of. On what authority it is stated that there was an eclipse of the sun seen at the battle of Actium, I am not aware: but if there is any such history, it proves most conclusively that the battle of Actium did not take place B. C. 31; since, as before stated, there was no eclipse of the sun seen in that year. If the vulgar era is correct, then the battle must have occurred B. C. 27, where there is not wanting very good authority to place it; and, indeed, where it must have occurred, since we shall prove conclusively, as we think, the vulgar era to be correct.

We have now we trust shown, to the satisfaction of all, that the death of Augustus could not have occurred in A. D. 13 or 14; therefore, we shall proceed to demonstrate when his death did actually take place. By examining the foregoing table, we shall find that there was no eclipse of the sun seen in any part of Europe from A. D. 13 to 17. The eclipse is given in that year as follows,—"15 February, 10 morning, Europe, Africa, Asia, to the west, central." That this eclipse could not be the one mentioned by Dio and Eusebius, as having taken place at the death of Augustus, is sufficiently proved from the fact, that it occurred over six months before that event. And further, there was no corresponding eclipse of the moon following. There were two eclipses of the moon that year, but both occurred before August 19th: which, taken in connection with the eclipse of the sun being over six months too early, clearly demonstrates that Augustus could not have died in A. D. 17. If the vulgar era is correct, then we shall find the eclipse mentioned by Dio and Eusebius, in A. D. 18. The eclipse of the sun in that year is given as follows,—"A. D. 18, 1 July, 7 1-2 evening. Europe, north-west and north." This eclipse, it will be seen, occurred a little over a month before Augustus died; and corresponds exactly with the facts in history. It was also seen over the greater part of Europe, and, occurring so near his death, would naturally be mentioned in connection with that event. This was the only visible eclipse of the sun which occurred near August 19th, for several preceding years; and which proves, in connection with what we have before stated, that Augustus could not have died prior to that date. And when taking it in connection with the subsequent eclipse of the moon, as will be shown, is the only one that can be found anywhere in that region. This, however, is an exact fit, and, therefore, should satisfy all, as we think, in regard to the year in which Augustus died.

It will be seen by the foregoing table, that just four months and twenty days after August 19, that year, there was an eclipse of the moon, at 11 1-2 in the evening. This eclipse of the moon not only took place at the right time in the evening, but also, the right length of time after Augustus died, for the events before enumerated to have been accomplished, by allowing them to take their probable course. This could be shown by fair estimation and figures, if it was thought necessary. And, as no eclipses of the sun and moon for several subsequent years, agreeing with the statements of the historians, can be found, A. D. 18 is, therefore, not only the earliest, but also the latest point of time at which the death of Augustus could have occurred.

There was an eclipse of the sun visible in Europe in A. D. 19, the 21st of June, but it was followed by no eclipse of the moon for one year, five months, and twenty-eight days, except that which occurred at midday, A. D. 20, 25th of May, and, therefore, was not visible. And further, the eclipse that took place at Pannonia occurred, according to history, in the night. This settles the matter, so far as A. D. 19 is concerned. That Augustus could not have died in A. D. 20 or 21, is proved from the fact that there were no eclipses of the sun seen in any part of Europe before August 19, nor were there any corresponding eclipses of the moon; which is as far as we deem it necessary to carry the investigation of the eclipses, to settle the time of the death of Augustus.

Now since all history is unanimous in giving the reign of Tiberius Cesar to be twenty-two years and six months from the death of Augustus, he therefore must have died in the spring of A. D. 41. Having thus established the death of Tiberius in A. D. 41, we shall next introduce the following, from Josiah Litch's exposition, in 1842, of the 11th ch. of Dan. 22d verse; which we regard as conclusively proving that our Savior was crucified in the same year, and soon after Tiberius died.

"*Yea also the* PRINCE OF THE COVENANT." The prince of the covenant was broken, as well as the vile person just described, and soon after him. The prediction implies nothing less than this. But was it fulfilled thus? I answer, *it was*; and affords another irrefutable argument that Christ's personal ministry was at least seven years. The argument is as follows:

1. John was six months older than Christ. Luke 1: 36. John was by birth a priest, of the house of Aaron. Luke 1: 5. As such, the law required that he should not enter his ministry until thirty years of age. Numb. 4: 3; 1 Chron. 23: 3.

2. Jesus Christ, who was six months younger than John, began his ministry at the age of thirty. Luke 3: 23,—"And Jesus himself began to be about thirty years of age." Or, as Wesley renders the passage, "And Jesus was about thirty years of age when he began [his ministry;"] "his ministry" being inserted. John closed his ministry very soon after the baptism of Christ. So that, "when John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, the TIME IS FULFILLED." Mark 1: 14, 15. John's ministry could not, therefore, have been much over six months.

3. John began his preaching in the fifteenth year of Tiberius Cesar. Luke 3: 1, 2. If it was the last of the fifteenth year of Tiberius' reign, it would carry [illegible] into the sixteenth year of [illegible] imprisonment, when Christ began his ministry.

4. Tiberius reigned twenty-two years, six months, and twenty-six days. Fifteen and a half years taken from it, as the time of John's imprisonment, would leave seven years for Tiberius after the beginning of Christ's ministry.

5. Herod the tetrarch of Galilee, (Luke 8: 1,) was at Jerusalem at the time of Christ's death. Luke 23: 5–11,—"And they were the more fierce, saying, he stirreth up the people, teaching throughout Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." This, let it be observed, was at the time of a Jewish passover.

6. The following extract from Josephus' Antiquities, (book 18, chap. 5., sec. 3,) will show that Herod was at Jerusalem to attend the Jewish passover, when he heard of the death of Tiberius Cesar.

"So Vitellus prepared to make war with Aretas, having with him two legions of armed men; he also took with him those of light armature and of the horsemen which belonged to them, and were drawn out of those kingdoms which were under the Romans, and made haste to Petra and came to Ptolemais. But as he was marching very busily and leading his army through Judea, the principal men met him and desired that he would not thus march through their land, for that the laws of their country would not permit them to overlook those images, of which there were a great many in their ensigns. So he was persuaded by what they said. Whereupon he ordered the army to march along the plain, while he himself, with Herod the Tetrarch and his friends, went up to Jerusalem to offer sacrifices to God, an ancient festival of the Jews then just approaching; and when he had been there and been honorably entertained by the Jews, he made a stay there for three days, within which time he deprived Jonathan of the High Priesthood, and gave it to his brother Theophilus."

This is the only account we have of Herod's being at Jerusalem at the time of a Jewish passover.

7. Tiberius died, according to chronologers, on the sixteenth of March. * * * So that there would be ample time by the 7th of April—the fourth day after the passover—to obtain the news of his death in Judea. From these facts the truth of the fulfillment of the 22d verse is established; and also, an additional argument is afforded that Christ's ministry was seven years.

Dear reader, what more need we to prove that Jesus was crucified in A. D. 41, than has been here given? Is this not the last point to which the crucifixion can be carried? We believe it is, since it is not only the last point to which it can be carried in history, but is also established by astronomical calculations which, like figures, "cannot lie." The 69 weeks, or 483 years which reach to Messiah the Prince, must have ended in A. D. 41, and by consequence, 1817 years as the balance of the 2300, after deducting the 483, must end this year, 1858, which, we fully believe, will bring the coming of Jesus the second time, without sin unto salvation. Even so, come, Lord Jesus. Amen.

A. Decker.

Newark, N. J.

For the Crisis.

Letters
TO MY UNCONVERTED FRIENDS.

NUMBER TWO.

What is the reason that you are not devoted christians? Can you render one single excuse, that will stand the solemn test of the judgment, for not being humble followers of Christ? You have the same ability to turn to God and obey his truth, that you have to reject the Savior and his counsel. God says, "His servants ye are to whom ye yield yourselves servants to obey; whether of sin unto death, or of obedience unto righteousness." The agonies of the dear Redeemer in the garden, when his sorrow was so intense, and his prayer so fervent, that tears, sweat and blood rolled down o'er his sacred bosom, were all for poor sinners like you! Oh! may tears of [illegible], timely repentance [illegible] from your eyes, for your cruel [illegible] against this all-merciful and compassionate Savior. Jesus has truly died for you; so if you only heartily believe in him, you shall not perish, but have everlasting life in the kingdom of God.

It is impossible for you to possess saving grace, and be happy in God, *and retain your sins*. If you were brought into the holy presence of God, while unreconciled to him, it would afford you no peace, no happiness. You can not see God in peace without holiness of heart. Hence, we must be converted, we must be born again, or regenerated, made new creatures in Christ Jesus, or never enter into the kingdom of God. The Lord is saying to every sinner who has not sinned away the day of grace; "Turn ye, turn ye, for why will ye die?"

If you, my dear unconverted friends, want to be saved, and happy, you must break off your sins by righteousness, (or doing right,) and your iniquity by turning to the Lord. Oh! be wise for yourselves and obey God. The sinner lengthens out his miseries by obstinately refusing to part with his sins. The longer a person continues in sin, the harder it will be for him to break off from them. And you know that God says plainly, "He that being often reproved, and hardeneth his neck, (or heart) shall suddenly be destroyed, and that without remedy.', Do not resist the counsel sent in mercy from above. You will need a Savior in a dying hour, and at the bar of God! *O be entreated to secure him now, while it is an accepted time and a day of salvation.*

N. B. Let all who have an interest at the throne of grace remember poor, unconverted sinners.

Your friend,

P. Tandy.

Correspondence.

From Bro. A. N. Seymour.

"But I say unto you, that every idle word that men shall speak they shall give an account thereof in the day of judgment For by thy words thou shalt be justified and by thy words thou shalt be condemned."

This emphatic language, expressing fear to unregenerate men fell from the lips of him who is our wisdom, righteousness, sanctification and redemption, and as he uses no parable, figure, or symbolic imagery, we conclude the language will be literally fulfilled in the coming of the Lord Jesus, when he shall take to himself his great power and reign, resurrect both righteous and wicked and judge and reward them according as they shall have sown, either to the flesh or Spirit. The judgment of which the Savior speaks in the above language does not embrace the gospel dispensation, but a day of judgment introduced by the completion of this age; for it is the *last day*. We have no account of any day after the judgment day, of which Christ takes the supervision. "My words," says Christ, "shall judge you in the last day."

Some say that if every idle word is to be brought into judgment, with every secret thing, it will take *millions of years* to judge the world. But this difficulty is readily obviated by the clearly revealed *truth* that the great cloud of witnesses, embracing the whole multitude of the redeemed which no man could number, of all nations and kindred, and people *will judge* the world and execute the judgment written. Christ is the appointed Judge, and will take the supervision of the judgment. If nay question the truthfulness of this position, let them examine the following testimony: Matt. 19: 28; 1 Cor. 6: 2; Ps. 149: 1–9: Dan. 7: 21, 22; Rev. 5: 10 and 20; 4: 1–6; and we are satisfied that every candid, unprejudiced mind will acknowledge this part of the inspired record, that the saints will (with Christ) act their part in the great judgment drama.

Unto this judgment the wicked are reserved. Peter declares that the wicked are *reserved* to the day of judgment to be punished. Why are they *reserved?* Let not human wisdom, or philosophy, be inserted nore for the divine. But let the *record* of God stand unimpeachable, even if it should prove us all *liars*. The answer is plain, and needs no comments,—*reserved to be punished*. Amen.

The wicked are not only reserved to the day of judgment, but angels, heaven and earth, inheritance, hail-stones, and wrath, are *reserved*. Jude, 6; 2 Pet. 2: 4; Job 21: 30; 2 Pet. 2: 9–17; Jude, 13, 14; 1 Pet. 1: 4; Rom. 2: 5–11; Job 38: 22; Nah. 1: 2. And if we set aside the *reserve* of the wicked, we may also set aside the other things that are held in *reserve*, and so make the word of God of none effect. The words of Jesus Christ in the fifth of John weigh a thousand times more in my mind than all the mysticism that can be thrown around such plain and literal language by men of talent:—"Marvel not at this, the hour is coming in which *all* that are in the graves shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." If this testimony does not prove the literal resurrection of the righteous and wicked, there is not in my judgment one that does; and if this testimony of Christ can be figured away and made to mean the gathering of the Jews from their dispersed and scattered condition to their own land, so may every text in the Bible that speaks of a resurrection. The Bible is very explicit and assures us that there is to be a resurrection of the just and of the unjust; and I have no more right to question or doubt the one than the other.

A. N. Seymour.

The World's Crisis.

BOSTON, APRIL 7, 1858.

Coming Events.

It is said that, "coming events cast their shadows before." This being true, something of no ordinary interest is at hand. And it is remarkable that all classes begin to inquire with deep anxiety, what is it? Some think the temporal millennium and conversion of the world is about to commence; others, that we are soon to witness great political revolutions; while the Spiritualists assert that Christ is *now* coming spiritually, and soon all, or nearly all, are to fall into their ranks. All are looking for a great revolution within a brief period. There is a peculiar uneasiness in society, like that felt in nature before tremendous storms, earthquakes and volcanoes; or in war, before a great and decisive battle. The sensation is deep, and cannot be laughed off. The scoffer curls his lip and assumes to laugh at what he terms the folly and weakness in men, as their hearts tremble at the sound of the coming storm; but at the same time, his feelings are like one who jokes on the way to the gallows or the guillotine for the sake of hiding the deep emotions that agitate his guilty conscience.

The time has come when thinking, candid men in active, business life, are constrained to admit that it is time to prepare for a future existence; hence at noonday, we see see them leaving their various avocations, and assembling by thousands for prayer, exhortation and song, visiting the dens and sinks of iniquity to rescue the fallen, abandoned ones, wallowing in the mire of sin. What does all this mean? For the student of prophecy the problem is one of easy solution. He sees advancing in rapid speed, not only great political and moral changes, but an entire revolution of all the present systems of government, the resurrection of the dead, the restitution of paradise, the establishment of Christ's kingdom, the reign of the saints on the earth, while the sun is eclipsed by the glory of the Lord, and the saints are singing in triumph the song of Moses and the Lamb.

If any ask us, "how soon do you think this dispensation will end?" We answer, we cannot tell definitely. We do not see evidence sufficient to warrant us to say the Lord will certainly come this year, but we are convinced that those who do not soon prepare to meet the "coming events" will be found at last without a wedding garment for the marriage supper of the Lamb It seems as though "*the last call of mercy*" was sounding in the ears of a sinful world, and a backslidden church. The present "great awakening" surpasses all of which we have any knowledge, and is still increasing in extent and power. Wicked men are convicted in the silent watches of the night, where no voice is heard, and while walking alone in the street, they are suddenly arrested, and seek at once some one who can tell them what to do in order to be saved. Counting rooms and cellars are vocal with prayer and praise at noonday in the great business marts of our cities, and houses of worship are thronged at all hours of the day. Men and women are brought up from the dungeons of filthy iniquity into the glorious liberty of the gospel, to sing the praises of Him who died on Calvary to give them a home in glory. The work is spreading from the large cities into the smaller ones, thence to the villages and surrounding country. Prayer meetings are held at all hours of the day from 6 o'clock in the morning till 10 at night. It seems as if the Lord was determined that every one should be without excuse, and speechless if he is found unprepared when the last trumpet shall sound. He has shown his willingness to save all that will come, from the fact that some of the most abandoned have obtained pardon, and are happy in a Savior's love. None need stay away. Sinner, *come!* Backslider *come!* "Whosoever will," let him *come!* Delay not! While mercy lingers, come! Decide *now*. It will soon be *too late*. "How long halt ye between two opinions?" The choice is between *life* and *death*—a home in the kingdom of God, or eternal *destruction*. *Now* is the accepted time. Mercy waits your decision, but justice is just at hand. O do not longer refuse the kind offer of our dear friend Jesus. Love him, obey him, and be a joint heir with him in the everlasting kingdom. Let me entreat you by a mother's prayers; by vows made to that dying friend; by all that is good in this world, and the world to come; by a Savior's sufferings on the cross; his coming and glory; the joys of paradise; the society of the redeemed, and of angels; and by the joys of *eternal life* in our Eden home, to come to Christ. Make the decision *this day*. To-morrow may be *too late*. Go now and pray. Be earnest, for the last sands of time are dropping out. Do not say, "go thy way for this time," lest you never have another offer of salvation. My friend, be entreated by all that is good and lovely, to be a *christian*,—a whole-hearted, sincere, devoted follower of Christ. All is gained if you yield to him, all is lost if you refuse. *Come*, do come!

Bills!!

☞ Those to whom we send bills this week will notice that *one* dollar of the amount is to pay for the *present* volume, commencing March 3d, and ending the 25th of next August. We hope our subscribers will adopt the *advance* pay system as far as possible, in order that we may not be obliged to proceed upon uncertainties. Let none stop their paper, however, because they can't pay *now*. If you like the Crisis, we shall be pleased to send it as long as we can meet our expenses. If you cannot pay all, send a part.

Postage stamps are just as good for us as the specie.

Bro. D. E. Moulton writes:—"The money sent me was gratefully and thankfully received by your poor afflicted pilgrim brother. The Lord bless the givers."

For the Crisis.

Birth of the Spirit.

No. I.

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

We need no proof of the first fact; nor do we need an illustration that we may understand this process or result, in the natural world, except so far as may be necessary to explain the birth of the Spirit. The plain assurance of the Great Teacher is, that in this mortal human nature, which, with all its endowments, is called flesh, the result of the laws of our nature, a living natural man, is by the process of generation and birth, and can be nothing more.—"Adam begat a son in his own likeness;" and by just so much as he had become fleshly, earthly, mortal, by so much was his offspring affected.

Man is in Scripture termed fleshly, earthly, sensual, or carnal, from his condition as a being and not simply in respect to his physical nature. This is plain.—Hence the language—"World, *flesh* and devil." The "earthy" embraced the whole man, also the flesh: as by the language of Paul, when speaking of himself, and speaking of living after the flesh, and "fleshly lust." This without contradiction presents the entire man. What Adam was, therefore, we are; and what he became we must become. There is no imperishable point of his inherent nature, that can survive the wreck, nothing to resist the fiat of God; nothing which shall withstand the mortal current, for there is no power or principle that can inhere—in the scriptural light—and the natural light is less clear than that, even.

Redemption must hold out to man the hope of life! Since that which is of earth is earthly, *such* are they that are earthy; or, as is Adam, so is man. Again, that is flesh, and that only, even the condition of man as fallen, which is born of the flesh. In other words, that being which is begotten by man and born of a woman, *is man* only—is of such elements as they are, and having no other source of elemental life, cannot be classed in whole or in part, as of a different order.

Observe that our Lord in teaching the new birth, which is the birth of the Spirit, places the flesh in opposition to Spirit. Now as the flesh presents man, in the present state, the Spirit cannot, for they are against each other. Each thing, by the rule laid down, must partake of the nature of its kind, from the elemental laws of its being. That which is of the Spirit must be *spirit*. The new birth is the Spirit; it must, therefore, be spirit. But mark, the Spirit product is a result; it is not a thing which existed before, as Spirit, or a spiritual being. The man who is born did not exist as a man before. By the laws of being he was his progenitor; in the principle, not the fact. He is born; *he* thus exists. So in the Spiritual birth. The man as Spirit, or a spiritual man, did not exist as such before; it is a new existence.

We cannot say, therefore, that the spirit of man—*the spirit*—no matter how you may explain it, which he has as a natural man, is born again; for it is spirit already. Certainly, a man has a spiritual existence, separate from the physical, but that does not make a spiritual *man*. It cannot be born, for it already exists, and in that mode of life it would only be spirit if it were born of the Spirit. It should be more.

But it is renewed! Granted,—renewed by the Holy Ghost! Right. What then? This is another figure, and shows the agency of the Holy Ghost in securing the renewed state of the affections. But is not the birth to be a second one—and by the Spirit? The Spirit of God! Then the product will receive its character from the Spirit of God. I believe so. Let me ask if the man is not to be born again? He who has been born once? Most certainly; and will not the Spirit of God affect the whole man? How can the *whole man* be born again?

W. S. C.

For the Crisis.

Death.

NUMBER TWO.

In this number I am to show that God meant *what he said*, when he declared—"In the day thou eatest thereof thou shalt surely die." Now, Bro. G., if I were to make a peculiar declaration in the Crisis, about which there was to arise a controversy as to what I *meant*, and you should refer the matter to me, and I should explain in language easy to be understood, ought this not to settle the matter with all parties? Certainly it should. Well, then, as dispute has arisen as to what God meant in the above language, if he has explained it in language easy to be understood, ought he not to be believed rather than any one else? All are ready to say yes,—*so let it be*.

In Gen. 3: 17–19, God has explained to Adam in simple terms his meaning: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." What can be plainer than this? God is addressing the intelligence, and says,—"Out of *it* (ground) wast *thou* taken, for dust *thou* art." "Thou" is a personal pronoun in the nominative case; while *thy* is in the possessive case, which would refer to something possessed by Adam and not Adam himself; hence, "*thou* art dust and unto dust shalt *thou* return." Here then is God's own explanation of the matter; and who can but see when he says, "thou shalt surely die," that he means "unto dust shalt thou return?" Then surely God *does* mean just what he *says*, and nothing else.

That to *die* was thus literally to return to dust, is also evident from the fact of God's guarding the way of the tree of life. The reason God assigns for doing this is, "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever." If he had been suffered to have eaten of that tree of life, he could not have died, but would have been an immortal sinner. God could not have executed the penalty of death. Eternal misery would have been his portion. God in mercy guards the tree, that such an awful result might not follow,—hence the sword of justice hangs over him ready to cut him down.

But he did not die that day, and why? This is a question of importance and ought to be examined closely; for here is a great turning point, and which opens a clear and broad view of the whole plan of redemption. Here our first parents were placed on a probation for immortality. Its conditions were perfect freedom to enjoy all that God had made except to eat of the tree of knowledge of good and evil, which was forbidden under the penalty, "In the day thou eatest thereof thou shalt surely die." He *eat thereof*, the conditions of his probation were broken,—the sword of justice hangs over him, ready to cut him down, but mercy, in the person of God's dear son, is near and sees that unless something is done the enemy has accomplished the destruction of the race. He interposes and pleads for them, but justice can not be averted, but it can be *deferred* until man has had a chance to retrieve his fallen condition. Another probation is given. Thus the Savior comes to his relief. If this is not the time when he in the plan of God comes in to the rescue of our fallen race I cannot conceive when it was, for surely they needed no Savior before they fell, or intercessor before they transgressed. But when they had transgressed the bounds of their probation, and fallen under the power of a broken law, and death is about to ensue, it is *then* and not till then an intercessor is needed. And now I understand the arm of justice is stayed for his sake, or deferred, and man is again a probationer, on terms in harmony with the plan which Christ and God the Father now enter into for his redemption.

This, then, is why they did not "return to dust" that day. It was owing to an intercessor's voice in their behalf. Mercy prevailed for a season, Christ undertakes their cause and offers to redeem them from the awful effects of their first transgression, *provided* they comply with the conditions of this their second probation. A book of life is now kept and their deeds of compliance or non-compliance are registered therein. On this hangs their redemption from their penalty which is *Death*. Thus it is with all their race until the judgment shall sit and decide their final doom. In this plan Christ becomes the second Adam,—comes into the world,—takes upon him our natures,—suffers all the sorrows,—passes through all the trials that Adam the first did, or any of his race would,—tempted in all points as we, and yet without sin. He kept all the condition of his probation, and yet subjected himself to suffer the penalty of a broken law. He dies, goes into the enemy's stronghold, wrenches from his grasp the keys of death and the grave, (hell, Rev. 1: 18,) comes forth by the power of the Father triumphant victor over the arch enemy, who holds in his grasp nearly all his family of little ones who have believed in him in their lives, but "all died in faith," or "fell asleep in Jesus." By and by, with key in hand, he will come forth and unlock their prison house and say to the north, Give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name. Even so, Amen.

O. D. Gibson.

For the Crisis.

Campmeeting.

Bro. Grant:—A word about the Boarding Tent for our Annual Campmeeting.

When the Conference met at Wilbraham and desired to locate there and make a permanent thing of it, the subject of the boarding table was not mentioned until the meeting was dissolved, when I spoke of it to some of the brethren. They replied that it was probably understood that I was to do as I had done for years; i. e., get it up as economically as possible, and let each one pay for his board, or board himself; as it had heretofore given general satisfaction. With this understanding, I proposed to Bro. Ladd to take hold with me, as we were selected as Committee of Finances, to which he consented; and our arrangements were made, and some sixty to seventy-five dollars invested in crockery, tents, &c. We had commenced operations under good faith and with a desire so to arrange and manage, to bring the board down to fifty cents per day, for regular boarders, during the term of years we hold a meeting there.

But of late it has been proposed that the boarding tents should be a common stock, the loss or profits go to the encampment, and all the fixtures, tents, tables, &c., should be taken care of by a select committee. Now if this is the best way, I am willing to fall in with the brethren; and will sell to any they may select, at cost.

As it has been suggested thet Bro. Ladd and I take the responsibility also, I will here say that we cannot do it; or, that I shall not for three reasons:

1. I have the ground and all the financial business to attend to, and take the responsibility of keeping order without any one to help me. This the brethren all know I have done for years, and faced the storm of opposition coming from rowdies, rummies and indiscreet brethren, which makes my position anything but a desirable one.

2. To take upon me another load, more than this, I cannot. A company boarding tent is subject to the dictation of any one and every one that attends our meeting; and as the appetites, prejudices and notions of our brethren at this time about tea and coffee, meat, &c, are various, a man thet undertakes to give satisfaction to all will have a job.

3. All the things must be got to the ground before meeting, and removed after the meeting. bills settled up, remnants disposed of, lumber taken home, tents taken down, all things looked after and taken care of for a year. This is a job of no profit and much perplexity, as all sonndminded business men will see at a glance; but we have to do with ignorance, superstition and jealousy, in our ranks, and must make the best of it.

Now, brethren, take what course you please as to the Boarding Tent; select your Committee, if thought best. I will do my duty in preparing the ground and keeping order, &c., according to the vote. but will not have any thing to do with the Boarding Tent unless I take it wholly and manage it as aboue stated. Then I attend to my own bnsiness, get and pay my own help, and dispose of the remnants &c., without the dictation of apy one. I am willing to do my part; but shall not be a servant in this way subject to the dictation of any one that is disposed to find fault or is unreasonable.

HIRAM MUNGER.

I fully concur with and endorse the above statement and proposition of Bro. Munger, and should decline serving in a committee; but will act with brethren in any way they shall desire.

Yours,

R. E. LADD.

For the Crisis.

The Revival.

BRO. GRANT:—I would say a few words touching this important movement. That it is of God, we see, by its fruits. It is indeed a strange work, and it looks like cutting it "short in righteousness." In this city, as you well know, many prayer meetings are daily held at different hours of the day, beginning at half past five in the morning, and the last is held (the young men's) in the evening from nine to ten. All these meetings are held one hour, and consequently what is said must be short and to the point. Many petitions are handed in to be read requesting prayers for unconverted friends, and it is truly wonderful to hear the signal reports that soon follow these apparently simple means; and also, to hear them testiify what God has done for them. We hear the old man of four score years and the youth of twelve saying, "I want to tell you how I love Jesus; he has done a great work for me."

This morning, at half past eight o'clock, I went to the Old South Chapel prayer meeting. There, as usual for the last six weeks, the Chapel was crowded, (and the Chapel is again filled to overflowing at twelve o'clock.) There was much interesting intelligence reported from other places of what God is doing. A man just from Cleveland, Ohio, said that there also the work was going on in power. Union prayer meetings are daily held, and sinners are brought to Christ by the Spirit of God; though young men band themselves together to oppose the work and keep away their praying friends, yet God is stronger and breaks into their bands and sets up a prayer meeting. They formed what they called an Elephant Club, to get together and use an influence over each other, and keep as many as they could from these prayer meetings. Here God's Spirit convicted some of that gang and they cried for mercy.

This gentleman also gave an account of the remarkable conversion of a railroad conductor, who runs a train from Erie to Cleveland. A person on the Erie end of the road met him and said with a profane expression, calling him by name, "The Methodists have got your wife." He soon showed anger about it, and on returning to his home made up his mind to oppose her all he could. He went and bought what he called a quart of good brandy, and to be sure that he should have courage enough, drank the quantity, and, to his surprise, it did not affect him at all. The quantity he said himself would intoxicate three men. The amount of it was, God's Spirit got hold of him and he was led to cry for mercy. And this came out in his confession. He is now happy in the Lord. This is only one instance among the many daily reported from different quarters. In all these meetings much prayer has been made by those who have faith in the promise of God. Truly,

"God moves in a mysterious way,
His wonders to perform."

My brethren and sisters, in all this heart work that is going on, let us see to it that we get near to God; though many things may hinder, we can get them out of the way, and then have sweet access to the throne of grace.

"The Lord comes down our souls to greet,
And mercy crowns the mercy seat!"

But we are not to be satisfied in this act of coming to his throne until we know from experience that we have communion with God. We are to know that he heareth us, then we know that we have the things we ask for. O may we all find it good to wait at the throne, find it a privilege, a pleasure, instead of a bondage, to be at the prayer meeting.

W. C. STONE.

Boston, April 3, 1858.

Health Department.

Tobacco, Tea and Coffee.

As there has been considerable said of late respecting the above stimulants. I wish to add a few words of experience. Tobacco I have never used in any form, excepting an occasional pinch of snuff from the hand of some old lady; and then more from fashion than pleasure. I would that I could say the same of tea and coffee; but I have been habituated to the use of these, with some intervals of abstinence, from boyhood; and, until within a few years, have never discovered their deleterious effects upon both body and mind.

About eighteen months ago, I began to have attacks of sudden faintness and trembling in my breast; it increased so rapidly that I was often obliged to stand still for a moment to recover myself. I consulted a physician, who told me it was a premonitory symptom of heart disease. I concluded to abstain from tea and coffee. and in a few months the faintness and tremor left me entirely. Some time after, I commenced using them again, when the old symptoms again appeared.

As has been stated in the communication on Tobacco, whatever affects the body, influences the mind. I have suffered in this respect also; being naturally possessed of considerable of the spirit that Peter sometimes manifested, it has undoubtedly on many occasions incited me to speak unadvisedly and without due consideration, to my own injury and the displeasure of others.

I now look upon their indulgence as a species of intemperance, which serves as a barrier to growth in grace. We read in the catalogue of graces, enumerated in the sum of addition, that we are to add to our knowledge *temperance* and to temperance patience. So it appears if we leave out temperance, we cannot get any higher in the scale; and facts demonstrate that an intemperate person seldom possesses a great amount of patience, and being destitute of this, he cannot make the other addition. We read of being temples of the Holy Ghost, but whosoever shall defile this temple, him shall God destroy. May there not be danger, by the indulgence of these stimulants, of defiling this temple and fitting it for destruction. Therefore, believing that a continuance in this habit will hinder my growth in grace and usefulness as a christian, and cause the fountain of life in me some day suddenly and unexpectedly to cease to send forth its vitality through this mortal frame, I bid farewell forever to tea and coffee.

D. N. SMITH.

WE learn that Bro. Geo. L. Teeple, Arlington, Sibley Co., Minn., is very needy. He can get no work where he is, and has no means to get away. If any brother will send him money to remove, he pledges himself to work for the one who sends the means, till he is satisfactorily paid.

Let those who can send something to relieve his necessities.

Poetry.

For the Crisis.

ON THE DEATH OF HANNAH B. SMITH.

The breath of the spoiler has entered the bower,
And the cheek of the loved one is pale;
The blue eyes are dimmed by his mystical power,
As she enters the shadowy vale.

Life's mighty conflicts with her all are past,
The mission of kindness is o'er;
The smile that has lingered so sweet to the last,
Will beam on the dear ones no more.

Now dreamless she sleeps on the sunny hillside,
Neath the shade of the old poplar trees;
And her cherished cedar, in Edenlike pride,
Wails softly when swept by the breeze.

The last time she stray'd there twas sunset's calm hour,
And she said, "I shall roam here no more;"
And long did she linger by streamlet and flower,
E'er life's dream of beauty was o'er.

Will the silver-haired parents again meet their child,
And the husband permitted to gaze
On her that so fondly in death on them smiled
And mingled her counsels with praise?

Yes, earth's painful history soon will be told,
Soon parting and tears will be o'er;
When earth is renewed like the garden of old,
Then death will be mentioned no more.

Then, Hannah will rise with a glorified throng,
And warble her praise with the blest;
Her harp ringing loud with the conquerer's song,
As she welcomes the mansions of rest.

Let her sleep on till the dark night is o'er,
Soft be her silent repose;
Christ has the key to her dark prison door,
His jewels he soon will disclose.

VESTA N. CUDWORTH.

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival.

FROM THE BOSTON JOURNAL.

It is the concurrent testimony of all with whom we have conversed upon the subject, that the religious increase in this city is still on the increase—deepening and extending itself among classes it has not heretofore reached, and leading many who have heretofore been considered as almost beyond the influence of any of the ordinary means of the gospel, to the prayer meeting and thence to the inquiry room, where many of them profess to have yielded their hearts to Christ. The meetings during the week have been well attended. At one or two of the more central ones the numbers may perhaps not have been quite so large as they were a week ago, but the diminution there is doubtless to be attributed, as we intimated last week, to the opening of meetings at new centres. We have no doubt that the aggregate number in daily attendance at these meetings is as large or larger than at any previous time. The interest in the meetings does not seem to wane at all. There is the same errnest, fervent, apparently heartfelt spirit of prayer; the same feeling of dependence on God to carry on the work; the same anxious feeling for the impenitent; and the same feeling of cordial sympathy and union among the different sects which have marked the meetings in previous weeks. There seems to be a continuation of that hopeful feeling to which we have before alluded—a feeling of expectation that the interest is to continue—and Christians are praying and laboring with that thought in their minds. We hear of a number of churches in this city and vicinity, where the work seems to have taken a new start during the week. The meetings in North street, in Father Mason's Hall, are still crowded, and cases of peculiar interest are almost daily reported. We are glad to see it stated that measures are about to be taken to visit the purlieus of vice in that locality, and try to pursuade their unfortunate inmates to abandon their evil ways.

The reports from other places are in almost every instance to the effect that the work is continuing and in many instances with increasing interest and power. From the great West accounts come of the great awakening there. We saw a letter on Thursday from a merchant of this city who has been traveling in Iowa and Wisconsin, and who says that everywhere, in the stores, at the hotels, in the streets, in the cars, the one prominent subject of discussion is religion. A gentleman from Ohio lately started, that, by adding his personal observations to those of a friend, he could say, that from Omaha City, in Nebraska, to Washington, *there was a line of prayer meetings all along the whole length of the road*; so that wherever a Christian traveler stopped to spend the evening he could find a crowded prayer meeting, across the entire breadth of our vast republic.

The *Independent* of this week, says:

"The daily prayer meetings at various places and hours during the past week, have been as well attended as on former occasions. There is no decrease in the congregations and no abatement in the interest. The meeting at Burton's Theatre, at which the daily audience numbers near three thousand people, does not in the least detract from the attendance at other places. On the contrary, the meetings in the old 'North Dutch Church,' and in the Methodist church in John street, are, if possible, increasing in interest and influence. The former, which has steadily continued since last fall, gives promise almost of permanence. The congregation assemble in three separate rooms, which are smaller and of more convenient size for prayer meetings than the larger places in which greater audiences assemble, and there is an air of sociality about the meetings, and an absence of disagreeable publicity conducing greatly to freedom of expression, which do not in so great a degree characterize the other meetings. At Burton's a new feature has been introduced which promises to be productive of great good. On Saturday last the meeting was prolonged half an hour beyond the usual time, in order that Rev. Henry Ward Beecher, who had been previously requested to conduct the exercises might have opportunity to make an address. On Saturdays and Wednesdays the meeting will continue from twelve o'clock till half past one, and clergymen of the different denominutions will make pointed practical addresses to the unconverted."

The Providence *Post* in speaking of the interest in that city, says:

"The churches are crowded day after day, and night after night; and business men, and ministers, and deacons, and lawyers, and professors in our college, and physicians, talk to the people—kindly, calmly, earnestly, persuasively, faithfully. All seem to have faith that a still greater demonstration of God's power is to be witnessed, and we doubt not it will be, if the appeals of God's people are persevered in. With all our heart we join in invoking it."

—Accounts from Venezuela state that Puerto Cabello was captured by the revolutionists March 6th. On the following day a force of 10,000 men marched upon Caraccas and summoned President Monages to surrender the executive authority. He peremtorily refused, and declared the city in a state of siege.

The revolution was general throughout the interior, and all business was paralyzed.

Late accounts from Uraguay state that President Urquiza had dispatched 700 troops into the territory of the Oriental Republic in consequence of the revolutionary events transpiring in Montevideo.

THE BOY PREACHER.—The St. Louis Democrat says, Rev. J. B. Fuller, of Missouri, the boy preacher, has within the last five weeks delivered in Marion County fifty-four sermons, and been instrumental in the conversion of 144 persons. He has been licensed to preach only about two months, during which time he has delivered upwards of 50 discourses, and 240 persons have been converted through his instrumentality. It is said that he never studies his sermons, or makes any notes, and frequently does not select his text until he rises up in the pulpit to preach, and yet, it is said, no two of his discourses are alike, either in point of arrangement or composition. He speaks most eloquently, and uses the most chaste and beautiful language. Calls to preach at various points are daily pouring in upon him.

Foreign News.

THREE DAYS LATER FROM EUROPE.

ARRIVAL OF THE PERSIA.

NEW YORK, March 31.

The steamship Persia, from Liverpool 20th inst., at noon, arrived at 3 o'clock this morning. She brings 54 passengers.

The Arago arrived out the 18th.

FRANCE.

The Paris correspondent of the Times, writing on the 16th, says it is positively affirmed that M. De Persigny has tendered his resignation as Ambassador in London, and that in the event of its being accepted, it is probable he may be succeeded by the Duke de Grammont.

The Conferences in Paris are not expected to assemble before May.

Business continued very bad in Paris, with scarcely any thing doing at the Bourse.

The Paris correspondent of the Globe is informed that efforts were made to interrupt the Emperor's perusal of a multitude of anonymous letters informing him that his own doom would follow the execution of Orsini.

On the 17th, the Emperor and Empress visited the Opera for the first time since the attempted assassination.

There were rumors that the French Navy would be put on a war footing.

The execution of Orsini and Pierri, on the 13th, was witnessed by from 1000 to 2000 persons. They were kept at a distance by the military, of whom 5000 were on the spot.

Both met their doom with firmness. Pierri sang the well known "Mourier pour la Patrie" on his way to the scaffold, and on the block cried "Vive la Italie—Vive la Republique!" Orsini's last cry was "Vive la France!"

RUSSIA.

The Russians have captured the important defile of Argonne, in the Caucassus.

The Chinese had attacked the Russian outposts towards the mouth of the Amoor so suddenly that the Russians had to retreat 30 leagues from the river. The Chinese destroyed the Russian settlement.

The English government refuses to let Sardinia give up the Englishman, Hougs, to the French government.

Obituary.

Died, in Warner, N. H., March 13th, of scarlet fever, Lydia Jane, daughter of George S. and Polly J. Morgan, aged 4 years 11 months and two days.

The writer endeavored to comfort the mourning friends by appropriate remarks drawn from Luke 18: 16.

Also, March 22, of scarlet fever, Judith Ann, daughter of George S. and Polly J. Morgan, aged 3 years 6 months and 17 days.

The funeral was attended by the writer, and words of consolation and exhortation were spoken from Heb. 6: 18, 19.

Thus two lovely flowers fairer than whom none ever cheered the paternal fireside group, were blighted by the frost of death; but a glorious morn will break in beams of radiant light o'er all the gloom of earth; dispel the darkness of the tomb, and God's own almighty hand will transplant them from a land of darkness, woe, and death, to bloom forever in the garden of the Lord.

S. W. BISHOP.

We laid them gently down, those little ones,
And left them calmly sleeping side by side;
Often with *tearless eyes* we'd laid them thus,
In their own little cot at eventide.

But ah! they're sleeping now a dreamless sleep,
Low in the ground, where slumber all the dead;
While hovering near the shining angels keep
A tireless vigil round their little bed.
Our cottage home is desolate and lone,
Faded its light, and hushed its minstrelsy;
The sunshine of their sparkling eyes is gone,
And those loved tones have ceased their melody.

There *is a land* where death *can never come*
To blight the lovely flowers that bloom so fair;
And in that world we'll humbly seek a home,
And *clasp again* our buds of promise there.

L. R. R. B.

Fell asleep in Warner, N. H., March 22, Mrs. Hannah E. Morgan, wife of Reuben B. Morgan, in the 23d year of her age.

Sister M. was converted in the spring of 1854, and baptized by Elder John Couch. Although she lived a portion of the time intervening between her conversion and death, in a state of alienation from her first love, yet through the mercy of God she was enabled to see and confess her backslidings; and through the grace of our Lord Jesus Christ she found pardon and gained the assurance that she was accepted in the beloved. Her flesh rests in hope, awaiting the voice of the archangel and the trump of God, when she will find a home forever in that land,

"Where death-divided friends at last,
Shall meet to part no more."

The funeral was attended by the writer and a sermon was preached from Rev. 14: 13.

Also, March 30, Sabrina, daughter of Reuben B. and Hannah E. Morgan, aged 2 years 6 months and 5 days.

A discourse was preached on the occasion by the writer from John 11: 25.

Thus blighted in their loveliness, mother and daughter sleep side by side, sweetly resting in the arms of the great Restorer, until the dawning of that bright mornnig of eternal sunshine, when at the bidding of the Almighty they will leave their humble resting place, and in immortality live in a blooming paradise forever. May this dispensation be sanctified to the surviving friends, and may they be prepared to meet their friends that sleep, where

"Death enters not, and not one sigh
Ere ladens zephyr's wing;
Unfading immortality
Is stamped on every thing."

S. W. BISHOP.

Appointments.

The Lord will, I will commence a meeting in Sharon, Conn., Apr. 8th, instead of Apr. 1st, as appointed.

C. GOODRICH.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

Bro. J. G Smith appoints to preach in Worcester the first Sunday in April, and stay over the following Sunday if the Lord will.

I will preach as follows:—

Lawrence, Mass., Sunday, April 11th.
Exeter, N. H., (eve.,) April 14th.
Portsmouth, N. H., (evenings,) April 15th and 16th.
Dover, N. H., Sunday, April 18th.

S. W. BISHOP.

T. M. Preble appoints to preach at
Canterbury, (Town House,) April 18th.
West Boscawen, (Christian Meeting House,) April 25th.

Providence permitting, I will preach in Springfield, April 8th; Bakerville, Ct., Friday evening, April 9th; and at Humphrey Hall, West Winsted, the Lord's day following, (April 11th,) and continue every evening till the 16th. Bro. Mathewson will be with me during the week.

MILES GRANT.

UNION MEETING AT EAST WEARE, MASS.—There will be a meeting at East Weare, in the Free Meeting House, to commence April 8th and continue over the Sabbath, and longer if the Lord will.

This meeting is designed to be a *union* meeting, for all ministers and people to labor for the salvation of souls. The Lord has favored us in this place of late, in reviving his people, reclaiming the wanderer, and in the conversion of others. O may the work greatly increase as in many other places. The Lord send by whom he will send.

T. M. PREBLE.
B. LOCKE.

East Weare, March 29th, 1858.

If the Lord will, I will preach in Bro. Elliott's Old Clock Shop in Harwinton, Ct., Sunday, April 18th.

C. GOODRICH.

Providence permitting, I will preach in Hebron, N. Y., evening, April 12th and 13th.
Rutland, Vt., " 14th and 15th.
Addison, 16th and over the Lord's day.

M. BATCHELOR.

Bro. D. T. Taylor appoints to preach in Boston the third Lord's day in April; and Bro. Miles Grant in Worcester, to Bro. Taylor's congregation, the same day.

Lord willing I will spend Sunday, April 11th, in Peacedale, R. I., and remain a few days with that people.

D. T. TAYLOR.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of Crisis to which the money credited pays.

Mrs J A Tusk 122, 21 cents; L B Davis 155, 20 cents; J A Smith 150, 80 cents; Jane Morrel 146 $3; L Jones 137, 25 cents.

Veritas 147, L Kendall 147, M Nelson 148, 50 cts each.

H Christenson 159, Mrs L Woodworth 156, J Torrington 160, A M Henry 156, A W Lloyd 162, A P Hyde 156, M J Bean 135, A W Low 130, Mrs G Holbrook 161, M W Merrill 160, A Davis 156, A Kingsbury 156, C Doane 146, D S Ramsdell 159, T F Sargeant 123, S Braley 156, C H Randell 168, C Pettibone 152, Betsey Jones 156, $1 each.

C S Barnes 156, Betsey Little 117, J D Knapp 135 G Ackerman 164, S Goodhue 147, U B Parsons 156, $2 each.

To Correspondents.

Bro. D. E. Moulton's P. O. address is Worcester Mass., instead of Ware.

Eld. P. B. Morgan's P. O. address is Ottawa Ill.

F. H. Berick's P. O. address is Boston, Mass.

H G Dearbon—Received; pays to 117.

H N Allen—All right; pays to 145.

☞ We are out of Storr's works at present.

☞ Those communicating with the office will please mention the STATE as well as the place in which they reside. It will save much trouble.

Married.

In Charlemont, March 30, by Rev. A. M. Stearns, Mr. GEO. T. ADAMS, of Boston, and Miss FIDELIA MARIA CUDWORTH, of C.

In Georgetown, March 28, by Rev. Mr. Braman, Mr. E. RUST, of Boston, to Miss ORA A. PAIGE, of Georgetown.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

THE GRAT CONTROVERSY.—A work for the times. 60 cents, post-paid.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Ful morocco gilt, $1.00. Per doz., or more, 25 per off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

TREATISE ON MATT. XXIV. AND XXV. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

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NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

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Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

Tracts.—The Three Worlds—The Last Day—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—[illegible] on the State of the Dead—[illegible] Truths—Ancient Landmarks—[illegible] pages. Price 5 cents single copy; [illegible] per hundred. —Outline of the [illegible]—The Destiny of the Wicked—The Great [illegible]—Olive Leaves [illegible] cents single; [illegible] per hundred.—[illegible] ture Punishment—Key of Truth—The Holy [illegible] the—The Day of Judgment [illegible] [illegible]

Poetry.

For the Crisis.

LINES.

"During the entire ceremony it rained heavily; but scarcely had the last disciple received the sacrament (of baptism) and stepped out of the water, when the sun pierced through the clouds and shining upon the mist and murky sky, created the most beautiful rainbow I ever saw, the colors were so intensely bright and glorious."—[JOHN F. COTTON's article on "The Conference" in the Crisis of March 31.]

Cold, and dark, and damp, and dreary,
Ranged the clouds across the sky;
And the storm, never aweary,
Hung above most gloomily—
Black and cheerless.
Calm and fearless
Sank the Christians 'neath the wave
Typical of Jesus' grave.
But when coming forth from duty,
Spanning o'er the sky in beauty
Blossomed forth the rainbow's sheen;
And the sun o'er earth afar
Sped its glorious golden car,
Cheering all with its bright gleam.

Thus above the Christian weary,
Hang earth's clouds from day to day;
Chill, and damp, and dark, and dreary,
Casting shadows on his way—
Almost cheerless.
Bold and fearless,
Heedless of the beating storm,
Toils he Duty's path along.
But his trials shall be ended
When, like rainbow glories splendid,
Breaks on earth the MORNING's ray;
Then his tired soul reposes
On fair Eden's blushing roses,
Happy through eternal DAY!

JOSEPH H. TURNER.

Boston, March, 1858.

Original Articles.

For the Crisis.

Short Sermons.

No. I.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"—Rom. 8: 32.

I. *The Gift of Christ.*

Suppose we were the subjects of an earthly modarch, to whom we were under the strongest possible obligations. Nothing could equal his tenderness and love towards his subjects. He was like the kindest of fathers. But despite it all,—strange and ungrateful as it might seem,—we had rebelled against him, and become his determined and bitter enemies. He has a darling, an only son, who is endeared to him by the fondest attachment. Yet so great is his pity and compassion toward us his rebellious subjects, that he proposes to surrender him to undergo the most shameful and humiliating treatment, and finally to be put to death as a criminal, in order, if possible, to reconcile us to our Sovereign.

Yet, this is but a very feeble illustration of the gift of our Savior. Ah, no! While he beheld a world of guilty, miserable creatures, he could not withhold even this son of his love. Or, in the words of the text, he could not "spare" him. Great and incomprehensible as must have been the love of the Infinite Father towards the dear child of his bosom, that to us was still greater. His compassion towards vile, rebellious worms, wretched outlaws, overweighed all. Oh, matchless, unfathomable love! Oh, wonderful plan of redemption!

And what a work did Jesus undertake in giving himself for our rescue! Our dull minds falter in the attempt to comprehend such condescension and love. We are naturally so selfish ourselves, that the idea of such boundless benevolence as that of our dear Redeemer, finds but little lodgment in our hearts.

We have abundant reason to suppose, that this was the greatest gift which Infinite love could possibly bestow on fallen man. In the case I have supposed, if the monarch against whom we had rebelled was the most powerful of earthly sovereigns, who had no manner of need of our services, but was moved by mere pity of our condition, it would, perhaps, seem a little,—though but a mere trifle comparatively,—like the tender mercy of our heavenly Father.

II. *No blessing whatever, whether great or small, will God withhold from his believing children.*

The argument of the apostle seems to be this. The gift of the greater blessing implies the readiness to give all lesser ones. If no gift which we need, or which it is in the power of the Infinite God to bestow, can equal the gift of Christ, then we have already received this greater blessing and may obtain every other one. God withheld not his dear and only Son; will he withhold any thing else that would be calculated to do us good? No, indeed! No good thing in earth or heaven will he hold back from those who love him.—Nothing will be esteemed too good for them. Saith the apostle,—"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Talk of rich men, with their fine houses, find farms, elegant furniture, costly apparel and equipage, costly merchandise &c., they are miserably poor compared to that humble Christian.

And if we are his obedient children, we may rest assured that all things *whatever*, which occur to us, whether prosperous or adverse, are given, or at least over-ruled and controlled, by a kind and tender Father,—and will assuredly do us good. If adversity be our lot, it is so great a blessing, (though blessing in disguise,) and we so much need it, that his love to us constrains him to send it. Poverty, tribulation, reproach for Christ's sake, alienation of friends, sickness, slander of enemies, &c., are but so many workmen, all working for our good.

If, then, our Almighty Father and Friend is thus solicitous about our welfare, we should then trust him implicitly under all circumstances. It is the hight of ingratitude for us not to do so. My brother, my sister, if you are inclined to be desponding, under trial, consider what your Father has done, and is doing for you, and be encouraged. Yea, be ashamed of your distrust and unbelief! Think of your Father's tender love in the gift of a Savior, and remember that you have all things in him. Remember, "All things are yours," if you will but claim them. All possible good, which an Almighty, all-powerfull Being can bestow, we become heirs to the moment we receive Christ. What more can we desire? What more would it be possible for us to possess?

Again. Every thing we possess in *this* life calculated to make us comfortable and happy, and even our very existence, is the gift of God. This beautiful world we inhabit, so nicely fitted up for our accommodation—the use and service of all the inferior animals—the annual products of the earth, adapted to supply the wants of man and beast,—the sun, to give us light and heat—the joys of society and friendship, both domestic and social,—in short, every thing really good in the universe, which we really possess or hope for, are the gifts of our bountiful heavenly Father.

But to crown all the wonderful loving kindness of the Lord towards man, he will soon give us the kingdom. Yes, dear, tried, disappointed, world-sick pilgrim; soon "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The work of six thousand years of trial, sorrow and suffering, will be accomplished; the number of the elect will be complete; and the "Chiefest among ten thousand," and the "One altogether lovely," who groaned and died on Calvary, will come in awful splendor and glory, to "make up his jewels"—to "give reward to his servants the prophets, and to the saints, and to them that fear his name, small and great; and to destroy them that destroy the earth." Then will he fulfill his many promises, such as these;—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 43; "Blessed are the meek, for they shall inherit the earth," Matt. 5: 5; "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11: 31; they that be wise shall shine as the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3; "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21: 3.

H. P. SIKES.

For the Crisis.

Courage to say "I Don't Know."

In these last days it is very important that we speak that we do know. What we do not know should never be substituted for truth or knowledge. I had much rather hear the honest "don't know," where there truly exists a lack of knowledge, than to listen to any of the vague fancies that are so often advanced in lieu of knowledge or truth.

We are living in an age when we are expected to give a *thus saith the Lord* for all that we teach and affirm; and it becomes us as a people, who profess to be looking for our King immediately, to be quite certain.

We as a people are very often subject to the most severe criticisms of a frowning world. And in view of this ought we not to have the courage and honesty of heart to admit that there are a few things *we do not* as yet *understand?* I have seen some individuals who, I verily believed, had not the moral courage to admit that they were deficient on any points of doctrine, creeds or isms of this present time or age. In this way, many who have witnessed *failures* have been led astray, and not unfrequently to denounce all as cunningly devised fables, which, indeed, some of the explanations given out as truth and knowledge have proved themselves to be.

No man, says Dr. Watts, is obliged to learn and know every thing. This can neither be sought nor required, for it is utterly impossible, yet all persons are under some obligations to improve their understanding. The advantages of religious knowledge are very great. Knowledge is also commendable. It capacitates man to better enjoy himself, serves to make him extensively useful, and by imparting to others the good he himself has acquired, he can glorify God. True knowledge is good; therefore we should study to know.

I would not for a moment be understood as contending for ignorance as a source of happiness. Far from it. But I do encourage honesty, and believe from the *depths* of my simple heart, that that man or woman who dare, with an honest frankness, speak out the honest *don't know* when they happen to be ignorant of the required information, is a brave man, a more unflinching champion of the cross, than *he* who thinketh himself to be something while he is nothing.

M. M. MACOMBER.

For the Crisis.

Gleanings.

BRO. GRANT:—I have been much interested in the following extract from a sermon entitled "Faith and Works," by T. L. Cuyler, and thinking it may interest some of the readers of the "Crisis," I copy it for its columns, and if acceptable, will under the above caption, furnish various incidents and choice selections from week to week.

M. D. W.

"The second chapter of the Epistle by James seems, to my mind, to describe a spiritual wedding. We are 'bidden to a marriage,' and, as at the olden marriage in Cana of Galilee, the Holy Master is present, and consummated the nuptials. The parties to be united are but symbolic personages, and yet are real and life-like, too. The bride is young and beautiful—ever young and clothed upon with light as with a garment. Like Milton's Eve, she was

'For softness formed, and sweet attractive grace.'

Her face is clear as the day—her look is firm, and yet trustful. She is not of the earth, but Heaven-born, and wears her celestial parentage in every lineament of her radiant countenance. Her name is FAITH. She is the daughter of God.

And beside her stands one whose lusty form was made for deeds of daring and endurance. He is sinewy and athletic. There is valor in his eye, and 'cunning in his ten fingers,' and strength in his right arm. He was created to act, to do, and to suffer. He was formed for strife and struggle. His name is ACTION.

With solemn rites, the two are joined in wedlock. They are both to love, and both to obey. They are always to live, and move, and suffer, and conquer together. They are to be the faithful friends of every thing good on earth. On them, while united, Jehovah pronounces a 'blessing,' richer than that which gladdened the nuptials of Isaac and Rebekah, or of Jacob and Leah. While *united* they are to live, and grow, and conquer. When *separated*, they are to droop and perish. For each other, and in each other, and with each other, their days of struggle and of victory are to be passed, until time shall be no longer.

And so FAITH and WORKS were coupled by Infinite Wisdom; and in the presence of the world it was solemnly announced, 'What God hath joined together, let not man put asunder.' From that union have sprung a glorious progeny. All the mighty deeds which have ennobled and elevated humanity own that parentage. Faith and Action have been the source, under God, of every thing good, and great, and enduring, in the church of Christ; the very church itself exists through them. The early Apostles went out with their glad evangel to the nations under this double impulse, and with this double watchword. It was not enough to 'believe my Gospel;' they were also to 'preach my Gospel.' It was not enough to love in the heart; the whole life was to be an embodiment and outflow of love. It was not enough to have a meek and gentle spirit; the young church was to return good for evil, and thus overcome evil with good. The church was not only to be sound in heart, but active in limb and sinew also. It was to be a militant church, contending earnestly for the faith delivered to the saints—a courageous church, standing fast for the Gospel—a suppliant church, praying without ceasing—a busy church, redeeming the time—a patient church, bearing with all long-suffering—and a conquering church, to evangelize all nations. Through that apostolic Iliad, the great Apostle seems to fly like a thunderbolt, kindling and consuming! He is all ablaze with zeal. At Lystra, rebuking the deluded worshipers—at Jerusalem, confronting the Pharisees and the rulers on the castle stairs—at Cesarea, startling Agrippa on his tribunal—at Rome, preaching the reviled Gospel, both in his own 'hired house' and in Cæsar's palace— he is everywhere the believer in full action, with the heart to feel and the head to do.

And such have been God's true evangelists ever since. Such was Luther, the flaming iconoclast of Europe—to-day writing theses and commentaries, and to-morrow translating the Scriptures, or hurling fresh invectives against the black dominion of the Man of Sin. Such were Baxter, the indefatigable pastor; Edwards, the perpetual thinker; Neander, the perpetual student; Owen, the perpetual writer; Knox, the untiring reformer; Whitefield, the untiring preacher; and Chalmers, who appears to have been pastor, preacher, writer, thinker, and reformer, all in one.

Brethren! such may God honor us in being. A faith sound as that of the Westminster Assembly, will not save the dying world around us, unless it flows out into action. For 'wilt thou know, O man!' and all men in God's heritage, that 'as the body without the spirit is dead, so faith without works is dead also.'"

From Bro. J. B. Waite.

BRO. GRANT:—I thank God this morning that after almost two years of extreme suffering, I have so far recovered the use of my limbs as to be able to write a little. I was unable to turn myself in bed, or be turned, for more than eleven months of the time. Through all my sufferings I found God's grace to be sufficient for me, and him a present help in every time of need. I am only able to get about a little on crutches. I have lost one eye, and the use of my limbs in a great measure, one knee being stiff[illegible] entirely. I have but little us[illegible] other leg and my right arm. I [illegible] indeed a cripple, and dependent upon the charity of this world, but still I thank God that it is as well with me as it is.

I have desired for some time to express my thanks and gratitude through the Crisis to God and his saints, and to all who have assisted me in my sickness and poverty. I earnestly desire that the God of heaven will bless, build up, and keep his saints who have visited me in my sickness, and have given me bread and a h[illegible] when I had none. Truly, "The [illegible] is my Shepherd, I shall not want." [illegible]

I would express my gratitude especially to Eld. Champlain, Bro. Babcock, his folks, and the church generally for their kind and timely assistance; also to Bro. Roberts, and to every one who has in any way administered to my wants. I hope they may be rewarded at the resurrection of the just. I feel that these afflictions will work for my good. I am sick of this state of things, and I long for that better country, where the inhabitants are not sick, where the lame man shall leap as an hart, and we feel no more the effects of the curse.

I believe we are almost there. The signs of the times tell us that the Lord is at the door. He is coming to make a clean sweep of death, sin, and sinners.

Yours in hope of speedy redemption,

J. B. WAITE.

Warwick, R. I., Jan.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

Choice Selections.

THE GUIDING HAND.

"Cast thy burden upon the Lord."—Ps. 55: 22.

Is this the way, my Father? 'Tis, my child.
Thou must pass through this tangled, dreary wild
If thou wouldst reach the city undefiled,
Thy peaceful home above.

But enemies are round! Yes, child, I know
That where thou least expectest, thou'lt find a foe;
But victor thou shalt prove o'er all below,
Only seek strength above.

My Father, it is dark! Child, take my hand,
Cling close to me, I'll lead thee through the land;
Trust my all-seeing care; so shalt thou stand
'Midst glory bright above.

My footsteps seem to slide! Child, only raise
Thine eye to me, then, in these slippery ways
I will hold up thy goings; thou shalt praise
Me for each step, above.

Oh, Father, I'm weary! Child, lean thy head
Upon my breast. It was my love that spread
Thy rugged path; hope on, till I have said,
"Rest, rest for aye, above.

The Light of Life.

AN EXPOSITION OF ISAIAH 9: 2–6.

BY REV. J. PANTON HAM.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a Son is given."

To understand the rapt utterances of the Hebrew prophets, more particularly of Isaiah, we must, as it were, appropriate their peculiar consciousness—pass into that mental state in which they were when their lips poured forth the inspired thoughts which the Spirit of God kindled within them. The mood, if not the mode, of inspiration may be partially understood by the form which the prophetic utterances sometimes take. Before the mental eye of the seer, when under the divine afflatus or impulse, a vision seems to have been presented of the nature sometimes of a scenic representation. Its diversified imagery are foreshadows of the future, and as the prophet gazes on these apparent realities, he proclaims what he sees, as events then occurring, with that graphic grandeur of speech which the peculiarity of the revelation naturally inspires. It seems necessary to imagine the prophet Isaiah in this particular mental mood when he uttered or penned our text. His eye rests upon a vision of Northern Palestine—"Galilee of the nations." But it is a vision of "*darkness.*" In the deep recesses of a bleak, barren valley, over which "darkness" broods, he sees "Galilee of the nations," and this darkness is described as "the *shadow* of death," fit emblem of the darkness, the still deeper darkness of death itself. Death claims that gloomy valley as his own—it is the grim border land of the dark demon's territory. It is called the "land of the *shadow* of death," and "the valley of the *shadow* of death," because it is in the near neighborhood of the dark and dreadful capital where Death himself reigns in absolute and eternal sway. There "people dwell," and walk in "darkness," for even the "shadow" of death is darkness, though a darkness which may be dispersed. This "valley," though under the dominion of death, is not so fully incorporated with his empire as to be unredeemable. As border land it is not so completely under his ebon rule. The "shadow," not the absolute substance of death, is there, hence there is redemption from the "land of the *shadow* of death." While penetrating with more than human vision this thick "darkness"—this shade of grim death—and marking the wretchedness and horrible gloom of that dwelling-place of the people, suddenly the darkness begins to fold itself up like a thick black pall, and roll off the face of these gloomy homes. A "light" has broken upon the dreary solitudes of Galilee, and the upward turned faces of the people express their common and heartfelt joy. It is at this moment of time that the prophet speaks,—"The people that walked in darkness have seen a great light," or as Luther has it—"See a great light, &c. . . . for unto us a child is born, unto us a son is given."

Under the image of a *light*, a "*great light*," breaking upon darkness spread over Galilee, does the prophet describe the *birth of Christ*—the child born—the son given. This "child," this "son," or Christ, is the great light."

The prophet speaks of Galilee, not because Galilee was exclusively the "land of darkness and the shadow of death;" but because it was in that particular spot of the world's universal darkness that the "light" first dawned. Galilee was the home of Christ, and the scene of his first and principal public labors. (Matt. 4: 13–17. And while we are not to restrict the darkness to Galilee, although this particular province of Palestine is specially mentioned, neither are we to conclude that Christ was a "light" exclusively to the Galileans. Others "sat in darkness" besides "Galilee of the nations;"—"darkness covered the earth, and gross darkness the people," and the unspeakable goodness of God provided a "light" whose beneficent beams should penetrate to the uttermost ends of the earth. The apostle John says of Christ,—"That was the true light which *lighteth every man that cometh into the world.*" It will be apparent then that our text has no partial, but a world-wide application. Christ, as the light of men, is the light of "every man that cometh into the world." "I am come," he said, "a *light into the world* that whosoever believeth on me should not *abide in darkness.*" "As long as I am in the world, *I am the light of the world.*"

But what are we to understand by this "*light?*" In what special sense is the Lord Jesus Christ "the Light of the World?" Let us glance again at the prophetic imagery in our text. We have, in this verse, an example of the poetic parallelism, a construction very common in Hebrew poetry. The idea of the first member of this parallelism is repeated and explained in the second member thus—

"The people that walked in darkness have seen a great light."

"They that dwell in the land of the shadow of death, upon them hath the light shined.

Thus the "*darkness*" of the first member is represented and explained by the "*land of the shadow of death*" in the second member. The "darkness" then is poetically *death's* gloomy "*shadow*," and actually the representation of a people living under the *dominion of death*,—a *mortal* people, a people having *no inherent or constitutional deathlessness*, no essential life *beyond the present brief span of earthly existence.* The poet-prophet repeats in our text the humiliating and affecting truth that *man*—intellectual and moral man,—as well as physical man,—is "of the earth earthy"—that the conscious being descends into "the dust of death,"—that all that characterizes and constitutes the creature *man* is absolutely *mortal.* "Dust *thou* art, and unto dust shalt *thou* return."

When, therefore, we hear the prophet say that upon such a people a "*light*" has "*shined*," and that they "have seen a *great light*," consistency of interpretation requires us to understand the "*light*" as the poetical image of *life*. If the "*darkness*" is the poetical image of death in our text, then the "*light*" must necessarily be the poetical image of *life*. And as this "*great light*" is *the child born*, and *the son given*, who is *Jesus Christ*, then we obtain the glorious truth that our Lord Jesus Christ is "the *Light* of men" in the sense of being the LIFE of men. And so writes the apostle John:—"In him was *Life* and THE LIFE WAS THE LIGHT OF MEN." And says our Lord himself, "*I am the Light of the world:* he that followeth me shall *not walk in darkness*, but shall have the LIGHT OF LIFE."

Glorious fact! but, alas! how little understood. This "Great Light" which has dawned upon our dark world, has not even yet, in the decline of the nineteenth century, been comprehended by the professing church. "The Light shineth in darkness and the darkness comprehended (or *embraced*) it not." This lament of the devoted John is true to this hour. The false theology of the churches on the subject of man's constitutional immortality is a dense and impenetrable darkness, through which the rays of this scripture truth cannot penetrate. The churches, one and all, have "comprehended" the heathen philosophy of Plato concerning the immortality and separate existence of the soul, hence they have not "comprehended" the "Light" which "shineth in the darkness" of this earthly theology. Nor will they until they turn away from their false teaching unto the scriptures of truth—and losing all confidence in popular creeds, however venerable, shall betake themselves to the true spirit of Christian fidelity "to the law and to the testimony," as the surest lamp to their feet and light to their path." We have in the Scriptures "a more sure word of prophecy" than the theology of the churches, "whereunto," reader, "ye do well that ye take heed, as unto a light that shineth in a dark place, until the DAY dawn, (the 'day' of Christ's re-appearing as 'the Resurrection and the Life,') and the Day-star arise in your hearts."—*Expositor, Scotland.*

Changes in Jerusalem.

The Gardens of Solomon are now let to an Englishman The gardener, Mr. Goldsmith, is underdraining the gardens. A French traveler, describing his visit to them, says: On reaching the house I perceived a bright brass knob shining in the centre of a small square of porcelain set into a white wall. Over this knob was the following superscription in the English language: "Ring the bell." This bell seemed to me rather an anomaly in the gardens of Solomon—but that is a trifle. We did ring the bell, and we went in. The first thing that struck my eyes were red draining pipes lying about, and bearing the mark of of the manufacturers. Mr. Goldsmith was draining that Biblical valley, the dew of which was so often brushed away by the naked feet of the Shulamite. It was in the month of September. An American mowing machine was cutting a second crop of artificial grass on the very spot where the daughters of Jerusalem gathered those lillies of the field which were more beautiful than Solomon in all his glory. A patent reaping-machine was rapidly garnering the crop of that glebe which the sisters of Ruth and the daughters of Naomi were wont to glean. I asked to see Solomon's pavilion, but alas! the cyprus timbers and the wainscoating had been taken down, and in place there is a brick-built cottage, with a roof of red and green tiles. Since the Eastern war, Mr. Goldsmith has obtained the custom of the Pasha of Jerusalem for vegetables. Last year he had *seven crops* of potatoes, thanks to his wonderful drainage.—*Expositor.*

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders addressed as above.

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Poetry.

For the Crisis.

SPRING.

Hail, glorious Spring! bright vegetation's dawn,
Which opens cheeringly on winter's night,
Spreading its mantles over hill and lawn,
And river banks beside the waters bright,
Which flash and gleam with scintillating light,
As if rejoicing that the icy chain
With which the Frost King bound them close and tight,
Was snapt and shivered by the sun and rain,
And they again were freed from his bleak, chill domain.

From every knoll cowslips and daises peep,
The May-flower and the golden buttercup,
Like rosy children waking out of sleep,
And winking their bright eyes ere they get up.

When buds from every tree are bursting forth,
The leaves and flower soon shall follow then;
For Winter flying to the snowy north,
Coils himself up within his icy den.
The birds, the eagle and the little wren,
Seek each his mate to propagate his race,
And praise the God alike of beast and men,
Whose goodness fills all spheres and realms and space,
For nothing can exist without His power and grace.

The woods resound with new-awakened notes,
The meanest insect chirping forth its praise;
And feathered warblers swell their little throats,
Sending to heaven their sweet commingled lays.

So shall the saints of God, who, struck by death,
Lie cold within the confines of the tomb,
At resurrection's spring inhale the breath
Of immortality and endless bloom;—
No more a prey to grief and doubt and gloom,
Imperishable as Him who gave them life,
Safe and unmoved amid the thundering boom
Of crumbling mounts and elemental strife,
When all but His own church is with confusion rife.

O may we stand secure on that dread day,
When Jesus his dear Kingdom shall proclaim—
When tears are stopped and by Him wiped away,
And sing the glories of Emmanuel's name.

JNO. F. COTTON.

Original Articles.

For the Crisis.

Gleanings.

BY M. D. W.

I am much in sympathy with Beecher's view of "systems of theology." "Away with such husks of truth," he says; "they are as dry as last year's pods, and empty as last year's bird nests. As the forms and ceremonies of the Jews were of value at one stage of progress, but when Christ came, were to be sloughed off—so now do systems of theology stand related to the church. They are like the wrapping leaves round a bud, essential in its early state to protect and preserve; but when the time of efflorescence comes, then the flower bursts out of them. Their work is done; and if they hold on longer, so glued together that the swelling bud in vain presses against them, they prove, not its protection, but its death."

He does not take the position that many do, that it is no matter what a man believes, if he only lives right, but he makes it the essential thing to *live.*—"What we want is truth which is vital. We must know how to act, how to control passions, how to walk with God, how to live. It is well and important to know what to believe; but the great thing is to know how to *live.*"

In a morning prayer meeting he once said: "I should be glad to hear some brother speak. If any one has any heart experience, which he would like to tell, I would be glad to hear him. But we don't wish any stale advice by one person how his neighbor ought to feel; nor any bloodless commentating on disputed texts of Scripture. What we want is life—pulsating, glowing, Christian life. If any one has a living thought, or an aspiration, or some blessed experience of divine grace, we would like to hear him. If a person would bring in to me a fresh, blue violet, this beautiful Spring morning, I would thank him; and so if any one here has a like flower of Christian experience, which has blossomed forth from the wintry snows through the warmth and light of God's love, I would thank him for it—I would give more for it than for *four acres of dried hay.*"

There is much of truth in these sentiments. How often does the mind weary and become barren in listening to isolated doctrines, well-arranged, systematically delivered, but lifeless—unctionless—as Beecher quaintly remarks, "as dry as last year's pods." "The spirit of life from God" has not "entered into them," and therefore while they may minister to the intellect, they do not nourish the soul. How often is it the case that the simple, broken testimony from the lips of some humble saint, accompanied with the "pulsating, glowing, Christian life," the heartfelt experience, tends more to strengthen, feed, comfort and edify, than the eloquent, well-arranged sermon.

In what did the wonderful success of the Washingtonian movement consist? Was it the burning words of eloquence from the learned, the noble, the accomplished, that won so many from the drunkard's ranks? By no means! The illiterate, the lowly, the unrefined, were the most successful laborers. And why? Because they spoke with eloquence of heartfelt *experience;* it was the recital of their own former degradation and wretchedness, and their present emancipation, peace and prosperity; that touched the drunkard's heart, opened the fountain of tears, awakened expiring hope, and led to the resolve, "I too will be a man!"

Yes, yes! it was the eloquence of *experience,* the earnestness of *experience,* that accomplished the work, and since the experience meeting has become obsolete, since the humble, illiterate, but reformed drunkard has ceased to be the active agent in this reform, the temperance movement has been on the retrograde. Secret societies and learned orators will never accomplish the work which the reformed drunkard accomplished, and those who wish to see the temperance cause prosper and gain vantage ground, must labor to restore the good old Washingtonian movement.

But when we gave the extract from Beecher, we had no idea of arguing on temperance reform, and the use we wish to make of what we have said is simply this; that as in the Washingtonian movement *heartfelt experience* was the secret of success, so it is the secret of success in the conversion of the sinner. We have marked its effect. We have seen the thoughtless, trifling sinner subdued to tears, by the simple recital of Christian experience. It is what we need in our social meetings, a relation of what God hrs wrought in our hearts by his grace—of the joy, peace and salvation that we now enjoy. It is these "blessed experiences of divine grace" that reach the heart and quicken its pulsations.

As Beecher says: "Theological systems are good in their place. They have their place, as all sciences have, but that place is not the pulpit. What people need from the pulpit is religious food, the bread of life. There is no science in nature; God makes nature, and then man makes the science. There are the flowers and the fruit, and man makes the science of botany. There are the stars and the sun, and out of their regular motions man makes the science of astronomy. All these sciences are well in their place. But when I want a bunch of flowers I do not thank a man who brings me calyxes and petals, and pistils and stamens, all scientifically analyzed, and divided, and labelled. When I want something to eat, I do not thank one for bringing me the component parts of bread and butter and coffee, chemically analyzed and scientifically arranged: the starch in one paper and the saccharine matter in another. No! I want them mixed as nature mixes them; and so I want the gospel given to me as Christ gave it, from His great heart, with all the freshness and beauty of life and experience. The people are hungry for the bread of life, and they are fed on its scientific elements. Let us get rid of these lifeless abstractions. Let us take the gospel as it is; in which I challenge any one to find the first approach to a theological system. It is fact, real life living experiences; and this is what we need in this day."

For the Crisis.

Divine Relationship.

Dear brethren in Jesus Christ:—It is truly desirable that we should be favored by the grace of God, with a correct understanding of the high privilege of our relationship to our Father in heaven in the present state, that we may duly appreciate the privilege, and praise the God of salvation. It is also desirable to have correct views of what is revealed by infinite love, respecting "what we shall be" in the more glorious future.

Luke 20: 36. Our blessed Lord, speaking of the resurrected saints, says, "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Our Lord's words prove that the children of *the* (i. e., *the first*) resurrection "*are* the children of God," but *not that they first thereby become so.* We have seen this implicitly admitted by the concession that we are now the children of God by adoption. This important question, however, concerning what true believers are in the present state, is determined by the plain and positive declarations of the Spirit of truth. Gal. 3: 26,—"For ye ARE (not *shall* be) all the children of God by faith in Jesus Christ." 1 John 3: 2,—"Beloved, NOW are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."—Please, dear brethren, observe, that the difference of the present and future states, is not "real sonship," but a more perfect and glorious conformity to our divine Lord. Gal. 4: 6,—"And because ye *are* (not shall be) sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Rom. 8: 14,—"For as many as are led by the Spirit of God, they *are* the sons of God." Surely, brethren, this is "real sonship," demanding our acknowledgement and grateful praise. Moreover, "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. See also 1 John 3: 10; John 11: 52; 1 John 5: 2, &c.

Moreover, the divine testimony appears plain, that we are now the children of God *by birth,* or by being *born of God.* "Whosoever believeth that Jesus is the Christ, IS (not shall be) born of God." 1 John 5: 1. "But as many as received him, to them gave he power to become the sons of God, even unto them that believe on his name: which were (not shall be) born, not blood, nor of the will of the the will of man, but of flesh, nor of God." John 1: 12, 13. This precludes the instruction, that we only receive power to become the children of God, by being "born from the dead;" declaring that true believers in the name of Jesus, have already become the children of God by being born of him, i. e., of his Spirit.—"Every one that loveth IS (not shall be) born of God." 1 John 4: 7. See also 1 John 3: 9; 5: 4-18.

Our blessed Lord is indeed declared to be "the FRIST BORN from the dead;" and that he was *quickened* from the dead "*by the Spirit;*" and, if there is no other birth of the Spirit, but that of a literal deliverance from death and the grave, then the inference that "no body was '*born of the Spirit,* BEFORE HIM,'" may be logical. We have seen, however, from plain and positive divine testimonies, that this is not the fact, but that there is another birth of the Spirit, besides being born from the dead, or restored to conscious existence. From the premises, that Christ is the first born from the dead, we can only logically infer that "no body wa '*born of the Spirit'*" *from literal death* "*before him.*" To infer that no body was '*born of the Spirit'* before him," *in some other sense,* is to put more in the inference than is contained in the premises.

The children of the wicked one and the children of God are, *in the present state,* distinguished by the appropriate terms of natural, or animal and carnal, and spiritual or holy. The latter is the effect or consequence of our being born of the Spirit, or begotten of God, by the word of truth. James 1: 10. The operations of the Spirit of God are various. They are both physical and spiritual, relatsngto body, soul and spirit. Blessed be God, we are prepared by a divine birth, or regeneration by his Holy Spirit, *in the present state,* for the inheritance of the saints in light. Without this, no man would be meet for that glorious inheritance or for a birth from the grave to immortality.

"If any man is in Christ Jesus he IS a new creature," &c.: God's "workmanship created in Christ Jesus unto good works." Eph. 2nd chapter. To this spiritual renewal, and not to our resurrection from the grave, I understand our Lord to refer, John 3: 3—7. This appears by comparing his words in this passage, "That which is born of the flesh is flesh, and that which is born of the pirit is Sspirit," with those of the inspired apostle, Rom. 8: 9—11: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. And if Christ be in you the body is dead (*i. e*, liable to death) because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead quicken your mortal bodies by his Spirit that dwelleth in you." Thus we see, brethren, that the antecedent quickening of the mind, from spiritual death, or being "dead in trespasses and sins," by being born of the Spirit, is the precious pledge of our quickening from the grave to immortal life by the same Spirit.

The true principles of biblical interpretation will not admit us to depart from the obvious import of a passage, and explain it by another passage not referring to precisely the same subject, when the plain import of both passages are not inconsistent."

It has been affirmed that the passage, "that he might destroy him that had the power of death, that is the Devil," is to be explained by the passage, "that he might destroy the works of the Devil." Thus the plain import of the former, viz., that *the Devil himself* is to be destroyed, is denied. But as the destruction of the works of the Devil, and of the Devil himself, are harmonious propositions, the denial of the latter is unwarrantable. So, as the present spiritual birth of the Holy Spirit, is perfectly consistent with a future physical birth from the grave, both should be admitted, according to the obvious import of the divine testimonies relative to each.

And now let our grateful songs of praise to the God of salvation, mingle with those of holy angels who are now rejoicing over sinners repenting throughout the land, "which were born not of blood, nor ot the will of the flesh, nor of the will of man, but of God." Let our fervent prayers, perfumed with the incense of the intercession of our great High Priest, ascend for the continuance and mighty increase of this gracious and blessed work of the Spirit of God. The unjust will be born from the dead, or the grave, to a temporary life, but those only who are, *in the present state,* born of the Spirit, will be born from the dead hereafter to life eternal.

Respectfully submitted by your servant in Jesus Christ.

HENRY GREW.

For the Crisis.

Birth of the Spirit.

No. II.

The new birth is by the water and the Spirit. And this the Lord insisted was essential in entering the kingdom of heaven, in speaking of a man who had been born, who was in this world. A very natural conclusion is that he would be found in the kingdom when he should be born; but we are willing to be governed by the necessity of the case.

I. It is granted that a man is the subject—a man, who has been born, for "ye must be born again," says Christ.

It is also asserted by him that except a man be born of the water and the Spirit, he cannot enter the kingdom of God. Nicodemus asked *him* if a man could be born when he should be old. Jesus told him that it was not a fleshly birth, but a spiritual one, and to explain, says, "the wind bloweth," &c., "so is every one that is born of the Spirit." The birth of a child, Jesus calls the birth of a man. It is in vain to say that Jesus meant to be understood as speaking of the *spiritual part* of man. It is certain he did not; for it is a birth of the *water* as well as Spirit. Besides, the fact that both Jesus and Nicodemus speak of *a man,* and Jesus never did, anywhere, speak of Spirit alone as man.

II. "Of the water." There are different opinions as to this work. Some claim that it is the natural birth. We are familiar with the fact that fœtal life is attended with the development of the *amni;* but thousands of those who hear the gospel might not know it if his immediate disciples did. And, again, there is no power to give life in this element—nothing *producing.* It is merely an attendant agent or medium. Besides, this subjects us to the necessity of supposing Christ thought it important to tell a learned man that a man must be born once, before he could be born again.

Others suppose it is baptism. This looks like a beautiful figure of baptism in some respects. The apostle speaks of "being buried with Christ by baptism;" of being "baptized unto his death." Immersion is indeed a striking emblem of death and resurrection; but this all does not answer to the import of the term birth; for it would appear that the source of the birth should present power to produce. There is no power to produce here. To put a *man* in the water and bring the *man* out of the water cannot be called a birth nor represent it; because he comes out the same being, and of the same character of existence as he went in.

So if a man were to be put in the ground and come out a man only, he would not be born—and here is a difficulty even in making baptism a figure of the resurrection. To be born of a being or power, the embryotic existence must have commenced with that power, and have been promoted by a process depending upon the forces of that being or power. There is nothing in water or earth to secure man's spiritual or immortal life.

Therefore we conclude that this water—this baptism (for we believe it is *a* baptism) must be another, which is stated in the Bible. It need not be objected that this would be the making of the whole subject figurative. This cannot be. The *man* is not a figure—the *spirit* is not a figure, but the *birth* is a figure and the *water* may be.

The term water is doubtless used as a figure, and elsewhere too. The term *baptism,* which implies water, when used without any qualifying term—as baptism of fire, or baptism of the Holy Ghost—is employed by the Lord Jesus Christ and by the apostles, without any qualifying term, when at the same time they do not mean literal water. At least I am sure Christ does not. He must, therefore, refer to water in a figurative sense. Hence the following, which will explain the water: "Can ye drink of the cup that I drink of, and be *baptized* with the baptism that I am *baptized* with? Now this does not mean baptism in literal water. How do you know? I know it by a corresponding passage. He says again, "I have a *baptism* to be baptised with, and how am I straitened till it be accomplished." This does not refer to literal water,—and yet baptism *means water,* when not limited by a qualifying term. It is not qualified here, and means water by a figure. We at once see the propriety of employing the term water, when we find him using baptism in that sense.

The term water should be a figure because it is to operate conjointly with the Spirit; and being only a physical agent, cannot literally co-operate with it. That there is a joint action to produce a given result is patent; it is only one birth—being born again, and entering the kingdom of God, as the result. And further, he covers the whole ground by the birth of the Spirit—the man—who is to be born again, being already born of the flesh. The water then presents the forces of the embryotic life—the cross—loss of life here, to "keep it unto life eternal;" for this whole christian warfare is but a preparation.—How can a man be born of the Spirit?

W. S. C.

For the Crisis.

The New Hymn Book.

Many of our congregations are adopting the new "Harp." It is to be hoped all will do so. Many of us have grown tired of turning over the pages of former books, in vain search after a suitable hymn for particular occasions, and are glad, at last, to have a greater variety to select from;—good old "spiritual songs," sung by saints of other days, full of truth, poetry and devotion. But some object of course. It is to be feared some have become so accustomed to a kind of [illegible] have lost all relish for good poetry and deep-toned devotional hymns. In some instances, scarcely any thing is sung but hymns descriptive of scenery in the future, as depicted by the poet's fancy,—crystal streams, verdant plains, waving trees, unfading flowers, cloudless skies, music, friendship and gladness,—all desirable enough—all which we expect to realize in the "new earth,—Paradise;" but I have thought where such singing prevailed, the tone of piety fell far below the highest key. Would it not be well to sing more of Calvary and the Cross, redeeming grace and dying love; to lift the heart in adoration and praise to the great Creator of all, by rehearsing his wonderful works and speaking of his glorious attributes? But the book "is imperfect." O yes, most every thing of an earthly origin is. It's a pity it is not free from every error. It's a pity *we* were not all free from every error; it would save the church a deal of trouble. It contains some objectionable phrases, but we need not sing every verse and line of a thousand hymns. Let us be careful to sing with grace in our hearts to the Lord. But ah, how imperfect must our best worship appear in the eyes of the high and holy One!

"Weak is the effort of each heart,
And cold our warmest thought;
But when we see thee as thou art,
We'll praise thee as we ought."

MARIA T.

At Jesus' Feet.

The Rev, W. Jay one day attended the dying bed of a young female, who thus addressed him:

"I have little," said she, "to relate as to my experience. I have been much tried and tempted, but this is my sheet-anchor. He has said, 'He that cometh to me, I will in no wise cast out.' I know I come to him, and I expect that he will be as good as his word. Poor and unworthy as I am, he will not trifle with me; it would be beneath his greatness; I am at his feet. As you have often said:—

'Tis joy enough, my All-in-all,
At thy dear feet to lie;
Thou wilt not let me lower fall,
And none can higher fly.'"

Correspondence.

From Bro. S. D. Emerson.

Bro. Grant:—I wish to say a few words to the brethren and sisters scattered up and down this Paradise lost.

There is a little band of christians here who are so striving to order their lives, that when the Master comes he may find their house in readiness to receive him. They are striving to take the Bible for their guide and preach Christ and him crucified to a dying world, fixing their hopes on the resurrection of the dead, and waiting with patience their blessed Lord's appearing.

The work that is going on through the land from east to west, from north to south, has not as yet made so great an impression upon the hearts of sinners here as it has in other places; yet there seems to be an awakening among the professed church, and meetings are appointed for supplicating the throne of grace for dying souls. In the town of South Reading, the Lord is at work and the church has felt the effects of his power. The Advent believers there are strong in the faith and hold their usual meetings. There seems to be a good spirit among the brethren and they come over to this town with the true faith to help us along in the christian warfare. Brethren and sisters, be faithful to your post. It is a great day, and every soldier should be ready for active duty. The Lord is at work, and who shall oppose his mighty arm? Let us all do the best we can to promote the cause of our blessed Lord and Master.

Stephen D. Emerson.

Stoneham, Mass.

From Bro. G. W. Gillespie.

Bro. Grant:—I feel indebted to you, and the "Crisis," for the pleasure that I take weekly in hearing from those of like "precious faith." I love to hear from those who love Jesus, and prove their love by *loving* his "appearing;" for such are to receive a crown of glory that "fadeth not away."

Never have I felt the need of living entirely to the glory of God as I do now. The times are perilous. Careless and lukewarm souls are in danger. Wo unto them that are at ease in Zion! "Watch and pray" should be the motto of every christian in this cold and lethargic time of religion. My prayer is daily that I may have grace to overcome the drowsiness which would close my eyes in sleep, that that day may not come upon me unawares. I want to stand *blameless* when the Son of God comes to give unto every man according as his work shall be. I fear and tremble, lest a promise being left me, I should seem to come short of it. And when I look around and see those professors who do not live according to the requirements of the Gospel, when they can, I pray the Lord that I may, by his grace assisting me, deny myself of every thing that will not redound to the glory of God. I did love tea and coffee, but praise the Lord, I have found out that the clear sparkling water which comes from the fountain is richer, healthier and cheaper; and *that* I can drink to the "glory of God."

I am trying to do all that I can for this place, and the prospect is cheering. I think the "Crisis" and some other works have removed a good deal of prejudice. No one has preached here since Bro. Hastings last spring; he left a *good* impression. I have tried to get some one here to preach, but have not yet. Nevertheless, I shall not be "weary in well doing," for I know that the Lord will hear prayer, and send some one in his own good time. Pray for me, that my "faith fail not."

Yours struggling for life,

G. W. Gillespie.

North Blandford, Mass.

From A. P. Morrill.

Bro. Grant:—I want to say to my brethren and sisters through the Crisis, that I am still a pilgrim and stranger, bound with you to that better land.

Let the storm blow high or low, Jesus is our captain; he is in the ship, and can command the waves, we need not fear; so onward we safely move into the harbor of eternal rest.

Very soon our little bark will land in the everlasting kingdom of our God. Then the crowns we shall wear. They will outshine the morning stars. Glory to God for what he has in reserve for the faithful! How blessed are the promises in God's word. I can verily say, "Thy [illegible] and sisters of like precious faith, but where I am called a fanatic for believing that my Jesus is soon to come, and talking of the signs of the times, and am told all these things were always the same; virtually saying, "All things continue as they were from the beginning." Yet after all, I think the Lord has some children in this place, and wherever I can see and feel the Spirit of my blessed Master, and the love of his appearing, such I hail as brother and sister.

My heart is comforted while I read the communications of my dear brethren and sisters, and anticipate soon meeting them in the kingdom of God.

"There we shall bathe our weary souls
In seas of heavenly rest,
And not a wave of trouble roll
Across our peaceful breasts."

I remain your sister looking for redemption and praying, "Thy kingdom come,"

A. P. Morril.

Danville, C. E.

The World's Crisis.

BOSTON, APRIL 14, 1858.

Signs of the Times.

Many are anxiously inquiring, "What do you think of the great revival now in progress?" We think it is the last one this world will enjoy. This is our *opinion*. Another, who is somewhat bigoted, asks, 'Do you think the *Lord* is in this great work?" Most certainly we do, and as much so, if not more, than in any revival since the days of the apostles. We believe it to be the Lord's *special* work; and we tremble for the individual who sets himself against it. We believe every devoted christian is rejoiced in the glad tidings which come in from the north, south, east and west, declaring victories gained in the name of the Lord of hosts. When we hear of those who *profess* to be followers of Christ, and yet oppose, or speak lightly of this work, it reminds us of an incident in the days of the Savior. One of his followers was casting out devils in his name, and some other disciples came along and told him to stop. The reason given for the prohibition was, "because he followeth not *us*."

We think the time has fully come to pull down the sectarian walls, and to call christians the "church of God," instead of "*our* church." Doors are opening to receive the great truths of the gospel that have been so long buried beneath theological rubbish. For many years there has not been such an interest to hear sermons on the prophecies and evidences of the coming of Christ. Bro. Edwin Burnham has been laboring with signal success in several of the churches in the vicinity of Boston, and is now preaching in the church in Baldwin Place to large and attentive congregations. Some have asked, "has he given up his faith in the great truths he has preached for the last few years?" Not in the least, neither has he made any compromise, but is sounding them out in a faithful manner to his astonished hearers. We hope all others will do the same, when the opportunity offers. We have long thought that, before the coming of the Lord, some way would be opened for the truth on the coming and kingdom of Christ to be presented to the children of the Lord in the different churches. We look upon the present "signs of the times" as very ominous of our nearness to the great day of the Lord. As a people, we are in danger of partaking too much of the spirit of *spectators* in this matter. No class should be more engaged in leading sinners to Christ, than those who believe that Jesus is soon coming. We have slept long enough to be rested; now let us go forth to the conflict with double energy. The enemies of God and his truth are awakening, and shall we be indifferent? Be firm, but kind. Be earnest, but meek. Help every one, but have no fellowship with the unfruitful works of darkness. Exhort all men, but spend no time in contentious disputes. Let your light *shine*. Soon the day will dawn, and the King of glory will appear to the joy of the waiting bride. *Be ready!*

☞ We frequently receive communications with no signature. If you wish your articles published, send your name. We would also say that it is earnestly desired that every article for the Crisis should have the writer's name attached. Write nothing, only what you are willing should appear over your own signature. We are aware that others have [illegible] titious names attached to their articles, but let us make our paper an *exception*. Your articles will be read with much more interest.

As it Should Be.

One interesting feature of the work of grace which is so widely extending throughout the country, is the union in effort and sympathy among the hitherto disjointed members of the body of Christ. In so far as a true union has been sought and effected, who can doubt that the hand of God has done it?

For the lack of this life-giving element, this hearty co-operation among the churches, with one end in view, even the salvation of the perishing, and they, too, at their very altars,—even for this destitution, barrenness and desolation has come unto Zion; whereas she should oftener have been the joyful mother of many children. Her walls should have been salvation, and her courts filled with sounding praise. And in turning to her the sin-wearied traveler should have found within her borders the rest long sought, and been instructed in the blessed way to life and immortality.

But where have been the nursing fathers and mothers in Israel? Why have the tender lambs been left so to die of coldness and neglect? Who shall answer to this at the great day? How it stands every disciple in hand, especially at this time, to see to it that the blood of souls is not clinging to their garments. Terrible thought, to stand in judgment, in close proximity with *one*, even, whose hope of life has been destroyed, through our instrumentality, by inactivity, or indifference as regarded their eternal welfare! May heaven preserve us from such a fate!

But for this we are thankful, that the true gospel union of primitive times is being revived. In this can but we rejoice. The faithful may now expect to see the fruit of their labors. And the tokens of special divine favor, tidings of which greet our ears from every quarter of our land, seem but to encourage and foster this spirit of harmony and labor of love. And that this shall not soon cease is our prayer. We know that what is of God and truth will stand, though earth be removed. "The foundation of God standeth sure."—And what is built upon this foundation may well defy the restless changings of human feeling, human passion, and bare excitement, and calmly rest secure, unmoved, amid them all.

We must admit that it is the duty (and is it not a blessed privilege?) of all christians, no matter by what name, association or position has been pleased to term them, to unite harmoniously, prayerfully, and thus efficiently, in this greatest of all human efforts, even the salvation of those for whom the Savior suffered and died. This must be so. And the fact that the present labors of God's dear children, when this principle has been carried out, have been signally blessed, and much fruit has appeared, according to promise, should satisfy the most skeptical. The glory belongs to God only; for he has but verified the promise,—"Where two or three are agreed," &c. He always does as he says, but until of late it would seem that the church had scarcely believed it. And now as she gathers her faith, looking unto Jesus, the rich gifts of heaven are being graciously distilled in abundant profusion.

The Lord has not for these long years in the past forgotten to be gracious; neither has his ear been heavy that he could not hear, nor his arm shortened that he could no longer save. He has ever been merciful, slow to anger, plenteous in mercy, not willing that any should perish, but rather that the sinner should come to him and live. His arm has been outstretched all the day; but none regarded it. The melting accents of love and entreaty have fallen unheeded upon the sinner's ear; who, seeking his own way ever, slighted and abused the long-suffering mercy of him whom he should have loved and worshipped. But to-day the guilty sinner finds there is hope in his case. It is but to call upon the name of the Lord, and his sins may be forgiven.

Truly it becomes the christian now to be alive to every duty, firm at his post, unflinching in battle, resolute for God and truth, in every circumstance. Eternal responsibilities rest upon him. And God will not hold him excusable wherein he has imparted ability to perform. The talent, if it be but one, must know activity in the Master's service, that he may obtain his own with usury when the day of accounts shall roll around.

There is enough for every one to do. None need be idle. The husbandman will have no drones in his vineyard; but requireth labor at our hands, and for reward, eternal life is sure. In the language of another, one and all, "make a beginning. Do something. We can speak to some impenitent person upon the subject of his soul. Every christian can approach some one or more in the circle of his or her acquaintance. You can lead your friends to the house of God, to the inquiry meeting. You can give them well-selected tracts. You can show that you feel for them, and are in earnest to bring them to Christ. God has a work for you to do. What is it? Do something to save souls."

And there must be earnestness, and an unwearied persuasion on the part of christians toward the sinner, as well as unanimity among themselves, if they would still see the work of grace move on. Take the blessed Savior as an example of earnestness and fervency of spirit. Do as he did. Feel as he did. And, by the blessing of Heaven, fruits shall attend the effort.

May the following appeal, on "*the duty of conversing with men with reference to their immediate repentance*," stir up each heart that may read this to greater activity and zeal in the cause of the dear Redeemer. The extract is taken from a tract entitled "*Hints to Christians.*"

"Have you performed this great duty? Can your conscience, your closet, your family, and the circle of your friends bear witness to your fidelity? If not, are you not called once more to examine the foundation of your hopes, remembering that if any man have not the spirit of Christ, he is none of his? Do you love Christ, do you love his cause, do you love the souls of men, and can you be negligent of this duty? Say not as too many do say, 'I am not qualified for the work.' A holy heart, supreme devotedness to God, and an ardent love for the souls of men, are the chief qualifications: and need any Christian be destitute of these? If you really believe that sinners around you are in danger of eternal ruin can you not warn them? If you believe that Christ is able and willing to save all who will come unto him, can you not entreat them to accept his offers of mercy without delay?

Are not sinners as really and fearfully exposed to eternal perdition as men in a burning house are to perish by the flames? If you saw any of your friends or neighbors in such peril, would it need peculiar qualifications to lift up the voice of warning, and bid them escape for their lives, or to rush in and save them with fear, pulling them out of the fire? And can you not with equal, nay, greater earnestness, warn sinners to flee from the wrath to come; and if they linger, lay hold on them, being merciful unto them, and with irresistible persuasions, induce them, without delay, to seek safety in the city of refuge? Make, therefore, no more excuses for neglect of so plain a duty; the claims of God are upon you; the cries of perishing souls come up around you; the groans of a dying world are sounding in your ears, and can you remain longer inactive? Break the bands of sloth; engage at once in the work; be courageous; be wise; turn many to righteousness, and you shall shine as the brightness of the firmament, and as the stars for ever and ever."

We have just received a supply of the "Three Kingdoms,"—an excellent tract, by T. M. Preble. This is the second edition, revised and improved. Price 90 cts. per dozen, 10 cts. single, postage 1 cent. The "Three Kingdoms" are "The Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of our Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be." Get it, and let your neighbor read it.

☞ If any of our preaching brethren think of coming West, I very much wish they would arrange to be at our Conference.

P. B. Morgan.

"Apollos."

We have just received a valuable little book entitled "Apollos," from the publishers, Gould & Lincoln, 59 Washington Street. It is perfectly adapted to the wants of those who have lately taken upon them the cross of Christ, and are determined to pursue the heavenly journey. It contains also those two sweet hymns, "Just as I am," and "Just as thou art." Price 6 cts. per copy.

Campmeeting, Boarding, &c.

Bro. Grant:—Seeing an article in the Crisis from Brn. Ladd and Munger, concerning the matter of boarding at the Annual Campmeeting, it seems good to me to say, I think a committee, joint stock or partnership, will be a very poor ship to sail in. What is everybody's business is nobody's. If all undertake it, it wont be done at all. Too many cooks will spoil the broth. Half a dozen overseers in the narrow limits of a board shanty would be in the way.

I think Brn. Ladd & Munger had better, if they are *willing*, assume the whole responsibility. They understand the business. They are near the place. They are good men and true. They will take the care off from all the others, and I hope they will make something out of it, furnishing board at fifty cents per day, but I must confess that I don't see much chance for that.

I doubt whether with the closest economy and the most favorable circumstances, they would be able to make $50 out of the whole operation. One rainy day would perhaps spoil the whole, and leave them out of pocket.

Now who that is *competent* to take this burden would spend the time, three or four weeks; take the risk of loss, endure the care, and be deprived of the enjoyment of the meeting, without a fair compensation? I wouldn't have the charge, care and risk for $50, and I don't believe that many others would want the job *at that price*.

I think it is best to let well enough alone, and say to the Brn. having the matter in charge, go ahead and take care of the boarding, and the rest of the matters, that the others may enjoy the meeting "without carefulness."

H. L H.

Palestine.

"A vessel is fitting up for a voyage to Palestine, to leave in June." "Excursion passengers can be accommodated at reasonable cost."

The plan proposed as most effectual, is to purchase a ship, by subscription, and owned in shares by the colonist and other parties who may wish to promote the object; the shares to be $200 each, in 200 shares; beside the purchase of the vessel, tools, wagons, harness, seeds, and anything else desirable, such as all kinds of building materials, tents, &c., all of which to belong to the stockholders, to be used to their convenience. All profits rising from freight of said vessel subject to an appropriate division. It is also proposed to purchase 1000 acres of good land, for the mutual benefit of the whole. There are a goodly number waiting to go, but lack the means: let aid be afforded.

Books now open at the Office of Dr. Townsend, 82 Nassau Street, for subscriptions. Donations can be sent to his office.

Here is a good opening for melioration. Let the benevolent avail themselves of this most excellent opportunity. All sorts of apparel and fabrics will be excellent contributions; materials for building, timber, boards, planks, nails, brick, &c., with agricultural tools. Dispatch is desirable. Friends of Israel, help.

Address Barnet Matthias, 82 Nassau Street, New York, or S. P. Townsend.

For the Crisis.

"Watchman, What of the Night?"

Bro. Grant:—Permit me to say a few words through the Crisis to the scattered and waiting saints.

While reflecting upon the lightning speed at which things are moving at the present age of the world, I am more and more convinced that the end of all things is at hand, and that "it hasteth greatly."—And I wish to inquire of the "little flock," if they are prepared to answer at this time the very important question, "Watchman, what of the night?" or, who among the professed watchmen of the nominal churches are prepared to give light on this question?

The Lord Jesus while on earth gave faithfully to his disciples the signs that should precede his second coming; and they listened to his instructions with gladness of heart while he commandnd them to watch the signs of the times and take heed. And those instrumentalities were for all his disciples, down to the end of time. And who but his faithful disciples have seen and realized a perfect fulfillment of those signs as they have passed before our eyes? Has the popular professor of religion observed the fulfillment of any of these signs? Not one. But they have said in their hearts, "my Lord delayeth his coming"—at least a thousand years. "We are going to have good times yet; for the world must be converted before the Lord comes; and it is not for us to pry into prophecy and Revelation." Brethren, this has been and now is the language of their hearts; and hence it is evident that they can give us no light in reference to our present position.

"Bind up the testimony, seal the law among my disciples, and I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." Isa. 8:16–17.

The prophet Isaiah no doubt intends to give an unmistakable sign of the time when the disciples may look for the coming of the Lord; for he says, verse 19, "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? for the living to the dead?"—ver. 20 "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." And he also informs us that our Lord shall come when those familiar spirits shall be teaching that the dead are not dead, but know all things; for he says, verse 22, "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

Brethren, we have taken a stand that forbids our going back into the world. It is no time for wavering, but a time when each soldier and guide should be at his post, "like men who wait for their Lord." The Lord says to his disciples, "Whosoever, therefore, shall be ashamed of me and my words, in this sinful and adulterous generation, of him also will the Son of man be ashamed when he cometh in his Father's glory with the holy angels."—That we may all take heed to the sure word of prophecy, and be delivered from the seducing spirits of the last days, is the prayer of your unworthy friend hoping for immortality and eternal life,

Henry Harris.

Lunenburgh, Vt.

For the Crisis.

Who is the Good and Successful Minister of Jesus Christ?

Is it the man who labors hard and long to make us believe the Lord is coming to the earth again, or that the dead know not any thing, or that there is an age to come, or that there is to be an apostolic order in the church, or any other doctrine, under which he may have rallied? Or is it he whose main object is to win souls to Christ? I know that all these are proper subjects to be presented occasionally, but when a man makes either of them his all-absorbing theme, week after week, year in and year out, he has mistaken his calling as a preacher, if he ever had one.

The fact is, the church has been surfeited with doctrines and theories, without the seasoning of grace in the heart, until it has become dyspeptic; and nothing but a long and refreshing draught of the Holy Spirit will save it from sinking in these days of peril.

Doctrines and theories are not grace; and if a man makes them his rule of faith, or a test of fellowship, he is self-deceived and trusting upon a broken reed.

We often hear brethren speaking of their experience in '43, and they seem to conclude that it was peculiar to that time and that they are never to enjoy the like again, not considering that the same course of life now would produce the same experience.

Let us for a moment look at the contrast. Then, it was humility, watchfulness, prayerfulness, heart-work, closet work, knee-work, charity, walking in the Spirit, brotherly love, and a desire to have all the christian graces, no vain jangling or disputing about words to no profit; no ill will, no tattling, no pride, no love of the world, no evil surmising, no divisions, but joy and peace in the Holy Ghost.—Now, to sum it all up in a few words, it is in too many cases backsliding from the straight and narrow way that leads to life. And what will arouse these sleepers from their stupor? Must they have another message that the Lord is now coming? This will not do it without repentance and turning to God; for a belief in the coming of Christ alone, without a humble walk with God, will not produce the fruits of the Spirit.

May the time soon come when all who are to be saved when the Master return shall be ready and waiting, with oil in their vessels, and lamps trimmed and burning.

D. N. S.

For the Crisis.

The Passover--When is It?

Josephus says, Ant. B. 111, chap. 10 paragraph 5, "In the month of Xanthicus which is by us called Nisan, and in the beginning of our year, on the 14th day of the lunar month, when the sun is in Aries (for it was in this month that we were delivered from bondage under the Egyptians, the law ordained, that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt and which was called the Passover."

The sun enters the sign Aries, March 20th, and goes out of it April 20th. The astronomical change of the moon this year [illegible]

year, not by the astronomical change, but by seeing the new moon. The new moon will not probably be seen until the evening of April 15th. In that case, as the evening and morning made the day with the Jews; April 16th would be the first of the Jewish year, and Apr. 29th would thus be the 14th day of the first month—the Passover this year.

***.

For the Crisis.

What a Contrast!

Now we have set before us Life and Death, is it not strange that we as rational beings, who are capable of judging for ourselves in all earthly matters, should be so entirely void of judgment when we come to look after our eternal interest, which is of so much importance? How many there are who go on as though they expected to live as long as time should last and enjoy the pleasures of this world, not thinking that very soon they shall be as though they had not been—that they shall be as stubble, burned up with unquenchable fire. This must be the portion of all those that know not God at his coming.

But how different on the other hand, with those that have made the wise choice, and are constantly striving to lay up their treasures where moths cannot corrupt, neither thieves break through and steal; who have the blessed promise that if they continue faithful unto the end they shall inherit life eternal.

Dear reader, let us look to this all important matter to-day, for we have no promise of to-morrow. If you have not already made up your mind to live for Christ, may God help you to do it now, that we may all be ready to hail with great joy the blessed Savior, who shall come in the clouds of heaven with power and great glory. May we all lift up our heads knowing that our redemption draweth nigh, when this mortal shall put on immortality, when the dead in Christ shall be raised up and the living changed in a twinkling of an eye.

J. S. Addis.

Wilton, Io.

From Bro. A. K. Morse.

Brn. and Srs.:—Inasmuch as I am one among you, permit me to say a few words. We are all going to the judgment. Soon our days will be numbered, and God will render to every man according to his deeds. We shall be there, and if we are pure in heart we shall not fear the result. The King will say to those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We expected to have been in that bright world years ago, but our hope has been deferred, and some of our hearts have been made sick, and we have felt like dying; and yet, as saith the apostle, "as dying, and behold we live; as chastened and not killed;" we still hope for eternal life and the kingdom all pure, and if we hope for that we see not then may we with patience and perseverance wait for it. It will be good when it comes, and it comes soon.

You know, brethren, that Paul, a servant of God, declared the night to be far spent in his time, and if such was the fact, we must be near the dawn of endless day, and when we reach the point, when the day shall have come, O brethren, shall we not say with a full soul,

"The long dark night of time is past,
And the morn of eternity has come at last!"

Our tears, our pains, our groans, are passed and gone; death, and him that had the power of it, destroyed; sin and sinners are no more. Surely, the wickedness of the wicked shall be upon him, and the righteousness of the righteous shall be upon him. Even so let it be.

May the Lord help us to be righteous in all the acts of this present life, that when he cometh we may have confidence and not be ashamed before him at his coming. Yours in hope,

Albert K. Morse.

Willington, March, 1858.

Errata.

In the article on the "Birth of the Spirit," second column, 17th line from top, read, "the new birth is *of* the Spirit,"—and 23d line from the top, read, "he was *in*," &c.

W. S. C.

Spring may forget its verdure; summer may refuse to bring floral beauty; but God will never forget to pour fresh blessings upon the faithful nor reject the prayer of the penitent: "his mercy endureth for ever."

Poetry.

For the Crisis.

LET THE POOR LOVE ME.

I love that warm and feeling heart
Which deeply feels for others' woes,
Which takes the honest poor man's part,
Fearless of either friends or foes.

Our Savior while he sojourned here,
Upon the plainest food was fed;
Foxes had holes, and birds had nests,
But he'd not where to lay his head.

'Tis true prosperity gains friends—
Alas! when call'd those friends to try,
When in adversity we're placed,
How soon they wither, faint and die.

I'd rather by the poor be loved,
Than by the rich esteemed high;
All friendships here formed with the rich
Are soon forgotten when we die.

But friendships formed by kindly deeds,
They never can forgotten be,
When those we love have passed away,
They still are sweet to memory.

I'd rather on my plain tombstone
Engrave these words—the poor man's friend—
Than have a mighty monument
Which should from earth to heaven ascend.

When I am dead, if I could speak,
These words my funeral friends should hear,—
Just raise the lid, and on my cheek
O let me feel the orphan's tear!

Should riches ever be my lot,
I'd let the proud and haughty see
Their smiles nor frowns I'd heed them not,
The poor shall find a friend in me.

Lucy C.

Barnston, C. E.

Health Department.

AIR, LIGHT AND DRESS.

Breathe pure, fresh air night and day. All diseases are made worse by breathing impure air. Also let your rooms have sunlight as well as air: the want of light is the cause of much disease.

The dress should be light, clean, and comfortably warm, and be worn so loosely as not to impede the circulation or the free motion of the body or limbs.

No article of dress that is used during the day should be worn at night.

All bed clothing and wearing apparel should be frequently and thoroughly aired.

Let your sleep be taken on a mattress of clean and pliable materials.

A feather bed induces diseases by heating the system and confining perspiration about the body.

Sleep under, and wear as *little* clothing, as a wise regard to comfort will permit.

IMPORTANCE OF VENTILATION.

It is a well-ascertained fact that a healthy man takes into his lungs nearly sixty hogsheads of air every twenty-four hours; if this air, as it comes from the lungs, impure and robbed of its life-giving principle, were thrown off colored and visible to the eye, the presence of so large a source of disease would convince us at once of the duty of ventilation.

The air is the only agent which keeps the blood pure and enables it to circulate and impart life-power to the system. It no less sustains life, by imparting this wonderful property to the blood, than by expelling the impurities which the veins have collected and brought to the lungs for expulsion, and which, if left in the system but a very few moments, would cause immediate death.

Now, if the air is deranged in any of its natural proportions—by expired breath, impure matter thrown off from the skin, smoke, gas, or any other impurities—we cannot breathe it without injurious results; therefore the air in our rooms should be constantly allowed to escape, and pure fresh air supply its place.

CONSUMPTION PREVENTED.

It is *impossible* to have the consumption if the lungs are filled several times each day with a *few full* inspirations of *pure fresh air.*

Now it is *unnatural* to fill the lungs when there is *no demand* for the air, therefore take a little active exercise just before your deep breathing, and all will be right.

BATHING.

A bath should not be taken with nervous haste, but deliberately; and when there is a strong fear or shrinking dread of a bath, it may be wise to omit it—provided indolence or a love of ease have no voice in deciding.

Cold bathing should never be performed when the body is *fatigued*; but a perspiring state does not forbid a cool or cold bath.

The parts bathed should be warm to commence with: a reduction of temperature is to be expected, and should be overcome by a resort to exercise; but artificial heat is to be preferred to a long chill.

As a general rule the lower extremities require most bathing, and the amount should decrease till the head is reached, which should receive the least.

Warm bathing is enervating and should be usually followed by a light wash of cool or cold water.

A general bath should not be taken for three hours after a full meal, while the stomach is employed in digestion. And half an hour should elapse after a full bath, to allow the system to regain a state of quietude before eating.

"FEET WARM, HEAD COOL."

To secure this, bathe the head least, and feet oftenest of all parts of the body. In the natural life the most cold water comes in contact with the feet: the wild animals in nature teach us that; therefore, if we would enjoy *cultivated* life with *natural* health, we must bathe the feet and legs more with cold water than the rest of the body.

Where the water is most abundantly and frequently applied, to that place particularly are drawn energy, warmth, and the matters of disease, which discharge by boils or pimples. Most men are so uncleanly as to wash only the face, and not the whole body, hence the tendency of pimples to the face.

Females should, from considerations of beauty alone, take daily a full cool bath, and also a foot-bath, If troubled with cold feet, one or two *extra* foot-baths should be taken when the feet are *warm* and best able to resist the cold. Rubbing, and as much exercise as convenient should be taken while bathing, as well as before and after a bath.—*W. Hunt.*

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival.

Newburyport, April 5, 1858.

The ceremony of baptism was performed yesterday by Rev. Daniel P. Pike, in the Merrimack River, and we doubt if such a scene ever had a parallel in this country. *Ninety-seven* persons, recently converted, were immersed by their pastor, in the presence of thousands of witnesses. The place selected was the landing at the foot of Green street, as this offered good accommodations for the ceremony, and afforded better sites for the multitude. At about two o'clock in the afternoon the subjects were on the ground, and after appropriate religious ceremonies, the pastor, accompanied by a group of fourteen, males and females, entered the water. This group was followed by another, and in this order until the whole number was baptised. The time consumed was less than two hours, and during this time Mr. P. remained in the water and performed the whole ceremony without in the least exhibiting fatigue or indicating lassitude. Language would fail in conveying an impression of the scene. As one after another was immersed, and the thanksgiving and praise ascended to heaven, it seemed as though that vast multitude, which covered every inch of space in the vicinity, was uniting in the song, and were impulsively breathing the emotions of religious thought. The converts who thus publicly consecrated themselves to God, were from both sexes and of different ages, men and women advanced in life, and young boys and girls even to childhood. Such a scene we have never before witnessed, and we doubt if its like has ever occurred since our nation was established. It formed a day in our history that will never be forgotten, and we hope that the influence of that occasion will live in the hearts of our people, and manifest itself in their acts. Such a spectacle must indeed teach men of a power above all earthly power, and convince them that there is a reality in religion that the world know not of. The waters of the Merrimack were consecrated as never before. The crowd that witnessed these ceremoeies is estimated all the way from five to ten thousand. All we can say is, that it was a dense mass of human beings. Large numbers came in from other towns in the vicinity, and carriages lined the streets in this neighborhood.—*Traveler.*

The Union business men's prayer meeting at the chapel Saturday at 12 o'clock was led by Mr. Babcock. It was stated as the result of Union meetings, that forty one converts in Philadelphia, who gave an account of their conversion, said that their attention was first arrested by the Union prayer meetings in Jaynes' Hall.

Another gentleman said he had been laboring on board the sloop of war Ohio. Seventeen hopeful conversions had occurred on board that ship within a short time. Six backsliders had been reclaimed, and there were now three enquirers. It was stated that within a few days a number of students had been converted in Harvard College. Others are enquiring.

One gentleman stated, that, in his business correspondence, considerable religious intelligence had been communicated. The parties would first write about their business, and then speak of their own conversion or of the revival. Such letters were received almost every day. He alluded to one letter received from Provincetown, in which, after attending to business matters, the following was added: "We have union meetings every morning at 9 o'clock. This morning an officer of a whaleman, just ready to sail, came into our meeting, and said he did not dare to go to sea without Christ. He had been convicted for several weeks. Rev. Mr. Minck, the Orthodox minister, knelt with him in prayer, followed by others, and the young man was converted, and in less than two hours was leaving the harbor in his vessel. Quite a number of us went from the meeting to the wharf to see him off. He said, on taking leave of his friends, 'I now have Jesus to go with me on the ocean.'"

David Snow conducted the prayer meeting at the Old South Chapel at 8 o'clock, Saturday morning. The first part of the hour was devoted almost entirely to prayer. One gentleman related a very interesting account of the successful efforts of a little girl in inducing her intemperate father to attend the prayer meeting. He just entered the door and took a seat, while the little girl went farther up the aisle. When those persons were requested to rise who wished for the prayers of Christians, she knelt down, and in a word or two prayed for her father. She then went down and asked her father to come; he did so, was convinced of his sin and gave his heart to Christ.—*Traveller.*

Says the New York *Independent*, "And now what we see is a work unprecedented in any former times. It is not to be ascribed to the career of any preacher—it seems in fact not to have come primarily from the ministry at all, but to have *welled up from the heart of the people* toward the pulpit, rather than rolled down from the pulpit to the people. Instead of mass-meetings to hear preachers, we have mass-meetings of brethren moved with one accord to pray and to open their hearts to one another.

It is remarkable that no modern language can more fitly describe the existing state of things than that of the prophet Zechariah, uttered twenty-three centuries ago: 'Thus saith the Lord of Hosts, it shall yet come to pass that there shall come people, inhabitants of many cities, and the inhabitants of one city shall go to another, saying, Let us go speedily and pray before the Lord to seek the Lord of Hosts.'"

Schenectady, N. Y.—The interest in this city is great and increasing. Every bell in the city has sounded evening after evening, and every church has been filled during this time. There are two daily prayer-meetings now established. Converts have come in with surprising rapidity. Union College has been blessed in a manner never known. Places of resort for dissipation have been thinned out.

Obituary.

Died, in Etna, Me., April 2, 1858, sister Axa, wife of Bro. Amos Carver, aged 42 years.

Sister C. professed religion about twenty years ago, united with the Calvinist Baptist church, and ever remained a worthy member. At the tent meeting in Etna, in 1853, Bro. and Sr. C. embraced the coming of the Lord with the doctrines connected, and loved it to the end. Eighteen days before her death she was taken with the Erysipelas in the head. Her sufferings were great, depriving her of her reason the most of the time. All was done that could be done to save her from the hand of the enemy. Friday morning she fell asleep in Jesus. She left Bro. C. and a large family of children to mourn her loss.

On Sunday a large assemblage came together. A discourse was delivered by the writer, from Matt. 22: 32.

N. F. Nason.

Died, in Corinna, Me, March 31, 1858, Eld. Joseph Osgood of Exeter, Me., aged 78 years, 11 days.

The subject of this notice was one of the first settlers in the town of Exeter. He raised a family of nine children who are left with his dear wife to mourn. He sleeps sweetly in Jesus. When in the prime of life he was called of God to warn sinners to flee from the wrath to come, he left all and followed his Lord. He saw many souls bow to the mild sceptre of Jesus, while traveling extensively over Maine. About thirty-five years ago, he embraced the doctrine of the sleep of the dead and destruction of the wicked, hence he was a lover of the coming of the Lord in his glory, and when the proclamation was made of the second coming of Christ, he gladly received it and continued in and enjoyed that faith until his death. The last few years of his life he suffered much from disease of the lungs and throat. The last nine days of his illness he suffered extremely.

He continued in a peaceful state of mind until his death. He often would tell me all was well.

He was carried to his old home in Exeter, where the funeral services were attended with interest. Sermon by the writer. Text, Ps. 105: 13–16.

Israel Damman.

Advent Herald please copy.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF THE INDIAN.

Portland, April 5.

The steamer Indian, from Liverpool 3 P. M., 24th inst., arrived at this port at 4 1-4 o'clock this afternoon.

CHINA.

Advices from China via. Bombay, describe trade as almost paralyzed, and state that imports were accumulating to an extent rendering it difficult to procure storage.

The Americans and Russians had joined the English and French, in the demand upon the Chinese government. Letters of the four Plenipotentiaries had gone up to Shanghae, and by the middle of March it would be known what line China takes.

FRANCE.

Commercial affairs throughout France continue greatly depressed.

The Railway receipts for the week were the worst that had ever been known. The goods trains had absolutely nothing to carry.

The transportation of parties, arrested under the new Public Safety Law, had commenced. Between 500 and 600 proscribed individuals have been sent to Africa.

All sailors, from 20 to 40 years of age, who had not completed their four years of service, had been ordered to join their ships immediately.

SPAIN.

A telegraphic despatch from Madrid says, that several ships of war were being fitted out for Havana, and demonstrations against Vera Cruz were spoken of.

ITALY.

Discontent in Austrian Italy is said to be daily increasing. On the 20th, the Court at Genoa gave judgment in political trials, which took place in consequence of the events of June. Mazzini and five others were tried in their absence, and in contempt of Court, were condemned to death. Twenty-nine were acquitted, and twenty-eight were sentenced to imprisonment for terms ranging from 7 to 20 years.

Rumors were again current of the approaching settlement of difficulties between Naples and the Western powers.

RUSSIA.

A despatch from St. Petersburg says Russia is watching, with great interest, the relations between England and France. The Russian Navy is to be fully manned, and shipbuilding is to be largely increased.

Russia has no intention of accepting English and French Consuls in the ports of the Black Sea.

All suspicious vessels on the Circassian Coast will be seized.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise hey will not be in season to be inserted till the week following.

The Lord will, I will commence a meeting in Sharon, Conn., Apr. 8th, instead of Apr 1st, as appointed.

C. Goodrich.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Bro. J. G. Smith appoints to preach in Worcester the first Sunday in April, and stay over the following Sunday if the Lord will.

I will preach as follows:—
Lawrence, Mass., Sunday, April 11th.
Exeter, N. H., (eve.,) April 14th.
Portsmouth, N. H., (evenings,) April 15th and 16th.
Dover, N. H., Sunday, April 18th.

S. W. Bishop.

T. M. Preble appoints to preach at
Canterbury, (Town House,) April 18th.
West Boscawen, (Christian Meeting House,) April 25th.

Providence permitting, I will preach in Springfield, April 8th; Bakerville, Ct., Friday evening, April 9th; and at Humphrey Hall, West Winsted, the Lord's day following, (April 11th,) and continue every evening till the 16th. Bro. Mathewson will be with me during the week.

Miles Grant.

Union Meeting at East Weare, Mass.—There will be a meeting at East Weare, in the Free Meeting House, to commence April 8th and continue over the Sabbath, and longer if the Lord will.

This meeting is designed to be a *union* meeting, for all ministers and people to labor for the salvation of souls. The Lord has favored us in this place of late, in reviving his people, reclaiming the wanderer, and in the conversion of others. O may the work greatly increase as in many other places. The Lord send by whom he will send.

T. M. Preble.
B. Locke.

East Weare, March 29th, 1858.

If the Lord will, I will preach in Bro. Elliott's Old Clock Shop in Harwinton, Ct., Sunday, April 18th.

C. Goodrich.

Providence permitting, I will preach in
Hebron, N. Y., evening, April 12th and 13th.
Rutland, Vt., " 14th and 15th.
Addison, 16th and over the Lord's day.

M. Batchelor.

Bro. D. T. Taylor appoints to preach in Boston the third Lord's day in April; and Bro. Miles Grant in Worcester, to Bro. Taylor's congregation, the same day.

Lord willing I will spend Sunday, April 11th, in Peacedale, R. I., and remain a few days with that people.

D. T. Taylor.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

B. P. Manning appoints to preach in
Warner, N. H., Apr. 18th.
Newbury, N. H., 25th.
Lee, N. H., May 2d.
West Boscawen, 9th.

Illinois Annual Conference.

The Lord willing, the Illinois Annual Conference of Adventists will meet in the City of Ottawa, Lasalle Co., Wednesday May 12, and continue over the following Lord's day.

A plan has been proposed by order of the last Conference, which, it is believed, promises a larger and more effectual co-operation than any ever before introduced in the West. It is expected this will be an important Conference, and a general delegation throughout the entire State and region is desired.

Brethren coming from a distance will remember Ottawa is on the Chicago and Rock Island R. R., 84 miles west of Lasalle, where the Ill. Central R. R. intersects the C. & R. I. R. R.

Let all pray the blessing of God may attend this conference.

On behalf of the committee,
Geo. W. Dean, Clerk.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.

J. Hemenway.

The friends at Enfield and vicinity are informed that I must defer the meeting at Jayback one Sunday. I will preach there the first Sunday in May.

W. S. Campbell.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of Crisis to which the money credited pays.

M Phetteplace 156, B P Hildreth 182, Mrs S Jennings 143, C W Richards 146, S K Stewart 156, I Gates 162, I F Harden 156, D Sawyer 156, S Tucker 156, L C Johnson 154, P C Aldrich 161, E C Tucker 130, E Mann 161, I Kinney 156, W White 182, A Ware 104, T Tewksbury 156, S Blaisdell 156, Mrs Slocum 154, C Crawford 130, D Woodside 178, A Waterman 156, M M Evans 156, S Lord 182, Mrs C Wilson 158, S B Saxton 173, S A Macomber 158, $1 each.

I Clewley 156, Mrs Hovey 182, E Jackson 182, $2 each.

For Books—P White jr $5; J Thorp 39 cts.

To Correspondents.

T M Preble—Books received.

Bro. Bolton—We cannot fill your order, and have done as directed.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Grat Controversy.—A work for the times. 60 cents, post-paid.

Hymn Books.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Ful morocco gilt, $1.00. Per doz., or more, 25 per off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Treatise on Matt. xxiv. and xxv. By L. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Saint's Inheritance; or the World to Come By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

Glad Tidings or Bible proof that sin and sinners are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. [illegible] texts on Future Punishment collected and arranged By J. Blain. Price 8 cts.—pos. 1ct.

Tracts—The Three Worlds—The Last Days— The New Heavens and Earth—A Valley of [illegible] from the Four Winds—Noah, his Age and [illegible] The Desire of all Nations—[illegible] State of the Dead—[illegible] Truths—Ancient Landmarks—[illegible] pages. Price [illegible] —Outline of the [illegible] the Wicked—The Great [illegible] 8 cents single, $1.25 [illegible] ture Punishment—[illegible] 12 [illegible]

Poetry.

For the Crisis.

"I WILL SPEAK IN THE BITTERNESS OF MY SOUL."

In this extreme distress of soul,
  How can I but complain?
I can no more my speech control,
  No more from tears refrain.

Great is my anguish and my grief,
  O, whither shall I flee?
Far is my soul from all relief,
  No help on earth I see.

My spirits and my strength are gone,
  And I from day to day
Sit quite disconsolate alone,
  And sigh my hours away.

O grieving lot, O heavy woe,
  Must I this cross sustain,
So long as I a feeling know,
  So long as life remain?

Why do my sorrows yet increase,
  And flow on every side;
Why is my soul deprived of peace,
  Of comfort why denied?

Why am I chastened every day,
  My nights why spent in pain;
Why should deliverance longer stay
  And all my prayers be vain?

Why so mysterious are thy ways
  And dreadful in my sight?
Show me that I may lisp thy praise
  And serve thee with delight.

O chase this darkness from my mind,
  And raise my thoughts above,
That I may full salvation find
  And celebrate thy love.

MARY M.

Onleyville, R. I.

Original Articles.

Man's Intermediate Nature.

Before we examine the changing and diverging history of Christian doctrine, we should note more fully one of the most marked and most widely accepted results of the early Christian philosophy. We refer to the doctrine of the intermediate nature of man, of which the reader will have observed some statements in the passages just given from Irenæus, Arnobius, and Athanasius. We have already intimated this as the true doctrine of the soul's nature, in replying to the question, how can the soul be immortal at all, if it is not so by nature. And, lest any should think we are playing fast and loose, or that we are unduly burdening the faith of men, when we say that the soul is absolutely neither mortal nor immortal, we will cite various expressions of this view from writers who had been nearly all philosophers, and who still held the three most different views of the end of the wicked; variously believing as men do now, some that the ungodly would perish, others that they would suffer, others that they would be saved—forever.

Arnobius states the view most frequently; and most clearly in the following passage: "If souls are of a middle nature (qualitatis mediæ,) such as can die, how can they lose this middle quality and become immortal? If we say that we do not know, and have simply believed what we heard from a Mightier One, how shall we be taxed with credulity for thinking that to the King Omnipotent nothing is difficult, and what is impossible to us is possible and easy to Him? . . . And, moreover, do not you who doubt that souls are of a middle nature, held midway between life and death, regard all the gods, angels, demons, or whatever else be the names of the beings commonly supposed to exist,—as of a middle nature, subject to change in a doubtful destiny?" And he proceeds to show that the gods, even if they are claimed to be immortal, are so, not by their own nature, but by the will and favor of the Father of the gods.

The elements of the same view we shall find in *Justin Martyr*, in words nearly the same as those of Irenæus. It is given more clearly, though crudely and with error, by his disciple, *Tatian*, as follows: "The soul is not in its own nature immortal, O Greeks, but mortal; yet it is able not to die. For it does die, and is dissolved with the body, if ignorant of the truth; but rises again with the body at the end of the world, receiving death in immortality for its punishment. Whereas the soul that receives the knowledge of God, though dissolved for a time, does not die."

Theophilus of Antioch states the doctrine thus: "Some one will ask, Was Adam by nature mortal? By no means. Immortal? Not thus, either. What then—nothing at all? I answer, neither mortal nor immortal; for if the Creator had made him from the first immortal, he would have made him a god. If mortal, then God would appear as the author of his death. He made him, then, capable of becoming either; so that by keeping the command of God he might attain immortality as his reward, and become a god. But if he should turn to mortal things, and disobey God, he would be himself the author of his own death. For God made man free and with power of self control."

Lactantius says: "The other animals look downward, because they are of the earth, not having immortality, which is from heaven; but man stands erect and looks upward, because immortality is offered him, though it comes not unless given from God. For there would be no difference between the just and the unjust, if every man that is born were made immortal. Immortality, therefore, is not a law of our nature, but the wages and reward of virtue. . . . For this reason God seeks to be worshiped and honored by man as Father, that he may attain virtue and wisdom, which alone impart immortality."

Augustine applied the same doctrine to man's bodily condition, thus: "Before man's sin the body might be called mortal in one respect and immortal in another; that is, mortal because it was capable of dying; immortal because it was able not to die. For not to be able to die, as God created some immortal natures, is one thing; to be able not to die is another thing." Upon which a modern writer remarks: "A thing may be said to be immortal *conditionally*, supposing such and such conditions performed; and in this sense we say, God made Adam immortal; for he had a *power to sin*, and so a *power to die*; he had a power to stand, and so a power to be freed from death. Augustine's expression of *posse non mori* is known by all."

In the fifth century, the same view is stated by *Nemesius*, who from a Neoplatonist became bishop of Emesa. He says: "Since the soul is not yet known in its essence, it is not suitable to determine respecting its energy. The Hebrews say that originally man was made evidently neither mortal, nor immortal; but on the confines of either nature; so that, if he should yield to the bodily affections, he should share also the changes of the body; but if he should prefer the nobler affections of the soul, he should be deemed worthy of immortality."

Theophylact says: "But the angels, although they be immortal, yet are not so by nature, but by grace; and therefore they have not immortality as their own, but participate of immortality."

And *Nicholas* of Methone, so late as the twelfth century, whom Neander regards as the most learned theologian of his age, speaks as follows: "It is not every soul that neither perishes nor dies, but only the rational, truly spiritual and divine soul, which is made perfect through virtue by participating in the grace of God. For the souls of irrational beings, and still more, of plants, may perish with the things which they inhabit, because they can not be separated from the bodies which are composed, and may be dissolved into their elements. . . . When any thing created is eternal, it is so not *by* itself, nor *in* itself, nor *for* itself, but by the goodness of God; for all that is made and created has a beginning, and retains its existence only through the goodness of the Creator."

The same doctrine is contained and adorned in these words of Jeremy Taylor: "Whatsoever had a beginning can also have an ending, and it shall die, unless it be daily watered from the streams flowing from the fountain of life, and refreshed with the dew of heaven and the wells of God; and therefore God had prepared a tree in Paradise to have supported Adam in his artificial immortality. Immortality was not in his nature, but in the hands and parts, in the favor and superadditions of God."

Such was the view of the most cultured and philosophic minds, abandoning their old hope of immortality in the soul's inherent nature. But this doctrine of man's middle nature was gradually disparted and corrupted, to end in the modern doctrine of man's *mixed* nature, of body mortal, and soul immortal, each in the absolute. This notion seems to have been matured as early as the time of Pelagius, against whose view of physical death as natural the Synod of Carthage framed its canon in the twelfth century. Upon which the scholiast *Balsamon* comments thus, applying to the body only what former writers had asserted of man's entire being: "God made man neither mortal nor immortal; but midway between greatness and humility; and having made him master of himself, and with power of free-will, he left him to choose either virtue or vice, and to receive either immortality or mortality."

Such has been, until the most recent times, the doctrine of the Church, Protestant as well as Catholic; of which hereafter.—*The Doctrine of a Future Life, by Rev. C. F. Hudson.*

For the Crisis.

Letters
TO MY UNCONVERTED FRIENDS.

NUMBER THREE.

I feel concerned for your precious souls, which are destined to live forever in God's everlasting kingdom, or to be punished with everlasting destruction from the presence of the Lord and the glory of his power. Therefore, I desire that you may right speedily become christians, and such christians as God will delight to own and bless in his glorious kingdom. In this day of gospel light it seems as though there was no necessity for *much* importunity to convince and pursuade the impenitent of their danger, and the importance of seeking the Lord. One would conclude that as soon as a perishing sinner was informed that an offended God was ready to be reconciled, and that he was offering a full and free pardon for his many aggravated sins; and that he was willing to make him an heir of his kingdom upon the terms of *faith* and true obedience to his holy requirements; he would with the utmost readiness embrace so kind an offer, and fall at once at the Savior's feet and earnestly plead for pardon and salvation.

May you, my dear friends, do thus, is the sincere wish of my heart. Now let me say to you, if you want salvation, you must repent truly of all your sins. Try the bleeding Savior, trust your all upon him. You will need Christ for your friend at the judgment! Make sure of him now!

Do not put off the concerns of your precious souls for a more convenient season to seek the Lord; that more convenient time may never come! Now is a good opportunity for you to seek your soul's salvation. Will you improve this opportunity and come to Jesus, be pardoned and made happy in a Savior's dying love? Dear friends, the many sermons, and prayers, and exhortations, made in your behalf will prove to you to be a savor of life unto life, or of death unto death. Oh prepare to meet your God in peace without any delay. May God's blessed truth be accompanied by his Holy Spirit to your heart and conscience, and may you thus be saved from deserved wrath. Only do right, as the Lord requires of you, and all will be well with you forever!

Your sincere friend,

P. TANDY.

Correspondence.

From Sr. A. C. J.

BRO. GRANT:—I have just noticed in a religious paper what may properly be called a sneer at the present extensive work of divine grace that seems to be going on in all parts of our land. And, as I believe in the blessed doctrines of the Bible, wish to raise my protest against it. That the churches are right, in all respects, or even in the main, I do not pretend to say; but that God's hand is in the present awakening and united action among christians, I would not dare to deny,—and my own heart rejoices in it. Sinners, some of them the most hardened, are brought to bow at the foot of the cross for mercy; and, no doubt, angels are rejoicing over many a truly penitent one.

"But," say some, "they are holding important errors in doctrine—these members of churches. And who, let me ask, are not? Are Advent believers guiltless in this respect? Alas! what errors are prevalent among them. Some among them are proclaiming quite as fundamental errors as those among the sects. And then, as to practice. When one is venting out harsh epithets against a co-laborer in the cause, or angrily defending a party spirit, can I bid him "God speed" more than these, who are endeavoring to convert sinners from the error of their ways and save a soul from death? I love the Advent faith, and would that all christians of all denominations believed and promulgated it, but cannot shut my eyes to that which is wrong, wherever found, and whatever is right, and savors of the spirit of Christianity, to that I would respond a hearty Amen.

Instead, therefore, of warning our brethren not to be "caught in this snare," viz: the present effort for the salvation of souls, I earnestly hope that all as they have opportunity, will aid in the good work, and, whenever they can, enlighten the young convert with regard to these glorious gospel truths—life through Christ, and the literal, speedy appearing of our blessed King—the second Adam—the Lord from heaven.

I have been glad, dear brother, to hear you speak so favorably, in the *Crisis*, of this work of grace, and especially the fact, that *christians were so united in it.* The Lord aid you in your labors of love, and reward you at his appearing and kingdom.

Your sister in Christ,

A. C. J.

Geneva, N. Y.

From Bro. C. B. Turner.

DEAR BRO. GRANT:—I have long felt it a duty to write a letter for the Crisis, but have delayed until the present morning, moved to do so by reading in the Crisis, "A Voice from Rutland." Thank God, there seems to be a waking up on the part of the opposers of truth, for God is at work. I rejoice to see the fire brands of truth thrown into the ranks of the enemy. My prayer is that there may be a flame kindled that may never be put out by the floods of opposition from whatever source they may come.

I have been laboring in new fields of late. The Lord is at work and truth is taking deep root in the hearts of the people. There seems to be a famine over the land, not for bread, but for the word of God. When I go into new places of labor, I find good, honest souls ready to receive the truth gladly. I have been of late in Lake Port, situated on the south side of Oneida lake, about four miles from the Central R. R., north from Chittenango station. The truth of God has gone forth. The people have received it with joy. The people are a very open-heartad generous people, and while I have tried to care for their spiritual welfare, they have not ceased to care for my temporal wants. We have had some opposition, but it soon vanished like dew before the rising sun. When the great lamp of truth, which God has given us, can shine, then it is that the mists of error which have so long blinded the minds will vanish away.

By a great effort of the friends living there, the Presbyterian church was secured for a course of lectures. We commenced them on Monday evening. We appointed a chairman. I was to have one hour and a half first, to deliver the lecture, then each one that chose was to have fifteen minutes to object to any point, and then I was to have fifteen minutes to answer each one. When Saturday came we had taken up every objection and looked at them from every stand point; and I trust much good was the result. I have been struggling along a little more than one year striving to preach the gospel.

The Lord has blessed my labors. I have seen the backslider reclaimed, the sinner converted, and the feeble made strong.

Brn. and Srs. scattered abroad, cheer up; the Lord is coming soon. The crown lies at the end of the race. Gird on the whole armor, above all taking the shield of faith, which is able to quench all the fiery darts of the wicked. He that is for us is more than they that are against us. We are not prepared to fight in this warfare until we have put on the whole armor, until we are all broken down before God in humility, the fountain of our heart cleansed, our sins all washed away by the blood of Christ, then we can take the sword of the Spirit, which is the word of God, and use it successfully.

Christian, I care not how weak you are if you are standing by faith in God. Venture upon the mercies of the Lord. Oh leave these shallow waters! Launch out into the broad ocean of God's love, that knows no bounds, where your peace will be like a river, and the righteousness thereof like the waves of the sea.

C. B. TURNER.

Syracuse, N. Y.

From Bro. Damman.

BRO. GRANT:—I think it my duty to say to the saints scattered, that I am in the field, at work for God. I have spent the most of my time in Augusta this winter, and continue to labor here. The interest is good; a number have professed faith in Christ; and quite a number have been restored to favor with God. The work is still going on, and spreading. It seems to be my duty to stop in this place awhile longer, being convinced that we have but a short time to labor before the coming day of God. I have no positive time in my mind, but am satisfied that this general move will bring about that cry spoken by Paul in 1 Thess. 5: 3, "When they shall say, peace and safety; then sudden destruction cometh." I hope every brother and sister will keep their eye on the Lord, and the work of God. O Lord, is my prayer, help the watchmen to be faithful to their calling.

ISRAEL DAMMAN.

Augusta, Me.

From Sr. H. Morton.

BRO. GRANT:—The Lord is continuing to revive his glorious work in Goshen. Since Brn. Pratt and Hemenway left us, there have been four more conversions, and several more felt the need of a Savior's love. Thus we perceive, that where the truth is expounded in its simplicity,—where the brethren and sisters are unanimous in the cause of religion, God will not withhold his blessing, but will pour out his Spirit with copious effusion. May the Lord grant that this church in Goshen may be built up in a most holy faith, even upon the rock Christ Jesus, that it may never be moved. May Zion prosper everywhere, and the time soon come when the members of every church can say—Even so, Lord Jesus, come quickly! Amen.

H. MORTON.

For the Crisis.

OUR EDEN HOME.

TUNE—*Annie Lawrie.*

In Eden's bowers so lovely where oft we yet shall stray,
Where glittering fountains gushing shines one eternal day;
Shines one eternal day, and ne'er forget will I,
And for Jesus Christ, my Savior, I would lay me down and die.

There gentle breezes ever will fan the victor's brow,
There songs of heavenly concert fill the ever present now,
Fill the ever present now; to be there still I cry,
And for Jesus Christ, my Savior, I would lay me down and die.

There trees of life are growing in the Paradise of God,
There the stream of life is flowing in the midst of that abode;
In the midst of that abode; to be there I will try,
And for Jesus Christ my Savior, I would lay me down and die.

There is pleasure never dying at thy right hand, O Lord,
There's Christ our living Savior, his glory we'll behold;
His glory we'll behold; who sits enthroned on high,
Yes, 'tis Jesus Christ, our Savior, who for us came down to die.

W. C. CLARK.

Portland, Me.

Choice Selections.

The Way to Cut a Long Story Short.

The following is from the *Herald of Gospel Liberty*,—the first religious paper ever published. The number from which this article was taken, was published in Portland, Me., March 29th, 1811, by Elias Smith.

There are many good men who are in the habit of talking long, and saying but little to the purpose. Many sermons resemble Pandora's box; they contain all the evils with only *hope* at the bottom, and sometimes it is difficult finding that.

There are many good men, who would be good preachers were it not for one thing; viz., they have learnt so much which is not in the Bible, that it takes two thirds, or three quarters of their time in the pulpit, to tell their hearers of that, and explain that which is not named in the Bible.

Not long ago I went to hear a man preach, called the first preacher in the city. His text was from the *Catechism*, the following Question and Answer.

Q. "What special act of providence did God exercise toward man in the state wherein he was created?"

A. "When God created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death."

We are told that the *scripture* is the mind of God; or his will is there made known or explained to men. We are told that the *catechism* is an explanation of the word of God, and the sermon was designed as an explanation of the *catechism*. The *scriptures* explain the will of God—the catechism explains the scriptures, and the ministers explain the catechism. This makes the people two or three removes from the mind of God. Only one explanation more is necessary, that is to show what ought to be left out of the story.

The speaker told us Adam was made *immortal*, and had an *immortal soul*, and, as I understood him, all the souls were made at once, and remained in a silent or senseless state till there was a body for it; that the three persons in the Trinity were concerned in the formation of man. That God made a covenant of works with Adam, that Adam fell, was sentenced to death *temporal*, *spiritual*, and *eternal* for his disobedience, and that if he had stood for a certain time, he would have been confirmed in a state of eternal safety, &c. These are the principal things mentioned, according to the best of my recollection.

He closed by telling the youth never to think of excusing themselves as sinners, but as sinners to look to God for pardoning mercy through Jesus Christ, and he would have mercy on them, and give them peace. This was good, and of importance to be attended to by all.

If preachers would learn to omit what is not named in the scriptures, it would save much time, and people would be less perplexed and much better instructed. The fact is, there is no mention of Adam's being made *immortal*; had he been immortal, he could not have died; but must live forever. The Bible makes no mention of an *immortal soul*; that doctrine was first taught in Egypt. The scripture does not mention *Adam's fall*, nor *Original sin.* There is no mention of a covenant made with Adam; God never made a covenant with him; this is *primmer Divinity.* It is not possible for a man to die three deaths for one crime; it is appointed unto men *once* to die. The sentence on Adam was to return to dust.

All those things which are so highly esteemed among men, are things which darken counsel by words without knowledge. Jesus Christ and the Apostles never told their hearers about Adam's fall, original sin, and our becoming sinners by another man's sins. They told the people light had come into the world, and that the condemnation was, that men loved darkness rather than light, and that men were condemned for unbelief.

These long stories will be cut short, when men preach thus saith the Lord, instead of thus saith the Catechism.

A WORD TO THE WISE IS SUFFICIENT.

Luther's Method
OF REPROVING BUCER FOR PREACHING TOO LEARNEDLY.

At a meeting held at Wittemburgh by the leading parties of the reformation, with a view to promote the harmony of the whole, it was agreed that Albert, Bucer and Luther should be the preachers. At the close of the services, Luther requested Bucer to be his guest, to which Bucer readily acceded. In the course of the evening, Luther found an opportunity to make his remarks on the sermon delivered by his sage friend. He spake highly in its praise, but added, "*Bucer, I can preach better than you.*" Such an observation sounded oddly to the ears of his friend, who however took it in good part, and readily replied, "*Every person of course will agree that Luther should bear the palm.*" Luther immediately changed the tone of his voice, and with indescribable seriousness addressed his friend to this effect. "Do not mistake me, my brother; as though I spake merely in praise of myself; I am fully aware of my weakness, and am conscious of my inability to deliver a sermon so learned and judicious as the one I have heard from your lips this afternoon. But my method is, when I enter the pulpit, to look at the people that sit in the aisle; because they are principally Vandals—(by this term he meant the ignorant common people, and alluded to the circumstance of those parts having been formerly overrun by hordes of ignorant Vandals)—I keep my eye, says he, on the Vandals, and endeavor to preach what they can comprehend. But you shot over their heads; your sermon was adapted for learned hearers, but my Vandals could not understand you. I compare them to a crying babe who is sooner satisfied with the breast of its mother, than the richest confectionaries; so my people are more nourished by the simple word of the Gospel, than by the deepest erudition, though accompanied with all the embellishments of eloquence."

The contributor of this article wishes that himself and his brethren may always imitate Luther, and *remember the Vandals.*—*Eng. Bap. Mag.*

Christian Union

Is prevailing. "I am of Paul, I of Apollos, I of Cephas," is seldom heard in our Union prayer meetings, and meetings for holiness. Party names are becoming obsolete, stale, out of date. No one present, unless some new comer still in the shackles, a mere novice in the divine life, and can say *Sibboleth* only, instead of *Shibboleth*, Judg. 12: 6, is heard to say, "*My* church," or, bless God, he belongs to this or that sect. What! thank God that we are born Baptists, Methodists, Presbyterians? Nay, let us thank God rather that we are Christians, Christ's men and women. This boasting of sectarian birth is now becoming stale, obsolete, out of date, is looked upon as uncouth, uncourteous, unscriptural. Praise the Lord for this advancement towards the primitive and apostolical. "This is the Lord's doings, and it is marvellous in our eyes." "And the multitude of them that believed were of one heart and soul."—*Golden Rule.*

God is the source of all that is true and beautiful.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

DRAWING WATER.

I had drunk, with lip unsated, where the fonts of pleasure burst,
I had hewn out broken cisterns, and they mocked my spirit's thirst;
And I said, "Life is a desert spot, and measureless and dry,
And God will not give me water, though I pray and faint, and die."
Spoke there then a friend and brother: "Rise, and roll the stone away;
There are wells of water hidden in thy pathway every day."
Then I said my heart was sinful, very sinful was my speech,
"All the wells of God's salvation are too deep for me to reach."
And he answered, "Rise and labor, doubt and idleness is death;
Shape thee out a goodly vessel with the strong hands of faith."
So I wrought and shaped the vessel, then bent lowly kneeling there,
And I drew up living water with the golden chain of prayer.

—[Independent.

Original Articles.

For the Crisis.

Pencilings by the Way.

Found in a paper the following letter, the authorship of which is not known. Wishing to preserve for future use such a transcript of an experience, alas! too common among christians, I copy it entire. It bears date of July 10th, 1795.

M. D. W.

"Dear Sister:—There is nothing of more importance than for us to be prepared for heaven. Nothing but the righteousness of Christ can entitle us to one of the blessings of the covenant of grace. This is a sentiment generally believed; but alas! how often does our attachment to the covenant of works contradict our faith, bear the sway in our hearts to inward sentiments, and place our own feelings and graces bestowed on us in place of Christ, and thus make our comfort in religion as fickle as our frames, and leave us to despond and fear lest we have no Savior, even when he is carrying on his own work in our hearts. It is truly astonishing to think how shamefully little dependence is placed on Christ, even by his own dear people. I have sometimes taken a view of myself from the first moment I have any reason to believe I felt religion. I spent twelve years and a half in difficulties, toil, and wretched self-righteousness, firmly believing salvation to be through grace, and yet seeming to forget that Jesus alone could save a sinner. I often made application to him with tears, and begged his assistance over and over, his faithful Word in my hand, pointing me to trust my *all* to him, but my poor self-righteous soul, wanting something *in* me to entitle me to him, poring on my own feelings and exercises, knew not how to trust a Savior's promise. I went on comfortless almost always, ever seeking, and seemingly never able to find. Trusting to nothing but my own feelings, I thought that he that felt so and so should be saved, but I forgot always that he that *believeth* shall be saved. Thus I became a prey to every remaining lust that was in me. For my life I could not keep from sinning, and every sin destroyed my peace. All my dependence was in a holy heart—but, alas! I found I was carnal, sold unto sin. This made me often cry, 'Oh, wretched man that I am!' But still I never went so far as to thank God for Christ's sake. How have I sincerely pitied many a dear child of God, going on thus, always engaged in his own feelings, but never trusting to Him who alone is able to save!

We cry up evidences of religion. Would to God we had more evidences than we have—*but it is base*, it is on a legal score, to trust to one or a thousand of the best of evidences that God ever put into a sinner's heart, or refuse to come to Christ when we cannot see those evidences. How often do we sit down and despond, when we feel corruption, or when overtaken with a fault; and the true reason is, we are unwilling to come to Christ without some *holy principle to recommend us.* Whenever we think of ourselves poor and guilty, we think Christ will have nothing to do with us, and stay back till we pray, confess, repent, and live awhile in a better way; then we imagine we can come forward, and if we happen to fall into sin on the way, we turn right back and fall on our faces and weep and mourn till we wipe away our crime; then we come to Christ depending on nothing for our acceptance with him but our repentance, tears, and reformation; and while we continue in a pretty lively frame, we can venture almost to call Jesus our Savior; but as soon as we get into darkness and coldness, or into some sin, we are all dependence and doubt again.

This is the wretched race I ran for twelve years, depending all on my own work, and God's work in me, and not on himself, who had promised to do all things for me. I dragged heavily, wading through darkness, temptation, and tears: and no wonder, when I had no dependence on any thing but what I had on hand, and often I thought I had nothing; and I looked not to Christ to support my hope in *future.* When I feel a good evidence, I have not confidence in Christ. (Query. Is it not *faith in Christ* that produces the "good evidence" of acceptance? "He that *believeth*, hath the *witness in himself.*") I am trusting to that evidence, and when I have confidence in Christ no longer, then I feel that my evidence is the only pillar of my hope, and I am still recommending *myself* to him, and trusting to this recommendation and not to Jesus. Oh, the wickedness of my heart! what little faith is given to God's word, while our hope is in our own exercises.

Thus for twelve years experience taught me, the two last of which I spent in bitter lamentations and distress, in which time I studied the nature of faith for life and death; and the more I thought on, the less I knew about it, and I am persuaded that if any man buy his knowledge of faith as dear as I did, he will thank God for it when he gets it.

After two years' anxiety, preaching every Sabbath, awful apprehensions of eternity, conscious that I knew nothing of the gospel, almost in despair, searching the Scriptures to know what I was, and what would become of me, it pleased God to bring me out of an abyss of darkness into the blaze of assurance. I always thought that by evidences I was to know whether I was to be saved or not, and took my Bible, read over John's first epistle, compared my heart and life, and compared again and again, and Scripture where marks are given, and all books, and my own knowledge of what christians ought to feel. I left nothing untried but one thing, and that was the main thing. At length I read the Scripture, '*He that believeth shall not be ashamed.*'

My poor burdened heart met the joyful tidings with pleasure and surprise. I never before, at least, with any degree of confidence, saw Christ offered in the gospel. I took him at his word, gave myself to him, and placed myself alone on him. I clearly saw that I had all along been trusting to my own feelings, duties, repentance, etc., but I cast them all behind my back, and counted them as *dung*, and came to a precious, faithful Savior, with nothing but sin. I believed him to be faithful and able, and therefore I committed all into his hands, and looked to his faithful word for the salvation of my soul. All this was done in five minutes. I felt easy, happy, and humble; ashamed of my former ways, and thankful to God for his most gracious deliverance. The next Sabbath I preached that sermon at M——d on faith, which I hope you will remember as long as you live. Faith in Christ has ever since been my darling theme in the pulpit. Faith in Christ has ever since and ever shall be my only hold. Yours is a faithful Savior. I love his name, I love his cross, I love his word, and my whole hope is in him, and I know I shall never be ashamed, and I know this because he has said so. Now, my sister, if any ask me the reason of my hope, I answer, because I have believed on the Lord Jesus. I have consented to the offer of the gospel, I trust to him alone.

Moreover I say he is able, he is willing, true, faithful; he has said, promised, signed, sealed with his blood, and sworn by himself. (Heb. 6: 17, 18, 19, 20.)

Thus I glory in the cross of Christ. If I am asked what Christ has done for me, He has fulfilled the law, died, rose, and makes intercession for me. And as to what he has done in me, He has shown me that I am a poor, imperfect, lost sinner in myself—that I have a wicked, wretched, deceitful, hard and unbelieving heart in me, and have daily need of his pardoning blood and sanctifying grace. He makes me hate myself more and more, and long for deliverance from *all* sin and corruption; and enables me to look to him for all I need, and all I hope to enjoy. May God help my dear sister to believe."

For the Crisis.

Musings of an Evangelist.

NUMBER TEN.

The various events which occur in our travels afford much material for serious reflection, when we are disposed to look at them in the light reflected by the word of God.

In some places we find believers in the gospel who feel much interest about its being taught in its purity, and received, confessed and lived out in *some* of its particulars, while they themselves live in constant disregard of the rules and practices of the Savior and his apostles. Christians of other sects are considered verily guilty for not seeing and confessing certain truths which interest us, and can scarcely be fellowshiped as christians while in error on some points, though they walk like christians, and observe the ordinances of the Lord's house, seeking to have gospel order, though perhaps not exactly according to apostolic example. Now let us see if we are not as faulty as they. Ought we to condemn others for disobeying God on one point, while we do on another?

My musings lead me to remember a word like this,—"Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. . . . Thinkest thou that thou shalt escape the judgment of God?"

Again, "Pull the beam out of thine own eye; then thou shalt be able to pull the mote out of thy brother's eye."

What think you, brother? Is it not best to consider this matter a little before you get your iron jacket welded on? "Thou that teachest a man should not steal; dost thou steal?" Look a moment to what Paul wrote for your instruction; it may lead you to take a better position to advance the truths you love so well: "Therefore, brethren, stand fast, and hold the traditions that ye have been taught, whether by word or our epistle." 2 Thess. 2: 15.

I muse on this subject sometimes when I hear strong contention about the faith and unbelief of other sects. Others muse also. Paul is giving command to the disciples to stand fast in the traditions taught by him. This relates to our duties to God, each other, and the world, as recorded in the New Testament. As the Jews made void the law by their traditions, it becomes us to examine well the traditions taught in the gospel.

In one case we find Paul "confirming the souls of the disciples, exhorting them to continue in the faith, and ordaining elders in every church." This is apostolic. In another instance seven deacons were chosen. Then we read again, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, (left undone, margin,) and ordain elders in every city, as I have appointed thee." These are some of Paul's traditions. Had better learn to keep them, before condemning others too much.

For the Crisis.

Birth of the Spirit.

No. III.

III. Born of the Spirit.

This is a spiritual birth—the product is spirit, or a spiritual being. There is no occasion to quote the Scripture assurances concerning the gift, presence and power of the Holy Spirit upon the church in this world; and what it did in the ancient times to make the word effectual, and qualify believers as christians and apostles; or what it is sure to do, if possessed, to fit men for the kingdom of God. Of the latter we must say a few words. It is with believers to show them all things—to renew, and day by day, the inward man—to aid our infirmities—to comfort, and build up, and raise from the dead.

You will observe, my friend, that it is the man who is born again of water and Spirit, and that the birth of the Spirit is made the great and crowning result; and hence an existence after the new birth has been established is made to correspond with the agency of the result. Then the man becomes spirit. Yes, in the Scripture sense of spirit, as spoken of men in the future.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit."

1. He does not say the Spirit is like the *wind*, but *the man* goeth where he pleaseth."

2. The man in a mortal state never does possess the faculty of going where he wills; he is subject to the laws of nature which confine him.

3. The man who is thus born is free from those laws, and goeth where he listeth; while New Testament example justifies the conclusion, that this is literal in its application to men.

Great prominence is given by the Apostle to the Holy Spirit, as securing absolute power in producing the resurrection of Jesus Christ and the future life of christians: Christ had a resurrection, and became "a quickening spirit." As such, he went where he "*listed*," and illustrated this great principle in the character of the resurrection state. It is plainly stated that we shall be like him, and as respects this very point. As the heavenly, or second Adam, he is that "quickening Spirit." "As is the heavenly such are they also that are heavenly." Then they will be *spirit* as fully as he is.

The Apostle, again speaking of the future condition of man, using the term *body*, says, "It is sown a natural body, it is raised a spiritual body." Here is the spiritual state resulting from the Spirit of God. The Spirit secures a process. There is a *regeneration*, which is as essential to the new birth as generation is to natural birth.

"My words are spirit, and they are life," says Christ. We shall find that the power here presented has much to do with the *birth of the Spirit*. By this agency the regeneration is secured. And by the Spirit the resurrection is secured. As the resurrection is not only the man living again, but a new life—life from the dead—the qualities of which are exhibited in the example of the Lord himself, when raised from the dead; and also by his testimony, that such shall be like unto the angels, not to die any more, being children of God; and also by the apostle, that their body is spiritual, as opposed to natural; or fleshly, and incorruptible, as opposed to corruptible; for the corruptible is fleshly;—we conclude, of necessity, that a man being born of the Spirit, is raised from the dead to enter the kingdom of God. Observe,—that the *earthly* and the *heavenly* are contrasted by our Lord in this connection.

Paul unqualifiedly declares that, "If the Spirit of him that raised up Jesus Christ from the dead, dwell in us, he shall quicken these mortal bodies by his Spirit that dwelleth in us." Now if this does not refer to the resurrection power, directly to the Holy Ghost, language cannot do it. The birth of the Spirit then, is the new life of the man who has been dead. This is presented in the 110th Ps.,—"From the womb of the morning thou hast the dew of thy youth." The birth of Christ anew, by Zion before her travail—the birth of all the children of Zion, as soon as she travaileth, when a nation (of the saints) shall be born at once, and abundantly enter the kingdom, are taught plainly. Shall we be born again?

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Brethren, who among us will volunteer to work for the Lord? O that God would raise up more *unlearned*, *honest*, and "good men full of the Holy Ghost," and send them forth to preach the word! Amen.

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Let us beware how we wound the feelings of our fellow beings. We are not all of the same temperament. Some are fractious, of a irritable, provoking disposition, if any thing is said to displease them; while others are of a mild, reflective turn of mind. The first class require to be dealt with in a firm and candid manner, and nothing ought to be thrown in their way to give offence that can possibly be avoided; but if we do through ignorance give offence, let us keep as far from them as possible, for in so doing we often quiet a spirit, a fire; whereas should we throw ourselves often in their way, would kindle and rekindle a fire that never could be quenched, till both parties shall be entirely shut out of the kingdom.

The second class, who are of a reflective order, easily grieved or cast down by the harshness of others, ought to be treated with great sympathy and kindness. We are placed here in this world, what for? To prepare for that great day that is coming upon us. But those that serve God with a pure heart need not fear if they prove themselves faithful unto the end. Let us therefore try to do our Master's will, that we may have a part in that blessed rest that remaineth for the people of God. Let us bear with the infirmities of the weak. Are there any who are not gifted in speech as others, and whose talents are inferior? Let us encourage them. God has chosen the foolish things of this world to confound the wise, in order to reform the world. Let us first correct our own faults and by that time our acquaintance or neighbor's faults will all be gone. God does not intend any of us to sit as judges to plead our own cause. No, we shall all remain speechless before a just and righteous God. Christ has purchased a glorious redemption for us poor, sin polluted creatures. If we are saved it will not be through any worthiness of our own, but through the divine mercy of Christ. He condescended to come into this world and die an ignominious death on the cross that we through him might believe and have eternal life. Let us try to imitate our Savior and meet all trials with humble submission.

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Solemn words! After reading this passage, we might almost be led to exclaim, as did the disciples on one occasion, "Who then can be saved?" Truly, it is no trifling thing to be a Christian! My heart sickens while I look abroad over the professed church of Christ, and then look at the requirements of the gospel. Who, that has any spiritual discernment, can not see that we must come out and be peculiar, from the main body of the so-called church, and probably be looked upon by them as fanatics; or, we can never enter the kingdom of heaven.

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They may suffer reproach and persecution for their religion, and yet be selfish at heart, and have no reward of our heavenly Father. Men may take an active part, and manifest a great interest in the cause of religion, and may even be considered as patterns of piety, and still lack the "one thing needful."

Men may preach the gospel, and that with zeal and fervency, pointing out the right way most clearly; but notwithstanding all this, be wholly unprepared for "that day." Thus, according to his own testimony, did John Wesley, for some seven years, if I mistake not, before he was soundly converted to God.

Men may also believe most firmly, and show the evidence most clearly, of the speedy coming of Christ, and yet be all unprepared for the event. They may have a good degree of sincerity in seeking to enter the kingdom; may [illegible] it; may sing and pray [illegible] of it; may [illegible] its [illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE, } PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. { NUMBER 167 HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, APRIL 21, 1858. WHOLE NO. 138. VOL. VII. NO. 8.

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

DRAWING WATER.

I had drunk, with lip unsated, where the fonts of pleasure burst,
I had hewn out broken cisterns, and they mocked my spirit's thirst;
And I said, "Life is a desert spot, and measureless and dry,
And God will not give me water, though I pray and faint, and die."
Spoke there then a friend and brother: "Rise, and roll the stone away;
There are wells of water hidden in thy pathway every day."
Then I said my heart was sinful, very sinful was my speech,
"All the wells of God's salvation are too deep for me to reach."
And he answered, "Rise and labor, doubt and idleness is death;
Shape thee out a goodly vessel with the strong hands of faith."
So I wrought and shaped the vessel, then bent lowly kneeling there,
And I drew up living water with the golden chain of prayer.

—[Independent.

Original Articles.

For the Crisis.

Pencilings by the Way.

Found in a paper the following letter, the authorship of which is not known. Wishing to preserve for future use such a transcript of an experience, alas! too common among christians, I copy it entire. It bears date of July 10th, 1795.

M. D. W.

"Dear Sister:—There is nothing of more importance than for us to be prepared for heaven. Nothing but the righteousness of Christ can entitle us to one of the blessings of the covenant of grace. This is a sentiment generally believed; but alas! how often does our attachment to the covenant of works contradict our faith, bear the sway in our hearts to inward sentiments, and place our own feelings and graces bestowed on us in place of Christ, and thus make our comfort in religion as fickle as our frames, and leave us to despond and fear lest we have no Savior, even when he is carrying on his own work in our hearts. It is truly astonishing to think how shamefully little dependence is placed on Christ, even by his own dear people. I have sometimes taken a view of myself from the first moment I have any reason to believe I felt religion. I spent twelve years and a half in difficulties, toil, and wretched self-righteousness, firmly believing salvation to be through grace, and yet seeming to forget that Jesus alone could save a sinner. I often made application to him with tears, and begged his assistance over and over, his faithful Word in my hand, pointing me to trust my *all* to him, but my poor self-righteous soul, wanting something *in* me to entitle me to him, poring on my own feelings and exercises, knew not how to trust a Savior's promise. I went on comfortless almost always, ever seeking, and seemingly never able to find. Trusting to nothing but my own feelings, I thought that he that felt so and so should be saved, but I forgot always that he that *believeth* shall be saved. Thus I became a prey to every remaining lust that was in me. For my life I could not keep from sinning, and every sin destroyed my peace. All my dependence was in a holy heart—but, alas! I found I was carnal, sold unto sin. This made me often cry, 'Oh, wretched man that I am!' But still I never went so far as to thank God for Christ's sake. How have I sincerely pitied many a dear child of God, going on thus, always engaged in his own feelings, but never trusting to Him who alone is able to save!

We cry up evidences of religion. Would to God we had more evidences than we have—*but it is base*, it is on a legal score, to trust to one or a thousand of the best of evidences that God ever put into a sinner's heart, or refuse to come to Christ when we cannot see those evidences. How often do we sit down and despond, when we feel corruption, or when overtaken with a fault; and the true reason is, we are unwilling to come to Christ without some *holy principle to recommend us.* Whenever we think of ourselves poor and guilty, we think Christ will have nothing to do with us, and stay back till we pray, confess, repent, and live awhile in a better way; then we imagine we can come forward, and if we happen to fall into sin on the way, we turn right back and fall on our faces and weep and mourn till we wipe away our crime; then we come to Christ depending on nothing for our acceptance with him but our repentance, tears, and reformation; and while we continue in a pretty lively frame, we can venture almost to call Jesus our Savior; but as soon as we get into darkness and coldness, or into some sin, we are all dependence and doubt again.

This is the wretched race I ran for twelve years, depending all on my own work, and God's work in me, and not on himself, who had promised to do all things for me. I dragged heavily, wading through darkness, temptation, and tears: and no wonder, when I had no dependence on any thing but what I had on hand, and often I thought I had nothing; and I looked not to Christ to support my hope in *future.* When I feel a good evidence, I have not confidence in Christ. (Query. Is it not *faith in Christ* that produces the "good evidence" of acceptance? "He that *believeth*, hath the *witness in himself.*") I am trusting to that evidence, and when I have confidence in Christ no longer, then I feel that my evidence is the only pillar of my hope, and I am still recommending *myself* to him, and trusting to this recommendation and not to Jesus. Oh, the wickedness of my heart! what little faith is given to God's word, while our hope is in our own exercises.

Thus for twelve years experience taught me, the two last of which I spent in bitter lamentations and distress, in which time I studied the nature of faith for life and death; and the more I thought on, the less I knew about it, and I am persuaded that if any man buy his knowledge of faith as dear as I did, he will thank God for it when he gets it.

After two years' anxiety, preaching every Sabbath, awful apprehensions of eternity, conscious that I knew nothing of the gospel, almost in despair, searching the Scriptures to know what I was, and what would become of me, it pleased God to bring me out of an abyss of darkness into the blaze of assurance. I always thought that by evidences I was to know whether I was to be saved or not, and took my Bible, read over John's first epistle, compared my heart and life, and compared again and again, and Scripture where marks are given, and all books, and my own knowledge of what christians ought to feel. I left nothing untried but one thing, and that was the main thing. At length I read the Scripture, '*He that believeth shall not be ashamed.*'

My poor burdened heart met the joyful tidings with pleasure and surprise. I never before, at least, with any degree of confidence, saw Christ offered in the gospel. I took him at his word, gave myself to him, and placed myself alone on him. I clearly saw that I had all along been trusting to my own feelings, duties, repentance, etc., but I cast them all behind my back, and counted them as *dung*, and came to a precious, faithful Savior, with nothing but sin. I believed him to be faithful and able, and therefore I committed all into his hands, and looked to his faithful word for the salvation of my soul. All this was done in five minutes. I felt easy, happy, and humble; ashamed of my former ways, and thankful to God for his most gracious deliverance. The next Sabbath I preached that sermon at M——d on faith, which I hope you will remember as long as you live. Faith in Christ has ever since been my darling theme in the pulpit. Faith in Christ has ever since and ever shall be my only hold. Yours is a faithful Savior. I love his name, I love his cross, I love his word, and my whole hope is in him, and I know I shall never be ashamed, and I know this because he has said so. Now, my sister, if any ask me the reason of my hope, I answer, because I have believed on the Lord Jesus. I have consented to the offer of the gospel, I trust to him alone.

Moreover I say he is able, he is willing, true, faithful; he has said, promised, signed, sealed with his blood, and sworn by himself. (Heb. 6: 17, 18, 19, 20.)

Thus I glory in the cross of Christ. If I am asked what Christ has done for me, He has fulfilled the law, died, rose, and makes intercession for me. And as to what he has done in me, He has shown me that I am a poor, imperfect, lost sinner in myself—that I have a wicked, wretched, deceitful, hard and unbelieving heart in me, and have daily need of his pardoning blood and sanctifying grace. He makes me hate myself more and more, and long for deliverance from *all* sin and corruption; and enables me to look to him for all I need, and all I hope to enjoy. May God help my dear sister to believe."

For the Crisis.

Musings of an Evangelist.

NUMBER TEN.

The various events which occur in our travels afford much material for serious reflection, when we are disposed to look at them in the light reflected by the word of God.

In some places we find believers in the gospel who feel much interest about its being taught in its purity, and received, confessed and lived out in *some* of its particulars, while they themselves live in constant disregard of the rules and practices of the Savior and his apostles. Christians of other sects are considered verily guilty for not seeing and confessing certain truths which interest us, and can scarcely be fellowshiped as christians while in error on some points, though they walk like christians, and observe the ordinances of the Lord's house, seeking to have gospel order, though perhaps not exactly according to apostolic example. Now let us see if we are not as faulty as they. Ought we to condemn others for disobeying God on one point, while we do on another?

My musings lead me to remember a word like this,—"Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. . . . Thinkest thou that thou shalt escape the judgment of God?"

Again, "Pull the beam out of thine own eye; then thou shalt be able to pull the mote out of thy brother's eye."

What think you, brother? Is it not best to consider this matter a little before you get your iron jacket welded on? "Thou that teachest a man should not steal; dost thou steal?" Look a moment to what Paul wrote for your instruction; it may lead you to take a better position to advance the truths you love so well: "Therefore, brethren, stand fast, and hold the traditions that ye have been taught, whether by word or our epistle." 2 Thess. 2: 15.

I muse on this subject sometimes when I hear strong contention about the faith and unbelief of other sects. Others muse also. Paul is giving command to the disciples to stand fast in the traditions taught by him. This relates to our duties to God, each other, and the world, as recorded in the New Testament. As the Jews made void the law by their traditions, it becomes us to examine well the traditions taught in the gospel.

In one case we find Paul "confirming the souls of the disciples, exhorting them to continue in the faith, and ordaining elders in every church." This is apostolic. In another instance seven deacons were chosen. Then we read again, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, (left undone, margin,) and ordain elders in every city, as I have appointed thee." These are some of Paul's traditions. Had better learn to keep them, before condemning others too much.

For the Crisis.

Birth of the Spirit.

No. III.

III. Born of the Spirit.

This is a spiritual birth—the product is spirit, or a spiritual being. There is no occasion to quote the Scripture assurances concerning the gift, presence and power of the Holy Spirit upon the church in this world; and what it did in the ancient times to make the word effectual, and qualify believers as christians and apostles; or what it is sure to do, if possessed, to fit men for the kingdom of God. Of the latter we must say a few words. It is with believers to show them all things—to renew, and day by day, the inward man—to aid our infirmities—to comfort, and build up, and raise from the dead.

You will observe, my friend, that it is the man who is born again of water and Spirit, and that the birth of the Spirit is made the great and crowning result; and hence an existence after the new birth has been established is made to correspond with the agency of the result. Then the man becomes spirit. Yes, in the Scripture sense of spirit, as spoken of men in the future.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit."

1. He does not say the Spirit is like the *wind*, but *the man* goeth where he pleaseth."

2. The man in a mortal state never does possess the faculty of going where he wills; he is subject to the laws of nature which confine him.

3. The man who is thus born is free from those laws, and goeth where he listeth; while New Testament example justifies the conclusion, that this is literal in its application to men.

Great prominence is given by the Apostle to the Holy Spirit, as securing absolute power in producing the resurrection of Jesus Christ and the future life of christians: Christ had a resurrection, and became "a quickening spirit." As such, he went where he "*listed,*" and illustrated this great principle in the character of the resurrection state. It is plainly stated that we shall be like him, and as respects this very point. As the heavenly, or second Adam, he is that "quickening Spirit." "As is the heavenly such are they also that are heavenly." Then they will be *spirit* as fully as he is.

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come short at last and be found on the left hand of the Judge.

But let us inquire, What constitutes a preparation to meet "that day?"

The first thing I notice is, pure, hearty love to God, leading us to serve and obey him, from very love to his character. Not from fear, or from the desire of thereby gaining a reward; but because we are all captivated and taken up with with the loveliness of such a Being. If we serve God, or try to serve him by constraint, goading ourselves up to the performance of, or apparent performance of duty, merely *through fear* of losing heaven if it is neglected, such service is good for nothing. We know what love is, when exercised toward one another, of our earthly friends, as parents, children, brothers, sisters, husbands, wives, &c. Now why should any of us for a moment suppose that love to the Lord is but a *principle?* Alas, that any should be willing to risk his eternal salvation on such a shadow as this! Now, that we ought to have a fixed principle, a firm resolution, to serve God, is true; but we may have this, after all, without a particle of genuine love to God.

I notice again that in order to be qualified to "pass that grand review," we must live in the exercise of a humble, child like trust; a loving confidence in the fatherly care of our covenant-keeping God. We must trust our all in the hands of Christ, and take him as a whole Savior from all sin. It is necessary that we should feel and deeply feel, how utter lost and undone is our condition, and that there is no possibility of obtaining any help from any other source, but through Jesus Christ alone. I say, we must *feel* and *realize* this, and not merely *know* it.

It is not enough that we believe, or assent to the truth of the Bible, or even the prophecies concerning Christ's second coming. We may have the clearest insight into these prophecies, and an expectation of their immediate fulfillment, and yet be utterly destitute of that faith which justifies and acquits in the sight of God.

If we would be prepared to abide that terrible day, we must while here, possess the Spirit of Christ. And what was this Spirit? He possessed a tender love and sympathy toward all, both friends and foes. He spent his whole life in doing all the good to men which he possibly could. He was a perfect pattern of meekness, humility, gentleness, kindness and innocence, being styled "the Lamb of God." And we are required to be like him. Says Paul, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted forgiving one another, even as God for Christ's sake hath forgiven you." If we have not the character, whatever may be our professions, we shall be unable to stand in "that day."

The will of God must be our law, and whatever we do must be done to please him, and not for our own gratification or indulgence. Says Paul, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." This, my brethren, is a strict rule which we must all come to, or we need not hope to stand in "that day." Who of us comes up to this rule?

Our pride, desire of applause, love of the world, and such like, must be mortified, and overcome, or, when "weighed in the balances" we shall be "found wanting."

In short, our hearts must be entirely cleansed from every thing impure and unholy, according to the injunction, "Keep thy heart with all diligence," or the awful lot of the self-deceived will be ours!

I next inquire, how may we know that we are prepared to stand in "that day?" We may know it by carefully testing and comparing ourselves with the word of God. Do we come up to the gospel requirements? If we do, we have nothing to fear.

"Our name is graven on his hands"—
on his throne. "If we would judge ourselves, we should not be judged." 1 Cor. 11: 31.

If we live near the Lord, and are filled with his Spirit, we shall possess the knowledge, in our own breasts, that we are the Lord's and that he will own and save us when all things shall be shaken that can be. That, we are told by the beloved apostle John. "He that believeth on the Son of God hath the witness in himself." 1 John 5: 10. We may be able to exclaim triumphantly, in the language of the poet:

"Yes, this I do find, we two are so joined, He'll not live in glory and leave me behind."

[illegible] "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. Such are the full grown, perfected saints, who are prepared for the judgment; and the word of God teaches that none others are thus prepared. Such, and such only, obey that command of Christ, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

But I pass to notice the nearness of "the day." The signs of Christ's coming, which he promised to give previously to his appearing, have nearly all been given long ago, and Jesus declares, that the generation who witness the first of these signs, shall not all pass off the stage till the glorious event itself be accomplished. That generation, especially all who were old enough to be intelligent witnesses of that remarkable event, the darkening of the sun, are nearly all dead. Yet Jesus confirms it in the most solemn manner, that they will not all die ere the Advent of our glorious King, that winding up of all probationary things, and the judgment of the great day. Now, what have we to expect? What have we to look for? Truly,

"We are living, we are dwelling,
In a grand and awful time."

Jesus says, as the leaving out of the trees indicates the speedy approach of summer, so do the signs of Christ's coming indicate that that day is near. How near is summer when the trees leave out? Why, within two or three weeks. How long is it since the first sign was given? Nearly seventy-eight years! Since Jesus cannot lie, and has given this comparison, we are on the last inch of time! Soon will the heavens pass away with a great noise, the elements melt with fervent heat, the earth also, and all the works that are therein shall be burned up. Soon the great white throne will be set, and all mankind—you and I, among the rest—arrayed before it.

There is a vast amount of Bible evidence all converging to this point, all declaring in letters of fire, as it were, that the great day of the Lord is at hand. The unbelief of man is so surprising, we are so shamefully unwilling to credit our Master's word, that he has taken pains to controvert our unbelief by a multitude of the strongest arguments and declarations, plainly demonstrating to us in very many different ways, that he whose right it is, is just about coming to reign.

"Seeing then that we look for such things, what manner of persons ought we to be in all holy conversation and godliness."

M. P. S.

For the Crisis.

Letters to my Unconverted Friends.

No. IV.

Respected Friends:—The all-merciful God is still saying to you, "Turn ye, turn ye, for why will ye die?" It is the unchangeable law of God that impenitent sinners must turn to him, or die. And it is the sure promise of God that the wicked shall live, if they will but thoroughly turn to him. Dear impenitent friends, if you die in your sins remember that you will be your own destroyer.—For God says, "Oh Ephraim, thou hast destroyed thyself." He says also, that he has no pleasure in the death of the wicked; (*second death* is probably alluded to here.) Therefore, if you do not turn to God and seek salvation, do not charge God with your damnation! For, it is not because God is unmerciful, but because you are cruel and merciless to yourselves! The faithful minister cannot save you; all the world of praying christians cannot do it; you cannot do it yourselves alone.—But heartily repent of all your sins committed against a good and holy God, and forsake them, too; then see if the good Lord will not make new creatures of you.

Man is the greatest enemy to himself. Stand not wavering any longer, my dear friends! Now is a very critical time with you! Resolve before you sleep another night; resolve before you stir from this place; resolve before Satan has time to make any more vain excuses. You will never turn (mark this) till you do resolve, and that with a firm resolution; and say, as for me, I will serve God, let others do as they may. "*Now* is the accepted time, behold, now is the day of salvation: if "ye will hear his voice, harden not your hearts." For "he that being often reproved hardeneth his neck, (or heart) shall suddenly be destroyed, and that without remedy!"

Now, dear friends, *there is a remedy for you!* But, the Lord declares his spirit shall not always strive with man. If you grieve away God's Holy Spirit from your hearts, and cause it to depart from you utterly; a great ransom cannot redeem you! O be wise for yourselves, and make that good and wise choice, which will, with the blessing of God, secure your soul's salvation forever!

"Shew pity, Lord, O Lord, forgive;
Let a repenting rebel live:
Are not thy mercies large and free?
May not a sinner trust in thee?

My crimes are great, but can't surpass
The power and glory of thy grace;
Great God, thy nature hath no bounds,
So let thy pardoning love be found."

Your sincere friend,

P. Tandy.

The World's Crisis.

BOSTON, APRIL 21, 1858.

Query.

A brother wishes to know the application of Jer. 25: 15–26. He inquires particularly concerning the word *Sheshach*, in verse 26. This scripture reads as follows:—

"For thus saith the Lord God of Israel unto me, take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it; and they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; (as it is this day;) Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod. Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth; and the king of *Sheshach* shall drink *after* them."

Evidently the king of Sheshach is the same as the king of Babylon, and is referred to again in Jer. 51: 41.—"How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations." This Scripture shows that the king of Sheshach has been drinking of "the wine-cup;" and as he is to drink *after* the other nations referred to in Jer. 25: 18–26, we must look for evidence that those nations did receive the wine-cup *before* the king of Babylon. Jerusalem was to drink first. She drank immediately after this prophecy was uttered, and was desolated, while her inhabitants were captives in Babylon, cruelly treated, for seventy years. The account may be read in Jer. 39: 1–9.

In Jer. 25: 19, we learn that Egypt was to drink next after Jerusalem. The prophet addresses Israel from chap. 39 to 46, and then commences with the Gentiles. He begins with Egypt, and calls the army against her, and says he "will deliver them into the hand of those that seek their lives." After mentioning the "mingled people," and "the kings of the land of Uz," he says in Jer. 25: 20, the Philistines shall drink of the cup. In chap. 47, we find the way preparing for them to drink. In Jer. 25: 21–26, we learn that "Edom, and Moab, and the children of Ammon are to drink next of the cup, as well as the smaller kingdoms in the region round about. If we turn to the 48th and 49th chapters, we find the fulfillment of this prophecy. Nebuchadnezzar and his successors were the agents to accomplish this work. All the kingdoms of the world were brought in subjection to the kings of Babylon, but they abused their power. We read in Jer. 27: 6–7,

"And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And *all nations* shall serve him, and his son, and son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him;" or in other words, he shall "take the wine-cup."

This brings us to the 51st chapter of Jeremiah, in which we have an account of Sheshach in ver. 41, thus showing that after the other kings had partaken of the cup, she was obliged to drink and fall and rise no more.

Christian Character.

A brother wishes to know, "what constitutes a christian character?"

In November and December of '56, we published in the Crisis a series of articles, in which we endeavored to show that christian character was the true basis of "christian union." In those articles, we mentioned several elements necessary to constitute one a christian, to which we refer our brother. We will, however, say something on the point at this time.

By Christian character, we mean simply a character like that of Christ; or in other words, the character of a *christian*. By the term Christian, we mean something more than a mere professor, or moral man, who may be highly esteemed for his integrity in all business operations, and gentlemanly behavior in social relations;—we mean one who follows Christ,—one who will be saved with an everlasting salvation,—one whom the Lord delights to own and bless,—one who does all to the glory of God. We would have the phrase, Christian character, include all that is necessary to constitute us the children of the Lord. We cannot be true christians, unless our *motive* is to do *all* to his glory. However little we may know of doctrine, we must be actuated by the principle just mentioned, in order to be free in Christ. This, in brief, is our view of Christian character. If our brother wishes us to specify particular elements in the character of the Christian, he will please inform.

There is a very good interest among the brethren who look for our Lord soon to come in Roxbury. The church there is small, but united and devoted. A number of happy instances of awakening and conversion has recently occurred. Bro. W. S. Campbell, who is laboring there, informs us that he baptized five last Sunday, and that others are expected to go forward soon.

☞ It will be seen by referring to the notice of the Illinois Annual Conference on the next page, that the date is changed from the 12th to the 18th of May.

☞ C. Goodrich's P. O. Address is Roxbury, Ct.

To the Patrons of the Western Mission.

Brethren, have you done for this Mission what it is your duty to do? You feel time is short and eternity is at hand; and when the books are opened, and we called to reckon with our Master, will you feel that you have done what you could for this wide-spread but almost entirely destitute western field, where multitudes are perishing for lack of knowledge? We want efficient men and means. Seventy evangelists would not meet our present demands. Brethren, can you not, will you not, help in this work? If you can, let us hear from you by the 18th of May, when our Conference sits and we commence a new fiscal year. Let us hear what you can say for our encouragement. And withal, do not forget to pray for the Western Mission. God has blessed the laborers in this field more abundantly the season past than perhaps ever before. Let us pray, that if time last, we may see during the year to come hundreds converted where there has been but one the year past. To the friends who have made pledges for this Mission the year past I wish to say, they will please bear in mind that it is desired we hear from them by the 18th of May, as a report of all money received will be made to the Conference at that time, and published with the Minutes.

P. B. Morgan,
Agt. for the Conference Mission Fund.

For the Crisis.

Report.

Bro. Grant:—Agreeable to a vote of our Conference last fall, I wish to submit a brief report, as an Evangelist, for publication in the *Examiner* and *Crisis*.

Amount subscribed at the Conference,	$112.50
Amount received on second subscription,	$56.00
Amount of donations received from the different places where I have visited,	$69.46
Total amount received,	$125.46

Nearly one third of the above amount was in cash, the remainder in clothing and provisions. I left home Nov. 9th; from that to March 5th I averaged about five discourses per week, traveled several hundred miles, was at home about twelve days, except when I held meetings here. I trust some little good has been done in the cause of our soon coming Lord. Quite a number have confessed the *truth*, and a few have been baptized. I cannot tell, as yet, the result of my feeble efforts, but trust to know something more on revisiting the places where I have been. I expect, as soon as my throat and lungs will permit, to revisit *all* those places where I have preached in my evangelical tour, also other places where the friends may think best. Hence, brethren wishing my labors will write me soon, at North Fairfield, Huron Co., O.

Yours in hope of eternal life at the appearing of Jesus,

J. M. Judson.

March 15th, 1858.

For the Crisis.

Charity.

Charity, in a general sense, means love, benevolence, good will, that disposition that inclines men to think favorably of their fellow men. In a theological sense it includes supreme love to God and universal good will to men. Again; candor, liberality of judging of men and their actions, and to put the best constructions on words and actions which the case will admit. "The highest exercise of charity is charity to the uncharitable." In short we find all summed up in the 13th chap. of 1 Cor, thus; "Though I speak with the tongues of men and of angels (eloquently) and have not charity (a ruling feeling of love in the heart) I am become as sounding brass and tinkling cymbal; (a mere empty sound,) and though I have the gift of prophecy, and understand all mysteries, and all knowledge, (be highly endued with the gift of wisdom, through the medium of the Spirit,) and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." What profiteth me nothing? All these sacrifices without performing them with an eye single to the glory of God, being prompted by pure motives of love to him. Charity suffereth long (patience) and is kind, (gentle, courteous,) charity envieth not; (begrudges not) charity vaunteth not itself, (does not boast of itself) is not puffed up, (is not pleased with flattery or praise of itself) doth not behave itself unseemly, (indecent) seeketh not her own (good but looketh on or to the things of others) is not easily provoked, (offended, made angry,) thinketh no evil, (meditates no harm to his neighbor, surmises no evil,) rejoices not in iniquity, (injustice, unrighteousness, sin,) but rejoices in the truth, (not only in a scriptural sense, but also in a general, universal bearing) beareth all things, (without murmuring—love bears all burdens,) believeth all things, (that pertain to truth—it does not believe a lie to be truth,) hopeth all things (for the best, makes every thing wear as good an aspect as possible, considering the circumstances) endureth all things; (within consistency and reason) charity never faileth; ("but above all things," says Peter, "have fervent charity among yourselves; for charity shall cover a multitude of sins,"—charity causes a man to look propitiously on the erring) but whether there be prophecies they shall fail, (not that prophecies shall fail, but the thing uttered shall come to pass, then it will be no longer prophecy but history;) whether there be tongues they shall cease; (when that which is perfect is come,) whether there be knowledge it shall vanish away, (with them that have it,) for we know in part, (revealing but a part,) but when that which is perfect is come, then that which is in part shall be done away, (that is, prophecies, tongues and knowledge.) When I was a child, I spake as a child, I understood as a child, I thought as a child, ("now I know in fact,") but when I became a man, I put away childish things; (when that which is perfect is come.") For now we see through a glass darkly, (obscurely, not clearly,) but then face to face, (plainly, clearly.) Now I know in part, (in the present state,) but then shall I know even as also I am known, (for every man's work shall be tested.) "And now (in our present condition,) abideth faith, hope, charity;" because as the expectations of faith and hope will be realized at the end of this world, but charity is an eternal principle, and will live, while the others will cease, being fully experienced.

May God grant that we may have more of this eternal principle in us, is the prayer of your unworthy brother,

W. C. Clark.

From Bro. W. H. Connell.

Bro. Grant:—We are again in the reception of the Crisis. Though we are separated far from those with whom in times past we have taken sweet counsel together, yet we hear from them through the Crisis; and it affords us much pleasure to know that the friends of our Lord are actively engaged in diffusing the truth of the glorious Gospel of our Lord and Savior. And though we may not be privileged to unite our voices in praising God with our friends in the East, yet we look forward to that glorious day when the saints shall possess the kingdom; when this earth shall be restored to its Eden beauty: where sickness and sorrow, pain and death, are feared and felt no more. And by the help of God we will continue faithful a few more days till he who was once led as a Lamb to the slaughter shall come again with all the holy angels taking vengeance on them who know not God nor obey the gospel of our Lord Jesus Christ.

Yours in hope of eternal life,

William H. Connell.

Parkersburg, Iowa.

From Eld. J. Blain.

Bro. Grant:—Having been much cheered the past winter by repeated news in the Crisis of the conversion of sinners among Advent brethren in the East, I feel constrained to express my joy and thankfulness to God for the blessed seasons you have been permitted to witness, and for the evidence you have that "your labors have not been in vain in the Lord." I am filled with praise to God for what he is doing in most denominations, where Christ is preached, but feel specially thankful that he is so abundantly blessing the gospel to the salvation of men, where the persecuted doctrine of *destruction* is preached, and also the personal and near coming of our Savior is proclaimed. Such blessings, I hope, will soon convince many of their mistake, in saying that sinners cannot be brought to repentance where our view of punishment is preached. But I see the papers of the sects keep silent as to the work of God's spirit among you, while they notice it in all other denominations. Would it not be well for our ministers and brethren who have been blessed, to send those papers such accounts of revivals as we see from other churches?—not that we should boast, but to cure ignorance and prejudice, which lessen our success in the reforms we are striving to effect. If some of the religious papers should refuse to insert such notices, I presume the New York Tribune would not, and that has given the best expose of the revival I have seen.

I long to hear of more conversions in Advent societies in this and the Western states. As yet God's power seems not to be manifested among them as in other churches, and with brethren in the East. Brethren, let us pray as did Job,—"Shew me wherefore Thou contendest with me." Job 10: 2. Also remember the solemn words of David, "If I regard iniquity in my heart, the Lord will not hear me."—Ps. 66: 18. "The heart is deceitful," and we may be sinning and not be aware of it, without close research and that "wisdom" James tells us to "ask of God."—James 1: 5–8. We should also heed Christ's injunction as to importunity in prayer, by which I understand that we should pray day after day, and year after year, and not by too great a repitition in one prayer, or in one meeting, as is too often the case.

—The present soul cheering work of grace in most denominations, confirms the belief I have long held, viz., that it is God's plan and purpose to save men wherever "*Christ and him crucified*," *faith*, *repentance*, and "*the renewing of the Holy Spirit*" are preached, though minor errors in doctrine, and much imperfection in practice may exist. That Paul rejoiced in having "Christ preached, even of envy," is the only proof of my belief I will now notice. If this be true, we should be found fighting against God," and even "speaking against the Holy Ghost," (Matt. 12: 32) by calling this revival mere fanaticism, sectarianism, or a delusion, as some professing Christians are doing. The Pharisees attributed the work of God to Satan, and I fear some are now doing the same thing.

I have enjoyed "a good hope through grace" for forty-nine years, and find this revival the same in its effects that I have often seen during that period. As ever, there will doubtless be some "stony ground hearers." To be brief—in such revivals as this, and among the sects, most of us obtained our hopes, and if we have all been deceived, it is time we were tending more to a *preparation* to meet Christ, and less to the *time* and *manner* of his coming.

We should notice this great difference between this and former revivals, viz., it is

come short at last and be found on the left hand of the Judge.

But let us inquire, What constitutes a preparation to meet "that day?"

The first thing I notice is, pure hearty love to God, leading us to serve and obey him, from pure love to his character. Not from fear, or from the desire of thereby gaining a reward, but because we are all captivated and taken up with with the loveliness of such a Being. If we serve God, or try to serve him by constraint, yielding ourselves up to the performance or the apparent performance of duty, merely through fear of losing heaven if it is neglected, such service is good for nothing. We know what love is, when exercised toward one another, of our earthly friends, as parents, children, brothers, sisters, husbands, wives, &c. Now why should any of us for a moment suppose that love to the Lord is but a *principle?* Alas, that any should be willing to risk his eternal salvation on such a shadow as this! Now, that we ought to have a fixed principle, a firm resolution, to serve God, is true; but we may have this, after all, without a particle of genuine love to God.

I notice again that in order to be qualified to "pass that grand review," we must live in the exercise of a humble, child-like trust; a loving confidence in the fatherly care of our covenant-keeping God. We must trust our all in the hands of Christ, and take him as a whole Savior from all sin. It is necessary that we should feel and deeply feel, how utter lost and undone is our condition, and that there is no possibility of obtaining any help from any other source, but through Jesus Christ alone. I say, we must *feel* and *realize* this, and not merely *know* it.

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If we would be prepared to abide that terrible day, we must while here, possess the Spirit of Christ. And what was this Spirit? He possessed a tender love and sympathy toward all, both friends and foes. He spent his whole life in doing all the good to men which he possibly could. He was a perfect pattern of meekness, humility, gentleness, kindness and innocence, being styled "the Lamb of God." And we are required to be like him. Says Paul, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted forgiving one another, even as God for Christ's sake hath forgiven you." If we have not the character, whatever may be our professions, we shall be unable to stand in "that day."

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In short, our hearts must be entirely cleansed from every thing impure and unholy, according to the injunction, "Keep thy heart with all diligence," or the awful lot of the self-deceived will be ours!

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If we live near the Lord, and are filled with his Spirit, we shall possess the knowledge in our own breasts, that we are the Lord's, and that he will own and save us when all things shall be shaken that can [illegible] by the beloved [illegible] the [illegible] himself." [illegible]

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Letters to my Unconverted Friends.

No. IV.

Respected Friends:—The all-merciful God is still saying to you, "Turn ye, turn ye, for why will ye die?" It is the unchangeable law of God that impenitent sinners must turn to him, or die. And it is the sure promise of God that the wicked shall live, if they will but thoroughly turn to him. Dear impenitent friends, if you die in your sins remember that you will be your own destroyer.— For God says, "Oh Ephraim, thou hast destroyed thyself." He says also, that he has no pleasure in the death of the wicked; (*second death* is probably alluded to here.) Therefore, if you do not turn to God and seek salvation, do not charge God with your damnation! For, it is not because God is unmerciful, but because you are cruel and merciless to yourselves! The faithful minister cannot save you; all the world of praying christians cannot do it; you cannot do it yourselves alone.— But heartily repent of all your sins committed against a good and holy God, and forsake them, too; then see if the good Lord will not make new creatures of you.

Man is the greatest enemy to himself. Stand not wavering any longer, my dear friends! Now is a very critical time with you! Resolve before you sleep another night; resolve before you stir from this place; resolve before Satan has time to make any more vain excuses. You will never turn (mark this) till you do resolve, and that with a firm resolution; and say, as for me, I will serve God, let others do as they may. "*Now* is the accepted time, behold, now is the day of salvation: if "ye will hear his voice, harden not your hearts." For "he that being often reproved hardeneth his neck, (or heart) shall suddenly be destroyed, and that without remedy!"

[illegible]

shall not always strive with man. If you grieve away God's Holy Spirit from your hearts, and cause it to depart from you utterly; a great ransom cannot redeem you! O be wise for yourselves, and make that good and wise choice, which will, with the blessing of God, secure your soul's salvation forever!

"Shew pity, Lord, O Lord, forgive;
Let a repenting rebel live:
Are not thy mercies large and free?
May not a sinner trust in thee?

My crimes are great, but can't surpass
The power and glory of thy grace;
Great God, thy nature hath no bounds,
So let thy pardoning love be found."

Your sincere friend,

P. Tandy.

The World's Crisis.

BOSTON, APRIL 21, 1858.

Query.

A brother wishes to know the application of Jer. 25: 15–26. He inquires particularly concerning the word *Sheshach*, in verse 26. This scripture reads as follows:—

"For thus saith the Lord God of Israel unto me, take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it; and they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; (as it is this day;) Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod. Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth; and the king of *Sheshach* shall drink *after* them."

Evidently the king of Sheshach is the same as the king of Babylon, and is referred to again in Jer. 51: 41.—"How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations." This Scripture shows that the king of Sheshach has been drinking of "the wine-cup;" and as he is to drink *after* the other nations referred to in Jer. 25: 18–26, we must look for evidence that those nations did receive the wine-cup *before* the king of Babylon. Jerusalem was to drink first. She drank immediately after this prophecy was uttered, and was desolated, while her inhabitants were captives in Babylon, cruelly treated, for seventy years. The account may be read in Jer. 39: 1–9.

In Jer. 25: 19, we learn that Egypt was to drink next after Jerusalem. The prophet addresses Israel from chap. 39 to 46, and then commences with the Gentiles. He begins with Egypt, and calls the army against her, and says he "will deliver them into the hand of those that seek their lives." After mentioning the "mingled people," and "the kings of the land of Uz," he says in Jer. 25: 20, the Philistines shall drink of the cup. In chap. 47, we find the way preparing for them to drink. In Jer. 25: 21–26, we learn that "Edom, and Moab, and the children of Ammon are to drink next of the cup, as well as the smaller kingdoms in the region round about. If we turn to the 48th and 49th chapters, we find the fulfillment of this prophecy. Nebuchadnezzar and his successors were the agents to accomplish this work. All the kingdoms of the world were brought in subjection to the kings of Babylon, but they abused their power. We read in Jer. 27: 6–7,

"And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And *all nations* shall serve him, and his son, and son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him;" or in other words, he shall "take the wine-cup."

This brings us to the 51st chapter of Jeremiah, in which we have an account of Sheshach in ver. 41, thus showing that after the other kings had partaken of the [illegible]

Christian Character.

A brother wishes to know, "what constitutes a christian character?"

In November and December of '56, we published in the Crisis a series of articles, in which we endeavored to show that christian character was the true basis of "christian union." In those articles, we mentioned several elements necessary to constitute one a christian, to which we refer our brother. We will, however, say something on the point at this time.

By Christian character, we mean simply a character like that of Christ; or in other words, the character of a *christian.* By the term Christian, we mean something more than a mere professor, or moral man, who may be highly esteemed for his integrity in all business operations, and gentlemanly behavior in social relations;— we mean one who follows Christ,—one who will be saved with an everlasting salvation,—one whom the Lord delights to own and bless,—one who does all to the glory of God. We would have the phrase, Christian character, include all that is necessary to constitute us the children of the Lord. We cannot be true christians, unless our *motive* is to do *all* to his glory. However little we may know of doctrine, we must be actuated by the principle just mentioned, in order to be free in Christ. This, in brief, is our view of Christian character. If our brother wishes us to specify particular elements in the character of the Christian, he will please inform.

There is a very good interest among the brethren who look for our Lord soon to come in Roxbury. The church there is small, but united and devoted. A number of happy instances of awakening and conversion has recently occurred. Bro. W. S. Campbell, who is laboring there, informs us that he baptized five last Sunday, and that others are expected to go forward soon.

☞ It will be seen by referring to the notice of the Illinois Annual Conference on the next page, that the date is changed from the 12th to the 18th of May.

☞ C. Goodrich's P. O. Address is Roxbury, Ct.

To the Patrons of the Western Mission.

Brethren, have you done for this Mission what it is your duty to do? You feel time is short and eternity is at hand; and when the books are opened, and we called to reckon with our Master, will you feel that you have done what you could for this wide-spread but almost entirely destitute western field, where multitudes are perishing for lack of knowledge? We want efficient men and means. Seventy evangelists would not meet our present demands. Brethren, can you not, will you not, help in this work? If you can, let us hear from you by the 18th of May, when our Conference sits and we commence a new fiscal year. Let us hear what you can say for our encouragement. And withal, do not forget to pray for the Western Mission. God has blessed the laborers in this field more abundantly the season past than perhaps ever before. Let us pray, that if time last, we may see during the year to come hundreds converted where there has been but one the year past. To the friends who have made pledges for this Mission the year past I wish to say, they will please bear in mind that it is desired we hear from them by the 18th of May, as a report of all money received will be made to the Conference at that time, and published with the Minutes.

P. B. Morgan,
Agt. for the Conference Mission Fund.

For the Crisis.

Report.

Bro. Grant:—Agreeable to a vote of our Conference last fall, I wish to submit a brief report, as an Evangelist, for publication in the *Examiner* and *Crisis.*

Amount subscribed at the Conference,	$112.50
Amount received on second subscription,	$56.00
Amount of donations received from the different places where I have visited,	$69.46
Total amount received,	$125.46

Nearly one third of the above amount was in cash, the remainder in clothing and provisions. I left home Nov. 9th; from that to March 5th I averaged about five discourses per week, traveled several hundred miles [illegible]

I trust some little good has been done in the cause of our soon coming Lord. Quite a number have confessed the truth, and a few have been baptized. I cannot tell, as yet, the result of my feeble efforts, but trust to know something more on revisiting the places where I have been. I expect, as soon as my throat and lungs will permit, to revisit *all* those places where I have preached in my evangelical tour, also other places where the friends may think best. Hence, brethren wishing my labors will write me soon, at North Fairfield, Huron Co., O.

Yours in hope of eternal life at the appearing of Jesus, J. M. Judson.

March 15th, 1858.

For the Crisis.

Charity.

Charity, in a general sense, means love, benevolence, good will, that disposition that inclines men to think favorably of their fellow men. In a theological sense it includes supreme love to God and universal good will to men. Again; candor, liberality of judging of men and their actions, and to put the best constructions on words and actions which the case will admit. "The highest exercise of charity is charity to the uncharitable." In short we find all summed up in the 13th chap. of 1 Cor, thus; "Though I speak with the tongues of men and of angels (eloquently) and have not charity (a ruling feeling of love in the heart) I am become as sounding brass and tinkling cymbal; (a mere empty sound,) and though I have the gift of prophecy, and understand all mysteries, and all knowledge, (be highly endued with the gift of wisdom, through the medium of the Spirit,) and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." What profiteth me nothing? All these sacrifices without performing them with an eye single to the glory of God, being prompted by pure motives of love to him. Charity suffereth long (patience) and is kind, (gentle, courteous,) charity envieth not; (begrudges not) charity vaunteth not itself, (does not boast of itself) is not puffed up, (is not pleased with flattery or praise of itself) doth not behave itself unseemly, (indecent) seeketh not her own (good but looketh on or to the things of others) is not easily provoked, (offended, made angry,) thinketh no evil, (meditates no harm to his neighbor, surmises no evil,) rejoices not in iniquity, (injustice, unrighteousness, sin,) but rejoices in the truth, (not only in a scriptural sense, but also in a general, universal bearing) beareth all things, (without murmuring—love bears all burdens,) believeth all things, (that pertain to truth—it does not believe a lie to be truth,) hopeth all things (for the best, makes every thing wear as good an aspect as possible, considering the circumstances) endureth all things; (within consistency and reason) charity never faileth; ("but above all things," says Peter, "have fervent charity among yourselves; for charity shall cover a multitude of sins,"—charity causes a man to look propitiously on the erring) but whether there be prophecies they shall fail, (not that prophecies shall fail, but the thing uttered shall come to pass, then it will be no longer prophecy but history;) whether there be tongues they shall cease; (when that which is perfect is come,) whether there be knowledge it shall vanish away, (with them that have it,) for we know in part, (revealing but a part,) but when that which is perfect is come, then that which is in part shall be done away, (that is, prophecies, tongues and knowledge.) When I was a child, I spake as a child, I understood as a child, I thought as a child, ("now I know in fact,") but when I became a man, I put away childish things; (when that which is perfect is come.") For now we see through a glass darkly, (obscurely, not clearly,) but then face to face, (plainly, clearly.) Now I know in part, (in the present state,) but then shall I know even as also I am known, (for every man's work shall be tested.) "And now (in our present condition,) abideth faith, hope, charity;" because as the expectations of faith and hope will be realised at the end of this world, but charity is an eternal principle, and will live, while the others will cease, being fully experienced.

May God grant that we may have more of this eternal principle in us, is the prayer of your unworthy brother,

W. C. Clark.

From Bro. W. H. Connell.

Bro. Grant:—We are again in the [illegible]

times past we have taken sweet counsel together, yet we hear from them through the Crisis; and it affords us much pleasure to know that the friends of our Lord are actively engaged in diffusing the truth of the glorious Gospel of our Lord and Savior. And though we may not be privileged to unite our voices in praising God with our friends in the East, yet we look forward to that glorious day when the saints shall possess the kingdom; when this earth shall be restored to its Eden beauty; where sickness and sorrow, pain and death, are feared and felt no more. And by the help of God we will continue faithful a few more days till he who was once led as a Lamb to the slaughter shall come again with all the holy angels taking vengeance on them who know not God nor obey the gospel of our Lord Jesus Christ.

Yours in hope of eternal life,
William H. Connell.

Parkersburg, Iowa.

From Eld. J. Blain.

Bro. Grant:—Having been much cheered the past winter by repeated news in the Crisis of the conversion of sinners among Advent brethren in the East, I feel constrained to express my joy and thankfulness to God for the blessed seasons you have been permitted to witness, and for the evidence you have that "your labors have not been in vain in the Lord." I am filled with praise to God for what he is doing in most denominations, where Christ is preached, but feel specially thankful that he is so abundantly blessing the gospel to the salvation of men, where the persecuted doctrine of *destruction* is preached, and also the personal and near coming of our Savior is proclaimed. Such blessings, I hope, will soon convince many of their mistake, in saying that sinners cannot be brought to repentance where our view of punishment is preached. But I see the papers of the sects keep silent as to the work of God's spirit among you, while they notice it in all other denominations. Would it not be well for our ministers and brethren who have been blessed, to send those papers such accounts of revivals as we see from other churches?—not that we should boast, but to cure ignorance and prejudice, which lessen our success in the reforms we are striving to effect. If some of the religious papers should refuse to insert such notices, I presume the New York Tribune would not, and that has given the best expose of the revival I have seen.

I long to hear of more conversions in Advent societies in this and the Western states. As yet God's power seems not to be manifested among them as in other churches, and with brethren in the East. Brethren, let us pray as did Job,—"Show me wherefore Thou contendest with me." Job 10: 2. Also remember the solemn words of David, "If I regard iniquity in my heart, the Lord will not hear me."— Ps. 66: 18. "The heart is deceitful," and we may be sinning and not be aware of it, without close research and that "wisdom" James tells us to "ask of God."— James 1: 5–8. We should also heed Christ's injunction as to importunity in prayer, by which I understand that we should pray day after day, and year after year, and not by too great a repitition in one prayer, or in one meeting, as is too often the case.

—The present soul cheering work of grace in most denominations, confirms the belief I have long held, viz., that it is God's plan and purpose to save men wherever "*Christ and him crucified,*" *faith, repentance,* and "*the renewing of the Holy Spirit*" are preached, though minor errors in doctrine, and much imperfection in practice may exist. That Paul rejoiced in having "Christ preached, even of envy," is the only proof of my belief I will now notice. If this be true, we should be found fighting against God," and even "speaking against the Holy Ghost," (Matt. 12: 32) by calling this revival mere fanaticism, sectarianism, or a delusion, as some professing Christians are doing. The Pharisees attributed the work of God to Satan, and I fear some are now doing the same thing.

I have enjoyed "a good hope through grace" for forty-nine years, and find this revival the same in its effects that I have often seen during that period. As ever, there will doubtless be some "stony ground hearers." To be brief—in such revivals as this, and among the sects, most of us obtained our hopes, and if we have all been deceived, it is time we were tending more to a preparation to meet Christ, and less to the [illegible]

much more universal than any recorded in the history of the church. Brethren, let us mark this fact, and give glory to God that we have lived to see a *new dispensation* as to his merciful dealings with sinners and his erring church. Verily it is an "accepted time and day of salvation," and let us "work while the day lasts." "What shall be the end of these things," God only knows; but I am hoping that as a change has come as to the universality of revivals, there may also be a change in their continuance. Hitherto they have lasted but a few months—may this not last a few years? If so, Amen. Let us not say we are weary of waiting for Christ's return, but joyfully toil on to gather in an additional "host" to hail him at his coming, and inherit with us "the kingdom and the greatness of the kingdom under the whole heaven." Amen.

Sinners are being converted in most of the churches in this city, but the work is not as powerful as in many other places, both east and west. A few Advent brethren hold up meetings here, and are gradually introducing new truths into the churches.

As soon as I can leave home, which I hope to do by May, it is my purpose, the Lord willing, to spend a few months in the Eastern states, in parts to which my Master may "direct my steps." While the Lord continues this "time of refreshing," I shall feel it duty to preach more directly for the conversion of sinners, and less on controverted doctrines, not forgetting, however, that "all scripture is profitable," and that there are some "weightier matters of the law," and special truths for certain times.

JACOB BLAIN.

Buffalo, April 13, 1858.

For the Crisis.

The Present Outpouring of the Spirit.

BRO. GRANT:—The present remarkable awakening among all the professed followers of Christ appears to me to me to be the fulfillment of the words of prophecy, "A short work will the Lord make on the earth." I believe those who are to be saved when the Lord comes will enjoy the influences of the Holy Spirit more and more until they are perfected and prepared to meet him in peace. It is the bridal garment with which the church is to be clothed at his appearing. It seems that such an outpouring of the Spirit would be necessary just previous to his coming to prepare it for that great day. I know that some of the brethren think that when he comes the world will be in a different state from the present, and they refer to the days of Noah and Lot. But I can see a perfect parallel between the two periods. In the days of Noah they were eating and drinking, and the earth was filled with violence, which has been the case for years past. And in the days of Lot they planted and builded, &c.; and there were scoffers, and we have all these at the present time. The church is compared to a garment not having spot or wrinkle or any such thing. And in order to be thus perfect it must be washed and cleansed. The Spirit is compared to water to cleanse from all unrighteousness. And it appears to me that those who neglect the present opportunity of making their peace with God, will act the part of the foolish virgins.

D. N. SMITH.

From Bro. G. A. Streeter.

BRO. GRANT:—I am still striving to do my Master's will in all things. The Lord is doing a great work in this region. Bro. T. M. Latham has been laboring here all winter, and great good has been done. Praise the good Lord. The man in the ditch has been brought to see his condition and is now praising the Lord, with many others. The saints are reviving and taking fresh courage, expecting their Lord to return soon and reward his waiting bride. The signs bespeak him near. Oh! dear children of the living God, lift up your heads and rejoice, for your redemption draweth nigh. Let us be obedient to the heavenly calling, that our work may be done and well done; and when he who is our life shall appear, we shall appear with him in glory. Amen.

Your Bro. waiting for immortality when Jesus comes,

GEO. A. STREETER.

No. Dana, Mass.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is [illegible] to have the means [illegible] to meet all bills as they [illegible] invited [illegible] they are [illegible]

Poetry.

[Republished by Request.]

DEATH.

Death is a stubborn, cruel foe,
Which kills the humble saints;
It swells the tide of human woe,
The heart with anguish taints.

Death is the gate to dreamless sleep,
Its victims naught can know;
It is the door to darkness deep,
Where dying mortals go.

It drags the whole man to the grave,
The soul it doth devour;
None but our Master then can save,
Or rescue from his power.

The resurrection day will come,
Then death will be destroyed;
The saints are then all gathered home,
To be no more annoyed.

Lord, haste the resurrection day,
Call up the saints that sleep;
Oh! speed the time, make no delay,
Why should we longer weep?

W. SHELDON.

Health Department.

Influence of the Mind on the Circulation.

If the brain is the organ or instrument of the mind, as almost every one admits, then it is easy to see how the latter can have influence on the circulation. For, as the mind cannot act without a due degree of vital energy imparted to it through the brain, it follows that this energy may be so largely applied to this particular organ as to leave an insufficient supply for the stimulation of the other organs, and the circulatory organs among the rest.

It may be asked, whether, on this principle, it would not be better to omit thinking altogether. But there are action and reaction. We are not made to be as the trees of the forest, or even as the beasts that perish. The former have no mental apparatus, and the thoughts of the latter are limited by the Creator himself.

If the tree could think, it would interfere with its growth, unless there were added to it other resources than its present ones. If the horse could be taught Greek, Latin, and Mathematics, it would probably spoil him as a horse; at least, in the progress of a few generations. He would lose his bright eye and fine proportions. His vital energies would be expended, in part, on that for which they were never designed, which would be the same thing as if so much life and spirit were stolen from his general system.

On the contrary, were man not to expend a part of his vital energy in thinking, he would come as much short of the Divine intention as the beast or tree would in being cultivated, were such a thing possible. As a consequence, his circulatory system, no less than his other organs, would lose a part of their energy. For vital energy is the result, not of the action of the brain alone, but of the united activities of all the organs and parts of this wondrous frame. Could the stomach, lungs, skin, liver, muscles, and bones cease to act, there would as certainly be a deficiency of vital energy, in some small degree, as if there were an interruption or cessation of action in the brain and nerves.

It is, however, particularly true of the brain and nerves that their action or exercise is indispensable to good and perfect and high health. Just as surely as the ox, or horse, or an apple tree, would lose in point of health and vigor by thinking and reasoning like man, just so surely would the human being be a loser by neglect in these particulars. Idiots are not by any means remarkable for their longevity.

The savage is not an exception to the truth of this remark. He does not inherit a cultivated mental apparatus like ours. He is more nearly on a par with the brutes. Still, a degree of cultivation, to which his ancestors have been accustomed, with slight additions thereto, are as indispensable to him as the larger measures of cultivation are to ourselves.

But while it is true that the sons of such men as Cuvier, Webster, Kossuth, and Franklin, need cultivation for the purpose of general health, it is to be remembered that over-cultivation, or a cultivation which is disproportionate, is equally injurious. It causes an expenditure of energy, that, while it results in a hot-house growth of the mind, at the same time robs the heart and arteries of their vigor and the blood of its juices.

This over-cultivation of the intellectual powers runs through all our education and all our systems. To push the intellect prematurely—to make little boys men, or rather monkeys—is becoming the grand aim. It is the purpose, at least, of the rich and influential; and is, of course, aspired to by the lowly and the indigent.

But, as a practical result of all this, you will find the children and young persons, whose intellects are thus urged forward in disproportion, either with a pale, shrunk skin, habitually, or with one which is habitually congested. You will find the action of the heart feeble and irregular, though rapid. You will find the blood to be less nutritive, and less vitalized or less alive. And all this, too, even though the cigar and the confectionery have been duly avoided.

The cultivation of the perceptive and reflective powers, without much aid from books, is more favorable to a free and vigorous circulation than the cultivation of mere memory; and, above all, of mere imagination. The study of the exact sciences is better for the heart, arteries, and blood, than the study of poetry and fiction. The study of natural science is better for the circulation than that of belles lettres and accomplishments.

I would not be misunderstood. It is no part of my purpose to *taboo* all works of imagination, or repudiate all accomplishments. It is the custom of giving a disproportionate degree of attention to those branches, of which I complain. It is the want of harmony and symmetry that produces derangement and ill health.—*Laws of Health.*

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival.

[From the New York Independent.]

KALAMAZOO, MICH.—[Correspondence of the Independent.]—We are having a very deep and interesting revival in this neighborhood. Many, but how many, are converts is not yet known, but young and old, the grey-headed of over sixty, who have never before collected their families around them, and offered to heaven their A. M. and P. M. prayer, now gather their children and their children's children around their altars, and bow before God. The youth leaves his hunting and fishing for the lecture-room, and the business man his ledger and store for the church. The largest church in the place is open and filled to excess every A. M. from 9 to 10, with sincere worshippers, many with tears. F.

LANSING, MICH.—There is scarcely a village in the whole of our western country but has been visited by refreshing religious revivals. In our little town the various denominations are having a precious time. Scores are, we trust, the subjects of genuine conversion. The work is still progressing, and desertions from the enemy are daily taking place.

CONNECTICUT.—The revival is reported to be very powerful in Danbury. All the evangelical churches are sharing in the work. At Bethel, a parish in the town of Danbury, it is reported that upwards of two hundred persons have been converted during the last two months.

The Newburyport correspondent of the Traveller says that the religious interest in that city continues without apparent abatement, and the same intelligence is received from Salisbury, Hampton, West Newbury, Byfield, and all the towns in that vicinity.

A new religious society is forming at Amesbury, mostly composed of persons that live at Salisbury Point and Amesbury Ferry, and have not been connected with societies in that neighborhood. They hold meetings in the hall of an engine house, and are enjoying a season of great interest.

A gentleman from Andover reported at one of the Boston meetings, that in Frye village some six or seven infidels in that place, in attempting to discuss some points in the Bible, were led to seek the Savior and had found him. Forty-eight of the sixty belonging to the Senior Class in the Academy at Andover had been converted.

MINNESOTA.—A correspondent of The Independent writes from St. Paul, Min., Mar. 26: "There has been and still is, a revival work going on in this city among all the churches, and many have turned into the straight way."

The revival in Yale College is probably without a precedent, so far as numbers interested are concerned. In fact, it is said to include nearly all the students. Among the converts are some who have been very bitter scoffers, and who were tolerably well armed with the philosophy of the infidel.—[Tribune.

THE UNION PRAYER MEETING AT TREMONT TEMPLE, FAST DAY.

The prayer meeting usually held in the Old South Chapel in the morning was held Thursday in the Tremont Temple at 8 o'clock. Rev. Dr. Kirk and Rev. A. L. Stone conducted the services. After singing a hymn, the opening prayer was offered by Rev. Dr. Jenks. The hymn, "O for a closer walk with God," was sung. The Rev. Dr. Kirk then made some very interesting remarks.

Rev. Dr. Scott, of Philadelphia, a Methodist clergyman, was then introduced, and said he had been traveling through the country, had seen many excitements, but had seen nothing that had interested him so much as the religious excitement. He said that the church had a rich legacy in the registered prayers of God's people. The answers are now coming down. He was looking for still greater blessings and for the time, as not far distant, when the kingdoms of the world shall become the kingdoms of Christ.

Father Benson, known as "Uncle Tom," was called upon by Mr. Kirk to speak. He said the great audience before him, representing as it did all denominations, reminded him of the last great day.

Rev. Mr. Cleveland made some brief remarks, and several prayers were made. The meeting was one of great interest. [illegible] hymns were struck up, such as, "There is a fountain filled with blood," "All hail the power of Jesus' name," "The morning light is breaking," &c., &c. The Doxology, "Praise God from whom all blessings flow," closed the exercises. The whole congregation joined in singing, and the effect was grand.

The Temple was packed full. Even the platform was occupied, and large numbers were obliged to stand.—[Traveller.

[*From the N. Y. Tribune.*]

THE PRAYER MEETINGS IN NEW YORK.—The interest in, and the attendance upon the prayer meetings seems to be fully as great as ever. The meetings in different parts of the city have been very fully attended and of great interest. At the Business Men's Meeting, at No. 69 Broadway, on Tuesday last, which was conducted by E. M. Epstein, a converted Jew, a gentleman stated that in the olden times and under the old dispensation the people of God gave about one-half their time and one-third of their income to religion, and he thought that men of these times might profit by their example. He knew of a merchant, who was but a few doors below that place, who formerly went to his business at 8 o'clock in the morning, and left at 7 at night, but now he goes at 7 and leaves at 2, devoting the rest of the time to religion, and thinks that his business is more prosperous and better attended to than before he spent so much more time upon it. He also mentioned the fact that in the Sabbath School of the Thirteenth-street Presbyterian Church there had been seventy who had united with the Church, and there were some seventy-five or eighty more who were ready to unite; and the interest seemed on the increase. In one of our large public institutions there had been fifty or sixty conversions, and in another all those connected with it have become interested, and one-third of them converted. In our orphan asylums, also, God is pouring out his spirit in a wonderful manner.

Another gentleman said he had recently heard of a case where an old lady 82 years of age had been brought to Christ, without any outward or visible influence, simply by the operation of the Holy Spirit. Such cases ought to give us hope.

A gentleman from Chicago said that the interest in that city seemed on the increase, and that good tidings came to them from all the country around. For the past three weeks the largest hall in Chicago had been used for a union prayer-meeting; the room would accommodate three thousand persons, and yet many were obliged to go away, so great was the crowd. The people there look with great anxiety to New York, and he should read with sorrow the paper that first spoke of any decrease in the revival here.

A gentleman from New Haven said that the interest was increasing in that city; almost entire classes of students in the College had been converted within the last few weeks, and good news was coming in from all the country round. Those in the country would mingle their praises with those in the cities.

The Rev. Dr. Skinner said that he felt he could say, in the words of old Simeon, "Now lettest thou thy servant depart in peace, for my eyes have seen the glory of the Lord." Many of us had never expected to see such a state of things as now exists in the churches. We give thanks in the Autumn when the harvest is gathered in, but what is that harvest to the harvest of souls now being gathered into the garner of God? How much more should we offer thanksgiving and praise now.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

NEW YORK, April 13.

Steamer City of Washington, from Liverpool March 31st, arrived shortly before 2 o'clock.

European news is generally unimportant.

Parliament had adjourned over Easter holidays.

Telegraph advices from Bombay are to March 9th.

Sir Colin Campbell was before Lucknow, at the head of nearly 60,000 troops. The attack would be made about the 10th.

Several scattering encounters had occurred, in which the rebels were defeated with great slaughter.

The King of Delhi's trial was still progressing. The statement that he had been convicted and sentenced, was therefore erroneous.

The English ladies, held prisoners at Lucknow, are reported alive and well treated.

There is nothing later from China, but the details of the last telegraphic advices are interesting.

The U. S. frigate Mississippi was at Shanghae, and the Minnesota in the Canton river. Martial law had been proclaimed in Canton. Commissioner Reed was going to Manila till the time fixed for holding a conference of the four powers at Shanghae.

It has been reported, but contradicted, that Persigny would become Minister of State.

It was rumored that the Emperor would again visit Victoria at Osborne this year.

Government was giving its serious attention to the commercial depression in France.

INDIA.

Advices from Lucknow are to March 6th. Sir Colin Campbell reached to within a mile of Lucknow on the 1st of March.

Gen. Outram was attacked, Feb. 21st, at Alumbagh, by a large force of rebels, and again on the 25th, defeating them on both occasions with great slaughter. He crossed the Goomtee March 6th, with 6000 troops, and took a position within range of Lucknow, where he was again attacked, but repulsed his assailants.

Gen. Franks had joined Campbell, with 4000 troops.

The army now before Lucknow amounts to 50,000 men, with 120 guns, and also 10,000 cavalry.

The columns of Generals Rose and Whitelock were advancing on the Ghansi and Allahabad, to intercept the insurgents in those directions.

General Franks had an engagement near Shandina. He took a large rebel force, killing and wounding nearly 3000, and capturing all their guns.

CHINA.

The Hong Kong correspondent of the London *Times* says hopes are entertained of a speedy settlement of affairs, as papers have been found which indicate that the Emperor is not adverse to an amicable adjustment.

The American Minister had an interview with Lord Elgin, [illegible] Canton, [illegible] ward, and [illegible] At about [illegible]

English and French Ambassadors had been accepted, and that the four powers would thereafter act in concert.

Military preparations were being urgently pressed in all parts of France.

THREE DAYS LATER FROM EUROPE.

SANDY HOOK, April 16, 10 A. M.

The British steamship Africa, from Liverpool 3d inst., has just arrived off this point.

The political and general news by this arrival is unimportant.

The Atlantic Cable was being taken on board the Niagara and Agamemnon rapidly, and was expected to be all shipped by the 10th of May. Some deep sea experiments are to be made before the final attempt.

New measures of public safety are being organised at Naples.

FRANCE.

The Paris correspondent of the London Times, writing on the 30th March, says:—The state of the relations between the French and Swiss Governments is beginning to be viewed with some uneasiness in Paris. The fatality that was near bringing about a rupture with England, seems to be present on this occasion.

AUSTRIA.

A Vienna letter states that the publication in the Paris Moniteur, of parts of the correspondence of Napoleon 1st, has given such great offence to the Emperor of Austria, that he has directed the Austrian Minister in Paris to ask Count Walewski for an explanation.

TURKEY.

The Porte is said to have rejected the demand made by the French ambassador for the authorization of the putting of a canal through the Isthmus of Suez.

The Paris Patrie urges that opposition must be made to the usurpation of Persia by England, unless Europe be willing to abandon the exclusive navigation of the Red Sea to England, and, unless the integrity of Purker be a mere fiction, it is indisputable, without delay, to treat this occupation of Perim as amongst the most important of existing political questions.

It was said that several of the Crimean Generals would accompany Pellissier to London, for the purpose of being presented to the Queen.

A new secret society, called the "Icarians," had been discovered at Troyes. Eight of its chiefs had been tried, and sentenced to fines and imprisonment for various terms.

SPAIN.

Two ships of the line, and a war schooner, had been ordered to proceed immediately from Terrol, to reinforce the Spanish squadron in the Gulf of Mexico.

SWITZERLAND.

M. Kern, Minister of Switzerland at Paris, had been summoned to attend the Swiss Federal Council, for consultation on the passport dispute with France.

A despatch from Berne says—According to the verbal report, made by M. Kern to the Federal Council, the French Government has declared that if Switzerland should refuse to acknowledge the new Consuls, France would reserve to herself the right of withdrawing the exequator from the Swiss Consuls at present residing in France.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

T. M. Preble appoints to preach at West Boscawen, (Christian Meeting House,) April 25th.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

B. P. Manning appoints to preach in
Newbury, N. H., 25th.
Lee, N. H., May 2d.
West Boscawen, 9th.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.

J. HEMENWAY.

The friends at Enfield and vicinity are informed that I must defer the meeting at Jawbuck one Sunday. I will preach there the first Sunday in May. W. S. CAMPBELL.

ILLINOIS ANNUAL CONFERENCE.

The Lord willing, the Illinois Annual Conference of Adventists will meet in the City of Ottawa, Lasalle Co., Wednesday, May 18th, and continue over the following Lord's day.

Bro. D. Churchill appoints to preach at Danbury, April 25th. Bro. D. Leavitt is requested to be present.

Bro. D T Taylor appoints to preach in Danielsonville, Ct., the first Lord's-day in May.

Bro. L. Boutell appoints to preach at
Jawbuck, Ct., Tuesday evening, April 27th.
New Britain, (evening,) April 30th.
Newfield, May 2d and 9th.

Postage.

The postage on the Crisis, if prepaid, quarterly or yearly, at the office where it is received, will be [illegible] cents a year to any part of [illegible] cents to any other part of the United States.

[illegible]

Business.

Cash Receipts.

Those who send us money for the paper or books, will find it credited in the Crisis the first or second number after the money is received. Otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of the CRISIS to which the money credits pays.

M Damon $3.00; G A Hawley 156, [illegible]; J Heigby 156, $1.45; C F Dixon 156, [illegible] cts.; J F Prowd 182, $1.67; Eld. M Batchelder 174, 33 cts; J Dimmick 166, $1.40; J L Rich 156, $150; E Woodbridge 156, $2.25; W H Marigold 156, $2.16; M E Green 156, $1 12; H Dixon 135, 33 cts; [illegible] 130, $2.08; J Stoddard 156, $1.50; [illegible] 156, $1.75; I Hartwell 156, $1.00; O Dixon 176, 24 cts; Mrs. J A Tuck 156, $1.29; W T Evans 156, $1.66; Levi Hall 156, $1.33; Ol. Perkins 175, $1.40; A S Hastings 136, 24 cts; I Bliss 156, $1.12; Jas. Chickering 182, $2.40; J Ring 156, $1.66.

Dr. H Woodbridge 149, M F Champlin 149, 50 cts each.

L A Felton 156, Eliza Stowe 156, C G Miller 156, M Carpenter 162, H Pratt 156, F A Dikeman 156, E Gibson 162, J L Strathern, 162, T Pease 156, A S Barber 158, A Lathrop 150, W Arthur 150, N R Fowler 155, E G Emmons 156, O P Redington 151, E S Mudgett 155, D W Perry 156, W Collier 143, A Hotchkis 156, A Gifford 156, G Storer 157, L Tiffany 156, L F Dodge 156, W H Lloyd 160, L D Allen 169, T D Bailey 156, S F Hudgett 147, J R Brown 156, E Martin 155, F S Aiken, 156, C O Delano 160, Jas. Palmer 163, G Barnes 162, L Bassett 162, H J Hammond 156, A Crabtree 163, Elliott & Force 151, E Southwick 166, D W Spear 156, T Chase 130, W Mix 164, J Collins 128, R McFadden 130, J Stevens 156, V Russel 164, E Sanderson 132, M Allen 153, Jeff. Beach 164, M L Nichols 163, G Hall 147,—$1.00 each.

Mrs. F C Ross 160, S W Gardner 182, B Gardiner 188, E Jewett 188, W Cousins 170 O Hodge 152, N Seward 156, T J Philbrook 166, D Rice 182, J Bailey 156, P Parlow 156, E Baker 172, L L Fenn 146, W S Devereux 156, W Day 133, H F Holton 156, J C Beebe 156, J Foster 169. A K Warren 182, C W Pilgrim 152, J J Johnson 156, S Ross 156,—$2.00 each.

To Correspondents.

A W Low—All right.
D D Chaffee— "
C Flint— "
B Little— " Paid to 169.
M A Hodgden— " Paid to 156.
Capt E Mitchell—All right. Paid to 156.
G A Streeter—Paid to 180.
Geo Bliss—Paid to 118.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

THE GREAT CONTROVERSY.—A work for the times. 60 cents, post-paid.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Ful morocco gilt, $1.00. Per doz., or more, 25 per off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

TREATISE ON MATT. XXIV. AND XXV. By I. C. Wellcome. An excellent work. $3 cts.; pos. 6 cts.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By Mrs. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—[illegible] furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

The Old Paths, or the Primitive doctrine of Scripture Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. [illegible] and convincing argument. Price 75 [illegible] 18 cents.

The Unity of Man, or, Life and Death. [illegible] Review of Lee on the Soul. Price [illegible]—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment [illegible] cents—postage 1 ct.

[illegible]

Poetry.

For the Crisis.

VISIONS.

[illegible] o'er the future now,
And back its misty veil
Before my vision seems to roll,
[illegible] scenes reveal.

I see a peaceful, smiling shore
Stretched out 'neath sunny skies,
That never wear a wintry gloom,
Where storm-clouds never rise.

I see the living verdure there
That clothes the radiant plains,
Where summer spreads her flowery bloom
That evermore remains.

I see the crystal streamlets flow
Along the quiet vales,
There morning flings her incense sweet
Upon the balmy gales.

I hear the gushing strains of song
That echo wild and free;
O earth, thy minstrels may not wake
Such notes of melody!

I see the blest immortal ones
In angels robes so fair,
Who sit or roam in happy bands
And know no fear or care.

A joy untold lights every brow
And beams in every eye,
And holy friendship binds all hearts,
That may not change or die.

I cannot bear to turn away
And look on earth again;
O blissful visions with me stay
Through life's long night of pain,

And cheer my wearied spirit on
Till all that faith can see,
All, all that hope would grasp, I find
A blest reality!

MARIA T.

Original Articles.

For the Crisis.

Goodness.

To be constantly in the presence of a good person, of one whese words and acts tend to purify and elevate, how pleasant and useful it is. We have no disposition to speak an impure word, to perform a wrong act, or even to think of evil. The presence of the good is a guardian angel to keep and preserve us from the sins and temptations by which we are surrounded. Suppose that being who moves about to bless should be the companion of our bosoms, the one to whom we can make known our joys and sorrows, what a powerful influence for good it would have over our lives. We should rejoice daily in feeling how blessed goodness is, and be so elevated in all our thoughts that it would become a difficult task for us to sin. Sister, can you not exercise such an influence over your erring husband if he loves the company of the idle and partakes of the giddy world? Can not you draw him by love and kindness away from sure destruction? Let the atmosphere around you be that of goodness and truth, and you will surely be a ministering angel to save the lost.

F. I. HESS.

West Martinsburgh.

Situation of Europe.

The following is from Blackwood. Though some of the incidents mentioned have been superseded by others, the situation of Europe is not less threatening. The article is worthy of note.—*Editor Investigator.*

To any one who really sees Europe as it actually is at this hour, the spectacle is a sad one. To him who forgets that God rules all, from evil still evoking good, it is a hopeless one. Are we really at the close of war, or only at the beginning of one still greater? Take up the newspapers—these Arguses whose eyes travel to [illegible] on the face of the earth—and what do we read of?

[illegible] same voices of trouble from the East. Troubles in Arabia—50,000 rebels at Mecca swearing that the Sultan has forsworn the Prophet; troubles in Syria—wild men at Nablous rising because there is none [illegible] them down; troubles in [illegible]; troubles in Smyrna and other places in Anatolia, where the [illegible] from the Porte is only [illegible] Turk and Christian the faster by [illegible]; perfect anarchy in Greece—[illegible] goods safe beyond three [illegible] the coast, where French troops [illegible] the people [illegible] than ever [illegible] and more than ever [illegible] the fleet of the Czar and [illegible] despotism [illegible]

For a moment. But why those cries for help from the Caucasus, that marshaling of Chruleff's host, those plans now preparing in the bureaux of St. Petersburgh for new forts on the east side of the Black Sea, and a war navy on the Caspian?

Turkey disintegrated, and Russia adhering to her "hereditary policy"—this is but one scene of the diorama. Take another phase of the troubles. Were there ever before so many "armies of occupation" in Europe? Austria in the Principalities, British and French in Turkey and Greece, French and Austrians in Italy, all most generously keeping the peace in other peoples' territories—the wrong men in the right place!

The sight of those various white, blue, and red coated soldiers in alien countries, is a significant proof of the disjointed state of affairs. It is like the sight of dragoons in a mob, telling of troubles. Italy is especially the seat of troubles and the object of apprehensions. Geologically the most volcanic of European countries, she is now also politically. The damp dungeons of Naples teem with victims, and King Bomba overawes his people by means of brigands and lazzaroni. French bayonets around the Vatican alone ward off a now Roman Republic and a second flight of the Pope to Gaeta. * * * *

Is this peace? Cross the Alps and look northward. Poland groaning, and at times hoping, but securely manacled, and perhaps about to be offered by her master a political sop. Hungary, bleeding at the heart, but with no hope on the earth, save in the utter crumbling of the Hapsburg throne, which would only bring a Muscovite, instead of an Austrian bondage. These we count not at present. They figure largely in the speculations of superficial observers, but it is not by them that the troubled sleep of Europe will first be broken; indeed, it seems to us their day cannot come at all, *until Germany and Italy have first gone through the fire*, and come out greatly changed. But Germany is troubled, and will probably be into the furnace sooner than most people imagine.

Destitute of the mad impulses of the South, less demonstrative even than the French, the Germans do not give tongue much before they act—but there are symptoms that the tranquility of Central Europe is any thing but secure. The policy of the governments towards the people has become most reactionary—in many respects there is less freedom now, than there was before 1848—and even in the free republic of Hamburg, the most cruel measures of oppression are put in force against the press.

The Germans are a slow moving race, and if they had even a promise of better things coming, they would wait on, smoking their pipes, and drinking their beer, with true Teutonic phlegm, for another generation. But at present they have not even a promise of better things—the nobility, worse than the throne, seem only bent upon pushing things backward toward feudalism; and the consequence is, that were revolution to commence in serious form, either at Paris, or in Italy, Germany would speedily catch the flame.

In France itself tranquility is only secure so long as the firm hand of Napoleon III. holds the reins. While he lives France will not throw its rider. But his death would resolve all into chaos; and Bourbonists, Republicans and Socialists, would be struggling together in the dread maelstrom. For such a convulsion there can be but one issue. Order must be re-established; but around whom is the nation to rally?

Suppose Napoleon III. gone, what Saul is there overtopping all the rest by head and shoulders? What name is there but one that is known beyond the limits of Paris and a few leading towns?

Such, it appears to us, is the essential condition of the leading states of the Continent. Troubled they are all of them. Never was the political state of Europe so full of quicksands. "Distress of nations and perplexity"—such is the exact aspect of the times.—*Bible Investigator.*

The Illinois Conference.

BRO. GRANT:—I wish to say to our brethren in the West, that the contemplated Conference proposed to be held in this city the 15th *proximo*, promises to be a Conference of much interest and importance—if so be we are permitted to see the time. It is desired and expected that if we are permitted to hold this Conference, we shall see a very general representation of our [illegible] in the [illegible] [illegible] Conference, but what will by some means be represented, either by personal representation, or by letter. Letters of this kind may be sent to my address if desired, and will be properly disposed of. Brethren coming by cars may inquire for my residence, or for *Mechanic's Hall.*

P. B. MORGAN.

Ottawa, Ill., April 17, 1858.

For the Crisis.

JESUS WILL COME.

I long to hear the trumpet's sound,
The sound that bids the sleeper rise;
That will be heard the world around—
Thy Savior comes, behold him in the skies!

I wait to hear my coming Lord,
To see the blissful, happy morn,
When [illegible] who died, at Jesus' word
Will then come forth with beauty 'dorned.

The saints will then the first appear,
Born from the dead, forever free,
And shine more brightly than the sun,
Clothed with blest immortality.

Then with the loudest shouts of praise,
They hail him Conqueror and King,
And crowned with him, upon his throne,
Reign in the New Jerusalem.

Then hail, O happy day of joy,
When from the flying clouds on high
The trumpet sounds, and from afar
Behold he comes—"redemption's nigh!"

Then fly away, ye earth and sea,
Roll back, ye heavens, like a scroll,
Jesus, our Savior, now has come,
And he is now our "All in all!"

Then haste, O Savior, haste on earth,
O come in righteousness to reign,
That we may always dwell with Thee,
Safe in the New Jerusalem!

MARY REBECCA LEE.

Southampton, L. I.

Correspondence.

From Bro. E. R. Southwick.

BRO. GRANT:—The little messenger called the *Crisis* arrives in good time every week ladened with the joyful news of the coming and kingdom of Christ near at hand, also the admonition "be ye also ready, for in such an hour as ye think not the Son of man cometh; watch therefore, lest coming suddenly he find you asleep." O ye friends of Jesus, are you indeed dead to this world? Is your life hid with Christ in God? Then when he who is your life shall appear, ye also shall appear with him in glory.

I am happy to say to my brethren scattered abroad that although central Ohio does not enjoy the blessings of a preached gospel, only in a very limited sense; yet the word of God and the power of truth is working in the hearts of the children of men, more or less, throughout the land. Last Sunday, by the favor of kind Providence, I was called to Springfield, Ohio, to administer (for the first time in my ministerial labors) the ordinance of baptism; when I planted in the likeness of Christ's death two of the daughters of Zion, who are waiting for eternal life to be given to them when He who is our life shall appear.

At Springfield I find a small but an intelligent branch of the church of God, rich in faith, giving glory to God in hope of a speedy redemption from the power of death. O how my heart and my soul, yea, my whole being, cries out, Come, Lord Jesus! let not thy chariots long delay. Sickness and sorrow are my constant companions; consequently trial and temptation sorround me. My Father, let thy Kingdom come, and thy will be done in earth as in heaven! Amen.

Your Bro. in hope of eternal life,

E. R. SOUTHWICK.

Marysville, O.

From Bro. M. M. Evans.

BRO. GRANT:—It has been impressed upon my mind for some time to write a few lines for this valuable paper. I am going to relate a little of my experience, how I was brought to see the goodness of God. Five years I followed the sea. Three months after I came in from sea I experienced religion, and from that time to this my motto has been—Onward! I have been in Europe, Asia, Africa, and almost all over America, and never found peace till I found it at the feet of Jesus. Always when we put to sea a man was placed at mast head to look out for squalls, or breakers, or any thing that should come in our way; and when we would be coming close to soundings then to keep a good look out for the land. O how it would cheer up the ship's company and [illegible] on the mighty promises of Jesus. I have not a single doubt on my mind that the Lord will soon make his appearance. O let us be watching, that that day should not overtake us as a thief. There are three or four of us here, with my companion, who are waiting patiently for the coming of Jesus near at hand. We have not the opportunity of hearing our dear advent brethren lecture.

Dear brethren and sisters, my companion and myself, if we never meet you in this world, we will by the grace of God meet you in the Kingdom. Let us know nothing amongst men save Jesus Christ and him crucified.

M. M. EVANS.

Mechanicksburg, Pa.

Bro. From J. W. Ireland.

BRO. GRANT:—The Crisis has been a welcome messenger to me for upwards of three years past. I love to peruse its soul-inspiring columns, and may God bless the Editor with wisdom and patience, while toiling to feed the flock with meat in due season. I look for this meat from week to week, to cheer my sad and lonely pathway, for my soul is often disquieted. I have but very few seasons of rejoicing, and if it was not for the hope of eternal life beyond this state of existence, I should give way is despair; but the little hope that I do cherish is like an anchor to the soul, and that I trust is cast within the vail, which holds my little bark even amid the breakers, while the waves of sorrow beat heavily upon my soul.

I never felt more like a stranger in a strange and distant land, far away from home and all its joys. Oh home, sweet home of eternal life! I love to dwell upon the word home, it inspires me with fresh courage to press my way onward to the haven of eternal love and peace, where I expect to meet all God's dear children, clothed in white robes to praise him for ever. But I must have patience and wait, and endure the scoffs and frowns of the wicked as a good soldier, for Jesus. By the grace of God I can gain the victory, while the fierce winds blow and the gathering storms are beating as I pass along through this vale of tears. May God save me from every selfish motive, that I may not complain nor murmur because of my lot, in this life, altough my brightest earthly hopes in this life have passed away like a fleeting dream.

It is now upwards of four years since death with its poisoned arrow bereft me of my dear companion who then was my only hope. I was then without hope of eternal life and without God in the world; and never while I live shall I forget that death-bed scene. In her death-struggles there was a smile of heavenly light beaming upon her countenance that told of a hope within that would be realized in the morn of the resurrection. Her last moments were calm and serene as the evening breeze. I do believe in my soul that she sleeps in Jesus, and in the morn of the resurrection she will awake to everlasting life, to praise God and the Lamb for ever.

I was left unreconciled; I felt that the hand of the Lord was heavy upon me. Ideas would arise in my mind like these: why do I live? why have I ever lived? why have I been so afflicted? And thus turned in most every direction to find something in this world to dispel the clouds of sorrow that seemed to be eating away my life like a canker. And when I looked beyond the forbidding confines of the tomb, I saw that there was something yet to live for. A preparation by repentance and obeying the commands of God would secure to me an inheritance, incorruptible, that would never fade. I sought to renew my covenant by giving all into the hands of the blessed Jesus, in whose smiles I found a balm for every wound, a peace that is like a river, and consolation that is like the waves of the sea.

How glad I am that there is a haven of rest for those that love the appearing of Jesus, to which we are fast approaching.

But how many there are whose opportunities of securing a life of eternal peace and love must soon, very soon, be closed by the night of death. And when the night cometh with these opportunities neglected, no star shall pierce its mantling gloom, no morning sun shall ever shed its rays there; there no voice of joy shall ever be heard.

Does the poor sinner ever think that he must die the second death, unless prepared for the last great day? Dear friends, would you be saved from the unending night of death? You may dream of continuance of joy by present prosperity. Mistaken beings! You will only be disappointed in the long night of death. Be [illegible] in the name of Jesus if you would escape destruction, [illegible] when the dispensation of God's mercy shall end, the harvest shall be past, the summer ended, and those that are filthy will be filthy still. Let us prepare for the long night that is coming. May God save us forever!

Yours looking for redemption,

J. W. IRELAND.

Plainfield, N. J.

Choice Selections.

How to be a Christian.

[The following is an extract from Henry Ward Beecher's "twenty minutes address" delivered in Burton's Theatre, at the noon prayer-meeting, Sat. March 27th.]

One of the most memorable things that took place last winter was the opening of a place as an eating-house, free for the hungry, in one of the streets of this city, by some person who ought to be called an eccentric man in New York, where men spend their money for so many other things than that. But he concluded that he had no better way for his money to go than to feed the hungry and the poor; so he opened a room and made this declaration: "If any were hungry, here was food for them; let them come and eat." Now, there was no trouble about it: the man who was in the ditch, and so low that he knew he was a miserable, degraded creature, he would scrabble up quickly when he heard of this place, run to it, and betake himself to the food with almost indecent haste. And the man who had been dodging around from one expedient to another till now he was nearly famished, and did not know where to go to keep from starvation; he hears that here there were great rounds of beef and glorious loaves of bread, with any quantity of provision, and away he runs, right down there, to see if it were really so; he would not talk much, or preach much, but he would practice a great deal; for, let me tell you that your hungry men care very little for the theory of such things—they must eat to live.

But here comes a man who has been more respectable; he has lived in genteel society and given dinner parties, positively; the times have been rather hard upon him just now, but he expects that the spring will set him up all right again; he has been home with every one who asked him to eat, has been to everybody's house but his own, for there was nothing to eat there; he has borrowed all the money he could, but now no one asks him to dine, and he can borrow no more. He has gone to bed hungry at night, and oh! what dreams he has had out of that gnawing stomach; he wakes up in the morning and says to himself, "I wonder where I can get any breakfast?" He thinks to be sure of that dining-saloon just opened, where there is plenty of food to be had for nothing, but he says, "I cannot go down there, I cannot humble myself to that; I, who have been able, and in the habit, of giving charity, to go down there and get my food, and become a beggar? I can't do that!" So he wanders about till noon, and, though the hunger gnaws at his stomach, and he feels faint and weary, he can't go in yet, so he wanders on till about sundown.

But at sundown he says to himself—and let me tell you that hunger is an excellent logician—"After all, am I not acting foolishly? I am so weak I can hardly stand, and it does seem to me I can't sleep any to-night for the gnawings of hunger. O, how I want this food; I think I will just go down the street." So away he goes, like a great many men who have come in here to-day, saying that they just came in to see what was going on, but they know that down deep in their own hearts there is something beside curiosity, which they cannot resist. Well, away he goes down the street and looks in to see who is there; then he looks to see if any body is looking at him or if any body knows him; then he goes away and walks up the square, but he is reminded that he had better come back again. This time he walks right by the door and looks in askance to see if any body is in there; he hears the cheerful noise of the knives and forks, smells the wholesome food, hears the laughter of joyful men, hungry men doing work meet for hunger. Now suppose, as he stands there, he should see, among those going down, the butcher and baker loaded with piles of meat and bread, and should stop them to say, "I am almost dead with hunger, I have been invited here to take something to eat, but before I go down I should like to know the precise process by which flour is made into bread;" just as I have heard many poor sinners under conviction come to me to want me to explain to them the doctrines of justification, sovereignity, atonement, and this, that, and the other, when they were dying to go to Jesus Christ and be blessed with his love. So this man stops the baker to ask him how his bread is made, but the butcher and baker step in with their loads.

He listens again to the cheerful music of the rattling dishes, and there is no such music to a hungry man's ear, and he says, "I can't go in yet; I am not satisfied as to the way these things are made." So he walks away, but hunger gives him another turn, and back he goes and looks in again, and says, "If it wasn't for —, if it wasn't for —;" then he looks up the street to see if anybody is looking at him, and says, "I will just go down the step." He steps down, and the attraction is so great that he goes in; nobody seems to know him, nobody seems surprised; he reaches out his hand takes hold of a [illegible], and [illegible] With [illegible] he says to himself, [illegible] a fool was I [illegible] come down at once." Are there not just such fools in this congregation? You go up and down, back and forth, before Christ's table, when there is bread that will cause your hunger to cease forever, and water drawn from the river that comes from before God's throne; and yet you have gone back, thinking what your wife would say, what your father would say, what your partner would say, what your gay companions would say. But you feel the gnawings of hunger, and, as you look at the spread table, you say, "Oh, how we want to feed, but we dare not come and take the food." Oh! it is shame, pride, and friends, that keep you thus back. Oh, if there was only hunger enough to bring you to the right point; and having once tasted, you would rise up from that feast with the blessed assurance that yet once again you would sit down at a still nobler table, at the marriage supper of the Lamb. Now, if there are any in this congregation that have seen the bounty spread out in the love of Christ, that they can have without money and without price," as promised by Jesus Christ, don't let them wait for somebody to explain it any more. Try it yourselves to-day!

Christian Fellowship.

The Christian professes to estimate character at its true value as compared with any and all other modes of valuation in social life. Yet many a christian says virtually to a brother in the church, "I am willing to commune with you at Christ's table in the church but I can not know, you elsewhere. When you open house upon one of the golden streets of New Jerusalem I will fraternise with you. When you come to your inheritance in the celestial city, I shall hope for a better acquaintance; but at present social proprieties must keep us apart."

Every Christian heart will see that there is something amiss where mere social distinctions over-ride Christian fellowship. How then shall this be remedied? Obviously we are not to have all things in common. We are not to sacrifice—we cannot overcome differences of taste, of education, of opportunity, of position; we cannot in our social life make no difference between the ignorant and abject, and the refined and the elevated; but we can carry out the law of love, the spirit of Christian fellowship into social life, so that the rich, the educated, the refined, shall exert a kindly and elevating influence upon those who are less favored, while they in turn shall profit by the homely good sense, the disciplined virtue, and the simple faith of the godly poor. Somehow, somewhere, we should meet on common ground; not for a prayer meeting merely, nor for the business of the church; but for social communion as the children of God, loving one another above all the distinctions and forms of social life—one body in Christ, and every one members one of another.

The primitive Christians did this through their love-feasts. They came together either in private houses or in the church, and partook of a common meal—a collation—and then freely commingled as brethren and sisters in the Lord, inquiring after one another's welfare, becoming acquainted with each other's state, and intermingling this conversation with prayer and other religious exercises. At the close of the feast money was collected for the benefit of widows and orphans, the poor, prisoners, and persons who had suffered shipwreck. At first these feasts were designed mainly to counteract the idolatrous festivals to which the early converts had been accustomed. Their influence was to hallow the ordinary meals, the social intercourse of the people, and to make all things tributary to the glory of God. But as Aunsen observes, they became the connecting link between the congregational life of the church and her social life." The love-feast was a social meal among Christians, eaten with thanksgiving in the name of God. At this feast all came together as members of the church, and no distinction of wealth or rank were observed. Its tendency was to make society religious, instead of stately and formal, or volatile and fashionable. We need in our time more of this common church life; more of familiarity one with the other as church members; more of true social intercourse upon the basis of the Gospel. It will be easy to secure this without sacrificing any of the proprieties of life, if there is a heart to do it; a spirit free from selfishness, envy, jealousy and pride. And when we shall live practically as members of one body in Christ, and therefore members one of another, we shall exhibit to the world that beautiful model of a society that the New Testament describes.

It is, therefore, a question of momentous interest to the members of each church. How shall we best develop through our church union a vital power that shall make itself felt in our hearts, in our families, and upon the world? In order to do this, it is obvious that every member of a church must be ready to plan, to labor, to pray, to give for its prosperity; considerate for his brethren; kindly affectionate, fraternal, assiduous in personal attentions to the needy and afflicted; regardful of the family tie that binds all true disciples to Christ and to heaven. Oh, for this living power; oh, for churches, all of whose members are living members! Churches not of professors, but of Christians; not of persons who come occasionally as listeners and critics, and who coldly bow to neighbors, but of brethren and sisters in the Lord, who love the communion of saints; who [illegible]; who seek to know one another in Christ, and who thus manifest that living unity which is the life and power of his kingdom in the world.

Poetry.

For the Crisis.

VISIONS.

I'm gazing o'er the future now,
And back its misty vail
Before my vision seems to roll,
And distant scenes reveal.

I see a peaceful, smiling shore
Stretched out 'neath sunny skies,
That never wear a wintry gloom,
Where storm-clouds never rise.

I see the living verdure there
That clothes the radiant plains,
Where summer spreads her flowery bloom
That evermore remains.

I see the crystal streamlets flow
Along the quiet vales,
There morning flings her incense sweet
Upon the balmy gales.

I hear the gushing strains of song
That echo wild and free;
O earth, thy minstrels may not wake
Such notes of melody!

I see the blest immortal ones
In angels robes so fair,
Who sit or roam in happy bands
And know no fear or care.

A joy untold lights every brow
And beams in every eye,
And holy friendship binds all hearts,
That may not change or die.

I cannot bear to turn away
And look on earth again;
O blissful visions with me stay
Through life's long night of pain,

And cheer my wearied spirit on
Till all that faith can see,
All, all that hope would grasp, I find
A blest reality!

MARIA T.

Original Articles.

For the Crisis.

Goodness.

To be constantly in the presence of a good person, of one whose words and acts tend to purify and elevate, how pleasant and useful it is. We have no disposition to speak an impure word, to perform a wrong act, or even to think of evil. The presence of the good is a guardian angel to keep and preserve us from the sins and temptations by which we are surrounded. Suppose that being who moves about to bless should be the companion of our bosoms, the one to whom we can make known our joys and sorrows, what a powerful influence for good it would have over our lives. We should rejoice daily in feeling how blessed goodness is, and be so elevated in all our thoughts that it would become a difficult task for us to sin. Sister, can you not exercise such an influence over your erring husband if he loves the company of the idle and partakes of the giddy world? Can not you draw him by love and kindness away from sure destruction? Let the atmosphere around you be that of goodness and truth, and you will surely be a ministering angel to save the lost.

F. I. HESS.

West Martinsburgh.

Situation of Europe.

The following is from Blackwood. Though some of the incidents mentioned have been superseded by others, the situation of Europe is not less threatening. The article is worthy of note.—*Editor Investigator.*

To any one who really sees Europe as it actually is at this hour, the spectacle is a sad one. To him who forgets that God rules all, from evil still evoking good, it is a hopeless one. Are we really at the close of war, or only at the beginning of one still greater? Take up the newspapers—those Arguses whose eyes travel to and fro on the face of the earth—and what do we read of?

[illegible], come voices of trouble from the East. Troubles in Arabia—50,000 rebels at Mecca swearing that the Sultan has forsworn the Prophet; troubles in Syria—wild men at Nablous rising because there is no one to keep them down; troubles in [illegible]; [illegible] troubles in Smyrna and other places in Antolia, where the [illegible] from the Porte is only [illegible] Turk and Christian the faster by [illegible]; perfect anarchy in Greece—[illegible] men nor goods safe beyond three [illegible] the coast, where French troops [illegible] the people fiercer than ever [illegible] and more than ever [illegible] the feet of the Czar and [illegible] despotism [illegible] by Provi-[illegible]

For a moment. But why those cries for help from the Caucasus, that marshaling of Ohruleff's host, those plans now preparing in the bureaux of St. Petersburgh for new forts on the east side of the Black Sea, and a war navy on the Caspian?

Turkey disintegrated, and Russia adhering to her "hereditary policy"—this is but one scene of the diorama. Take another phase of the troubles. Were there ever before so many "armies of occupation" in Europe? Austria in the Principalities, British and French in Turkey and Greece, French and Austrians in Italy, all most generously keeping the peace in other peoples' territories—the wrong men in the right place!

The sight of those various white, blue, and red coated soldiers in alien countries, is a significant proof of the disjointed state of affairs. It is like the sight of dragoons in a mob, telling of troubles. Italy is especially the seat of troubles and the object of apprehensions. Geologically the most volcanic of European countries, she is now also politically. The damp dungeons of Naples teem with victims, and King Bomba overawes his people by means of brigands and lazzaroni. French bayonets around the Vatican alone ward off a new Roman Republic and a second flight of the Pope to Gaeta. * * * *

Is this peace? Cross the Alps and look northward. Poland groaning, and at times hoping, but securely manacled, and perhaps about to be offered by her master a political sop. Hungary, bleeding at the heart, but with no hope on the earth, save in the utter crumbling of the Hapsburg throne, which would only bring a Muscovite, instead of an Austrian bondage. These we count not at present. They figure largely in the speculations of superficial observers, but it is not by them that the troubled sleep of Europe will first be broken; indeed, it seems to us their day cannot come at all, *until Germany and Italy have first gone through the fire,* and come out greatly changed. But Germany is troubled, and will probably be into the furnace sooner than most people imagine.

Destitute of the mad impulses of the South, less demonstrative even than the French, the Germans do not give tongue much before they act—but there are symptoms that the tranquility of Central Europe is any thing but secure. The policy of the governments towards the people has become most reactionary—in many respects there is less freedom now, than there was before 1848—and even in the free republic of Hamburg, the most cruel measures of oppression are put in force against the press.

The Germans are a slow moving race, and if they had even a promise of better things coming, they would wait on, smoking their pipes, and drinking their beer, with true Teutonic phlegm, for another generation. But at present they have not even a promise of better things—the nobility, worse than the throne, seem only bent upon pushing things backward toward feudalism; and the consequence is, that were revolution to commence in serious form, either at Paris, or in Italy, Germany would speedily catch the flame.

In France itself tranquility is only secure so long as the firm hand of Napoleon III. holds the reins. While he lives France will not throw its rider. But his death would resolve all into chaos; and Bourbonists, Republicans and Socialists, would be struggling together in the dread maelstrom. For such a convulsion there can be but one issue. Order must be re-established; but around whom is the nation to rally?

Suppose Napoleon III. gone, what Saul is there overtopping all the rest by head and shoulders? What name is there but one that is known beyond the limits of Paris and a few leading towns?

Such, it appears to us, is the essential condition of the leading states of the Continent. Troubled they are all of them. Never was the political state of Europe so full of quicksands. "Distress of nations and perplexity"—such is the exact aspect of the times.—*Bible Investigator.*

The Illinois Conference.

BRO. GRANT:—I wish to say to our brethren in the West, that the contemplated Conference proposed to be held in this city the 18th *proximo*, promises to be a Conference of much interest and importance—if so be we are permitted to see the time. It is desired and expected that if we are permitted to hold this Conference, we shall see a very general representation of our infant cause in this region; and I hope there is no place where it is desired that it be benefited by the [illegible] Conference, but what will by some means be represented, either by personal representation, or by letter. Letters of this kind may be sent to my address if desired, and will be properly disposed of. Brethren coming by cars may inquire for my residence, or for *Mechanic's Hall.*

P. B. MORGAN.

Ottawa, Ill., April 17, 1858.

For the Crisis.

JESUS WILL COME.

I long to hear the trumpet's sound,
The sound that bids the sleeper rise;
That will be heard the world around—
Thy Savior comes, behold him in the skies!

I wait to hear my coming Lord,
To see the blissful, happy morn,
When [illegible] who died, at Jesus' word
Will then come forth with beauty 'dorned.

The saints will then the first appear,
Born from the dead, forever free,
And shine more brightly than the sun,
Clothed with blest immortality.

Then with the loudest shouts of praise,
They hail him Conqueror and King,
And crowned with him, upon his throne,
Reign in the New Jerusalem.

Then hail, O happy day of joy,
When from the flying clouds on high
The trumpet sounds, and from afar
Behold he comes—"redemption's nigh!"

Then fly away, ye earth and sea,
Roll back, ye heavens, like a scroll,
Jesus, our Savior, now has come,
And he is now our "All in all!"

Then haste, O Savior, haste on earth,
O come in righteousness to reign,
That we may always dwell with Thee,
Safe in the New Jerusalem!

MARY REBECCA LEE.

Southampton, L. I.

Correspondence.

From Bro. E. R. Southwick.

BRO. GRANT:—The little messenger called the *Crisis* arrives in good time every week ladened with the joyful news of the coming and kingdom of Christ near at hand, also the admonition "be ye also ready, for in such an hour as ye think not the Son of man cometh; watch therefore, lest coming suddenly he find you asleep." O ye friends of Jesus, are you indeed dead to this world? Is your life hid with Christ in God? Then when he who is your life shall appear, ye also shall appear with him in glory.

I am happy to say to my brethren scattered abroad that although central Ohio does not enjoy the blessings of a preached gospel, only in a very limited sense; yet the word of God and the power of truth is working in the hearts of the children of men, more or less, throughout the land. Last Sunday, by the favor of kind Providence, I was called to Springfield, Ohio, to administer (for the first time in my ministerial labors) the ordinance of baptism; when I planted in the likeness of Christ's death two of the daughters of Zion, who are waiting for eternal life to be given to them when He who is our life shall appear.

At Springfield I find a small but an intelligent branch of the church of God, rich in faith, giving glory to God in hope of a speedy redemption from the power of death. O how my heart and my soul, yea, my whole being, cries out, Come, Lord Jesus! let not thy chariots long delay. Sickness and sorrow are my constant companions; consequently trial and temptation sorround me. My Father, let thy Kingdom come, and thy will be done in earth as in heaven! Amen.

Your Bro. in hope of eternal life,

E. R. SOUTHWICK.

Marysville, O.

From Bro. M. M. Evans.

BRO. GRANT:—It has been impressed upon my mind for some time to write a few lines for this valuable paper. I am going to relate a little of my experience, how I was brought to see the goodness of God. Five years I followed the sea. Three months after I came in from sea I experienced religion, and from that time to this my motto has been—Onward! I have been in Europe, Asia, Africa, and almost all over America, and never found peace till I found it at the feet of Jesus. Always when we put to sea a man was placed at mast head to look out for squalls, or breakers, or any thing that should come in our way; and when we would be coming close to soundings, then to keep a good look out for the land. O how it would cheer up the ship's company, and especially if we were bound home! And how it should cheer us up that we are bound home to our long [illegible].

Dear brethren and sisters, let us keep [illegible] on the mighty promises of Jesus. I have not a single doubt on my mind that the Lord will soon make his appearance. O let us be watching, that that day should not overtake us as a thief. There are three or four of us here, with my companion, who are waiting patiently for the coming of Jesus near at hand. We have not the opportunity of hearing our dear advent brethren lecture.

Dear brethren and sisters, my companion and myself, if we never meet you in this world, we will by the grace of God meet you in the Kingdom. Let us know nothing amongst men save Jesus Christ and him crucified.

M. M. EVANS.

Mechanicksburg, Pa.

Bro. From J. W. Ireland.

BRO. GRANT:—The Crisis has been a welcome messenger to me for upwards of three years past. I love to peruse its soul-inspiring columns, and may God bless the Editor with wisdom and patience, while toiling to feed the flock with meat in due season. I look for this meat from week to week, to cheer my sad and lonely pathway, for my soul is often disquieted. I have but very few seasons of rejoicing, and if it was not for the hope of eternal life beyond this state of existence, I should give way is despair; but the little hope that I do cherish is like an anchor to the soul, and that I trust is cast within the vail, which holds my little bark even amid the breakers, while the waves of sorrow beat heavily upon my soul.

I never felt more like a stranger in a strange and distant land, far away from home and all its joys. Oh home, sweet home of eternal life! I love to dwell upon the word home, it inspires me with fresh courage to press my way onward to the haven of eternal love and peace, where I expect to meet all God's dear children, clothed in white robes to praise him for ever. But I must have patience and wait, and endure the scoffs and frowns of the wicked as a good soldier, for Jesus. By the grace of God I can gain the victory, while the fierce winds blow and the gathering storms are beating as I pass along through this vale of tears. May God save me from every selfish motive, that I may not complain nor murmur because of my lot, in this life, altough my brightest earthly hopes in this life have passed away like a fleeting dream.

It is now upwards of four years since death with its poisoned arrow bereft me of my dear companion who then was my only hope. I was then without hope of eternal life and without God in the world; and never while I live shall I forget that death-bed scene. In her death-struggles there was a smile of heavenly light beaming upon her countenance that told of a hope within that would be realized in the morn of the resurrection. Her last moments were calm and serene as the evening breeze. I do believe in my soul that she sleeps in Jesus, and in the morn of the resurrection she will awake to everlasting life, to praise God and the Lamb for ever.

I was left unreconciled; I felt that the hand of the Lord was heavy upon me. Ideas would arise in my mind like these: why do I live? why have I ever lived? why have I been so afflicted? And thus turned in most every direction to find something in this world to dispel the clouds of sorrow that seemed to be eating away my life like a canker. And when I looked beyond the forbidding confines of the tomb, I saw that there was something yet to live for. A preparation by repentance and obeying the commands of God would secure to me an inheritance, incorruptible, that would never fade. I sought to renew my covenant by giving all into the hands of the blessed Jesus, in whose smiles I found a balm for every wound, a peace that is like a river, and consolation that is like the waves of the sea.

How glad I am that there is a haven of rest for those that love the appearing of Jesus, to which we are fast approaching.

But how many there are whose opportunities of securing a life of eternal peace and love must soon, very soon, be closed by the night of death. And when the night cometh with these opportunities neglected, no star shall pierce its mantling gloom, no morning sun shall ever shed its rays there; there no voice of joy shall ever be heard.

Does the poor sinner ever think that he must die the second death, unless prepared for the last great day? Dear friends, would you be saved from the unending night of death? You may dream of continuance of joy by present prosperity. Mistaken beings! You will only be disappointed in the long night of death. Be entreated in the name of Jesus if you would escape destruction, to flee for eternal life, for the time is soon coming, it [illegible] when the dispensation of God's mercy shall end, the harvest shall be past, the summer ended, and those that are filthy will be filthy still. Let us prepare for the long night that is coming. May God save us forever!

Yours looking for redemption,

J. W. IRELAND.

Plainfield, N. J.

Choice Selections.

How to be a Christian.

[The following is an extract from Henry Ward Beecher's "twenty minutes address" delivered in Burton's Theatre, at the noon prayer-meeting, Sat. March 27th.]

One of the most memorable things that took place last winter was the opening of a place as an eating-house, free for the hungry, in one of the streets of this city, by some person who ought to be called an eccentric man in New York, where men spend their money for so many other things than that. But he concluded that he had no better way for his money to go than to feed the hungry and the poor; so he opened a room and made this declaration: "If any were hungry, here was food for them; let them come and eat." Now, there was no trouble about it: the man who was in the ditch, and so low that he knew he was a miserable, degraded creature, he would scrabble up quickly when he heard of this place, run to it, and betake himself to the food with almost indecent haste. And the man who had been dodging around from one expedient to another till now he was nearly famished, and did not know where to go to keep from starvation; he hears that here there were great rounds of beef and glorious loaves of bread, with any quantity of provision, and away he runs, right down there, to see if it were really so; he would not talk much, or preach much, but he would practice a great deal; for, let me tell you that your hungry men care very little for the theory of such things—they must eat to live.

But here comes a man who has been more respectable; he has lived in genteel society and given dinner parties, positively; the times have been rather hard upon him just now, but he expects that the spring will set him up all right again; he has been home with every one who asked him to eat, has been to everybody's house but his own, for there was nothing to eat there; he has borrowed all the money he could, but now no one asks him to dine, and he can borrow no more. He has gone to bed hungry at night, and oh! what dreams he has had out of that gnawing stomach; he wakes up in the morning and says to himself, "I wonder where I can get any breakfast?" He thinks to be sure of that dining-saloon just opened, where there is plenty of food to be had for nothing, but he says, "I cannot go down there, I cannot humble myself to that; I, who have been able, and in the habit, of giving charity, to go down there and get my food, and become a beggar? I can't do that!" So he wanders about till noon, and, though the hunger gnaws at his stomach, and he feels faint and weary, he can't go in yet, so he wanders on till about sundown.

But at sundown he says to himself—and let me tell you that hunger is an excellent logician—"After all, am I not acting foolishly? I am so weak I can hardly stand, and it does seem to me I can't sleep any to-night for the gnawings of hunger. O, how I want this food; I think I will just go down the street." So away he goes, like a great many men who have come in here to-day, saying that they just came in to see what was going on, but they know that down deep in their own hearts there is something beside curiosity, which they cannot resist. Well, away he goes down the street and looks in to see who is there; then he looks to see if any body is looking at him or if any body knows him; then he goes away and walks up the square, but he is reminded that he had better come back again. This time he walks right by the door and looks in askance to see if any body is in there; he hears the cheerful noise of the knives and forks, smells the wholesome food, hears the laughter of joyful men, hungry men doing work meet for hunger. Now suppose, as he stands there, he should see, among those going down, the butcher and baker loaded with piles of meat and bread, and should stop them to say, "I am almost dead with hunger, I have been invited here to take something to eat, but before I go down I should like to know the precise process by which flour is made into bread;" just as I have heard many poor sinners under conviction come to me to want me to explain to them the doctrines of justification, sovereignity, atonement, and this, that, and the other, when they were dying to go to Jesus Christ and be blessed with his love. So this man stops the baker to ask him how his bread is made, but the butcher and baker step in with their loads.

He listens again to the cheerful music of the rattling dishes, and there is no such music to a hungry man's ear, and he says, "I can't go in yet; I am not satisfied as to the way these things are made." So he walks away, but hunger gives him another turn, and back he goes and looks in again, and says, "If it wasn't for —, if it wasn't for —;" then he looks up the street to see if anybody is looking at him, and says, "I will just go down the step." He steps down, and the attraction is so great that he goes in; nobody seems to know him, nobody seems surprised; he reaches out his hand takes hold of a dry crust, and the tears come into his eyes as he puts it into his mouth. Oh, how sweet it is! With that he sits right down and makes a feast, and, as he rises up again, he says to himself, "Oh, what a fool was I that I did not come down at once." Are there not just such fools in this congregation? You go up and down, back and forth, before Christ's table, when there is bread that will cause your hunger to cease forever, and water drawn from the river that comes from before God's throne; and yet you have gone back, thinking what your wife would say, what your father would say, what your partner would say, what your gay companions would say. But you feel the gnawings of hunger, and, as you look at the spread table, you say, "Oh, how we want to feed, but we dare not come and take the food." Oh! it is shame, pride, and friends, that keep you thus back. Oh, if there was only hunger enough to bring you to the right point; and having once tasted, you would rise up from that feast with the blessed assurance that yet once again you would sit down at a still nobler table, at the marriage supper of the Lamb. Now, if there are any in this congregation that have seen the bounty spread out in the love of Christ, that they can have without money and without price," as promised by Jesus Christ, don't let them wait for somebody to explain it any more. Try it yourselves to-day!

Christian Fellowship.

The Christian professes to estimate character at its true value as compared with any and all other modes of valuation in social life. Yet many a christian says virtually to a brother in the church, "I am willing to commune with you at Christ's table in the church but I can not know, you elsewhere. When you open house upon one of the golden streets of New Jerusalem I will fraternise with you. When you come to your inheritance in the celestial city, I shall hope for a better acquaintance; but at present social proprieties must keep us apart."

Every Christian heart will see that there is something amiss where mere social distinctions over-ride Christian fellowship. How then shall this be remedied? Obviously we are not to have all things in common. We are not to sacrifice—we cannot overcome differences of taste, of education, of opportunity, of position; we cannot in our social life make no difference between the ignorant and abject, and the refined and the elevated; but we can carry out the law of love, the spirit of Christian fellowship into social life, so that the rich, the educated, the refined, shall exert a kindly and elevating influence upon those who are less favored, while they in turn shall profit by the homely good sense, the disciplined virtue, and the simple faith of the godly poor. Somehow, somewhere, we should meet on common ground; not for a prayer meeting merely, nor for the business of the church; but for social communion as the children of God, loving one another above all the distinctions and forms of social life—one body in Christ, and every one members one of another.

The primitive Christians did this through their love-feasts. They came together either in private houses or in the church, and partook of a common meal—a collation—and then freely commingled as brethren and sisters in the Lord, inquiring after one another's welfare, becoming acquainted with each other's state, and intermingling this conversation with prayer and other religious exercises. At the close of the feast money was collected for the benefit of widows and orphans, the poor, prisoners, and persons who had suffered shipwreck. At first these feasts were designed mainly to counteract the idolatrous festivals to which the early converts had been accustomed. Their influence was to hallow the ordinary meals, the social intercourse of the people, and to make all things tributary to the glory of God. But as Aunsen observes, they became the connecting link betwe n the congregational life of the church and her social life." The love-feast was a social meal among Christians, eaten with thanksgiving in the name of God. At this feast all came together as members of the church, and no distinction of wealth or rank were observed. Its tendency was to make society religious, instead of stately and formal, or volatile and fashionable. We need in our time more of this common church life; more of familiarity one with the other as church members; more of true social intercourse upon the basis of the Gospel. It will be easy to secure this without sacrificing any of the proprieties of life, if there is a heart to do it; a spirit free from selfishness, envy, jealousy and pride. And when we shall live practically as members of one body in Christ, and therefore members one of another, we shall exhibit to the world that beautiful model of a society that the New Testament describes.

It is, therefore, a question of momentous interest to the members of each church. How shall we best develop through our church union a vital power that shall make itself felt in our hearts, in our families, and upon the world? In order to do this, it is obvious that every member of a church must be ready to plan, to labor, to pray, to give for its prosperity; considerate for his brethren; kindly affectionate, fraternal, assiduous in personal attentions to the needy and afflicted; regardful of the family tie that binds all true disciples to Christ and to heaven. Oh, for this living power; oh, for churches, all of whose members are living members! Churches not of professors, but of Christians; not of persons who come occasionally as listeners and critics, and who coldly bow to neighbors, but of brethren and sisters in the Lord, who love the communion of saints; who love one another ardently; who seek to know one another in Christ, and who thus manifest that living unity which is the life and power of his kingdom in the world.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

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MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, APRIL 28, 1858. WHOLE NO. 139. VOL. VII. NO. [illegible]

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

WOULD YE CHIDE!

Would ye chide the wave-tossed mariner
Far out on the stormy deep,
Should he turn to his sunny childhood's home
With a yearning heart, and weep?

Would ye chide the exile lone and sad,
Long years from his native land,
Should he pine for the smile of the loved ones there
And the clasp of the greeting hand?

Would ye chide the warrior, wearying
Of the battle's din and strife,
Should he eager grasp for the victor's palm
And strive for the Conqueror's life?

Would ye chide the watcher waiting long
With strained and aching eyes,
Should he hail the first faint eastern flush,
And welcome the morning's rise?

Then may ye bid our hearts forget
Our promised Eden home;
Then may ye chide the christian's prayer—
"Jesus, Messiah, come!"

MARIA T.

Original Articles.

For the Crisis.

The Aspect.

A visit among the churches whose chief distinguishing features arise from convictions concerning the *coming of Christ, the literal kingdom of God*, and *immortality only in the Son of God*, shows, to an impartial observer, a *phase* in our existence which has not previously been apparent.

Whether this will in the end promote our strength and secure a still stronger position for the truth, as entertained by us, and from which our distinct identity as a people arises, must depend upon time; (for in the nature of the case the complete result could not follow in a moment) and, to a great extent, upon the judicious action of the brethren, preachers and others who have influence, in gathering to the cause of Christ a harvest of faithful men.

Our doctrines, to begin with, are not *theological abstractions*; hence, we have not been compelled to desist from a cold theological or philosophical course of theorising; a *freezing* logical or metaphysical speculation upon impracticable and unpractised positions, but in living, palpable truths; tangible realities, (not abstract essences,) whose genius attends them with energy to establish given results, *in the ages* and in the *present*; a living divinity, a *power of God*—because they are the gospel. We had no reason to revolutionize the long-sustained position. A new *fort* was not needed. Our redoubts were thrown up. Our battery was well arranged. We had only to bring the guns to bear upon the enemy, and with the true *elevation*, with what *weight of metal*, or what calibre, I will not say, but with the entire ammunition of truth we have reached many hearts, with no change, save a change in the manner of application.

—"Many have dealt in abstract doctrines, without practical or experimental power, they may have needed a reformation—I suppose they have reformed—the case was different with others. The blessed result in the conversion of persons to God, as well as to an admission of the truths which we hold. And people have been led to make a public confession of Jesus Christ.

Now, will the revival weaken or strengthen the people who hold the doctrines which we fully cherish? Some suppose that where many are converted among us we shall become much stronger. This is not a certain result, for there is in the first place no assurance that they will stay with us. Secondly, no certain evidence that they will receive the doctrines fully which we hold (some may believe them before they are converted).

Again. Others suppose that we have the certain evidence of weakness in the smallness of our numbers, and of additions, in given instances. I do not think so. The material which is added has something to do with strength and success as well as the amount of names. And, above all, believing that we as a people, are found in the world by special recognition of Providence, and prophetic appointment. I should not advise to undue anxiety about numbers, or, improper and over-wrought efforts for the promotion of our outward and worldly interest. The whole action is intended for the good of men, everywhere. As yet, I believe our own identity is necessary to this result, and with others, subject myself to constant loss and important worldly disparagement of various kinds, that I may contribute to this position of the believers in the Advent doctrine, and its healthy condition. Judging from the action of some in this time of *general revival*, one would think that the time had come to disband; but still charity would dictate that they do not really mean what their efforts would seem to import. They are a little intensified,—their zeal is a little heated up. I see nothing as yet to indicate any radical error in our system of faith. I see much to rejoice in among the churches of the Lord, and among ourselves as a people; and much that is to be regretted, or of no consequence to the world's salvation.

We have not suddenly become wrong in regard to our great Bible truths and expectation; nor have the other classes of religionists suddenly become right on the same points; but all have suddenly gone to work with a direct, telling, personal effort to awaken men, and have succeeded. But some of the religious denominations would have remained in their coldness till the day of their doom, had it not been for men of the world, beginning and actually crowding them into action. Prayer-meetings, independent of the dignitaries of the church, began the move. Now had the work gone on as it began, hundreds would have been looking for the Lord, yea, thousands; and still I find all the machinery of the great nominal church in operation, sooner or later. Well, if men are really *christians*, I am required to be content.

The recent outpouring already has an effect to increase *liberality* of views and feelings. So far so good! And all good; *good*, so far as a work of grace has been done, in *our church* or any other *church*,—or *out* of any church. Have we an organization or even system of discipline which is sufficient to promise any material up-building or enlargement? We want no creed but the gospel! But do we ask converts to subscribe their name to that, with a promise to walk in Christian fellowship, receiving the watch-care of the church?

So far as my observation extends there is very considerable improvement—a real advance and solid acquirement by our people—but I am sure we shall never, with views of the plan of God, so adverse to public sentiment, ride on a wave of popular influence—not even if a revival, as the greatest in half a century, or the greatest ever experienced in America, become popular.

I conclude that we are still waiting for the kingdom—"looking for the mercy of our Lord Jesus Christ unto eternal life." I do not as yet see what else we are to expect. Let as many be converted as may be. Amen. Praise God! Those who do his will shall be saved.

W. S. CAMPBELL.

Roxbury, Mass., Apr. 18th.

P. S.—When I returned home from the *Tour*, I found the same order of things, as a general rule, at New Britain, which exists elsewhere—Union prayer meetings every day. Many converts at the Methodists. Some of our children engaged in the cause there;—and the family still enduring the privations of the gospel. Adventists holding on.

W. S. C.

THE CRUCIFIXION.

Sunlight upon Judea's hills!
And on the waves of Galilee—
On Jordan's stream, and on the rills
That feed the dead and sleeping sea!
Most freshly from the green wood springs
The light breeze on its scented wings;
And gaily quiver in the sun
The cedar tops of Lebanon!

A few more hours—a change hath come!
The sky is dark without a cloud!
The shouts of wrath and joy are dumb,
And proud knees unto earth are bowed.
A change is on the hill of Death,
The helmed watchers pant for breath
And turn, with wild and maniac eyes,
From the dark scene of sacrifice!

That Sacrifice!—the death of Him—
The High and ever Holy One!
Well may the conscious Heaven grow dim,
And blacken the beholden sun!
The wonted light hath fled away,
Night settles on the middle day,
And earthquake from his caverned bed
Is waking with a thrill of dread!

The dead are waking underneath!
Their prison door is rent away!
And, ghastly with the seal of death
They wander in the eye of day!
The temple of the Cherubim,
The House of God is cold and dim;
A curse is on its trembling walls,
Its mighty veil asunder falls!

Well may the cavern-depths of earth
Be shaken, and her mountains nod;
Well may the sheeted dead come forth
To gaze upon a suffering God!
Well may the temple-shrine grow dim,
And shadows veil the Cherubim,
When He, the chosen one of Heaven,
A sacrifice for guilt is given!

And shall the sinful heart, alone,
Behold unmoved the atoning hour
When Nature trembles on her throne
And Death resigns his iron power?
Oh, shall the heart—whose sinfulness
Gave keenness to his sore distress,
And added to his tears of blood—
Refuse its trembling gratitude!

—J. G. WHITTIER.

For the Crisis.

Is the Antichrist yet to Come?

Some among us suppose that Antichrist is yet to come. This belief is founded on 1 John 2: 18. "Young children, it is the last hour. And as ye have heard that the Antichrist cometh, so now there are many Antichrists; whence we know that it is the last hour." (Macknight.) It is supposed that the Antichrist definitely spoken of by John is yet to appear in the end of the world, and claim to be Christ, and induce many to follow him; that he will be found at Jerusalem when Christ comes, seated in the temple of God, and claiming to be God as described by Paul in 2 Thess., 2d chap.—John has told us to try the spirits; "and every spirit that confesseth not that Jesus the Messiah hath come in the flesh, is not of God; but he is of the false Messiah, of whom ye have heard that he cometh, and now he is already in the world." (Syriac.) John says that the Antichrist that should come, had already made his appearance in the world, and that it was a *doctrine* and not a *person* claiming to be Christ, to which he referred. It is said that the character of the man of sin, and Antichrist is the same. There is a similarity between the two, and so there is between a thief and a murderer; and this is the relation they sustain to each other; the one robbed Christ of his glory, the other put to death his saints, so that the distinction is very clearly seen.

Again, *the* Antichrist was to deny the Father and the Son, which is fully explained in 1 John 2: 22, 23. "Who is false, but he that denieth that Jesus is the Messiah? And that person is a false Messiah. He that denieth the Father, denieth also the Son. And he that denieth the Son, also believeth not the Father. He that confesseth the Son, confesseth also the Father." Again, 1 John 5: 10, "he that believeth not God, hath made him a liar, by not believing the testimony which God hath testified concerning his Son." Denying the existence of God or his Son is not the characteristic of *the* Antichrist; but denying the record or testimony which God hath given of his Son, as shown by the previous quotations.

I now purpose to adduce evidence from History to show that these Antichrists that existed in the apostles' day, did corrupt the church with their doctrines, and fully usurped the authority of the church.—Says Moshiem, "Of all the different systems of philosophy that were received about the time of our Savior, none were so detrimental to the Christian religion as that which was called Gnostic, or science, (falsely so-called) or the way to the true knowledge of the Deity, or the oriental doctrine which for the three first centuries perplexed and afflicted the Christian church. From several passages in Scripture, 1 John 2: 18; 1 Tim. 6: 10; Col. 2: 2, it evidently appears that the general meetings of Christians were deserted and separate assemblies formed by those who were infected with this doctrine. They interpreted or rather corrupted all the doctrines of Christ and his apostles in such a manner as to reconcile them with their own. They believed that Jesus Christ was the Son of God, they rejected his humanity, or that he had a real body, and they pretended to draw their opinions from secret doctrines of Christ." (Gibbon chap. 47, Sec. 2.)

Many among the Gentile proselytes refused to believe that a celestial spirit, an undivided essence had been personally united with a mass of impure and contaminated flesh; and in their zeal for the divinity they piously abjured the humanity of Christ. While his blood was still recent upon Calvary, the Docetæ, a learned sect of Asiatics, invented the fantastic system which was afterwards propogated by the Marcionites, the Manichæns, and the various names of the Gnostic heresy. They denied the truth and authenticity of the Bible so far as they relate to the conception of Mary, the birth of Christ, and the thirty years that preceded the exercise of his ministry. He first appeared on the banks of the Jordan in the form of perfect manhood; but it was a form only; and not a substance; a human figure created by the hand of Omnipotence to imitate the faculties and actions of a man, and to impose a perpetual illusion on the senses of his friends and enemies. Articulate sounds vibrated on the ears of his disciples; but the image which was impressed on their optic nerve, eluded the more stubborn of the touch; and they enjoyed the spiritual, not the corporeal presence of the Son of God. It needs no argument to convince the reader that this doctrine constituted the Antichrist to whom John referred.

These philosophers, in consequence of the numerous sects into which they became divided, (32 by A. D. 200) adopted a new name, (New Platonics,) got up by those Christians that had charge of the Alexandrian schools. These doctrines, (says Moshiem,) were embraced by Origen. From hence it was that the christian doctors began to introduce their subtle and obscure erudition into the religion of Jesus, to involve in darkness of "vain philosophy," some of the principal truths of christianity, which had been revealed with the utmost plainness." "It soon became a matter of controversy whether this philosophy was of utility in the christian church; but the cause of philosophy triumphed. This victory was attributed to Origen, who had been instructed in the Platonic schools. The fame of this philosopher daily increased [illegible] and his method of interpreting [illegible] "It brought into [illegible] the nobility, bishops and Archbishops, until their tyranny became intollerable, and from this overbearing spirit some sought reformation. About this time Arius began to publish the Arian doctrine." "These philosophers preferred Plato to other philosophers, and looked upon his opinions of God, the human soul, and things invisible as conformable to the Christian doctrines." "They denied the salvation of the body, and at death their souls went direct to heaven, from whence they will no more return to the body." It is quite evident that the immortality of the soul and going to heaven at death, not taught by the Apostles as it was first introduced into the church by the Platonic philosophers, which was considered a heretical doctrine by all true christians.

We have arrived at a point of time (4th century) when the mystery of iniquity had so corrupted the church with its antichristian doctrines, that Christ and his doctrines were held in less esteem than the doctrines of Plato. The gods of Plato were worshiped with equal adoration with our Lord. The resurrection, the corner stone of the gospel, was rejected; death became the gate to endless joy, Jesus Christ was dissipated into thin air, and not half so tangible.—Arius was a bold reformer. His doctrines were intended to bring christianity back to the primitive standard, but at the Council of Nice, A. D. 325, his doctrines were condemned, and his followers were banished from the empire by Theodosius, A. D. 390. In the fourth century Satan's house became divided on the Incarnation, and as a house divided cannot stand, we will look for a further development of this satanic doctrine. (Gibbon chap. 47.) Says Gibbon in this chapter, "I have already observed that the disputes of *the Trinity* (with the Arians) were succeeded by those of the *Incarnation*, alike scandalous to the church, alike pernicious to the state, still more minute in their origin, still more durable in their effects." These parties were denominated by the "one nature" and "two natures." The two natures were those that adopted the creed of Athanasius, who held that Jesus Christ was born of the virgin Mary, the Mother of God, according to humanity; one and the same Jesus Christ, the Son of God, the Lord, and only begotten in two natures, without confusion, conversion, divulsion, or separation." (Howell's Hist.) While the "one nature" maintained that Jesus Christ, or "the divinity" passed through Mary like a sunbeam through a plate of glass, and asserted that the seal of the virginity remained unbroken even at the moment she became the mother of Christ. Others taught that he was clothed with an impassible and incorruptible body, which emenated direct from God, and was not born of the virgin Mary. (Gibbon.) The contention between these two sects disturbed the whole Roman empire. A Council was called by Theodosius, A. D. 381, to settle these disputes; but after a tumultuous time of over three months, the emperor dissolved the Council, and exclaimed, God is my witness that I am not the author of this confusion. His Providence will discern and punish the guilty. Return to your provinces, and may your private virtues repair the mischief and scandal of your meeting. (Gibbon.) Another council was called at Chalcedon, A. D. 451. Six hundred and thirty bishops attended, over five hundred were catholics ("two natures"). At that Council, says Gibbon, "the Christ in one person but in two natures was announced to the world; an invisible line was drawn between the houses of Apollonarius and the faith of St. Cyril, and the road to paradise; a bridge, as sharp as a razor, was suspended over the abyss by the masterhand of the artist. At this Council a canon of laws (twenty-nine in number,) was published for the future government of the Catholic church, based upon the epistles of Leo, the Roman pontiff. "At this Council (says Howell) all heretics were condemned, especially those that [illegible] of Christ [illegible] born of the virgin Mary, with Eutyches and the Monophysites, who denied the divinity and humanity of Christ. "A further development of the man of sin, (Popery,) or abomination that was to make desolate, was [illegible] council. "It was declared [illegible] by the concilliation or [illegible] bishops, that the decrees of the [illegible] Chalcedon might be lawfully [illegible] (A. D. 520) the emperor Justin (who was a rigid Catholic) put this resolution into effect, by issuing an edict to put all heretics to death without mercy or reserve, wherever they could be discovered and convicted." (Bower.) "Notwithstanding the great majority of Catholics at this council, they did not succeed to the supremacy until the death of Anastasius. That emperor was a rigid Monophysite and did all he could to annoy the Catholics. The Roman Pontiff excommunicated him, but not being disposed to acknowledge the pope's authority, compelled him to rescind his rash act. The Pope persuaded Vitalian, who had declared himself the champion of the Catholic faith, to proceed to Constantinople to chastise the heretical emperor; and he hasted, (says Howell) to Constantinople with a mixed multitude of such nations as were wont to wander about without any fixed habitation." "In this pious rebellion (says Gibbon) he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow-christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian."

There cannot be a doubt that the Antichrist, spoken of by John, did corrupt and finally usurp the authority of the church condemned at the Council of Chalcedon, which was finally [illegible] by the [illegible] of Vitalian [illegible] emperor [illegible] Whatever [illegible] reference to Antichrist [illegible] the "Deity," one thing is evident, it had to be required to give place to the man of sin, or the abomination which was to make desolate, whose character is plainly developed on the pages of history. Paul no doubt referred to the same character that Daniel spoke of in chap. 11: 36. "And the king shall do according to his will, and he shall exalt himself and magnify himself above every God, and shall speak marvellous things against the God of gods." Paul says, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God." There is no power that has ever arisen in the world, or can arise, that could fulfill the prophecy more fully than the Pope.

The Pope suffers himself to be addressed "*infallible*," "*incomprehensible*," "*omnipotent*," and claiming himself "*all power in heaven and in earth, having been constituted prince over all nations and kingdoms, with a plenitude of power to root up, and to plant, to destroy and to save, to cultivate and pull down, at his pleasure.*" (Bower's Hist. Popes.)

If these are not [illegible] power then this [illegible] will require stronger language [illegible] English to describe it. [illegible] ry, "He (the pope) is [illegible] of state; the cardinals [illegible] proach and kiss his hands [illegible] and make three bows [illegible] in front, and one on the [illegible] another on the left, [illegible] the personification [illegible] and for the Son, and [illegible] Ghost, on [illegible] ry of Rome in the [illegible] only by [illegible] who [illegible] this day. [illegible]

THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

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Over all communications for the paper, write *For the Crisis*.
Over all business matters, write *Business*.

Poetry.

For the Crisis.

WOULD YE CHIDE!

Would ye chide the wave-tossed mariner
  Far out on the stormy deep,
Should he turn to his sunny childhood's home
  With a yearning heart, and weep?

Would ye chide the exile lone and sad,
  Long years from his native land,
Should he pine for the smile of the loved ones there
  And the clasp of the greeting hand?

Would ye chide the warrior, wearying
  Of the battle's din and strife,
Should he eager grasp for the victor's palm
  And strive for the Conqueror's life?

Would ye chide the watcher waiting long
  With strained and aching eyes,
Should he hail the first faint eastern flush,
  And welcome the morning's rise?

Then may ye bid our hearts forget
  Our promised Eden home;
Then may ye chide the christian's prayer—
  "Jesus, Messiah, come!"

MARIA T.

Original Articles.

For the Crisis.

The Aspect.

A visit among the churches whose chief distinguishing features arise from convictions concerning the *coming of Christ, the literal kingdom of God*, and *immortality only in the Son of God*, shows, to an impartial observer, a *phase* in our existence which has not previously been apparent.

Whether this will in the end promote our strength and secure a still stronger position for the truth, as entertained by us, and from which our distinct identity as a people arises, must depend upon time; (for in the nature of the case the complete result could not follow in a moment) and, to a great extent, upon the judicious action of the brethren, preachers and others who have influence, in gathering to the cause of Christ a harvest of faithful men.

Our doctrines, to begin with, are not *theological abstractions*; hence, we have not been compelled to desist from a cold theological or philosophical course of theorizing; a *freezing* logical or metaphysical speculation upon impracticable and unpractised positions, but in living, palpable truths; tangible realities, (not abstract essences,) whose genius attends them with energy to establish given results, *in the ages* and in the *present*; a living divinity, a *power of God*—because they are the gospel. We had no reason to revolutionize the long-sustained position. A new *fort* was not needed. Our redoubts were thrown up. Our battery was well arranged. We had only to bring the guns to bear upon the enemy, and with the true *elevation*, with what *weight of metal*, or what *calibre*, I will not say, but with the entire ammunition of truth we have reached many hearts; with no change, save a change in the manner of application.

—"If any have dealt in abstract doctrines, without practical or experimental power, they may have needed a reformation—I suppose they have reformed—the case was different with others. The blessed result in the conversion of persons to God, as well as to an admission of the truths which we hold. And people have been led to make a public confession of Jesus Christ.

Now, will the revival weaken or strengthen the people who hold the doctrines which we fully cherish? Some suppose that where many are converted among us we shall become much stronger. This is not a certain result, for there is in the first place no assurance that they will stay with us. Secondly, no certain evidence that they will receive the doctrines fully which we hold (some may believe them before they are converted).

Again. Others suppose that we have the certain evidence of weakness in the smallness of our numbers, and of additions, in given instances. I do not think so. The material which is added has something to do with strength and success as well as the amount of names. And, above all, believing that we as a people, are found in the world by special recognition of Providence, and prophetic appointment. I should not advise to undue anxiety about numbers, or, improper and over-wrought efforts for the promotion of our outward and worldly interest. The whole action is intended for the good of men, everywhere. As yet, I believe our own identity is necessary to this result, and with others, subject myself to constant loss and important worldly disparagement of various kinds, that I may contribute to this position of the believers in the Advent doctrine, and its healthy condition. Judging from the action of some in this time of *general revival*, one would think that the time had come to disband; but still charity would dictate that they do not really mean what their efforts would seem to import. They are a little intensified,—their zeal is a little heated up. I see nothing as yet to indicate any radical error in our system of faith. I see much to rejoice in among the churches of the Lord, and among ourselves as a people; and much that is to be regretted, or of no consequence to the world's salvation.

We have not suddenly become wrong in regard to our great Bible truths and expectation; nor have the other classes of religionists suddenly become right on the same points; but all have suddenly gone to work with a direct, telling, personal effort to awaken men, and have succeeded. But some of the religious denominations would have remained in their coldness till the day of their doom, had it not been for men of the world, beginning and actually crowding them into action. Prayer-meetings, independent of the dignitaries of the church, began the move. Now had the work gone on as it began, hundreds would have been looking for the Lord, yea, thousands; and still I find all the machinery of the great nominal church in operation, sooner or later. Well, if men are really *christians*, I am required to be content.

The recent outpouring already has an effect to increase *liberality* of views and feelings. So far so good! And all good; *good*, so far as a work of grace has been done, in *our church* or any other *church*,—or *out* of any church. Have we an organization or even system of discipline which is sufficient to promise any material up-building or enlargement? We want no creed but the gospel! But do we ask converts to subscribe their name to that, with a promise to walk in Christian fellowship, receiving the watch-care of the church?

So far as my observation extends there is very considerable improvement—a real advance and solid acquirement by our people—but I am sure we shall never, with views of the plan of God, so adverse to public sentiment, ride on a wave of popular influence—not even if a revival, as the greatest in half a century, or the greatest ever experienced in America, becomes popular.

I conclude that we are still waiting for the kingdom—"looking for the mercy of our Lord Jesus Christ unto eternal life." I do not as yet see what else we are to expect. Let as many be converted as may be! Amen. Praise God! Those who do his will shall be saved.

W. S. CAMPBELL.

Roxbury, Mass., Apr. 13th.

P. S.—When I returned home from the *Tour*, I found the same order of things, as a general rule, at New Britain, which exists elsewhere—Union prayer meetings every day. Many converts at the Methodists. Some of our children engaged in the cause there;—and the family still enduring the privations of the gospel. Adventists holding on.

W. S. C.

THE CRUCIFIXION.

Sunlight upon Judea's hills!
  And on the waves of Galilee—
On Jordan's stream, and on the rills
  That feed the dead and sleeping sea!
Most freshly from the green wood springs
The light breeze on its scented wings;
And gaily quiver in the sun
The cedar tops of Lebanon!

A few more hours—a change hath come!
  The sky is dark without a cloud!
The shouts of wrath and joy are dumb,
  And proud knees unto earth are bowed.
A change is on the hill of Death,
The helmed watchers pant for breath
And turn, with wild and maniac eyes,
From the dark scene of sacrifice!

That Sacrifice!—the death of Him—
  The High and ever Holy One!
Well may the conscious Heaven grow dim,
  And blacken the beholden sun!
The wonted light hath fled away,
Night settles on the middle day,
And earthquake from his caverned bed
Is waking with a thrill of dread!

The dead are waking underneath!
  Their prison door is rent away!
And, ghastly with the seal of death
  They wander in the eye of day!
The temple of the Cherubim,
The House of God is cold and dim;
A curse is on its trembling walls,
Its mighty veil asunder falls!

Well may the cavern-depths of earth
  Be shaken, and her mountains nod;
Well may the sheeted dead come forth
  To gaze upon a suffering God!
Well may the temple-shrine grow dim,
And shadows veil the Cherubim,
When He, the chosen one of Heaven,
A sacrifice for guilt is given!

And shall the sinful heart, alone,
  Behold unmoved the atoning hour
When Nature trembles on her throne
  And Death resigns his iron power?
Oh, shall the heart—whose sinfulness
Gave keenness to his sore distress,
And added to his tears of blood—
Refuse its trembling gratitude!

—J. G. WHITTIER.

For the Crisis.

Is the Antichrist yet to Come?

Some among us suppose that Antichrist is yet to come. This belief is founded on 1 John 2: 18. "Young children, it is the last hour. And as ye have heard that the Antichrist cometh, so now there are many Antichrists; whence we know that it is the last hour." (Macknight.) It is supposed that the Antichrist definitely spoken of by John is yet to appear in the end of the world, and claim to be Christ, and induce many to follow him; that he will be found at Jerusalem when Christ comes, seated in the temple of God, and claiming to be God as described by Paul in 2 Thess., 2d chap.—John has told us to try the spirits; "and every spirit that confesseth not that Jesus the Messiah hath come in the flesh, is not of God; but he is of the false Messiah, of whom ye have heard that he cometh, and now he is already in the world." (Syriac.) John says that the Antichrist that should come, had already made his appearance in the world, and that it was a *doctrine* and not a *person* claiming to be Christ, to which he referred. It is said that the character of the man of sin, and Antichrist is the same. There is a similarity between the two, and so there is between a thief and a murderer; and this is the relation they sustain to each other; the one robbed Christ of his glory, the other put to death his saints, so that the distinction is very clearly seen.

Again, *the* Antichrist was to deny the Father and the Son, which is fully explained in 1 John 2: 22, 23. "Who is false, but he that denieth that Jesus is the Messiah? And that person is a false Messiah. He that denieth the Father, denieth also the Son. And he that denieth the Son, also believeth not the Father. He that confesseth the Son, confesseth also the Father." Again, 1 John 5: 10, "And whoever believeth not God, hath made him a liar, by not believing the testimony which God hath testified concerning his Son." Denying the existence of God or his Son is not the characteristic of *the* Antichrist; but denying the record or testimony which God hath given of his Son, as shown by the previous quotations.

I now purpose to adduce evidence from History to show that these Antichrists that existed in the apostles' day, did corrupt the church with their doctrines, and fully usurped the authority of the church.—Says Moshiem, "Of all the different systems of philosophy that were received about the time of our Savior, none were so detrimental to the Christian religion as that which was called Gnostic, or science, (falsely so-called) or the way to the true knowledge of the Deity, or the oriental doctrine which for the three first centuries perplexed and afflicted the Christian church. From several passages in Scripture, 1 John 2: 18; 1 Tim. 6: 10; Col. 2: 2, it evidently appears that the general meetings of Christians were deserted and separate assemblies formed by those who were infected with this doctrine. They interpreted or rather corrupted all the doctrines of Christ and his apostles in such a manner as to reconcile them with their own. They believed that Jesus Christ was the Son of God, they rejected his humanity, or that he had a real body, and they pretended to draw their opinions from secret doctrines of Christ." (Gibbon chap. 47, Sec. 2.)

Many among the Gentile proselytes refused to believe that a celestial spirit, an undivided essence had been personally united with a mass of impure and contaminated flesh; and in their zeal for the divinity they piously abjured the humanity of Christ. While his blood was still recent upon Calvary, the Docetæ, a learned sect of Asiatics, invented the fantastic system which was afterwards propogated by the Marcionites, the Manichæans, and the various names of the Gnostic heresy. They denied the truth and authenticity of the Bible so far as they relate to the conception of Mary, the birth of Christ, and the thirty years that preceded the exercise of his ministry. He first appeared on the banks of the Jordan in the form of perfect manhood; but it was a form only; and not a substance; a human figure created by the hand of Omnipotence to imitate the faculties and actions of a man, and to impose a perpetual illusion on the senses of his friends and enemies. Articulate sounds vibrated on the ears of his disciples; but the image which was impressed on their optic nerve, eluded the more stubborn of the touch; and they enjoyed the spiritual, not the corporeal presence of the Son of God. It needs no argument to convince the reader that this doctrine constituted the Antichrist to whom John referred.

These philosophers, in consequence of the numerous sects into which they became divided, (32 by A. D. 200) adopted a new name, (New Platonics,) got up by those Christians that had charge of the Alexandrian schools. These doctrines, (says Moshiem,) were embraced by Origen. From hence it was that the christian doctors began to introduce their subtle and obscure erudition into the religion of Jesus, to involve in darkness of "vain philosophy," some of the principal truths of christianity, which had been revealed with the utmost plainness." "It soon became a matter of controversy whether this philosophy was of utility in the christian church; but the cause of philosophy triumphed. This victory was attributed to Origen, who had been instructed in the Platonic schools. The fame of this philosopher daily increased among christians, and his method of interpreting the Scriptures became almost universal among them, and opened a secure retreat for all sorts of errors." "It brought into the church the nobility, bishops and Archbishops, until their tyranny became intollerable, and from this overbearing spirit some sought reformation. About this time Arius began to publish the Arian doctrine." "These philosophers preferred Plato to other philosophers, and looked upon his opinions of God, the human soul, and things invisible as conformable to the Christian doctrines." "They denied the salvation of the body, and at death their souls went direct to heaven, from whence they will no more return to the body." It is quite evident that the immortality of the soul and going to heaven at death, not taught by the Apostles as it was first introduced into the church by the Platonic philosophers, which was considered a heretical doctrine by all true christians.

We have arrived at a point of time (4th century) when the mystery of iniquity had so corrupted the church with its antichristian doctrines, that Christ and his doctrines were held in less esteem than the doctrines of Plato. The gods of Plato were worshiped with equal adoration with our Lord. The resurrection, the corner stone of the gospel, was rejected; death became the gate to endless joy, Jesus Christ was dissipated into thin air, and not half so tangible.—Arius was a bold reformer. His doctrines were intended to bring christianity back to the primitive standard, but at the Council of Nice, A. D. 325, his doctrines were condemned, and his followers were banished from the empire by Theodosius, A. D. 390. In the fourth century Satan's house became divided on the Incarnation, and as a house divided cannot stand, we will look for a further development of this satanic doctrine. (Gibbon chap. 47.) Says Gibbon in this chapter, "I have already observed that the disputes of *the Trinity* (with the Arians) were succeeded by those of the *Incarnation*, alike scandalous to the church, alike pernicious to the state, still more minute in their origin, still more durable in their effects." These parties were denominated by the "one nature" and "two natures." The two natures were those that adopted the creed of Athanasius, who held that Jesus Christ was born of the virgin Mary, the Mother of God, according to humanity; one and the same Jesus Christ, the Son of God, the Lord, and only begotten in two natures, without confusion, conversion, divulsion, or separation." (Howell's Hist.) While the "one nature" maintained that Jesus Christ, or "the divinity" passed through Mary like a sunbeam through a plate of glass, and asserted that the seal of the virginity remained unbroken even at the moment she became the mother of Christ. Others taught that he was clothed with an impassible and incorruptible body, which emenated direct from God, and was not born of the virgin Mary. (Gibbon.) The contention between these two sects disturbed the whole Roman empire. A Council was called by Theodosius, A. D. 381, to settle these disputes; but after a tumultuous time of over three months, the emperor dissolved the Council, and exclaimed, God is my witness that I am not the author of this confusion. His Providence will discern and punish the guilty. Return to your provinces, and may your private virtues repair the mischief and scandal of your meeting. (Gibbon.) Another council was called at Chalcedon, A. D. 451. Six hundred and thirty bishops attended, over five hundred were catholics ("two natures"). At that Council, says Gibbon, "the Christ in one person but in two natures was announced to the world; an invisible line was drawn between the houses of Apollonarius and the faith of St. Cyril, and the road to paradise; a bridge, as sharp as a razor, was suspended over the abyss by the masterhand of the artist. At this Council a canon of laws (twenty-nine in number,) was published for the future government of the Catholic church, based upon the epistles of Leo, the Roman pontiff. "At this Council (says Howell) all heretics were condemned, especially those that affirmed that the flesh of Christ came from heaven, not having been truly born of the virgin Mary, with Eutycheus and the Monophysites, who denied the divinity and humanity of Christ."

"A further development of this man of sin, (Popery,) or abomination that was to make desolate, was manifested at this council. "It was declared (says Gibbon) by the conscience or honor of five hundred bishops, that the decrees of the synod of Chalcedon might be lawfully supported *even by blood*." "Seventy-two years after, (A. D. 523) the emperor Justin (who was a rigid Catholic) put this resolution into effect, by issuing an edict to put all heretics to death without mercy or reserve, wherever they could be discovered and convicted." (Bower.) "Notwithstanding the great majority of Catholics at this council, they did not succeed to the supremacy until the death of Anastasius. That emperor was a rigid Monophysite and did all he could to annoy the Catholics. The Roman Pontiff excommunicated him, but not being disposed to acknowledge the pope's authority, compelled him to rescind his rash act. The Pope persuaded Vitalian, who had declared himself the champion of the Catholic faith, to proceed to Constantinople to chastise the heretical emperor; and he hasted, (says Howell) to Constantinople with a mixed multitude of such nations as were wont to wander about without any fixed habitation." "In this pious rebellion (says Gibbon) he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow-christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian."

There cannot be a doubt that the Antichrist, spoken of by John, did corrupt and finally usurp the authority of the church condemned at the Council of Chalcedon, which was finally suppressed by the arms of Vitalian and the emperor Justin.—Whatever views may be entertained with reference to Antichrist, (or the "Daily") one thing is evident, it had to be removed to give place to the man of sin, or the abomination which was to make desolate; whose character is plainly developed on the pages of history. Paul no doubt referred to the same character that Daniel spoke of in chap. 2: 36, "And the king shall do according to his will, and he shall exalt himself and magnify himself above every God, and shall speak marvellous things against the God of gods." Paul says, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God." There is no power that has ever arisen in the world, or can arise, that could fulfill the prophecy more fully than the Pope.

The Pope suffers himself to be addressed "*infinite*," "*incomprehensible*," "*omnipotent*," and claiming himself "*all power in heaven and in earth, having been constituted prince over all nations and kingdoms, with a plenitude of power to root up and to plant, to destroy and to save, to raise up and pull down, at his pleasure*." (Bower's Hist. Popes.)

If there can be a more blasphemous power than this has shown itself to be, it will require stronger language than the English to describe it. Again says history, "He (the pope) is seated on the throne of state; the cardinals in succession approach and kiss his hand, retire one step and make three bows or nods, one to him in front, and one on the right hand and another on the left, which are intended for the personification of the Father, and for the Son, and for the Holy Ghost, on either side." (History of Rome in the 19th century.) It is only by his willing and deluded subjects who crouch to this degrading adoration in this our day. His thunders have ceased to roll over the Roman world as in former times. That man of destiny and prophecy, Napoleon, deprived him of the last vestige of power in 1813, when he signed the concordat which divested him of his temporal power, and reduced him to a bishop or prelate. Just 1290 years from the edict of Justin (which was suggested by the pope) to put heretics to death wherever they could be [illegible]

lost his power to influence potentates to issue edicts, to desolate the church of God. He is not recognized among the powers of the world. The saints' triumph is nigh at hand; soon they will rejoice over her.— Like a mill-stone cast into the sea, she will go down amid the wail of nations, to be found no more at all. Hallelujahs will be heard from a great multitude of voices. The Lord God omnipotent reigneth!

M. E. Green.

New York.

For the Crisis.

Good News.

Bro. Grant:—I think it my duty to inform you and the flock of God that I am still in the field of labor. In the Providence of God I was led to come to Augusta about the first of January and have spent the most of the time since in this city. Truth is taking hold on the minds of the people; there are numbers of persons in this city who are settled on the word of God. They have erected the old family altar, without polishing any of the stones. So they offer up their sacrifice daily, and I do think the Lord accepts them.

Sinners feel the need of salvation.— Quite a number have presented themselves as seekers after truth.

We hold our meetings in a large school house in the upper story. The last Lord's day the house was full. Quite an interest is felt on this subject in this city.— Pray for us, dear brethren, that we may be wise as serpents and harmless as doves; but never shun to declare the whole counsel of God. Amen.

Yours in hope,

Israel Damman.

For the Crisis.

Spiritual Problem.

At a meeting of the Seaman's Bethel, in North Square, Father Taylor proposed the above subject to be solved. The meeting commenced with considerable interest and spirituality, and continued to increase in the same by short experiences of new converts, and warm hearted professors, until about half through, when a man got up, a professed preacher of the gospel, and made a long, dry speech, with well chosen words, figures and comparisons, until every one was surfeited. When he sat down it was quite perceptible that the interest of the meeting had gone down many degrees. Says Father Taylor;—"Brethren, here is a problem for you to solve. Why did it go down?"

There are too often occasions to ask the same question. The problem is easy enough solved. You may take a vessel and cleanse it, and whatever you put into it either wine, water or milk, will come out as pure as it goes in; but let the vessel get corroded and musty and it vitiates whatever it receives. There are some professors who have a multitude of words, but in spirituality are dead,—twice dead. The life and power of godliness is crowded out of them by a dead, formal routine of duties, in order to quiet a conscience that is harrassed by their backsliding, and what they say in a meeting serves rather to chill than to add to its spirituality. I think there is a danger of trusting too much upon former experience. The hopes, joys, and evidences of our acceptance with God, which we had last year, will not answer for the present time. Nothing but a living, active faith, and a witness of the Spirit that our ways please him, ought to satisfy us; but how many professors are there, who are in this cold, lukewarm state. I think the only way a christian can maintain a godly walk in these days is to come to the fountain daily, and make a self-dedication to God and his service.

I believe the time is drawing near when we shall need all the grace we have to sustain us; and many, no doubt, who think they will stand this trial, will find to their sorrow that they have neglected to take in a supply, and their vessel will founder and sink to rise no more.

None, but those whose names are written in the book of life, will be delivered when the time of trouble comes.

The danger of a false hope is not perceptible, sometimes, until it is too late to have a good one. May the Lord arouse us to watch and pray.

D. N. Smith.

Source of Comfort.—It is not from myself I look for comfort at any time, but from my God and his free grace. Here is comfort enough for all times. When I am at the best, I ought not, I dare not rely upon myself; when I am at the worst, I may and should rely upon Christ and his sufficient grace. Though I be the vilest sinner that ever came to Him, yet I know he is more gracious than I am sinful; yea, the more my sin is, the more glory will it be to his grace to pardon it.— *Leighton.*

The World's Crisis.

BOSTON, APRIL 28, 1858.

Winstod.

Our visit to Ct. was a very pleasant one. On our way, one evening was spent at Springfield, with Bro. Ladd and the church enjoying his faithful labors. Three requested prayers, and expressed a firm resolution to be christians. Several were intending to be baptized the next Lord's day, (April 11th.) Here we met, also, our dear Bro. Hastings, weary with labors, but strong in faith and hope, laboring successfully in winning sinners to Christ. Thank the Lord for sparing him from the power of death.

Friday, we went to Collinsville, where we were met by Bro. Mathewson, and taken to his happy home. Bro. M—— is quite worn down by his arduous labors in the vineyard of the Lord, during the past winter, but he has seen many come to Christ, who are now happy in his love. In the evening, we had a profitable meeting in Bakerville, where there is a growing interest. Some weeks since, a very interesting discussion was held in this place for several days, between Bro. Howell and a school teacher, by the name of Bulkley, on the subject of immortality. Many were astonished when they saw that the Bible plainly teaches that immortality is gained only "by patient continuance in well doing," and that the wicked will finally be *destroyed*. When we look at the plainness of this subject as set forth in the Scriptures, we are surprised that all do not see it. We think that a belief in the sleep of the dead is the great safeguard against Spiritualism—the strongest delusion of the age, and which will prove to be the most fatal in its consequences. Much as some good men abhor the doctrine of the sleep of the dead, we believe the time is at hand when they will see it to be one of the cardinal truths of the Bible. We look at the position of those who do not believe this truth like that of one who is unconsciously walking upon the brink of a precipice. But few are aware of their danger, while many even laugh at the individual who sounds the note of warning. Of all the antagonists against christianity, we believe Spiritualism is the most powerful and successful. In it, is the embodiment of nearly all the elements ever brought by infidels in opposition to the doctrine of Jesus and the religion of the Bible. As strange as this may sound to some now, we are convinced that the time is not far distant when they will see that our position is not an ultra one.

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Permit me to test this assertion by the word of truth. The Son of the Blessed affirmed as follows:—

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"The bread of God is he which cometh down from heaven, and giveth life to the world." John 6: 33.

"What and if ye shall see the Son of man ascend up where he was before?" John 6: 62.

"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17: 5.

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man whose abode is heaven." G. Campbell's translation. John 3: 13.

"Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, verily, verily, I say unto you, before Abraham was, I am." John 8: 57, 58.

"I came forth from the Father, and am come into the world; again, I leave the world and go to the Father. His disciples said unto him, lo, now speakest thou plainly, and speakest no proverb." John 16: 28–29.

TESTIMONY OF THE INSPIRED APOSTLES.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him," &c.—"And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." John 1: 1–14.

"God, who created all things by Jesus Christ." Eph. 3: 9.

"By whom (the Son of God) also he made the worlds." Heb. 1: 2.

"Who is the image of the invisible God, the first-born of every creature; for by him were all things created—and he is before all things," &c. Col. 1: 15, 17.

"These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." Rev. 3: 14.

"Jesus Christ our Lord, which was made of the seed of David according to the flesh; declared the Son of God, with power, as to his holy, spiritual nature, (the nature he possessed before he took the body prepared him) by the resurrection from the dead." Rom. 1: 3, 4.

It is remarked, if he actually existed before man was created, then he could not be the *seed* of *Abraham*. Permit me to ask, why was he declared to be the seed of Abraham "*according to the flesh*," unless he was something else, according to another nature? Rom. 1: 3, 4, proves him to have been the Son of God in his spiritual nature, which he himself declared "came down from heaven." Consequently, he must have pre-existed. It is affirmed, that it (the Word that was made flesh) had existed in the eternal purpose of God; but the Word, or begotten Son, (see ver. 14,) was in actual existence with God and enjoyed glory with him before the world was, as John 1: 1 and 17: 5 proves.

It is thought by some, that Christ is now our great antitypical High Priest after the order of *Aaron*. But how can this be, when the Spirit of truth "testifieth, (of Christ) thou art a priest forever after the order of *Melchisedec?*" Heb. 7: 17. He is that "other priest (which) should rise after the order of Melchisedec, and not be called after the order of Aaron." Heb. 7: 11. If he is not of the order of Melchisedec, our entire salvation is all a shadow and no reality! "The Law (which included the Aaronic priesthood) made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh to God." Heb. 7: 19. If our High Priest is "after the order of Aaron," we must still tremble and despair before the lightnings and thunders of Mount Sinai! Blessed be God our great High Priest, after the order of Melchisedec, (the Son of God,) will bring us to the mount Sion, and unto the city of the living God, the heavenly Jerusalem," &c. Heb. 12: 22. There, through the riches of divine mercy may we meet to celebrate forever the praises of redeeming love.

Henry Grew.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. I.

To Uncle Fred;—"Too old and clumsy to attempt the demolishment of your (my) strong towers and bulwarks," eh? Glad you own up that they are "*strong*."— Thank you! "No use to try to convert you." Well, it would be a hard matter, I think, for I am rooted and grounded in the truth, on this question, and it would be difficult to move me, and I am rather inclined to think that you are strongly under conviction that I have the truth.— Come, now, confess; is it not so?

And so you will "allow Kate to give a reason of her hope, or belief in *Millerism*," thinking that it will be "quite amusing." Perhaps, Uncle Fred, you will find my faith not quite so amusing in its character as you imagine; it is not, I assure you, made up of "cunningly devised fables" respecting the "day and hour of the Lord's coming;" "ascension robes;" "no work;" "creeping and rolling;" "kissing and feet washing." I will assure you in the outset, that *these things* form no part of *my* creed, and I am sure that they never did of good Bro. Miller's. If, therefore, you are promising yourself *amusement* from a plea in defence of these, you are destined to a disappointment.

By the way, however, let me say in the commencement, that I do not claim to be a "Millerite," nor any other *ite*, unless it be a "*Bibleite*." I copy no man's creed, but whatsoever I find taught in the Bible, that I believe.

I believe that the same Jesus seen by the disciples to go into heaven, will so come again, in like manner as he went away. That at his second, personal and visible advent, he will destroy all the kingdoms of this world, and establish his "everlasting kingdom," "under the whole heavens," and that the saints of the Most High will take the kingdom, and possess it forever, even for ever and ever." That the righteous living will be changed in a moment to immortality, and the righteous dead will be raised immortal at the coming of Jesus Christ, and that this constitutes the "first resurrection." and upon such as have part in it, "the second death hath no power," and that they will "reign with Christ a thousand years" prior to the resurrection of the wicked.

I believe that this thousand years will constitute the true Millenial age, when the earth shall be full of the glory of God; when the wolf shall dwell with the Lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. That then will be fulfilled the covenant made with Abraham, that he shall have the land of Canaan for an everlasting possession, and his seed with him. He "died in faith, not having received the promise," God giving him "none inheritane in it, no, not so much as to set his foot on," but when raised from the dead immortal, he will then be prepared to enter upon his everlasting inheritance, and enjoy it "forever."

I believe from the history of the world and the signs of the times, that we are near the end of earthly governments, and the reign of Christ.

Now, Uncle Fred, I need not enter into any argument to prove to you that Christ will surely come again to this world— raise the dead, and reward every man according to his works. These things you believe as confidently as I do, but respecting the *order* of these events, the locality of the kingdom, the Millenium, and promise to Abraham, and evidences of the immediate coming of Christ, we differ in opinion, and I will therefore, in a series of letters, give you the evidences upon which I predicate my present faith, and while I shall fail to *amuse*, I hope to be able to instruct you in certain very important truths which are entirely overlooked by the mass of religious teachers, being buried beneath the rubbish of human tradition. And it may be, Uncle Fred, that at the termination of this series you will come to the conclusion that Kate has not so fully manifested her "folly and delusion," as you at first seemed to suppose.

It is an ignorance of our true sentiments that leads our opponents to heap upon us such epithets, and I am glad you have kindly permitted me to tell what they are, and to give you my reasons for entertaining them, and thereby open the way for the removal of your prejudice, a prejudice created by Madame Rumor, who has seemingly called into exercise all her subtlety, to devise falsehoods against us. That there have been errors, and grievious errors among us as a people, I do not deny; but I do contend that these were not a result of truths held by us in distinction from the Orthodoxy of the day, but a departure from them; and those who have thus gone into wild notions and fanaticism, have claimed no affinity with those who are particularly identified with Bro. Miller's views. Some have gone off on one hobby and some another—"Judaism," "Seventh-day Sabbath," "Unconscious state," "No Churchism," and "Apostolic Churchism," &c.

Now while each of these parties labor for the promotion of their favorite hobby, and are at variance with one another, there is a class denominated "Adventists," who are laboring in love and harmony for the promotion of those views, not only which constitute them a "peculiar people," but also those which are held in harmony with other denominations; and while they believe that the time of the end has unfolded the sealed book of Daniel's prophecy, and manifested the signs of the speedily approaching judgment, demonstrating the revelation of Jesus Christ during the *present generation*, and thus evolved new truths essential to the times, which ought to be specially urged upon the attention of the church and world; they offer the hand of fellowship to all who love Jesus and his appearing, whether identified with them, or not, and are ready to co-operate with all in the great work of soul-saving.

So much, Uncle Fred, for my introduction. In my next I will give you my views respecting the kingdom of Christ, and I shall be happy to answer questions, or notice any objection you may wish to offer.

Yours in love,

Kate.

For the Crisis.

Mediums.

The Statement of a Medium of First Class Powers.

"I weigh less. I measure three inches less around my waist, and my face is not so full as formerly. I have no appetite. When I retire, I fall asleep, and in a few minutes awake, and think it is morning; I sleep no more, but toss and turn from side to side, and moan and sigh the live-long night. I keep the windows closed lest my neighbors will hear me. Sometimes I have to be lifted out of bed when it is time to arise. It seems to me as though my back was broken. After rising I cannot straighten myself immediately. I sit leaning forward, bent nearly double, and straighten by degrees. I do not grow out of shape. My spine is not curved, if it was I should despair. But I think I shall yet be a cripple for life. I take cold easily. My diseased spine affects me in this way,—it appears to me that the ticking of the clock and the chirping of Canary, suddenly, sound as loud as the firing of a gun; my strength leaves me, and I become as white as a corpse. I then stop my ears, and motion for mother not to speak. I have experienced such turns as this every day, for one year, and sometimes two or three times a day. I do not know what I should do if this should happen when I was in the circle. I can walk up hill better than down hill. Going up and down stairs is very burdensome to me. One night I took a table-spoon full of brandy, in order to procure sleep; I slept till one o'clock and then awoke with a head-ache, yet, somewhat refreshed by sleep. I cannot take Chloroform. If I go, even, into a dentist's office where it is administered to others, the nerves of my face twitch as they do in St. Vitus' Dance. In the day time I feel nearly all my former vivacity, and I am encouraged, but when night comes, my sufferings are greater than I can bear. I do not lean towards Homeopathy as much as formerly."

Catherine Elizabeth Clark.

August 8, 1857.

Naturally I am as irritable as any other man. But when I find my anger or any other evil temper arise in my mind, immediately I go to my Redeemer and give myself up to be managed by Him. Thus I have gained the mastery over passion.— *Clarke.*

The new spring bonnets, says a lounger on Broadway, continue to be worn of the oyster shell pattern, small and rounded at

lost his power to influence potentates to issue edicts, to desolate the church of God. He is not recognized among the powers of the world. The saints' triumph is nigh at hand; soon they will rejoice over her.—Like a mill-stone cast into the sea, she will go down amid the wail of nations, to be found no more at all. Hallelujahs will be heard from a great multitude of voices. The Lord God omnipotent reigneth!

M. E. Green.

New York.

For the Crisis.

Good News.

Bro. Grant:—I think it my duty to inform you and the flock of God that I am still in the field of labor. In the Providence of God I was led to come to Augusta about the first of January and have spent the most of the time since in this city. Truth is taking hold on the minds of the people; there are numbers of persons in this city who are settled on the word of God. They have erected the old family altar, without polishing any of the stones. So they offer up their sacrifice daily, and I do think the Lord accepts them.

Sinners feel the need of salvation.—Quite a number have presented themselves as seekers after truth.

We hold our meetings in a large school house in the upper story. The last Lord's day the house was full. Quite an interest is felt on this subject in this city.—Pray for us, dear brethren, that we may be wise as serpents and harmless as doves; but never shun to declare the whole counsel of God. Amen.

Yours in hope,

Israel Damman.

For the Crisis.

Spiritual Problem.

At a meeting of the Seaman's Bethel, in North Square, Father Taylor proposed the above subject to be solved. The meeting commenced with considerable interest and spirituality, and continued to increase in the same by short experiences of new converts, and warm hearted professors, until about half through, when a man got up, a professed preacher of the gospel, and made a long, dry speech, with well chosen words, figures and comparisons, until every one was surfeited. When he sat down it was quite perceptible that the interest of the meeting had gone down many degrees. Says Father Taylor;—"Brethren, here is a problem for you to solve. Why did it go down?"

There are too often occasions to ask the same question. The problem is easy enough solved. You may take a vessel and cleanse it, and whatever you put into it either wine, water or milk, will come out as pure as it goes in; but let the vessel get corroded and musty and it vitiates whatever it receives. There are some professors who have a multitude of words, but in spirituality are dead,—twice dead. The life and power of godliness is crowded out of them by a dead, formal routine of duties, in order to quiet a conscience that is harrassed by their backsliding; and what they say in a meeting serves rather to chill than to add to its spirituality. I think there is a danger of trusting too much upon former experience. The hopes, joys, and evidences of our acceptance with God, which we had last year, will not answer for the present time. Nothing but a living, active faith, and a witness of the Spirit that our ways please him, ought to satisfy us; but how many professors are there, who are in this cold, lukewarm state. I think the only way a christian can maintain a godly walk in these days is to come to the fountain daily, and make a self-dedication to God and his service.

I believe the time is drawing near when we shall need all the grace we have to sustain us; and many, no doubt, who think they will stand this trial, will find to their sorrow that they have neglected to take in a supply, and their vessel will founder and sink to rise no more.

None, but those whose names are written in the book of life, will be delivered when the time of trouble comes.

The danger of a false hope is not perceptible, sometimes, until it is too late to have a good one. May the Lord arouse us to watch and pray.

D. N. Smith.

Source of Comfort.—It is not from myself I look for comfort at any time, but from my God and his free grace. Here is comfort enough for all times. When I am at the best, I ought not, I dare not rely upon myself; when I am at the worst, I may and should rely upon Christ and his sufficient grace. Though I be the vilest sinner that ever came to Him, yet I know he is more gracious than I am sinful; yea, the more my sin is, the more glory will it be to his grace to pardon it.—*Leighton.*

The World's Crisis.

BOSTON, APRIL 28, 1858.

Winsted.

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"I came down from heaven, not to do mine own will, but the will of him that sent me." John 6: 38.

"The bread of God is he which cometh down from heaven, and giveth life to the world." John 6: 33.

"What and if ye shall see the Son of man ascend up where he was before?" John 6: 62.

"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17: 5.

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man whose abode is heaven." G. Campbell's translation. John 3: 13.

"Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, verily, verily, I say unto you, before Abraham was, I am." John 8: 57, 58.

"I came forth from the Father, and am come into the world; again, I leave the world and go to the Father. His disciples said unto him, lo, now speakest thou plainly, and speakest no proverb." John 16: 28–29.

TESTIMONY OF THE INSPIRED APOSTLES.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him," &c.—"And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." John 1: 1–14.

"God, who created all things by Jesus Christ." Eph. 3: 9.

"By whom (the Son of God) also he made the worlds." Heb. 1: 2.

"Who is the image of the invisible God, the first-born of every creature; for by him were all things created—and he is before all things," &c. Col. 1: 15, 17.

"These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." Rev. 3: 14.

"Jesus Christ our Lord, which was made of the seed of David according to the flesh; declared the Son of God, with power, as to his holy, spiritual nature, (the nature he possessed before he took the body prepared him) by the resurrection from the dead." Rom. 1: 3, 4.

It is remarked, if he actually existed before man was created, then he could not be the *seed* of *Abraham*. Permit me to ask, why was he declared to be the seed of Abraham "*according to the flesh*," unless he was something else, according to another nature? Rom. 1: 3, 4, proves him to have been the Son of God in his spiritual nature, which he himself declared "came down from heaven." Consequently, he must have pre-existed. It is affirmed, that it (the Word that was made flesh) had existed in the eternal purpose of God; but the Word, or begotten Son, (see ver. 14,) was in actual existence with God and enjoyed glory with him before the world was, as John 1: 1 and 17: 5 proves.

It is thought by some, that Christ is now our great antitypical High Priest after the order of *Aaron*. But how can this be, when the Spirit of truth "testifieth, (of Christ) thou art a priest forever after the order of *Melchisedec*?" Heb. 7: 17. He is that "other priest (which) should rise after the order of Melchisedec, and not be called after the order of Aaron." Heb. 7: 11. If he is not of the order of Melchisedec, our entire salvation is all a shadow and no reality! "The Law (which included the Aaronic priesthood) made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh to God." Heb. 7: 19. If our High Priest is "after the order of Aaron," we must still tremble and despair before the lightnings and thunders of Mount Sinai! Blessed be God our great High Priest, after the order of Melchisedec, (the Son of God,) will bring us to the mount Sion, and unto the city of the living God, the heavenly Jerusalem," &c. Heb. 12: 22. There, through the riches of divine mercy may we meet to celebrate forever the praises of redeeming love.

Henry Grew.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. I.

To Uncle Fred;—"Too old and clumsy to attempt the demolishment of your (my) strong towers and bulwarks," eh? Glad you own up that they are "*strange*."—Thank you! "No use to try to convert you." Well, it would be a hard matter, I think, for I am rooted and grounded in the truth, on this question, and it would be difficult to move me, and I am rather inclined to think that you are strongly under conviction that I have the truth.—Come, now, confess; is it not so?

And so you will "allow Kate to give a reason of her hope, or belief in *Millerism*," thinking that it will be "quite amusing." Perhaps, Uncle Fred, you will find my faith not quite so amusing in its character as you imagine; it is not, I assure you, made up of "cunningly devised fables" respecting the "day and hour of the Lord's coming;" "ascension robes;" "no work;" "creeping and rolling;" "kissing and feet washing." I will assure you in the outset, that *these things* form no part of *my* creed, and I am sure that they never did of good Bro. Miller's. If, therefore, you are promising yourself *amusement* from a plea in defence of these, you are destined to a disappointment.

By the way, however, let me say in the commencement, that I do not claim to be a "Millerite," nor any other *ite*, unless it be a "*Bibleite*." I copy no man's creed, but whatsoever I find taught in the Bible, that I believe.

I believe that the same Jesus seen by the disciples to go into heaven, will so come again, in like manner as he went away. That at his second, personal and visible advent, he will destroy all the kingdoms of this world, and establish his "everlasting kingdom," "under the whole heavens," and that the saints of the Most High will take the kingdom, and possess it forever, even for ever and ever." That the righteous living will be changed in a moment to immortality, and the righteous dead will be raised immortal at the coming of Jesus Christ, and that this constitutes the "first resurrection," and upon such as have part in it, "the second death hath no power," and that they will "reign with Christ a thousand years" prior to the resurrection of the wicked.

I believe that this thousand years will constitute the true Millenial age, when the earth shall be full of the glory of God; when the wolf shall dwell with the Lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. That then will be fulfilled the covenant made with Abraham, that he shall have the land of Canaan for an everlasting possession, and his seed with him. He "died in faith, not having received the promise," God giving him "none inheritance in it, no, not so much as to set his foot on," but when raised from the dead immortal, he will then be prepared to enter upon his everlasting inheritance, and enjoy it "forever."

I believe from the history of the world and the signs of the times, that we are near the end of earthly governments, and the reign of Christ.

Now, Uncle Fred, I need not enter into any argument to prove to you that Christ will surely come again to this world—raise the dead, and reward every man according to his works. These things you believe as confidently as I do, but respecting the *order* of these events, the locality of the kingdom, the Millenium, and promise to Abraham, and evidences of the immediate coming of Christ, we differ in opinion, and I will therefore, in a series of letters, give you the evidences upon which I predicate my present faith, and while I shall fail to *amuse*, I hope to be able to instruct you in certain very important truths which are entirely overlooked by the mass of religious teachers, being buried beneath the rubbish of human tradition. And it may be, Uncle Fred, that at the termination of this series you will come to the conclusion that Kate has not so fully manifested her "folly and delusion," as you at first seemed to suppose.

It is an ignorance of our true sentiments that leads our opponents to heap upon us such epithets, and I am glad you have kindly permitted me to tell what they are, and to give you my reasons for entertaining them, and thereby open the way for the removal of your prejudice, a prejudice created by Madame Rumor, who has seemingly called into exercise all her subtlety, to devise falsehoods against us. That there have been errors, and grievious errors among us as a people, I do not deny; but I do contend that these were not a result of truths held by us in distinction from the Orthodoxy of the day, but a departure from them; and those who have thus gone into wild notions and fanaticism, have claimed no affinity with those who are particularly identified with Bro. Miller's views. Some have gone off on one hobby and some another—"Judaism," "Seventh-day Sabbath," "Unconscious state," "No Churchism," and "Apostolic Churchism," &c.

Now while each of these parties labor for the promotion of their favorite hobby, and are at variance with one another, there is a class denominated "Adventists," who are laboring in love and harmony for the promotion of those views, not only which constitute them a "peculiar people," but also those which are held in harmony with other denominations; and while they believe that the time of the end has unfolded the sealed book of Daniel's prophecy, and manifested the signs of the speedily approaching judgment, demonstrating the revelation of Jesus Christ during the *present generation*, and thus evolved new truths essential to the times, which ought to be specially urged upon the attention of the church and world; they offer the hand of fellowship to all who love Jesus and his appearing, whether identified with them, or not, and are ready to co-operate with all in the great work of soul-saving.

So much, Uncle Fred, for my introduction. In my next I will give you my views respecting the kingdom of Christ, and I shall be happy to answer questions, or notice any objection you may wish to offer.

Yours in love,

Kate.

For the Crisis.

Mediums.

The Statement of a Medium of First Class Powers.

"I weigh less. I measure three inches less around my waist, and my face is not so full as formerly. I have no appetite. When I retire, I fall asleep, and in a few minutes awake, and think it is morning; I sleep no more, but toss and turn from side to side, and moan and sigh the live-long night. I keep the windows closed lest my neighbors will hear me. Sometimes I have to be lifted out of bed when it is time to arise. It seems to me as though my back was broken. After rising I cannot straighten myself immediately. I sit leaning forward, bent nearly double, and straighten by degrees. I do not grow out of shape. My spine is not curved, if it was I should despair. But I think I shall yet be a cripple for life. I take cold easily. My diseased spine affects me in this way,—it appears to me that the ticking of the clock and the chirping of Canary, suddenly, sound as loud as the firing of a gun; my strength leaves me, and I become as white as a corpse. I then stop my ears, and motion for mother not to speak. I have experienced such turns as this every day, for one year, and sometimes two or three times a day. I do not know what I should do if this should happen when I was in the circle. I can walk up hill better than down hill. Going up and down stairs is very burdensome to me. One night I took a table-spoon full of brandy, in order to procure sleep; I slept till one o'clock and then awoke with a head-ache, yet, somewhat refreshed by sleep. I cannot take Caloroform. If I go, even, into a dentist's office where it is administered to others, the nerves of my face twitch as they do in St. Vitus' Dance. In the day time I feel nearly all my former vivacity, and I am encouraged, but when night comes, my sufferings are greater than I can bear. I do not lean towards Homeopathy as much as formerly."

Catherine Elizabeth Clark.

August 8, 1857.

Naturally I am as irritable as any other man. But when I find my anger or any other evil temper arise in my mind, immediately I go to my Redeemer and give myself up to be managed by Him. Thus I have gained the mastery over passion.—*Clarke.*

The new spring bonnets, says a lounger on Broadway, continue to be worn of the oyster shell pattern, small and rounded at

the cheeks. Eminent medical men attribute the great increase among women of neuralgia, tic-doloreux, loss of sight, and great suffering in the ear, to this fashion of excessively small bonnets, which dress the neck instead of the head.

From Bro. I. C. Wellcome.

Bro. Grant:—I perceive you are quite in earnest that all writers for the Crisis should sign their real names. Well, this may be the best way. I never have an objection to my work appearing over my own name, only because I make such poor work of it I sometimes feel some shame to see my articles after they are in print. So I will now conform to your wish by owning up for the past and going along better for the future. I wrote the articles under the captions, "Duty of Husbands to Wives," "Duty of Wives to Husbands," "Duty of Parents to Children," "Duty of Children to Parents," "Notes by the Way," "Musings of an Evangelist." If any others I do not recollect.

Now let the others own up, and if our articles are always read with more interest when our own names are attached to them, we shall make the reflections of those who *have read* more interesting to them. May be I shall not endorse the sentiment that it is always best to sign our names to all we write. If a thing is *worth* saying, and is *well* said, it matters but little *who* says it. The thought is what we want. But enough on that point. I know that when I read a *good* thing, or a *bad* thing, I always wish I *knew* who did that.

Don't neglect to write now, brethren and sisters, and tell us the best you have and add your names. Your brother in Christ, still looking for him,

I. C. Wellcome.

Brunswick, Me., April, 1858.

From Bro. P. S. W. Deyo.

Bro. Grant:—I have been trying to do all I could for the cause of my Master in the West. Through the blessing of God fifty have obeyed the form of doctrine delivered to them—which was, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6 : 3, 5. Others will soon follow. The church now numbers sixty.

Brethren, the gospel has the same effect that it always has had. I still feel encouraged to handle the sword of the Spirit, and may we all do so with meekness and godly fear. It is good to get once more where we can see our old friend—the *Crisis*, which is laden with light, and warm epistles. May our hearts be seasoned with grace. I believe the duty of the church is to daily look for the Lord. I firmly believe that we are between the midnight and morning, and soon we shall see the King in his beauty. Thus far let us also be ready, for in such an hour as we think not the Son of man cometh. Even so, come, Lord Jesus.

Your brother waiting for redemption,

Peter S. W. Deyo.

Strawbury Pt., Iowa, April, '58.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

There are no persons who make so large a demand on the reason of others as those who have no reason of their own.

—An Italian philosopher is said to have made a great improvement in telegraphing, by which he reproduces perfect copies of any manuscript outlines, whether words, plans of buildings, fortifications, or any figures distinctly traced on paper. The common system only transmits sixty or eighty words a minute, but the new invention about five hundred, while the inventor claims to have the power of increasing the facility fourfold.

—A gentleman in Selma, Alabama, has a silver coin which is said to have been used by the Israelites before the destruction of Jerusalem. On one side is the tree of life and the words, "Jerusalem the holy," in Hebrew; on the other is an urn, on which is inscribed, "Shekel of Israel."

Obituary.

At East Weare, Feb. 26th, Horatio Hillard Carr, son of Aaron Carr, in the 22d year of his age.

His disease was inflammation of the bowels and subsequent mortification, occasioned by excessive lifting. His sickness was of few days, but very distressing, except a short time before his death.

Horatio H. Carr was a young man of much promise; and by a kind and sympathetic heart had gathered around him a large circle of endeared friends, as the vast concourse which assembled on the day of his funeral, with weeping eyes and sympathizing hearts, bore decisive testimony. The funeral was attended at the residence of his father, and although he was buried some two miles away, yet the procession that accompanied him to his grave was nearly a quarter of a mile in length. The South Weare Cornet Band, of which young Carr was a worthy member and second leader, accompanied their departed friend to his solitary resting-place, till the voice of Jesus shall awake the dead! His relatives and friends most deeply feel their loss; but his peaceful, happy death gave such unmistakable evidence of his acceptance by his Savior that it adds great comfort to their otherwise afflicted hearts.

Previous to a narrative of Horatio's last hours, we notice his recent interest in the study of the sacred Scriptures. Some two years since an aged and Christian friend of his, gave him a copy of the New Testament; with an ardent wish that he would carry it with him and profit by its perusal. By an examination of this Testament it is evident that it was not bestowed in vain. Some three or four days before his death, a friend was examining this precious volume in the room where the sick man lay. When he discovered his young Christian friend reading, he said: "Are you reading something good?" His friend replied, "I am looking at a verse I found marked;" and going to him, she pointed to Matt. 11 : 29, saying, "Horatio, did you mark that?" He replied, "I did!" Said his friend, "Do you feel that?" He said, "I do!" The passage reads thus:—"Come unto me all ye that labor and are heavy laden, and I will give you rest." This verse was entirely enclosed with pencil mark. We will give one more verse enclosed in the same manner: "Draw nigh to God, and he will draw nigh unto you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." James 4 : 8. These passages gave an idea of the state of his mind before he was taken sick, although he had not yet given his heart to God, as the following narrative will clearly show:—

Wednesday, the 24th, two days before his death, he tried to pray, but remarked to his sister, who had the principal charge of him, "I fear it will do no good!"

On Thursday he said to his sister, "I feel very happy; I feel as though some one was watching over me beside my earthly friends!" Pausing again, he said, "If I am spared to get well, I shall travel an entirely different road from what I have travelled!" After this he requested his sister to open the blinds, and as the light broke into the room, he said, "O, how beautiful every thing looks—don't it?" and then added: "I am about to close my eyes on these beautiful scenes, but I shall soon open them again on scenes that will look more beautiful than they do here!"

Friday morning at an early hour, it was evident that Horatio H Carr was dying! and during the last three or four hours of his life, he offered to his Heavenly Father and Savior three most fervent prayers, that were audible, for himself and his friends. The following expressions which fell from his lips, will give some idea of the manner of his praying:—"Heavenly Father, hear my prayer!" "Dear Jesus! spare me a little longer, if it is thy will; if not, take me to thy right hand!" After the first prayer, by his request, his father was called to his bedside, and while holding him by the hand, Horatio asked him, and other members of the family, to forgive him all his wrongs; and being assured he was forgiven, he said: "Then my Heavenly Father will forgive me!" Still holding his father's hand, he exhorted him, saying: "Be ready to meet me in heaven!" saying, "I have neglected this too long! I did not begin soon enough!" In his last prayer he prayed most earnestly to his Heavenly Father that he would have mercy and bless his earthly Father. While holding his dear and only brother, Henry, by the hand, who was about two years older, he said, "We shall play no more together!" referring, doubtless, to their playing in the band, as they were both members of it. While the two brothers still held each other by the hand, Henry said: "Horatio! what shall I do when you are gone?" The dying brother, with a clear and distinct voice, quickly replied: "Seek Jesus—seek a treasure in heaven!" In his last prayer, also, he prayed most earnestly for his brothers and sisters—three in number—and to show that he was perfectly sane, he said, "O my Heavenly Father, bless my sister Olive, who is not here! May she be converted and meet me in heaven!" He also spoke of the resurrection, and said to his friends that they would meet him there. A short time before death closed his mortal life, he said: "I hope I shall die easy." When reminded that his mother died easy, he replied: "I remember it well." After selecting the minister to attend his funeral, and making some other arrangements in relation to the same, he made his last and memorable prayer, and just before he closed, he said: "All is well!" Soon after this he raised his hand and said, "Glory!" A short pause ensued, and then three times he shouted—"Hallelujah, Hallelujah, Hallelujah!" These were the last words of Horatio H. Carr.

A discourse was delivered on the occasion by the writer, founded on 1 Cor. 15: 21–23:—

"For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first fruits; afterwards they that are Christ's, at his coming."

At the close of the services, the following hymn was read, and then played by the Band in the tune "Pleyel's Hymn"—it being a great favorite with the deceased:—

"Sinners, turn; why will ye die?
God, your Maker, asks you why—
God, who did your being give,
Made you with himself to live.

Sinners, turn; why will ye die?
Christ, your Savior, asks you why—
Will you not in him believe?
He has died that you might live.

Will you let him die in vain?
Crucify your Lord again?
Why, ye guilty sinners, why
Will ye slight his grace, and die?

Will ye not his grace receive?
Will ye still refuse to live?
O, ye dying sinners, why—
Why will ye forever die?"

The playing of this select and favorite piece, as a just tribute to the dead—while his instrument lay still upon the coffin—produced a scene most deeply affecting.

The dirge by the band, at the grave, was highly commendable, and its effect will not soon be forgotten

"How short the race our friend has run,
Cut down in all his bloom;
The course but yesterday begun,
Now finished in the tomb!

Thou, joyous youth, hence learn how soon
Thy years may end their flight;
Long, long before life's brilliant noon
May come death's gloomy night.

To serve thy God no longer wait,
To-day his voice regard;
To-morrow mercy's open gate
May be forever barred."

T. M. Preble.

East Weare, March 2d, 1858.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF THE STEAMER ARAGO.

New York, April 20.

Steamship Arago, from Southampton 7th inst., arrived here at one o'clock this morning.

TURKEY.

The news from the provinces of Turkey continues to speak of discontent and dissension, and that from the south and from Asia Minor is not much better. Constant street fights were taking place in different towns between the Christians and Mussulmans, and among the Christians themselves; Greeks were fighting with Catholics. In consequence the Pasha at Broussa, in Asia Minor, had ordered that all the Greeks were to leave the city in the space of two months. An earthquake had been felt at Smyrna.

AUSTRIAN ITALY.

The Cologne Gazette contains an article and a letter from Vienna, which appear to betray some little apprehension respecting the tranquility of the Lombard provinces. This letter from Vienna mentions a report, that the Archduke had sent in his resignation to the Emperor, on account of a demonstration made by the Milanese nobility offensive to his dignity.

THREE DAYS LATER FROM EUROPE.

Halifax, April 23, 11 1-2 A. M.

Steamship Canada, from Liverpool 10th inst., has arrived.

The European intelligence by this arrival possesses no feature of special interest.

Later intelligence from India, received at London, is under Bombay dates of March 18.

Previous to that date the British troops had made their grand attack on Lucknow, and the city had fallen. The rebels fled from their stronghold in the greatest disorder, and were hotly pursued by the British cavalry and artillery.

There was not much hard fighting at the capture, and the losses were light, the rebels making but a feeble resistance.

At the latest advices the whole city was in possession of the British.

There had been quite a panic in Calcutta, in consequence of a wide spread fear of an outbreak among the natives, but it turned out to have been unfounded.

There is nothing later from China.

A levy of French seamen from 21 to 40 years of age is going on in a most complete and strict manner. Instructions issued for carrying out this measure state that it is adopted with the object of giving the fleet seamen completely formed and experienced, and who are in full force of age and activity.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. Morgan.

[We will gladly forward whatever we may receive for this purpose.—Ed

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival.

[From the New York Independent.]

Kentucky.—Louisville.—The Spirit of God seems to be brooding over our city, and to have produced an unusual degree of tenderness and solemnity in all classes. Never since our residence in the city have we seen so fair a prospect for a general and thorough work of grace, as is now indicated.

Baltimore.—The union prayer meeting established by the Young Men's Christian Association has been largely attended and most delightful meetings have been enjoyed. Representatives from all denominations of christians were present.

Richmond, Va.—The Central Presbyterian says, "The meetings are conducted by laymen, and christians of all evangelical denominations participate in the exercises. A stranger entering the Hall would not suspect, from any thing seen or heard, that all present did not belong to the same communion. These exhibitions of true christian unity are most refreshing. The effect of these daily assemblages of the people of God has been to increase their affection for one another, and to awaken an intenser desire for the conversion of the impenitent."

Charleston, S. C.—The Southern Presbyterian says, "Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, and Presbyterians, all engaged in united prayer for God's reviving grace."

Wilmington, N. C.—Crowded meetings have been held daily in the Front-street Baptist church. Christians of all denominations attend, offer prayer, give a word of exhortation, and make brief statements of interesting occurrences in other places. Prayer meetings are held also in the churches, at 10 A. M., 12 M., and 4 P. M., and services in nearly all of the churches at night. There have been many conversions in all the congregations, and the houses are crowded with anxious listeners. The oldest men in the place never saw the like before. All look on with amazement, and say, "Truly the Lord is in this place." All classes are embraced in the work; and there is "great joy with this people."

From the North.—A correspondent of the Albany Journal, writing from Keeseville, on the 3d inst., says: "All classes feel the power of the revival—printers, mechanics, clerks, farmers, and business men generally. The work is spreading."

In Yates county there have been more than 1,000 conversions. In Penn Yan nearly 300. The work never was so general and so free from all excitement.

Auburn.—The Advertiser of the 25th of March says that the revival in Auburn continues with undiminished vigor in all the churches in the city. The "oldest citizens" have never witnessed a more general religious interest than is now manifested. This interest does not seem to be spasmodic excitement, but proceeds from a deep thoughtfulness and attention to the subject of religion. There is a union of effort and hearty co-operation on the part of members of all denominations.

Buffalo.—We are in the midst of a religious revival, more wide-spread in its effects, and more earnest in its efforts, than any we recollect in the city. A universal feeling appears to be aroused on the subject of religion. Clubs have been broken up, and parties indefinitely postponed in consequence. The work of the revival is not confined to one particular class, but from the highest to the lowest, and of all classes. They unite in religious ceremonies and exercises daily and nightly.

The Greenfield Democrat of last week says, "The union prayer meetings in this village were fully attended last week, and continued highly interesting in their character. On Sunday the Congregationalists, Baptists, and Methodists united in religious services in the forenoon at the Brick church, and in the afternoon and evening in Washington Hall.

The Congregationalist mentions the following particulars: "For the last two weeks the increasingly marked features of the revival in New Bedford are the outspeaking of old silent disciples, a profounder spirit of tenderness and prayer, the conversion of some men of much influence, and the attendance at prayer meetings of many persons who, until recently, would have proudly and unbelievingly scorned to attend.

Maine.—Nearly all the churches in Portland are understood to have shared more or less largely in the recent outpouring of divine influence. The night police devote to prayer the half hour at midnight, which is granted them for refreshment at the station-house. Several conversions have occurred.

The Revival Spreading to Canada.—There is reason to believe that the blessing so richly bestowed upon American churches will now be imparted to us also. Daily prayer-meetings are held in Montreal, London, and Brantford, and this week one has been commenced in Toronto.

Says the *Independent*,—The present revival of religion has done more to develop and concentrate the actual unity of Christ's disciples, than any event since the formation of the American Bible Society.

At the prayer meeting at the Old South Chapel, Tuesday morning, April 2, it was stated that a rumseller was disposing of his stock, because he could not get religion and sell rum at the same time. Another gentleman spoke of his efforts, in connection with others, among the abandoned in the "Black Sea." They went forth as missionaries and found rumsellers and abandoned women ready to listen. It was stated by another gentleman that the deaf and dumb were having prayer meetings. Thirty-five of them meet together once a week, and several of them have been converted.

This week public services are held in the Julian *Theatre*, Dubuque, Iowa, with preaching every evening by the various evangelical ministers in rotation, *all* taking their turns. It is hoped thus to reach some who do not visit the churches, and the experiment promises well. The house was well filled and would doubtless be crowded. Union prayer meetings were held every morning in the Congregational church, and largely attended and sustained with interest.

Connecticut.—The *Religious Herald* reports an advancing state of the revival at Hartford. The Methodist Presiding Elder of the Hartford District, stated in a religious meeting a few evenings since, that of the forty-eight churches under his charge, forty-four of them were blessed with revivals.

St. Louis, Mo.—The business men's prayer meeting has been transferred to the Mercantile Library Hall, the largest in the city, and on Monday one thousand persons were supposed to be present.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

T. M. Preble appoints to preach at West Boscawen, (Christian Meeting House,) April 25th.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

B. P. Manning appoints to preach in
Newbury, N. H., 25th.
Lee, N. H., May 2d.
West Boscawen, 9th.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.

J. Hemenway.

The friends at Enfield and vicinity are informed that I must defer the meeting at Jawbuck one Sunday. I will preach there the first Sunday in May.

W. S. Campbell.

ILLINOIS ANNUAL CONFERENCE.

The Lord willing, the Illinois Annual Conference of Adventists will meet in the City of Ottawa, Lasalle Co., Wednesday, May 18th, and continue over the following Lord's day.

Bro. D Churchill appoints to preach at Danbury, April 25th. Bro. D. Leavitt is requested to be present.

Bro. D T Taylor appoints to preach in Danielsonville, Ct., the first Lord's day in May.

Bro. L. Boutell appoints to preach at
Jawbuck, Ct., Tuesday evening, April 27th.
New Britain, (evening,) April 30th.
Newfield, May 2d and 9th.

The Lord willing there will be a meeting held at Blooming Valley, Crawford Co., Pa., commencing May 1st and over Sunday.

Also in Girard, Erie Co., Pa., near Bro. L. D. Allen's, Saturday and Sunday, May 8th and 9th. Br. J. Wendall is expected to be with us.

John T. Ongley.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

M Wentworth 172 $1.05, M Smith 156 $1.55, N Hall 1[illegible] 60c, G S Hastings 156 $1.28, W J Pearce 156 $1.28, B Hopkins 156 $1.12, M E Hamilton 136 $1.51, J K Bean 156 $1.50.

E A Marsh 151, S Austin 151, E Sanderson 146, I J Stedman 151, Mrs M M Ross 90, H G Estes 143, 50 cents each.

J E Hicks 161, S P Goodsell 156, H Bowns 147, I T Neal 156, L Dudley 182, D P Pierton 148, J Cooper 179, A Avery 156, L L Tuttle 144, C Lamberton 117, J Johnson 90. N Hayden 156, W Shepherd 156, C B Waller 164, W F Higgins, E Potter 163, P Dow 182, R G Kirk 169, W Howard 156, S Abbott 164, H Tripp 156, L Hamilton 142, Mary Cooper 143, C Cottle 156, J Ross 164, J Clifford 122, M A Clark 195, J A Barr 156, O D Eastman 156, C Cady 156, J C Buck 164, A Smith 156, B R Clark 143, J Q Libby 133, D A Kegwin 164, H Olen 164, N Chapman 164, H Card 164, L Dixon 164, P Dickenson 156, J Sullivan 122, H Sackett 165, F S Blake 164, E G Scott 156, E Butterfield 156, T J Atwater 152, L T Waters 130, Mrs B Rogers 130, M Reynolds 130, A S Kelly 156, B Lord 152, $1 each.

C A Hastings 195, S Grant 260, G Messenger 147, N D Babcock 175, G L Raymond 159, A Smith 156, O Waite 109, J Merriam 130, J S Mayberry 152, S Hall 156, L Cooper 162, $2 each.

C Benton 156, W Harris 170, W Brown, V R Mathews 164, $3 each.

For Books and Tracts—Bro Jaques $5.40; Bro Howell $4; Ira Mogan 50c; B Hopkins 11c.

To Correspondents.

Sr E Martin—The money has been forwarded.

Ann O'Brien, Somerville—Please name the State in which you live, that we may reply to your letter.

Bro. Yates Higgin's P. O. address is Chemung, McHenry Co., Ill.

Dr. S. P. Hubbard's P. O. address is North Lexington, Me.

Eld. C. Goodrich's P. O. address is Roxbury, Conn.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Great Controversy.—A work for the times. 60 cents, post-paid.

Hymn Books.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extended collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per . off. *Postage 9 cts.*

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Treatise on Matt. xxiv. and xxv. By I. C Wellcome. An excellent work. 33 cts.; pos. 6 cts

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 33 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; Review of Lee on the Soul. Price 15 cts.—pos. 1 ct

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged By J. Blain. Price 8 cts.—pos. 1c

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred ——Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. ——Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment price 2 cents single—1$ per hundred.

The World's Crisis

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T[illegible].

J. H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy one year	[illegible]
For a single copy 6 months	1.00
For a single copy 3 months	.50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	[illegible]
Twenty copies to one address for 6 months	15.00
Thirty copies to one address for 6 months	[illegible]

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn., they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscription, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should in writing to this office, name the town, county and State in which they reside, and direct to Eld. Miles Grant, Boston, Mass.

[illegible]—write [illegible]

Over all communications for the paper, write [illegible] the Crisis.

Over all business matters write Business.

the cheeks. Eminent medical men attribute the great increase among women of neuralgia, tic-doloreux, loss of sight, and great suffering in the ear, to this fashion of excessively small bonnets, which dress the neck instead of the head.

From Bro. I. C. Wellcome.

BRO. GRANT:—I perceive you are quite in earnest that all writers for the Crisis should sign their real names. Well, this may be the best way. I never have an objection to my work appearing over my own name, only because I make such poor work of it I sometimes feel some shame to see my articles after they are in print. So I will now conform to your wish by owning up for the past and going along better for the future. I wrote the articles under the captions, "Duty of Husbands to Wives," "Duty of Wives to Husbands," "Duty of Parents to Children," "Duty of Children to Parents," "Notes by the Way," "Musings of an Evangelist." If any others I do not recollect.

Now let the others own up, and if our articles are always read with more interest when our own names are attached to them, we shall make the reflections of those who *have read* more interesting to them. May be I shall not endorse the sentiment that it is always best to sign our names to all we write. If a thing is *worth* saying, and is *well* said, it matters but little *who* says it. The thought is what we want. But enough on that point. I know that when I read a *good* thing, or a *bad* thing, I always wish I *knew* who did that.

Don't neglect to write now, brethren and sisters, and tell us the best you have and add your names. Your brother in Christ, still looking for him,

I. C. WELLCOME.

Brunswick, Me., April, 1858.

From Bro. P. S. W. Deyo.

BRO. GRANT:—I have been trying to do all I could for the cause of my Master in the West. Through the blessing of God fifty have obeyed the form of doctrine delivered to them—which was, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3, 5. Others will soon follow. The church now numbers sixty.

Brethren, the gospel has the same effect that it always has had. I still feel encouraged to handle the sword of the Spirit, and may we all do so with meekness and godly fear. It is good to get once more where we can see our old friend—the *Crisis*, which is laden with light, and warm epistles. May our hearts be seasoned with grace. I believe the duty of the church is to daily look for the Lord. I firmly believe that we are between the midnight and morning, and soon we shall see the King in his beauty. Thus far let us also be ready, for in such an hour as we think not the Son of man cometh. Even so, come, Lord Jesus.

Your brother waiting for redemption,

PETER S. W. DEYO.

Strawbury Pt., Iowa, April, '58.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

There are no persons who make so large a demand on the reason of others as those who have no reason of their own.

—An Italian philosopher is said to have made a great improvement in telegraphing, by which he reproduces perfect copies of any manuscript outlines, whether words, plans of buildings, fortifications, or any figures distinctly traced on paper. The common system only transmits sixty or eighty words a minute, but the new invention does about five hundred, while the inventor claims to have the power of increasing the facility fourfold.

—A gentleman in Selma, Alabama, has a silver coin which is said to have been used by the Israelites before the destruction of Jerusalem. On one side is the tree of life and the words, "Jerusalem the holy," in Hebrew; on the other is an urn, on which is inscribed, "Shekel of Israel."

Obituary.

At East Weare, Feb. 26th, Horatio Hillard Carr, son of Aaron Carr, in the 23d year of his age.

His disease was inflammation of the bowels and subsequent mortification, occasioned by excessive lifting. His sickness was of few days, but very distressing, except a short time before his death.

Horatio H. Carr was a young man of much promise; and by a kind and sympathetic heart had gathered around him a large circle of endeared friends, as the vast concourse which assembled on the day of his funeral, with weeping eyes and sympathizing hearts, bore decisive testimony. The funeral was attended at the residence of his father, and although he was buried some two miles away, yet the procession that accompanied him to his grave was nearly a quarter of a mile in length. The South Weare Cornet Band, of which young Carr was a worthy member and second leader, accompanied their departed friend to his solitary resting-place, till the voice of Jesus shall awake the dead! His relatives and friends most deeply feel their loss; but his peaceful, happy death gave such unmistakable evidence of his acceptance by his Savior that it adds great comfort to their otherwise afflicted hearts.

Previous to a narrative of Horatio's last hours, we notice his recent interest in the study of the sacred Scriptures. Some two years since an aged and Christian friend of his, gave him a copy of the New Testament; with an ardent wish that he would carry it with him and profit by its perusal. By an examination of this Testament it is evident that it was not bestowed in vain. Some three or four days before his death, a friend was examining this precious volume in the room where the sick man lay. When he discovered his young Christian friend reading, he said "Are you reading something good?" His friend replied, "I am looking at a verse I found marked;" and going to him, she pointed to Matt. 11: 29, saying, "Horatio, did you mark that?" He replied, "I did!" Said his friend, "Do you feel that?" He said, "I do!" The passage reads thus:—"Come unto me all ye that labor and are heavy laden, and I will give you rest." This verse was entirely enclosed with pencil mark. We will give one more verse enclosed in the same manner: "Draw nigh to God, and he will draw nigh unto you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." James 4: 8. These passages gave an idea of the state of his mind before he was taken sick, although he had not yet given his heart to God, as the following narrative will clearly show:—

Wednesday, the 24th, two days before his death, he tried to pray, but remarked to his sister, who had the principal charge of him, "I fear it will do no good!"

On Thursday he said to his sister, "I feel very happy; I feel as though some one was watching over me beside my earthly friends!" Pausing again, he said, "If I am spared to get well, I shall travel an entirely different road from what I have travelled!" After this he requested his sister to open the blinds, and as the light broke into the room, he said, "O, how beautiful every thing looks—don't it?" and then added: "I am about to close my eyes on these beautiful scenes, but I shall soon open them again on scenes that will look more beautiful than they do here!"

Friday morning at an early hour, it was evident that Horatio H. Carr was dying! and during the last three or four hours of his life, he offered to his Heavenly Father and Savior three most fervent prayers, that were audible, for himself and his friends. The following expressions which fell from his lips, will give some idea of the manner of his praying:—"Heavenly Father, hear my prayer!" "Dear Jesus! spare me a little longer, if it is thy will; if not, take me to thy right hand!" After the first prayer, by his request, his father was called to his bedside, and while holding him by the hand, Horatio asked him, and other members of the family, to forgive him all his wrongs; and being assured he was forgiven, he said: "Then my Heavenly Father will forgive me!" Still holding his father's hand, he exhorted him, saying "Be ready to meet me in heaven!" saying, "I have neglected this too long! I did not begin soon enough!" In his last prayer he prayed most earnestly to his Heavenly Father that he would have mercy and bless his earthly Father. While holding his dear and only brother, Henry, by the hand, who was about two years older, he said, "We shall play no more together!" referring, doubtless, to their playing in the band, as they were both members of it. While the two brothers still held each other by the hand, Henry said: "Horatio! what shall I do when you are gone?" The dying brother, with a clear and distinct voice, quickly replied: "Seek Jesus—seek a treasure in heaven!" In his last prayer, also, he prayed most earnestly for his brothers and sisters—three in number—and to show that he was perfectly sane, he said, "O my Heavenly Father, bless my sister Olive, who is not here! May she be converted and meet me in heaven!" He also spoke of the resurrection, and said to his friends that they would meet him there. A short time before death closed his mortal life, he said: "I hope I shall die easy." When reminded that his mother died easy, he replied: "I remember it well." After selecting the minister to attend his funeral, and making some other arrangements in relation to the same, he made his last and memorable prayer, and just before he closed, he said: "All is well!" Soon after this he raised his hand and said, "Glory!" A short pause ensued, and then three times he shouted—"Hallelujah, Hallelujah, Hallelujah!" These were the last words of Horatio H. Carr.

A discourse was delivered on the occasion by the writer, founded on 1 Cor. 15: 21–23:—

"For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first fruits; afterwards they that are Christ's, at his coming."

At the close of the services, the following hymn was read, and then played by the Band in the tune "Pleyel's Hymn"—it being a great favorite with the deceased:—

"Sinners, turn; why will ye die?
God, your Maker, asks you why—
God, who did your being give,
Made you with himself to live.

Sinners, turn; why will ye die?
Christ, your Savior, asks you why—
Will you not in him believe?
He has died that you might live.

Will you let him die in vain?
Crucify your Lord again?
Why, ye guilty sinners, why
Will ye slight his grace, and die?

Will ye not his grace receive?
Will ye still refuse to live?
O, ye dying sinners, why—
Why will ye forever die?"

The playing of this select and favorite piece, as a just tribute to the dead—while his instrument lay still upon the coffin—produced a scene most deeply affecting.

The dirge by the band, at the grave, was highly commendable, and its effect will not soon be forgotten.

"How short the race our friend has run,
Cut down in all his bloom;
The course but yesterday begun,
Now finished in the tomb!

Thou, joyous youth, hence learn how soon
Thy years may end their flight;
Long, long before life's brilliant noon
May come death's gloomy night.

To serve thy God no longer wait,
To-day his voice regard;
To-morrow mercy's open gate
May be forever barred."

T. M. PREBLE.

East Weare, March 2d, 1858.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF THE STEAMER ARAGO.

NEW YORK, April 20.

Steamship Arago, from Southampton 7th inst., arrived here at one o'clock this morning.

TURKEY.

The news from the provinces of Turkey continues to speak of discontent and dissension, and that from the south and from Asia Minor is not much better. Constant street fights were taking place in different towns between the Christians and Mussulmans, and among the Christians themselves; Greeks were fighting with Catholics. In consequence the Pasha at Broussa, in Asia Minor, had ordered that all the Greeks were to leave the city in the space of two months. An earthquake had been felt at Smyrna.

AUSTRIAN ITALY.

The Cologne Gazette contains an article and a letter from Vienna, which appear to betray some little apprehension respecting the tranquility of the Lombard provinces. This letter from Vienna mentions a report, that the Archduke had sent in his resignation to the Emperor, on account of a demonstration made by the Milanese nobility offensive to his dignity.

THREE DAYS LATER FROM EUROPE.

HALIFAX, April 23, 11 1-2 A. M.

Steamship Canada, from Liverpool 10th inst., has arrived.

The European intelligence by this arrival possesses no feature of special interest.

Later intelligence from India, received at London, is under Bombay dates of March 18. Previous to that date the British troops had made their grand attack on Lucknow, and the city had fallen. The rebels fled from their stronghold in the greatest disorder, and were hotly pursued by the British cavalry and artillery.

There was not much hard fighting at the capture, and the losses were light, the rebels making but a feeble resistance.

At the latest advices the whole city was in possession of the British.

There had been quite a panic in Calcutta, in consequence of a wide spread fear of an outbreak among the natives, but it turned out to have been unfounded.

There is nothing later from China.

A levy of French seamen from 21 to 40 years of age is going on in a most complete and strict manner. Instructions issued for carrying out this measure state that it is adopted with the object of giving the fleet seamen completely formed and experienced, and who are in full force of age and activity.

Western Mission.

Bro. S. G. Mathewson, Bakersville, Ct. and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. MORGAN.

(We will gladly forward whatever we may receive for this purpose.—ED.

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival.

[From the New York Independent.]

KENTUCKY.—Louisville.—The Spirit of God seems to be brooding over our city, and to have produced an unusual degree of tenderness and solemnity in all classes. Never since our residence in the city have we seen so fair a prospect for a general and thorough work of grace, as is now indicated.

BALTIMORE.—The union prayer meeting established by the Young Men's Christian Association has been largely attended and most delightful meetings have been enjoyed. Representatives from all denominations of christians were present.

RICHMOND, Va.—The Central Presbyterian says, "The meetings are conducted by laymen, and christians of all evangelical denominations participate in the exercises. A stranger entering the Hall would not suspect, from any thing seen or heard, that all present did not belong to the same communion. These exhibitions of true christian unity are most refreshing. The effect of these daily assemblages of the people of God has been to increase their affection for one another, and to awaken an intenser desire for the conversion of the impenitent."

CHARLESTON, S. C.—The Southern Presbyterian says, "Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, and Presbyterians, all engaged in united prayer for God's reviving grace."

WILMINGTON, N. C.—Crowded meetings have been held daily in the Front-street Baptist church. Christians of all denominations attend, offer prayer, give a word of exhortation, and make brief statements of interesting occurrences in other places. Prayer meetings are held also in the churches, at 10 A. M., 12 M., and 4 P. M., and services in nearly all of the churches at night. There have been many conversions in all the congregations, and the houses are crowded with anxious listeners. The oldest men in the place never saw the like before. All look on with amazement, and say, "Truly the Lord is in this place." All classes are embraced in the work; and there is "great joy with this people."

FROM THE NORTH.—A correspondent of the Albany Journal, writing from Keeseville, on the 3d inst., says: "All classes feel the power of the revival—printers, mechanics, clerks, farmers, and business men generally. The work is spreading."

In Yates county there have been more than 1,000 conversions. In Penn Yan nearly 300. The work never was so general and so free from all excitement.

AUBURN.—The Advertiser of the 25th of March says that the revival in Auburn continues with undiminished vigor in all the churches in the city. The "oldest citizens" have never witnessed a more general religious interest than is now manifested. This interest does not seem to be spasmodic excitement, but proceeds from a deep thoughtfulness and attention to the subject of religion. There is a union of effort and hearty co-operation on the part of members of all denominations.

BUFFALO.—We are in the midst of a religious revival, more wide-spread in its effects, and more earnest in its efforts, than any we recollect in the city. A universal feeling appears to be aroused on the subject of religion. Clubs have been broken up, and parties indefinitely postponed in consequence. The work of the revival is not confined to one particular class, but from the highest to the lowest, and of all classes. They unite in religious ceremonies and exercises daily and nightly.

The Greenfield Democrat of last week says, "The union prayer meetings in this village were fully attended last week, and continued highly interesting in their character. On Sunday the Congregationalists, Baptists, and Methodists united in religious services in the forenoon at the Brick church, and in the afternoon and evening in Washington Hall.

The Congregationalist mentions the following particulars: "For the last two weeks the increasingly marked features of the revival in New Bedford are the outspeaking of old silent disciples, a profounder spirit of tenderness and prayer, the conversion of some men of much influence, and the attendance at prayer meetings of many persons who, until recently, would have proudly and unbelievingly scorned to attend.

MAINE.—Nearly all the churches in Portland are understood to have shared more or less largely in the recent outpouring of divine influence. The night police devote to prayer the half hour at midnight, which is granted them for refreshment at the station-house. Several conversions have occurred.

THE REVIVAL SPREADING TO CANADA.—There is reason to believe that the blessing so richly bestowed upon American churches will now be imparted to us also. Daily prayer-meetings are held in Montreal, London, and Brantford, and this week one has been commenced in Toronto.

Says the *Independent*,—The present revival of religion has done more to develop and concentrate the actual unity of Christ's disciples, than any event since the formation of the American Bible Society.

At the prayer meeting at the Old South Chapel, Tuesday morning, April 2, it was stated that a rumseller [illegible] his stock, because he could not get religion and sell rum at the same time. Another gentleman spoke of his efforts, in connection with others, among the abandoned in the "Black Sea." They went forth as missionaries and found rumsellers and abandoned women ready to listen. It was stated by another gentleman that the deaf and dumb were having prayer meetings. Thirty-five of them meet together once a week, and several of them have been converted.

This week public services are held in the Julian *Theatre*, Dubuque, Iowa, with preaching every evening by the various evangelical ministers in rotation, *all* taking their turns. It is hoped thus to reach some who do not visit the churches, and the experiment promises well. The house was well filled and would doubtless be crowded. Union prayer meetings were held every morning in the Congregational church, and largely attended and sustained with interest.

CONNECTICUT.—The *Religious Herald* reports an advancing state of the revival at Hartford. The Methodist Presiding Elder of the Hartford District, stated in a religious meeting a few evenings since, that of the forty-eight churches under his charge, forty-four of them were blessed with revivals.

ST. LOUIS, MO.—The business men's prayer meeting has been transferred to the Mercantile Library Hall, the largest in the city, and on Monday one thousand persons were supposed to be present.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

T. M. Preble appoints to preach at West Boscawen, (Christian Meeting House,) April 25th.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

B. P. Manning appoints to preach in
Newbury, N. H., 25th.
Lee, N. H., May 2d.
West Boscawen, 9th.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.

J. HEMENWAY.

The friends at Enfield and vicinity are informed that I must defer the meeting at Jawbuck one Sunday. I will preach there the first Sunday in May. W. S. CAMPBELL.

ILLINOIS ANNUAL CONFERENCE.

The Lord willing, the Illinois Annual Conference of Adventists will meet in the City of Ottawa, Lasalle Co., Wednesday, May 18th, and continue over the following Lord's day.

Bro. D. Churchill appoints to preach at Danbury, April 25th. Bro. D. Leavitt is requested to be present.

Bro. D. T. Taylor appoints to preach in Danielsonville, Ct., the first Lord's day in May.

Bro. L. Boutell appoints to preach at
Jawbuck, Ct., Tuesday evening, April 27th.
New Britain, (evening,) April 30th.
Newfield, May 2d and 9th.

The Lord willing there will be a meeting held at Blooming Valley, Crawford Co., Pa., commencing May 1st and over Sunday.

Also in Girard, Erie Co., Pa., near Bro. L. D. Allen's, Saturday and Sunday, May 8th and 9th. Br. J. Wendall is expected to be with us. JOHN T. ONGLEY.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

M Wentworth 172 $1.05, M Smith 156 $1.55, N Hall 124 60c, G S Hastings 156 $1.28, W J Pearce 156 $1.28, B Hopkins 156 $1.12, M E Hamilton 136 $1.51, J K Bean 156 $1.50.

E A Marsh 151, S Austin 151, E Sanderson 146, I J Stedman 151, Mrs M M Ross 90, H G Estes 142, 50 cents each.

J E Hicks 161, S P Goodsell 156, H Bowns 147, I T Neal 156, L Dudley 182, D P Pierton 148, J Cooper 179, A Avery 156, L L Tuttle 144, C Lamberton 117, J Johnson 90, N Hayden 156, W Shepherd 156, C B Waller 164, W F Higgins, E Potter 163, P Dow 182, R G Kirk 169, W Howard 156, S Abbott 164, H Tripp 156, L Hamilton 142, Mary Cooper 148, C Cottle 156, J Ross 164, J Clifford 122, M A Clark 195, J A Barr 156, O D Eastman 156, C Cady 156, J C Buck 164, A Smith 156, B R Clark 143, J C Libby 133, D A Kegwin 164, H Olen 164, N Chapman 164, H Card 164, L Dixon 164, P Dickenson 156, J Sullivan 123, H Sackett 165, F S Blake 164, E G Scott 156, E Butterfield 156, T J Atwater 152, L T Waters 130, Mrs B Rogers 180, M Reynolds 130, A S Kelly 156, B Lord 152, $1 each.

C A Hastings 196, S Grant 260, G Messenger 147, N D Babcock 175, G L Raymond 159, A Smith 156, O Waite 109, J Merriam 130, J S Mayberry 153, S Hall 156, L Cooper 162, $2 each.

C Benton 156, W Harris 170, W Brown, V R Mathews 164, $3 each.

For Books and Tracts—Bro Jaques $3.40; Bro Howell $4; Ira Mogan 50c; B Hopkins 11c.

To Correspondents.

Sr E Martin—The money has been forwarded.

Ann O'Brien, Somerville—Please name the State in which you live, that we may reply to your letter.

Bro. Yates Huggin's P. O. address is Chemung McHenry Co., Ill.

Dr. S. P. Hubbard's P. O. address is North [illegible], Ct.

Eld. C. Goodrich's P. O. address is Roxbury, Conn.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

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The World's Crisis

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Our proposition is, that all who have ability, while sending in the amount of their subscription, [illegible] as much in addition [illegible] among the poor, which [illegible]

Poetry.

For the Crisis.

THEY'LL RISE AGAIN.

Mother, weeping at the tomb,
O'er thy lost one's faded bloom,—
Weeping o'er the tender dead,—
Cherished hopes so quickly sped,—
Mother, cheer thy heart forlorn,
He'll arise when comes the dawn.

Sister, mournest thou in grief
O'er thy brother's life so brief?
Sighing oft for his return—
Doth his form in dreams discern?
Cease thy tears their bitter flow,
He'll awake in the morning's glow.

Husband, faded is the life
That so cheered thee 'mid earth's strife,
Cheered thee 'mid the gloom of years,
Blending sunshine with thy fears?
Calmly hush thy tearful strain,
Her thou'lt greet in life again.

Children, mourn ye parents dead?
Mourn ye o'er the love that's fled,
That no longer soothes your way,
Darkly lone without its ray?
Cheer you, ever hoping on
To greet them when breaks the dawn.

They'll awake, the loved ones dear,
When the morning, bright and clear,
Ushers in the endless day,
Whose light ne'er to Death gives away.
Then they'll rise, the good of earth,
Quickened by immortal birth.

Cheering, thrilling hope is this,
That so gladdeneth life with bliss;
Blessed boon to mortals giv'n,
Lighting up the path to heav'n
With a splendor passing bright,
E'er to cheer the pilgrim's night.

ORRIN P. ALLEN.

Original Articles.

For the Crisis.

Christ the Hope of the Church.

"Not by might nor by power, but by my spirit saith the Lord."

During the long period of time through which the church has been borne since the above language was uttered, changed and varied have been her circumstances. Short and scattering have been her seasons of prosperity. Her night of weeping has been long and weary; yet her course has been steadily onward as the spouse of Christ; and though many difficulties have been thrown in her pathway, hitherto she has surmounted them all; and a miraculous providence it is that the church maintains her identity to-day, while the four great Empires of earth, all of which were hostile to her interests, have risen, swayed the sceptre of universal government, and in spite of the fostering care of human legislation, have waned, and finally become extinct.

We ask, while so fearfully in the minority as the church has been as to numbers, and with so many drawn swords grasped by the hand of her powerful foes pointing at her from every quarter, why has she not, like the Amalekites, been blotted out from under heaven,—or like the Idumeans been wasted by her enemies until her name should be forgotten? It is because He that liveth forever, the high and lofty one who inhabiteth eternity, has rebuked kings for the sake of his people, saying, "Touch not mine anointed and do my prophets no harm."

To the church, God has made a disclosure of the divine character and purpose. In this revelation is clearly brought to view the work and calling of his people; but not without the fact stated that while attending to their Master's business they will be mocked by the pride of earth and loaded with the anathemas of those who usurp the government of the world. Hence their dependence on him who hath said, "Not by might nor by power, but by my spirit saith the Lord."

While glancing at the past, we discover that every age of time brings with it an appropriate work for the church, together with certain obstacles to be surmounted. The duties devolving upon Abraham were that he should quit his father's house and country and under the divine guidance become the founder of a system of worship divine and heavenly in its nature, and thus lift up a standard against the system of Polytheism then coming in upon the infant nations of the earth; and by obeying the heavenly mandate, he became the friend of God. In order that the Amorites might have an opportunity of filling their cups of iniquity, and God make an exhibition of his sovereign power, the children of Israel must be in bondage to the idolatrous nation of the Egyptians, and Moses raised up and in a miraculous manner preserved to become under the divine Being the deliverer and great legislator of that nation. After a forty years' pilgrimage in the wilderness, Joshua must lead on in the van of the host, and drive out those seven nations and divide to each tribe their lot of inheritance. For four hundred and fifty years the government was administered by judges unto Samuel the prophet, at which time they waxed into a kingdom.

Under the administration of their kingly form of government they often became rebellious, conforming in their worship to the idolatry of the heathen, and were sharply reproved by the Lord early sending his prophets unto them. Thus things continued until they were carried into captivity, when their independence ceased. The predicted captivity having expired, a return was required. But the captives, on reaching their native country, were filled with mourning and lamentation. Wasteness stared them in the face from every quarter. Their once beautiful city in ruin—their sanctuary desolate—its altars broken down. Now here is a work to be done, and difficulties attending its accomplishment. The city and sanctuary is to be restored to its former magnificence and grandeur; but foes are all around,—the trowel must be worked by one hand and the sword grasped by the other. Proposals were first made by Sanballat and Tobias to negotiate, but that policy not succeeding next came their threats of extermination. How applicable the words of the prophet proceeding from him who watches over his people to do them good, while so arduous a work was before them and nothing but threatened ruin staring them in the face from those that would swallow them up;—"Not by might nor by power, but by my spirit."

From this point let the mind pass down the stream of time to the advent of the Messiah. At this time the Roman world, though blessed with universal peace, was enveloped in the darkness of heathenism, and the Jewish church was divided into sects, the most prominent of which were the Pharisees, the Sadducees, and the Essenees.

With all, except a remnant who were looking and waiting for the consolation of Israel, religion and the worship of God was barely a nominal thing. In keeping with an impression which at this time seemed to pervade all minds, that some uncommon event was about to transpire, amid the moral gloom which hung like dark drapery about every nation, a star of uncommon radiance was seen resting o'er Bethlehem's manger. The silence of midnight was broken by music unearthly, such as never before greeted a shepherd's ear. It was the sweet chorus of the angel band chosen for the important occasion, the echo of which will be responded to by the church until the glory of God in the face of Jesus Christ shall burst o'er all the earth. This marked the dawning of a new era.

The birth of the Prince of the kings of the earth is announced, and as he reclines upon the arm of the blessed virgin, an edict is issued from the throne of the Eternal;—"Let all the angels of God worship him!" His mission to earth was one of importance. He came to break the iron rule of Satanic usurpation,—to war with the prince of the power of the air,—to redeem this world which once as a gem had a place in heaven's great casket, but fell into the hands of an adversary who marred it, and to restore it to the family of glorified worlds when the morning stars will sing again and all the sons of God will shout aloud for joy. The panoply of Jesus of Nazareth was the fulness of the Spirit. In him all fulness dwelt. He was anointed with the Holy Ghost. He had the Spirit without measure. His contests were not physical, but moral; hence it was not by the might of human arm nor military power that he conquered, but by the Spirit of the living God. When he became the captive of death, and was locked up in the enemy's prison-house, he was quickened by the Spirit. It was by the mighty power of God he was raised from the dead.

The war that was waged against Satan and his hosts by the Captain of our salvation is to be prosecuted by his people. If so, the same divine unction the Son of God possessed, is needful to be imparted to them.

It is by the indwellings of the divine Spirit the church is to gain a victory over all her foes. It is by the power of the spirit of faith she is to be kept until her salvation is revealed in the last time. It is by the Spirit she is sealed unto the day of redemption. It is by the Spirit her banished ones, locked up in death's charnel house, are to be quickened and gathered from the east, west, north and south, to sit down with Abraham, Isaac and Jacob, in the kingdom of God.

Well might the Savior say, "Without me ye can do nothing;" and with equal propriety could Paul say, "I can do all things through Christ who strengtheneth me." Truly the Lord is the might of his people. And as the battle rages, waxing hotter and hotter, and we are on the very eve of victory, with what firmness should we grasp our sword and shield, and resist the last assaults of the devil, who is now mustering all his forces for a grand rally, heeding the word of command as it comes from Him who will judge and make war, and fight the good fight of faith, and lay hold on eternal life.

Glory to God! victory belongs to the church, though she has been scattered in a dark and cloudy day, and for a small season it would seem God had hid his face from her; yet his word of promise cannot fail. With everlasting mercy he will gather her.

O time! speed on the blessed consummation of this world's history, when we shall no more have occasion to weep over the wrecks of earth; when our hearts will no more break o'er suffering humanity, or the unconscious clay of loved ones; when the reign of death will cease, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their head; when they shall obtain joy and gladness and sorrow and sighing shall flee away. Even so, come, Lord Jesus. Amen. A. ROSS.

For the Crisis.

LINES.

How deeply grieved I've been to see
God's children so divided be;
One bears a name, but not the other—
This builds a wall—they can't say "brother!"
How oft I've seen the painful sight,
Friendship towards one,—another, slight,—
When side by side each other stood
And each were equally as good;
A smile for one with outstretched hand,
The other must unnoticed stand.
And what's the cause of all this wrong?
Why both to one church don't belong!
O cast away sectarian pride,
Let christian love your actions guide;
Be kind and courteous unto all,
To high and low, to great and small.
By being so perhaps you'll win
Some soul that's now a slave to sin.
Don't think me harsh, I'm only plain,—
O what's an empty, empty name?
Don't let a name our union part,
If we are Christ's we're one in heart.
He who his steps doth heavenward bend,
Why he's my brother, he's my friend;
No matter by what name he's call'd,
Or if he has no name at all.

L. C.

For the Crisis.

Practical Faith.

THE people of God, the people who love him and have *faith* in him and in his promises, who love his present truth however unpopular it may be, and who are not afraid to speak the whole truth, are a proselyting people; for the truth is a proselyting, a conquering principle, and is effectual even though its advocates be a people who are "everywhere spoken against," "falsely," for its Author's sake. And the people of God, too, have *the gift* of proselyting, which is "*the gift* of the Holy Ghost." And they have the means of proselyting *freely*; for the means by which true converts are made is by the dispensing of that wisdom that "cometh from above," which if any of our teachers, or others, "lack," they can be supplied "liberally," according to James, by simply asking "of God." There is no good or true reason why God should not bless the efforts of a particular sect, even though public opinion be against them. Public opinion was against the disciples on the day of Pentecost; but, notwithstanding, thousands were proselyted to the cause of Christ. All that is needed is to have *practical* FAITH in God, then "whatsoever" is asked will be received.

Let public opinion be ever so arrogant, a people having *the truth* need not quail before it. If they will but cultivate the stern will of a Luther, that does not hesitate to enter the temple of error and dash the glittering idols of a heathenish multitude before its astonished gaze, they will triumph over all foes, through the grace of the Captain of their salvation.

To win proselytes to any great reform, it requires men of fixed principle, combining confidence, without boastfulness—boldness, without raillery—earnestness, without bigotry—uncompromising truthfulness—unwavering faith in the principles they advocate—a contempt for the opinion of the multitude, and an earnest desire to please the Deity. With these requisites you will make proselytes to the cause in which you are engaged, though it be ever so "despised" by popular sentiment.

J. H. T.

Boston, April 21.

Choice Selections.

Directions to Persons just commencing a Religious Life.

The following is from an interesting little work, published by Gould & Lincoln, 59 Washington St., Boston. Price—single copy 6 cents; per dozen, 60 cts. post paid.

1. Remember that the commencement of the christian life is to be like the "dawning light, which increaseth more and more to the perfect day." Therefore, when the hope of peace and pardon dawns in the heart, do not consider the great business of life as *accomplished*, but only as *begun*.

2. Do not expect so sudden and remarkable a change, as to leave no doubt of its reality. Did religion enter the soul in perfection, and to the entire exclusion of sin, the change would be so marked and obvious as to leave no room for doubt. But, usually, the christian character is full of contrarieties. There is a perpetual struggle between good and evil, and thus a continual competition of evidence for and against, according as the good or evil prevails.

3. Evidence of piety is not so much to be sought in *high emotions* of any kind, as in real humility, self-distrust, hungering and thirsting after righteousness, sorrow for sin, and a *continual effort*, in every-day life, to regulate our thoughts, feelings and conduct by the word of God. It is the *nature* and not the *degree* of our affections which is to be regarded in the examination of our evidences. Some persons are so *constituted*, that they are not susceptible of very strong emotions, and ought not to expect them, in reference to religion, any more than other subjects that interest the mind. The best way to know our feelings is, to see how they influence the *conduct*. "By their fruit ye shall know them."

4. Do not expect to find in your own case, every thing you have heard or read of in the experience of others. For, it may be, many things we hear and read of, are not correct feelings, and do not afford just grounds of confidence to any one; and if they are *correct* experience, it may be the experience of a *mature* christian, and not to be expected in the beginning of a religious life. It must be remembered that as no two countenances are formed alike, so no two hearts are fashioned alike, or placed in exactly the same circumstances; and it would be as vain to seek all the varieties of christian experience in one person, as to seek all the varieties of human features in one face.

5. Do not expect that the evidence desired will all come immediately and at once. It must come *progressively*, as the result of continued effort in obedience to the will of God.

6. Do not suppose that religion is a principle of such self-preserving energy, as that when once implanted in the soul it will continue to thrive and increase without effort. The plant of divine grace can no more thrive without care, and diligent and patient cultivation, than can those rare and valued plants, that demand the physical efforts and culture of man.

God will not sustain and bring to maturity the work of grace, without your own voluntary concurrence in the diligent use of means. He will not do it any more than he would cause the harvest to whiten in the field of the sluggard. Indulge, therefore, no such ideas of inability and dependence on God, as shall impair a full sense of perfect obligation to do whatever *can be done* in working out your own salvation. God never assists any but those who make efforts to aid and advance themselves.

7. Entertain no such ideas of the sovereignty of God in the bestowment of his grace, as would awaken any doubt of his affording needful aid, where he sees sincere endeavors to grow in grace. If some christians are more eminent than others, it is simply because they make *more efforts* to be so, and God aids these efforts. So that all worldly-minded and indifferent christians continue in this state, because they do not choose to make efforts to get out of it. Any person can be an eminent christian that chooses to be so. Christians are too apt to feel as if eminence in piety was a distinction made by the sovereignty of God, and to suppose that high attainments are not within the reach of all, and that languid and inefficient piety is the result of divine sovereignty rather than negligence and sloth. A more false or more pernicious opinion cannot easily be adopted by christians. The truth is, that the road to eminence in gifts and graces, and the means of obtaining them, are open to all who seek them, and if any do not obtain them, it is owing to their own sloth and inefficiency, and not to any deficiency on the part of God in blessing diligent efforts. It always pleases him to crown with success the hand of the *diligent* instead of the hand of the slothful, not only in temporal but in spiritual things. This thought cannot be too strongly impressed upon the minds of those who are just commencing a christian life. To them, *peculiarly*, are such promises as these directed: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. *Every one* that asketh receiveth," &c.

Do not be afraid of indulging in feelings which may seem to be right, from the *fear of deception*. On the contrary, cherish such feelings, and try to recall them often. Go forward and *do your duty*, and God will save you from deception while thus employed.

8. There is one caution which is peculiarly needful to those who have been greatly interested in the subject of religion, and that is, *to take particular care of the health*.

There is such a mysterious and intimate connection between the mind and the body, that one cannot be wearied or suffer, without affecting the other. When the mind is fatigued or exhausted, it affects the body, and this again reacts on the mind.

Every person ought to be aware, that the more anxiously and intensely the mind is interested on any subject, the greater is the need of *exercise, sleep and frequent relaxation*. Attention to religion does not demand that *all* lawful business be suspended, and forbid the neglect of all needful rest and exercise.

9. Do not expect to be made happy by religion, unless you become *eminent christians*. A *half-way* christian can neither enjoy the pleasures of the world nor the pleasures of religion; for his conscience will not let him seek the one, and he is too indolent to obtain the other. The christian may be the happiest man on earth, but he must be a faithful, active and devoted christian. None are disappointed in finding religion a source of unfailing peace and joy, but those who refuse to drink deep of the wells of salvation; unless we except those who, from some derangement of the nervous system, or failure of health, do not enjoy the clear and undisturbed exercise of their faculties. A healthy mind in a healthy body, may always be made happy by religion.

10. Do not look at the practice and example of *other* christians, in forming the standard of piety at which you aim. The allowance of this thing has probably had a more disastrous influence on the church and on the world, than all other causes that could be named. Generally, when persons commence a christian life, their consciences are susceptible and tender. They are strict and watchful in the performance of duty, and are pained even by a slight neglect. They have been wont to feel that becoming religious implies a *great change*; that "old things must pass away and *all things* become new." But when they begin to look around among their christian friends, and turn to them for aid, as those who have had experience and have made advances in christian life, they find that *they* seem to look upon duties and deficiences in a very different manner. *They* seem to neglect many things which the young christian has felt to be very important; and to practice many things which he had supposed to be inconsistent with religion. *Then commences the disastrous effect.* The young christian begins to feel that he need not be more particular than those to whom he has ever looked up with deference and respect. He begins to imagine that he has been rather *too strict* and particular. He begins to take a retrograde course; and though his conscience and the Bible often check and reprove, yet, after a few inefficient struggles, he lowers his standard and walks as others do.

Look into your Bible, and see how christians ought to live. See how the Bible says those who are christians *must* live, and then, if you find your christian friends living in a different way, instead of having cause for feeling that you may do so too, you have only cause to fear that they are deceiving themselves with the belief that they are christians, when they are not. Remember that the farther your christian friends depart from the standard of christian character laid down in the Bible, the less reason have you to hope that they *are* christians. And do not hesitate on this subject because you find *many* professed christians who are indifferent and lax in their practice and example. Remember that Christ has said, "*Many* shall say unto me, in that day, Lord, Lord," thus claiming to be his disciples, to whom he will say, "I never knew you." Do not let *professed* christians tempt you to fall into the society of such unhappy *cast-aways*.

Extravagance in Dress.

One of the most serious evils that exist in society at the present time, and one that has had a great tendency to bring about financial crises, bankruptcies, defalcations, mercantile dishonor, and a withdrawal of that confidence, without which the wheels of commerce are clogged, and the course of trade impeded, is the insane passion for dress and gaudy ornaments which is manifested by a class of American ladies, and is fostered by their husbands and fathers. The evil has come to be of such magnitude, the press everywhere is lifting up its voice against it. May it be potential in arresting the attention of ladies, and lead them to a thorough reform—a reform which may save their husbands and fathers from bankruptcy, and haply from guilt; which may be made by them without sacrifice; which will add to their attractions by taking from their meretricious ornaments, and which will promote their peace of mind.

The sad history of mercantile disaster, and dishonesty in high places, which the history of the past few years has disclosed, is full of warning, if it is not also of reproach, to those ladies who have lived beyond the most ample means to gratify a vanity which is unworthy of them. Ladies make a great mistake when they suppose they add to their charms by vieing with the plumage of the gaudiest bird in their apparel.

"To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess."

But these are no more wasteful or ridiculous than for women to pile the price of a year's income upon their backs. We once knew a man who called upon us, his countenance beaming with pleasure, to exhibit a wonderful invention of his own. He produced a boquet of rare and beautiful flowers, which he had liberally spangled with gold and silver leaf. To the lover of nature and the beauties of the garden, nothing could be more repulsive. We look upon a superfluity of dress and ornaments on a woman with much the same feeling. "Loveliness needs not the foreign aid of ornaments, but is, when unadorned, adorned the most."—*Golden Rule.*

For the Children.

A Child's Faith.

A beloved minister of the gospel was one day speaking of that active, living faith, which should at all times cheer the heart of the sincere follower of Jesus, and related to me a beautiful illustration, that had just occurred in his own family.

He had gone into a cellar, which in winter was quite dark, and entered by a trap door. A little daughter, only three years old, was trying to find him, and came to the trap door, but on looking down, all was *dark, dark*—and she called, "Are you down cellar, papa?"

"Yes, would you like to come, Mary?"

"It is dark. I *can't* come, papa."

"Well, my daughter, I am right below you, and I can see you though you cannot see me, and if you will drop yourself I will catch you."

"Oh! I should fall; I can't see you, papa."

"I know it," he answered, "but I am really here, and you shall not fall or hurt yourself. If you will jump, I will catch you safely."

Little Mary strained her eyes to the utmost, but she could catch no glimpse of her father. She hesitated, then advanced a little further, then, summoning all her resolution, she threw herself forward, and was received safely in her father's arms.

A few days after, she again discovered the cellar door open, and supposing her father there, she called, "Shall I come again, papa?"

"Yes, my dear, in a minute," he replied, and had just time to reach his arms towards her, when, in her childish glee, she fell shouting into his arms, and clasping his neck, said, "I *knew*, dear papa, I should not fall."

And now, my dear readers, the Lord Jesus is calling you to come to him. Many of you, I trust, have already obeyed his call, and chosen him as your portion, but he is still saying, "Suffer little children to come unto me, and forbid them not," and, "They that seek me early shall find me." Though, like little Mary, you cannot *see* him visibly present, yet he assures you he is willing and waiting to receive you, and you have only to drop yourselves into the arms of his sovereign mercy, and he will as surely receive you now, as when, while on earth, he "took little children in his arms, laid his hands on them, and blessed them."—*Stories for Children.*

George and his Little Sister.

A little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over any thing that lay in the way. His mother told him he might lead out the little girl, but *charged* him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy, George. Is this your sister?"

"Yes, sir."

"Can she walk alone?"

"Yes, sir, on smooth ground."

"And how did she get over these stones, which lie between us and the house?"

"O, sir, mother *charged* me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right, George, and I want to tell you one thing. You see now how to understand that beautiful text, 'He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone.' God charges his angels to lead and lift good people over difficulties, just as you have lifted little Anne over these stones. Do you understand it now?"

"O yes, sir, and I shall never forget it while I live."

Can one child thus take care of another, and cannot God take care of those who put their trust in him? Surely he can; and there is not a child, who may read this story, over whom he is not ready to give his holy angels charge.—*Stories for Children.*

The Polite Boy.

The other day we were riding in crowded cars. At one of the stations an old gentleman entered, and was looking around him for a seat, when a lad ten or twelve years of age rose up, and said, "Take my seat, sir." The offer was accepted, and the infirm old man sat down. "Why did you give me your seat?" he inquired of the boy. "Because you are old, sir, and I am a boy," was the quick reply. The passengers were very much pleased and gratified. For my part, I wanted to seize hold of the little fellow and press him to my bosom. It was a respect for age which is always praiseworthy.

When a boy or girl does not reverence the aged, it is a sure sign that they are evil in more respects than one. We once saw a lad run after a lame old man in the street, and hoot at him; but he was known as one of the worst lads in the village. He would swear, disobey his parents, rob orchards, and do other things equally bad. We feel quite sure that the polite boy in the cars never uses wicked or vulgar words. His parents probably can trust him.—*Child's Paper.*

Poetry.

For the Crisis.

THEY'LL RISE AGAIN.

Mother, weeping at the tomb,
O'er thy lost one's faded bloom,
Weeping o'er the tender dead,—
Cherished hopes so quickly sped,—
Mother, cheer thy heart forlorn,
He'll arise when comes the dawn.

Sister, mournest thou in grief
O'er thy brother's life so brief?
Sighing oft for his return—
Doth his form in dreams discern?
Cease thy tears their bitter flow,
He'll awake in the morning's glow.

Husband, faded is the life
That so cheered thee 'mid earth's strife,
Cheered thee 'mid the gloom of years,
Blending sunshine with thy fears?
Calmly hush thy tearful strain,
Her thou'lt greet in life again.

Children, mourn ye parents dead?
Mourn ye o'er the love that's fled,
That no longer soothes your way,
Darkly lone without its ray?
Cheer you, ever hoping on
To greet them when breaks the dawn.

They'll awake, the loved ones dear,
When the morning, bright and clear,
Ushers in the endless day,
Whose light ne'er to Death gives sway.
Then they'll rise, the good of earth,
Quickened by immortal birth.

Cheering, thrilling hope is this,
That so gladdeneth life with bliss;
Blessed boon to mortals giv'n,
Lighting up the path to heav'n
With a splendor passing bright,
E'er to cheer the pilgrim's night.

Orrin P. Allen.

Original Articles.

For the Crisis.

Christ the Hope of the Church.

"Not by might nor by power, but by my spirit saith the Lord."

During the long period of time through which the church has been borne since the above language was uttered, changed and varied have been her circumstances. Short and scattering have been her seasons of prosperity. Her night of weeping has been long and weary; yet her course has been steadily onward as the spouse of Christ; and though many difficulties have been thrown in her pathway, hitherto she has surmounted them all; and a miraculous providence it is that the church maintains her identity to-day, while the four great Empires of earth, all of which were hostile to her interests, have risen, swayed the sceptre of universal government, and in spite of the fostering care of human legislation, have waned, and finally become extinct.

We ask, while so fearfully in the minority as the church has been as to numbers, and with so many drawn swords grasped by the hand of her powerful foes pointing at her from every quarter, why has she not, like the Amalekites, been blotted out from under heaven,—or like the Idumeans been wasted by her enemies until her name should be forgotten? It is because He that liveth forever, the high and lofty one who inhabiteth eternity, has rebuked kings for the sake of his people, saying, "Touch not mine anointed and do my prophets no harm."

To the church, God has made a disclosure of the divine character and purpose. In this revelation is clearly brought to view the work and calling of his people; but not without the fact stated that while attending to their Master's business they will be mocked by the pride of earth and loaded with the anathemas of those who usurp the government of the world. Hence their dependence on him who hath said, "Not by might nor by power, but by my spirit saith the Lord."

While glancing at the past, we discover that every age of time brings with it an appropriate work for the church, together with certain obstacles to be surmounted. The duties devolving upon Abraham were that he should quit his father's house and country and under the divine guidance become the founder of a system of worship divine and heavenly in its nature, and thus lift up a standard against the system of Polytheism then coming in upon the infant nations of the earth; and by obeying the heavenly mandate, he became the friend of God. In order that the Amorites might have an opportunity of filling their cups of iniquity, and God make an exhibition of his sovereign power, the children of Israel must be in bondage to the idolatrous nation of the Egyptians, and Moses raised up and in a miraculous manner preserved to become under the divine Being the deliverer and great legislator of that nation. After a forty years' pilgrimage in the wilderness, Joshua must lead on in the van of the host, and drive out those seven nations and divide to each tribe their lot of inheritance. For four hundred and fifty years the government was administered by judges unto Samuel the prophet, at which time they waxed into a kingdom.

Under the administration of their kingly form of government they often became rebellious, conforming in their worship to the idolatry of the heathen, and were sharply reproved by the Lord early sending his prophets unto them. Thus things continued until they were carried into captivity, when their independence ceased. The predicted captivity having expired, a return was required. But the captives, on reaching their native country, were filled with mourning and lamentation. Wasteness stared them in the face from every quarter. Their once beautiful city in ruin—their sanctuary desolate—its altars broken down. Now here is a work to be done, and difficulties attending its accomplishment. The city and sanctuary is to be restored to its former magnificence and grandeur; but foes are all around,—the trowel must be worked by one hand and the sword grasped by the other. Proposals were first made by Sanballat and Tobias to negotiate, but that policy not succeeding next came their threats of extermination. How applicable the words of the prophet proceeding from him who watches over his people to do them good, while so arduous a work was before them and nothing but threatened ruin staring them in the face from those that would swallow them up;—"Not by might nor by power, but by my spirit."

From this point let the mind pass down the stream of time to the advent of the Messiah. At this time the Roman world, though blessed with universal peace, was enveloped in the darkness of heathenism, and the Jewish church was divided into sects, the most prominent of which were the Pharisees, the Sadducees, and the Essenees.

With all, except a remnant who were looking and waiting for the consolation of Israel, religion and the worship of God was barely a nominal thing. In keeping with an impression which at this time seemed to pervade all minds, that some uncommon event was about to transpire, amid the moral gloom which hung like dark drapery about every nation, a star of uncommon radiance was seen resting o'er Bethlehem's manger. The silence of midnight was broken by music unearthly, such as never before greeted a shepherd's ear. It was the sweet chorus of the angel band chosen for the important occasion, the echo of which will be responded to by the church until the glory of God in the face of Jesus Christ shall burst o'er all the earth. This marked the dawning of a new era.

The birth of the Prince of the kings of the earth is announced, and as he reclines upon the arm of the blessed virgin, an edict is issued from the throne of the Eternal;—"Let all the angels of God worship him!" His mission to earth was one of importance. He came to break the iron rule of Satanic usurpation,—to war with the prince of the power of the air,—to redeem this world which once as a gem had a place in heaven's great casket, but fell into the hands of an adversary who marred it, and to restore it to the family of glorified worlds when the morning stars will sing again and all the sons of God will shout aloud for joy. The panoply of Jesus of Nazareth was the fulness of the Spirit. In him all fulness dwelt. He was anointed with the Holy Ghost. He had the Spirit without measure. His contests were not physical, but moral; hence it was not by the might of human arm nor military power that he conquered, but by the Spirit of the living God. When he became the captive of death, and was locked up in the enemy's prison-house, he was quickened by the Spirit. It was by the mighty power of God he was raised from the dead.

The war that was waged against Satan and his hosts by the Captain of our salvation is to be prosecuted by his people. If so, the same divine unction the Son of God possessed, is needful to be imparted to them.

It is by the indwellings of the divine Spirit the church is to gain a victory over all her foes. It is by the power of the spirit of faith she is to be kept until her salvation is revealed in the last time. It is by the Spirit she is sealed unto the day of redemption. It is by the Spirit her banished ones, locked up in death's charnel house, are to be quickened and gathered from the east, west, north and south, to sit down with Abraham, Isaac and Jacob, in the kingdom of God.

Well might the Savior say, "Without me ye can do nothing;" and with equal propriety could Paul say, "I can do all things through Christ who strengtheneth me." Truly the Lord is the might of his people. And as the battle rages, waxing hotter and hotter, and we are on the very eve of victory, with what firmness should we grasp our sword and shield, and resist the last assaults of the devil, who is now mustering all his forces for a grand rally, heeding the word of command as it comes from Him who will judge and make war, and fight the good fight of faith, and lay hold on eternal life.

Glory to God! victory belongs to the church, though she has been scattered in a dark and cloudy day, and for a small season it would seem God had hid his face from her; yet his word of promise cannot fail. With everlasting mercy he will gather her.

O time! speed on the blessed consummation of this world's history, when we shall no more have occasion to weep over the wrecks of earth; when our hearts will no more break o'er suffering humanity, or the unconscious clay of loved ones; when the reign of death will cease, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their head; when they shall obtain joy and gladness and sorrow and sighing shall flee away. Even so, come, Lord Jesus. Amen. A. Ross.

For the Crisis.

LINES.

How deeply grieved I've been to see
God's children so divided be;
One bears a name, but not the other—
This builds a wall—they can't say "brother!"
How oft I've seen the painful sight,
Friendship towards one,—another, slight,—
When side by side each other stood
And each were equally as good;
A smile for one with outstretched hand,
The other must unnoticed stand.
And what's the cause of all this wrong?
Why both to one church don't belong!
O cast away sectarian pride,
Let christian love your actions guide;
Be kind and courteous unto all,
To high and low, to great and small.
By being so perhaps you'll win
Some soul that's now a slave to sin.
Don't think me harsh, I'm only plain,—
O what's an empty, empty name?
Don't let a name our union part,
If we are Christ's we're one in heart.
He who his steps doth heavenward bend,
Why he's my brother, he's my friend;
No matter by what name he's call'd,
Or if he has no name at all.

L. C.

For the Crisis.

Practical Faith.

The people of God, the people who love him and have *faith* in him and in his promises, who love his present truth however unpopular it may be, and who are not afraid to speak the whole truth, are a proselyting people; for the truth is a proselyting, a conquering principle, and is effectual even though its advocates be a people who are "everywhere spoken against," "falsely," for its Author's sake. And the people of God, too, have *the gift* of proselyting, which is "*the gift* of the Holy Ghost." And they have the means of proselyting *freely;* for the means by which true converts are made is by the dispensing of that wisdom that "cometh from above," which if any of our teachers, or others, "lack," they can be supplied "liberally," according to James, by simply asking "of God." There is no good or true reason why God should not bless the efforts of a particular sect, even though public opinion be against them. Public opinion was against the disciples on the day of Pentecost; but, notwithstanding, thousands were proselyted to the cause of Christ. All that is needed is to have *practical* FAITH in God, then "whatsoever" is asked will be received.

Let public opinion be ever so arrogant, a people having *the truth* need not quail before it. If they will but cultivate the stern will of a Luther, that does not hesitate to enter the temple of error and dash the glittering idols of a heathenish multitude before its astonished gaze, they will triumph over all foes, through the grace of the Captain of their salvation.

To win proselytes to any great reform, it requires men of fixed principle, combining confidence, without boastfulness—boldness, without raillery—earnestness, without bigotry—uncompromising truthfulness—unwavering faith in the principles they advocate—a contempt for the opinion of the multitude, and an earnest desire to please the Deity. With these requisites you will make proselytes to the cause in which you are engaged, though it be ever so "despised" by popular sentiment.

J. H. T.

Boston, April 21.

Choice Selections.

Directions to Persons just commencing a Religious Life.

The following is from an interesting little work, published by Gould & Lincoln, 59 Washington St., Boston. Price—single copy 6 cents; per dozen, 60 cts. post paid.

1. Remember that the commencement of the christian life is to be like the "dawning light, which increaseth more and more to the perfect day." Therefore, when the hope of peace and pardon dawns in the heart, do not consider the great business of life as *accomplished*, but only as *begun*.

2. Do not expect so sudden and remarkable a change, as to leave no doubt of its reality. Did religion enter the soul in perfection, and to the entire exclusion of sin, the change would be so marked and obvious as to leave no room for doubt. But, usually, the christian character is full of contradiction. There is a perpetual struggle between good and evil, and thus a continual competition of evidence for and against, according as the good or evil prevails.

3. Evidence of piety is not so much to be sought in *high emotions* of any kind, as in real humility, self-distrust, hungering and thirsting after righteousness, sorrow for sin, and a *continual effort*, in every-day life, to regulate our thoughts, feelings and conduct by the word of God. It is the *nature* and not the *degree* of our affections which is to be regarded in the examination of our evidences. Some persons are so *constituted*, that they are not susceptible of very strong emotions, and ought not to expect them, in reference to religion, any more than other subjects that interest the mind. The best way to know our feelings is, to see how they influence the *conduct*. "By their fruit ye shall know them."

4. Do not expect to find in your own case, every thing you have heard or read of in the experience of others. For, it may be, many things we hear and read of, are not correct feelings, and do not afford just grounds of confidence to any one; and if they are *correct* experience, it may be the experience of a *mature* christian, and not to be expected in the beginning of a religious life. It must be remembered that as no two countenances are formed alike, so no two hearts are fashioned alike, or placed in exactly the same circumstances; and it would be as vain to seek all the varieties of christian experience in one person, as to seek all the varieties of human features in one face.

5. Do not expect that the evidence desired will all come immediately and at once. It must come *progressively*, as the result of continued effort in obedience to the will of God.

6. Do not suppose that religion is a principle of such self-preserving energy, as that when once implanted in the soul it will continue to thrive and increase without effort. The plant of divine grace can no more thrive without care, and diligent and patient cultivation, than can those rare and valued plants, that demand the physical efforts and culture of man.

God will not sustain and bring to maturity the work of grace, without your own voluntary concurrence in the diligent use of means. He will not do it any more than he would cause the harvest to whiten in the field of the sluggard. Indulge, therefore, no such ideas of inability and dependence on God, as shall impair a full sense of perfect obligation to do whatever *can be done* in working out your own salvation. God never assists any but those who make efforts to aid and advance themselves.

7. Entertain no such ideas of the sovereignty of God in the bestowment of his grace, as would awaken any doubt of his affording needful aid, where he sees sincere endeavors to grow in grace. If some christians are more eminent than others, it is simply because they make *more efforts* to be so, and God aids these efforts. So that all worldly-minded and indifferent christians continue in this state, because they do not choose to make efforts to get out of it. Any person can be an eminent christian that chooses to be so. Christians are too apt to feel as if eminence in piety was a distinction made by the sovereignty of God, and to suppose that high attainments are not within the rich of all, and that languid and inefficient piety is the result of divine sovereignty rather than negligence and sloth. A more false or more pernicious opinion cannot easily be adopted by christians. The truth is, that the road to eminence in gifts and graces, and the means of obtaining them, are open to all who seek them, and if any do not obtain them, it is owing to their own sloth and inefficiency, and not to any deficiency on the part of God in blessing diligent efforts. It always pleases him to crown with success the hand of the *diligent* instead of the hand of the slothful, not only in temporal but in spiritual things. This thought cannot be too strongly impressed upon the minds of those who are just commencing a christian life. To them, *peculiarly*, are such promises as these directed: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. *Every one* that asketh receiveth," &c.

Do not be afraid of indulging in feelings which may seem to be right, from the fear of deception. On the contrary, cherish such feelings, and try to recall them often. Go forward and *do your duty*, and God will save you from deception while thus employed.

8. There is one caution which is peculiarly needful to those who have been greatly interested in the subject of religion, and that is, *to take particular care of the health*.

There is such a mysterious and intimate connection between the mind and the body, that one cannot be wearied or suffer, without affecting the other. When the mind is fatigued or exhausted, it affects the body, and this again reacts on the mind.

Every person ought to be aware, that the more anxiously and intensely the mind is interested on any subject, the greater is the need of *exercise, sleep and frequent relaxation.* Attention to religion does not demand that *all* lawful business be suspended, and forbid the neglect of all needful rest and exercise.

9. Do not expect to be made happy by religion, unless you become *eminent christians.* A *half-way* christian can neither enjoy the pleasures of the world nor the pleasures of religion; for his conscience will not let him seek the one, and he is too indolent to obtain the other. The christian may be the happiest man on earth, but he must be a faithful, active and devoted christian. None are disappointed in finding religion a source of unfailing peace and joy, but those who refuse to drink deep of the wells of salvation; unless we except those who, from some derangement of the nervous system, or failure of health, do not enjoy the clear and undisturbed exercise of their faculties. A healthy mind in a healthy body, may always be made happy by religion.

10. Do not look at the practice and example of *other* christians, in forming the standard of piety at which you aim. The allowance of this thing has probably had a more disastrous influence on the church and on the world, than all other causes that could be named. Generally, when persons commence a christian life, their consciences are susceptible and tender. They are strict and watchful in the performance of duty, and are pained even by a slight neglect. They have been wont to feel that becoming religious implies a *great change;* that "old things must pass away and *all things* become new." But when they begin to look around among their christian friends, and turn to them for aid, as those who have had experience and have made advances in christian life, they find that *they* seem to look upon duties and deficiences in a very different manner. *They* seem to neglect many things which the young christian has felt to be very important; and to practice many things which he had supposed to be inconsistent with religion. *Then commences the disastrous effect.* The young christian begins to feel that he need not be more particular than those to whom he has ever looked up with deference and respect. He begins to imagine that he has been rather *too strict* and particular. He begins to take a retrograde course; and though his conscience and the Bible often check and reprove, yet, after a few inefficient struggles, he lowers his standard and walks as others do.

Look into your Bible, and see how christians ought to live. See how the Bible says those who are christians *must* live, and then, if you find your christian friends living in a different way, instead of having cause for feeling that you may do so too, you have only cause to fear that they are deceiving themselves with the belief that they are christians, when they are not. Remember that the farther your christian friends depart from the standard of christian character laid down in the Bible, the less reason have you to hope that they *are* christians. And do not hesitate on this subject because you find *many* professed christians who are indifferent and lax in their practice and example. Remember that Christ has said, "*Many* shall say unto me, in that day, Lord, Lord," thus claiming to be his disciples, to whom he will say, "I never knew you." Do not let *professed* christians tempt you to fall into the society of such unhappy *cast-aways*.

Extravagance in Dress.

One of the most serious evils that exist in society at the present time, and one that has had a great tendency to bring about financial crises, bankruptcies, defalcations, mercantile dishonor, and a withdrawal of that confidence, without which the wheels of commerce are clogged, and the course of trade impeded, is the insane passion for dress and gaudy ornaments which is manifested by a class of American ladies, and is fostered by their husbands and fathers. The evil has come to be of such magnitude, the press everywhere is lifting up its voice against it. May it be potential in arresting the attention of ladies, and lead them to a thorough reform—a reform which may save their husbands and fathers from bankruptcy, and haply from guilt; which may be made by them without sacrifice; which will add to their attractions by taking from their meretricious ornaments, and which will promote their peace of mind.

The sad history of mercantile disaster, and dishonesty in high places, which the history of the past few years has disclosed, is full of warning, if it is not also of reproach, to those ladies who have lived beyond the most ample means to gratify a vanity which is unworthy of them. Ladies make a great mistake when they suppose they add to their charms by vieing with the plumage of the gaudiest bird in their apparel.

"To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess."

But these are no more wasteful or ridiculous than for women to pile the price of a year's income upon their backs. We once knew a man who called upon us, his countenance beaming with pleasure, to exhibit a wonderful invention of his own. He produced a boquet of rare and beautiful flowers, which he had liberally spangled with gold and silver leaf. To the lover of nature and the beauties of the garden, nothing could be more repulsive. We look upon a superfluity of dress and ornaments on a woman with much the same feeling. "Loveliness needs not the foreign aid of ornaments, but is, when unadorned, adorned the most."—*Golden Rule.*

For the Children.

A Child's Faith.

A beloved minister of the gospel was one day speaking of that active, living faith, which should at all times cheer the heart of the sincere follower of Jesus, and related to me a beautiful illustration, that had just occurred in his own family.

He had gone into a cellar, which in winter was quite dark, and entered by a trap door. A little daughter, only three years old, was trying to find him, and came to the trap door, but on looking down, all was *dark, dark*—and she called, "Are you down cellar, papa?"

"Yes, would you like to come, Mary?"

"It is dark. I *can't* come, papa."

"Well, my daughter, I am right below you, and I can see you though you cannot see me, and if you will drop yourself I will catch you."

"Oh! I should fall; I can't see you, papa."

"I know it," he answered, "but I am really here, and you shall not fall or hurt yourself. If you will jump, I will catch you safely."

Little Mary strained her eyes to the utmost, but she could catch no glimpse of her father. She hesitated, then advanced a little further, then, summoning all her resolution, she threw herself forward, and was received safely in her father's arms.

A few days after, she again discovered the cellar door open, and supposing her father there, she called, "Shall I come again, papa?"

"Yes, my dear, in a minute," he replied, and had just time to reach his arms towards her, when, in her childish glee, she fell shouting into his arms, and clasping his neck, said, "I *knew*, dear papa, I should not fall."

And now, my dear readers, the Lord Jesus is calling you to come to him. Many of you, I trust, have already obeyed his call, and chosen him as your portion, but he is still saying, "Suffer little children to come unto me, and forbid them not," and, "They that seek me early shall find me." Though, like little Mary, you cannot *see* him visibly present, yet he assures you he is willing and waiting to receive you, and you have only to drop yourselves into the arms of his sovereign mercy, and he will as surely receive you now, as when, while on earth, he "took little children in his arms, laid his hands on them, and blessed them."—*Stories for Children.*

George and his Little Sister.

A little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over any thing that lay in the way. His mother told him he might lead out the little girl, but *charged* him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy, George. Is this your sister?"

"Yes, sir."

"Can she walk alone?"

"Yes, sir, on smooth ground."

"And how did she get over these stones, which lie between us and the house?"

"O, sir, mother *charged* me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see now how to understand that beautiful text, 'He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone.' God charges his angels to lead and lift good people over difficulties, just as you have lifted little Anne over these stones. Do you understand it now?"

"O yes, sir, and I shall never forget it while I live."

Can one child thus take care of another, and cannot God take care of those who put their trust in him? Surely he can; and there is not a child, who may read this story, over whom he is not ready to give his holy angels charge.—*Stories for Children.*

The Polite Boy.

The other day we were riding in crowded cars. At one of the stations an old gentleman entered, and was looking around him for a seat, when a lad ten or twelve years of age rose up, and said, "Take my seat, sir." The offer was accepted, and the infirm old man sat down. "Why did you give me your seat?" he inquired of the boy. "Because you are old, sir, and I am a boy," was the quick reply. The passengers were very much pleased and gratified. For my part, I wanted to seize hold of the little fellow and press him to my bosom. It was a respect for age which is always praiseworthy.

When a boy or girl does not reverence the aged, it is a sure sign that they are evil in more respects than one. We once saw a lad run after a lame old man in the street, and hoot at him; but he was known as one of the worst lads in the village. He would swear, disobey his parents, rob orchards, and do other things equally bad. We feel quite sure that the polite boy in the cars never uses wicked or vulgar words. His parents probably can trust him.—*Child's Paper.*

THE WORLD'S CRISIS.

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Poetry.

For the Crisis.

WHOM WILL OUR FATHER BEAUTIFY?

Whom will our Father beautify?
Those whom the world call great?
Who, clad in silk and purple, boast
Their pomp of high estate?

Whom will our Father beautify?
The young, the fair, the brave?—
A garland on their brow they bear
That withers at the grave.

But with th' approval of the skies
That language fails to speak,
He deigns to robe the lowly one
And beautify the meek.

N. Hayden.

Original Articles.

For the Crisis.

Look Ahead.

"*So likewise ye, when ye shall see all these things, know that it is near, even at the doors.*" Matt. 24 : 33.

Although the exact time of the Lord's coming is a subject on which there is a diversity of opinion, yet it is pretty generally conceded by all professing christians that we are in portentious times, doubtlessly foreshadowing the speedy Advent of the Son of God; even as the hollow rumbling underground bespeaks the coming earthquake, or the "ground-swell" of the ocean the approaching storm. The marvelous revival which has been felt over all christendom, means something more than periodical excitement, despite what a very few miserable sophists may say to the contrary; which, together with the lowering aspect of the political horizon of the world, gives unmistakable signs that almost

"The day of judgment long delayed is come!"

Merchants, a few months since arrogant, and almost heaven-defying in the pride of their wealth, find that the riches of this world make unto themselves wings and fly away; and now humbled before God, like the poorest being in the land, they pray for that assistance which they so much need, and which a merciful and kind Creator so gladly bestows upon them. Thus are men's hearts perplexed and failing them.

The potentates of Europe who stood aloof during the last sanguinary and almost bootless struggle, now look menacing and warlike. Nations who for centuries have borne the chains of old feudal oppression, the war-forged gyves of the conquered, or the still worse slavery of popish thraldom, now tug fiercely at their fetters, as if they would snap asunder their galling bands, and raise their emancipated hands to greet the only Lord which man should ever own.

The gospel has crept into places where the world wots not of, and softly as the evening zephyrs whispers the glad tidings of a Savior's love. It has glided into the stronghold of superstition and idolatry; into the cell of the self-righteous recluse; into the weary captive's dungeon; into the pagoda and minaret; into the sultry forests and jungles of Africa; into the ice-bound regions of the North. From pole to equator, from nadir to zenith, the mighty Spirit of God is moving upon the universe. The call of mercy is borne on every wind. The worldling, in eager pursuit of wealth or pleasure, hears, stops, and turns to his God! The soldier hears it upon the battle-field; his stern heart is melted, and his eagle eye bedimmed with tears of penitence and sorrow. The sailor, listlessly leaning over the ship's side, hears the marvelous sound rising mysteriously from the depths of the ocean, and uttering the affectionate invitation "come!" The breast of that reckless yet generous child of the ocean who a thousand times had braved the furious gale, and shook from his hair the salt spray as if he held in derision the anger of the fretted waves, throbs with emotions long foreign to his thoughts, and the long forgotten prayers of his distant mother come upon his memory sad and solemn as evening chimes. Perhaps he tries to shake the conviction off; 'tis vain—the arrow is driven up to the feather. He strikes his rebel colors, hauls down the "skull and cross bones," and runs up to his peak the glorious Gospel ensign.

And yet still mightier work than this is done. The sinner-seeking, sinner-saving grace of God has entered those dens of festering corruption, seething and fermenting with rank pollution, and exhaling a malaria a thousand times more deadly than the plague. Taken the rum-deformed drunkard and the poor miserable, degraded daughters of sin by the hand, and with tones of ineffable love and persuasion says, "Come! Come unto me all ye that are weary and heavy laden and I will give you rest." The eager hand is stretched for the blessing and again the arches of high heaven resound with—"The dead is alive—the lost is found!"

With such a mighty work going on, what a sin is it that there should remain an idle or disinterested laborer in the field! Talk of the cross! What cross is there which comes not through a lack of love to the Lord of glory? What would such mawkish and sensitive beings have done in those days long past, when sword and faggot, cord and axe inundated the earth with blood and made the gore-stained world a reeking Aceldama? What would they do now if hydra-headed popery and rampant idolatry shadowed this continent, and with their savage hordes sought to turn this land of Bibles into a land of the sword and the crucifix? Crosses! Alas! we do not sufficiently appreciate our light and privileges, if we let such trifling difficulties as we experience retard us from putting forth every energy in the furtherance of man's salvation. We shall reap an abundant reward if we faint not, and soon forget in the joys which await the faithful those sorrows we experience now.

Shall we grow weary or relax when the fight is almost won? Shall we turn back when we can almost see the flashing of the golden cupola of the temple in the New Jerusalem, as it catches the light from the face of Him who sitteth upon the throne? God forbid!

"To patient faith the prize is sure,
And they who to the end endure
The cross, shall wear the crown."

Jno. F. Cotton.

For the Crisis.

Shall this Work Stop?

The clock strikes ten. Worn with the labors of the day I perhaps should be at rest, but time presses and I have a few words which I wish to say.

I have been issuing Tracts—have spent most of the day in superintending the printing of some thousands of various kinds. I am tired. I need rest. The labors I perform are almost enough for two or three. I preach, I write, I travel, I publish, I buy and sell and give away. My health is not firm though somewhat better than it has been. I have cares resting upon me—a family to attend to and care for. I want to study. I want to read my Bible more. I want to finish some works that I have begun. I want to write others. I have calls for labor in every direction—I am perplexed—what shall I do?

I began to publish because I wanted tracts and books to circulate. I have, within the past five or six years, printed and issued more than two hundred and fifty thousand copies of books, pamphlets, tracts and handbills. They are afloat. Some have been instruments in God's hands of doing good. Only yesterday a friend wrote me of one who was led to Christ by one of the "*Olive Leaves.*" The seed is springing up in various quarters; to God be all the glory.

This work has been to me a labor of love. I have done it heartily as unto the Lord. I have done it cheerfully. I do not complain of the toil. Still it has been no less a *labor*. To preach from three to ten times a week,—to travel from six to seven thousand miles per year,—to visit, study, write for papers, to take the charge of a father's family and also that of my own,—all these are about enough for any one man. But when in addition to this a person writes and revises hundreds of pages of manuscript—then watches every page of it as it is in the hands of the printer—reads and revises all—then prints, watches and oversees every thing, and then when these hundreds of thousands of books and tracts have to be packed, boxed, or mailed, directed, billed, lugged about the country, sent all over it on credit, sold, the pay collected, the books all paid for promptly at the appointed time—the paper-maker, stereotypist, printer and binder all paid—hundreds and thousands of letters written to agents about books, with books, for books, answering questions, &c. &c., put this all together, and then add to it all the malice of enemies of God and truth, the contempt of false friends, the fault-finding of every jealous mortal whose hobby you will not ride or be rode by—the slanders of those who hate a *live* religion and love a dead form, the financial difficulties attending the transaction of business at the present time, and the cool indifference of those who "wish you well," and don't care two cents whether you sink or swim, and the reader can judge how many more feathers it would require to break the camel's back.

And so I do not wonder that to-day, amid the toil, while viewing the accumulating cares and the increasing demands upon time, health and strength preventing improvement, hindering study and wearing on health, I wished myself free from the whole of it, and some one else in the harness, or else the load "dumped" in the road. I can do something. I can do considerable, but I cannot do every thing. I could write books and tracts if I didn't have to print them. Or I could write and print them if I didn't have to peddle them out all over the land and have so much care, labor and writing in consequence.

What I shall do I don't know. I pray God to guide me. But I come back to the question—*shall the work stop?* It *has* almost stopped during the hard times. Few can afford to scatter tracts now. And yet a thousand tracts will probably do twice as much good now as they would have done a year ago. Men have had the bottom knocked out of some of their speculations. God has beat common sense into them at the same time that he emptied their pockets and smashed up their schemes. Men have time *now* to pray, to read their Bibles, to learn truth, to be saved! Just now they need the light to shine in on them. Who will let it shine? Now, if ever, is the time to press the work with vigor. *Who will do it?* A tract may save a soul from delusion—aye! from death! Who will scatter the seed? Are the poor in want of tracts for themselves or friends? Let them send for them without price. Do others wish to purchase, they are ready for your orders.

Are preachers interested in the matter? Will they take hold of it and urge it? Are brethren and sisters interested? Will they give six cents a week to buy tracts to distribute? Twenty persons doing this can scatter 50,000 pages per year. Who will start tract societies? Who will leave off tea and tobacco and coffee to further the object? Who will work? Who will deny themselves? Who will talk and who will *act?*

It is late,—weary nature seeks repose. One word before we part—"*Shall this work stop?*" What say you, brethren and sisters? Let your answer be in *action*, not in words. God bless you all.

H. L. Hastings.

Rochester, N. Y.

P. S.—I hope to leave New York for Rochester and arrive there about the 25th inst. Correspondents will please be patient. I have many letters to answer.

H. L. H.

Revival Incident.—The work is quite general in the city of Chicago. The noon prayer-meetings are attended with much interest. The following are specimens of the reports:

"A pious gentleman had been out of town and was returning in the cars. He was introduced to a lady, and among other topics of conversation he spoke about the welfare of her soul. Not more than ten minutes were taken up with this subject, and yet impressions were made on her mind never to be effaced. They separated, and in a few days the gentleman received a letter from the lady informing him of her conversion, and saying that his short conversation with her was blessed of God to this happy result. 'How glad you must feel,' said a friend to him, 'that your improved that opportunity!' 'Yes,' he replied, 'but how ashamed I am that I have lost so many opportunities equally good. When christians can instrumentally save a soul by a ten minutes' effort, what guilt in negligence!"

For the Crisis.

The Revival Interest.

To the Friends of Jesus scattered abroad:—A few words on this subject may not be amiss. We hear some who do not appear much engaged, saying that they have doubts whether God is in this work. I have only to say in answer to such, that the promise is, that through His name whosoever believeth in him shall receive remission of sins; and it no where says that they shall go with us or shall come among us before they can believe. I do feel to rejoice that any will believe on Jesus for salvation. I hope they will be led into all truth. The more they have of it the more free they will be. There is one thing that is now apparent, and that is, where there is a selfish spirit,—"for us or in our place we want God to work,"—such narrow wishes are not blessed. The humble place is where God can work, where there is a generous, liberal spirit. In such places a gracious work has been in progress, and will continue.

From all parts of the country where Union Meetings are held and properly conducted, we hear of a good work; many have found rest to their souls. Personal effort has been abundantly successful. We hear many signal ways that God has worked salvation to the impenitent.

Yesterday, in the noon prayer-meeting at the Old South chapel, (which still continues interesting,) a gentleman related an incident of conversion. He had just received a letter stating the circumstance. It was on this wise. A man of his acquaintance, who was a profane man, had a little daughter. One evening he carried her up to bed. After she was placed in bed, she called to her father and asked him to say the Lord's prayer. Finally she prevailed on him. He commenced and got through with it, by leaving out some part of it. She discovered that he had not said it right and repeated it over after him. On her doing so he was immediately convicted, and the letter stated he had become a praying man. This the speaker said was the second circumstance of similar character that he had known. Upon his taking his seat, another gentleman arose and said that he knew of a case a little nearer home. He himself last fall was in his sins, an unconverted man; said that on one evening he thought he would take his little daughter to bed. When in the chamber his little daughter asked him to pray the Lord's prayer. He put her off by telling her not to put such questions to him; but she insisted and said it herself. He too was shown by the Spirit's influence in these simple means that there was a need of his being a praying man, and he could say to the praise of God, that he now could pray with and for his family.

We have heard many singular means that are brought to bear upon the mind of the sinner to bring him to see the need of a Savior. We read accounts in the papers published every week of the work in every direction, and no man can say that this or that is the fruit of this or that man's labors. Laymen have been in most cases the humble instruments in the hand of God.

I truly feel to acknowledge my unworthiness and short comings in that God has shown to me by experience that much understanding of the scriptures of the prophets is not essential to be a successful winner of souls to Jesus Christ.

Brethren, we have greatly erred in supposing that because we understood most all prophecies, that we were very near God in our devotions. *Faith* has been *wanting* in the *present promises* of God, and I hope none will fail in seeing this point. What is a present promise? might be inquired. Taking God at his word, now; whatsoever you ask in prayer, believing that you have them now. This I understand to be living faith. I fail here more than in believing what he has promised shall take place in the future. I have noticed in all the meetings that I have been in of late, that if a request is made for prayer for individuals, it has been responded to at once. I wish I could see as much faith among my dear advent brethren. Have we not, brethren, had somewhat of a selfish feeling and perhaps spiritual pride, in that we have received a large amount of Bible knowledge? We may have been impatient with those who did not at once embrace our views. Have we not stopped there, and supposed that all work for souls was done. Perhaps we have tried in our own strength to win them to the truth.

To-day, in the 12 o'clock meeting at the Old South chapel, a lawyer from Providence arose and said he had been a professor for twenty years, and since the present revival had been in progress he had felt quite indifferent about it; it might or it might not be genuine, though at times his conscience had been aroused; after he heard a discourse on the words,—"When I have a more convenient season." These words kept coming up in his mind many times during the last four weeks—"*convenient season.*" He had been into the world and got its spirit. Finally he went to church and heard another sermon on the text,—"If I be lifted up, I will draw all men unto me." The preacher had not proceeded far in his discourse before there came such a feeling over him he could not describe. He began to weep, and cried out so loud in the congregation that all heard him. Tears flowed in abundance. He felt that God has been so good, he loved him so he could not help crying. He had been known to be a professor by the world, and now there was a cross for him to take up to tell to his former associates his love to God, and make a confession of the past. And for the last four days he had found a peace he could not tell of. One thing he could say that he did not want one ounce taken off from the yoke; he loved to bear his cross. He had related the circumstance to a judge who was looked upon as a very upright, moral man; every one supposed him to be very worthy. The judge came to meeting and heard a sermon on the love of God. He went home and wept all night. He came to meeting the next day and stood up and confessed he had been such a sinner, but God had pardoned all his sins. This was a startling announcement to the people present.

Thus we see that this work is not the fruit of protracted effort. The high and the low, the rich and the poor are called. Praise the Lord! W. C. Stone.

Boston, April 21st, '58.

P. S.—Since writing the above I have been into another meeting at Old South chapel. It was as well attended as usual,—no abatement in interest. A gentleman from Beverly arose and said that in that town, eighteen miles from Boston, a few weeks ago, six christian persons commenced a daily prayer meeting. At first, very few attended. It was hard starting, owing to unbelief; but now a good work is going on in that town. A lady had requested prayers for her four sons; three had been converted to God.

A gentleman from Providence said the good work was still going on in that city. There had been besides the Judge of the Supreme Court, several lawyers and many prominent citizens converted to God. He said also that at Pawtucket Sheriff Sherman had been led to call on God for salvation, and was now happy in the Lord, and that there was an individual who had been a great skeptic in that place, who doubted about the genuineness of the work, was asked if he thought Sheriff Sherman would be carried away by such an excitement. His answer was that "he would be the last man that yields to it." He was told that he was already on the Lord's side and he had better go and see for himself. He called on him at his office and talked with him, and asked the Sheriff to pray for him there. He would not be put off then by the excuse that it was not a proper place and that some one might come in upon them. He did not care. They knelt down in the office and prayed. He asked pardon for his sins, believed on the Lord and was converted on the spot.

I have been into the Young Men's Christian Association meeting at Tremont Temple, held from 6 to 7 and 9 to 10 o'clock, P. M. There were some 200 young men assembled. A number of young men arose and testified having found the pearl of great price. One said that for one week past, since he had given Christ his affections, he had enjoyed more love in one day than in all his former life. It was real solid happiness. Last Fast day he spent in real happiness, when for previous fast days he would go and ride all day and there would be a void come night; he had now found a better way to find real pleasure. These young men are working christians. They select a young man and talk with him, and make him a subject of prayer. And thus the work goes on.

W. S. C.

For the Crisis.

Don't.

Don't look so coldly at that Brother! What if he has not acted just right, or to suit your notions? What if he has done *exceedingly wrong*—frowns will not restore him. God cast a loving look on you, when a sinner. Now *act godly*. Don't tell his fault to your neighbor—no, not to your best or truest earthly *friend*. First of all tell it to *your* God and *his* God as you approach the mercy seat. Then, all bathed in dews of heavenly grace, go tell it to him alone; you may reach his heart, convert him and save a soul from death, and also refresh your own soul. Don't neglect a preacher because he does not "turn the world upside down." The weak need encouragement—they need help. Even Moses needed an Aaron and a Hur to stay up his hands; how much more those less than Moses. Is he spiritual? he may do a work which the *mighty man* may never do. "Not by might nor by power, but by my Spirit saith the Lord." Enter into the work—pray for him, with him—exhort with him, it may be *weep* with him, but don't despise him. He may be one of God's little ones. He may do others good if not you; destroy him not by your influence. 'Tis unchristian—'tis the work of a *cold heart.*

Don't "present your bodies a living sacrifice" to Mammon, unholy, but acceptable, so that weariness compels you "to forsake the assembling of yourselves together" at the prayer meeting. Don't think to save time and gain labor by neglecting the family altar. "Busy season"—"work drives," you say; very well, so much the more need of Divine help and blessing. "It takes time,"—yes, true, but could you not spend ten, fifteen, twenty, even thirty minutes in conversation with a neighbor, if one should call? *Have* you not done it? Is it not *easily, cheerfully* done? Time to talk with neighbor, yet no time to talk with God!! Believe it not. 'Tis Satan's delusive lie. Don't cherish it. Neglect not so great salvation,—don't "fail of the *grace of God.*" H.

—To err, is human,—to forgive, divine.

—A single person can now spin as much cotton in Lowell in one hour, as could three thousand Hindoos, by whom cotton cloth was at one time principally manufactured.

—The marchioness of Londonderry recently purchased Bibles from the British and Foreign Bible Society to the amount of £2,000, and presented them to the work people on her estates, first writing the name of the recipient in each copy.

Correspondence.

From Bro. M. Chandler.

Dear Bro. Grant:—I thought it would interest some to read a few lines from me, and learn my position and work. It has been some time since I have written. I have spent most of my time since last June in preaching the word, and all of my time for the last six months. The Lord has blessed his word, and many have been converted to God. I have traveled through the North part of this State, and some in Wisconsin; some South, and also in Iowa. I visited the churches in McHenry, Stephenson and Jo Davis counties—had a good time. The past winter, I spent some time in Crawford Co., Wis., in a new field, and God blessed his truth, and a goodly number, I trust, were converted to God. A number of Universalists and two infidels were converted to the truth, and, I trust, to God. A goodly number embraced the truth. There is a great desire to hear more, but I have not been able to visit them or you, but hope to soon.

I have spent some time in Warren Co., this State, since February, and have found a church there, baptized sixteen, and expect to baptize more soon. The work is going on there gloriously; it commenced under the labors of Bro. Rathburn, who has just started out to labor in the vineyard of the Lord. He has been convinced for years he ought to preach, but let the cares of this life prevent. He has broke loose at last, and God has blest his labors, and I pray that he may be a workman that needeth not be ashamed, rightly dividing the truth. He is arranging his matters to devote his whole time to the work of the ministry. We still pray God to raise up faithful men for his vineyard, who can stand the privations and trials of the West, for the field is ripe, all ready for the harvest, and laborers are few. Some who came out and tried the western field for a season, have returned East again. If God has got any servants East that feel the woe if they preach not the gospel, and can trust him for their support, and can labor for the salvation of souls, and leave the consequences with God, I pray the Lord to send them West. There has never been such anxiety to hear the word since 1843 as at the present time.

I would not be understood to excuse the people West for not doing more for the support of the cause. We must all stand before the Judge for ourselves. If through covetousness or any other cause, the gospel is hindered, there is a reckoning day just at the door. We must meet it. God will do right on his part and the great question is, will we? I believe the time for labor is almost over. We must work while the day lasts. Trials will soon be ended, sorrow over, tears dried, battles fought, victory won, triumph gained, immortality put on, crown of life given, and an inheritance received. O! how glorious! In view of the exceeding great and precious promises we will go on. I do not wonder that the apostle Paul, in view of what was before him, lost sight of the past, and considered all was nothing compared to the future inheritance. Let us imitate the great apostle and the inheritance will be ours.

Your brother as ever, in hope of immortality when the Lord comes,

Moses Chandler.

Cordova, Ill.

From Bro. P. Tandy.

Dear Bro. Grant:—This is a solemn and interesting day to me, from the fact that it is the 46th year of my mortal life; and the 30th year of my christian experience; and the 4th year of my *best religious life.* Four years ago this day, I prepared my first article for the Crisis. Since that time I have written about forty pieces for the above named paper; and I still feel that I am an unprofitable servant in the vineyard of the Lord.

I was cut off from *christian liberty* and *free toleration* by a majority of the acting members of the church to which I belonged. I told them I could not live so; that I must have liberty to express my views and feelings as I saw them delineated in God's word. After considerable opposition from my professed friends and brethren, for several months, I resolved to leave the church; and I said to them, that if I could not have the privilege of telling the truth to the units, and the tens that met in their little vestry for prayer and conference, *I would tell it to hundreds and thousands through the medium of my pen.* Their minister requested me publicly, (at one of their conferences) to desist from advocating any views in opposition to their own sentiments. Some of their number said, amen! I consequently left, not only the church, but the conference and prayer meetings. Then I felt lonely and sad. But my sadness was soon turned into joy, believing that my suffering was in consequence of my believing in the truth of God, *and closely adhering thereto.* I know the truth does make me free, and happy too. Praise the Lord! Now, dear brother, and all my christian friends who may read this article, let me say to you, in the name of the Lord, that we have the promise that if we abide in Christ, and his words abide in us, we may ask what we will, and it shall be done!

"O may God, the mighty God of Jacob, help us to be steadfast, unmoveable, always abounding in the work of the Lord! *"All that live godly in Christ Jesus shall suffer persecution."* We have had no Advent preaching here for more than a year; only what we could get from the sure word of prophecy and advent papers and books. We feel that we are exalted to heaven by religious privileges, notwithstanding we are deprived the privilege of hearing the living preacher's voice of the *right stamp.* We have been praying the Lord to send us an under Shepherd, to break to us the bread of life, and to instruct us more perfectly into the things of the kingdom of God. But personal responsibility rests upon us all! If we cannot have special help, or a faithful minister of Christ to labor with us, we must be contented to work single handed in that respect; but let God work in us to will and to do of his own good pleasure. *O, brother, sister, be faithful, faithful, faithful till you all arrive at home!*

Yours in hope, and patient waiting for Christ,

P. Tandy.

Mill Village, N. H., April 4, '58.

The World's Crisis.

BOSTON, MAY 5, 1858.

Coming of Christ.

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Shall we not, my brethren and sisters, be indeed pilgrims and strangers here in this polluted, sin-defiled, God-hating world? What can we find here, what do we see or hear that does not make us long for home? True, we should be perfectly resigned to the will of our Heavenly Father; for he is "too wise to err, and too good to be unkind." With filial love, and gratitude and joy, we should heartily kiss the rod, and say, as did Job, "All the days of my appointed time will I wait, till my change come." But entirely consonant with this blessed state of heart, methinks I hear the entire Church, the "bride" of Christ, cry out, with the Revelator, "Come, Lord Jesus, come quickly!"

These "vile bodies," which now, at best, are but a clod of animated dust, liable at any moment to become the prey of disease, pain, death and corruption, will then shine forth, clad in the bright robes of immortality. They will exchange ashes for beauty; sickness, disease, and pain, for the everlasting bloom of health and vigor; death, and the most distant fears of it, for eternal life. In short, these miserable, mortal bodies; these poor "tabernacles" of clay, which will just answer our purpose during this our brief pilgrimage, will be changed for bodies fashioned like unto Christ's glorious body.

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Here, we are subject to temptation within and temptation without; but when we reach that blissful land, "the Prince of the power of the air" will have been destroyed. No more tempting Devil then; no more alluring, fascinating world, to charm and lead astray; no more shall the flesh lust against the spirit, and the spirit against the flesh. No, the warfare is ended and the soldiers discharged. The "old ship Zion" is safely moored in the harbor of eternal felicity.

Here, we are oppressed with heat, and pierced by cold, subject to hail, tempest, thunder and lightning; accidents, misfortunes, disappointments, cares and losses are the common lot of all; while poverty, gaunt, hungry want, is the lot of many. There is scarcely an end to the evils to which flesh is heir. But they'll ne'er invade that peaceful land. Nothing to disturb or molest there.

"No chilling winds, or poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

Here, friends become enemies; the fondest hopes are blasted; those on whom we have lavished kindness, return evil for good; our hearts are often wrung with anguish on account of the ingratitude of others. But no such thing there. Nothing but love, and kindness, and harmony, will possess the breasts of those pure, and holy, and lovely ones who gain that blissful land.

Behold the earth created anew! The present earth is a miserable, crazy abode, fit only for travelers to tarry for a night. 'Tis like a house that is old and rickety, or that has been visited by a tornado. The windows are partly broken out; many of the clapboards torn away; some of them hanging by one end; the roof "leaky;" the once plastered walls partly bare, so that the piercing blasts of winter find an easy access; much of the furniture broken to pieces, &c. &c. Now, who in such circumstances would not desire a new, commodious, well furnished house? Who would refuse it, suppose some rich man should offer it gratuitously? And yet, men refuse to accept an inheritance in the New Earth! Now, this is but a sorry illustration of this old earth, compared with the new one. Never before have we witnessed, or imagined, such a glorious dwelling-place as will be given us when we arrive at home. Talk of the beauties of nature! a beautiful landscape, with its delightful groves, rich verdure, purling brooks, singing birds, lowing herds! Earth has never seen beauty yet since Eden's dire catastrophe, when "the ground became cursed for man's sake." The sun with its dazzling rays, illuminating and beautifying the face of Nature, is but dim and dark indeed compared with the glorious Sun of Righteousness which will be the light of that fair land.

In short, this gloomy earth will be completely thrown in the shade; or, as the Prophet says, it "shall not be remembered, nor come into mind." As we thus look back upon this dark world, its trifling joys and sorrows, its pleasure and pain will seem but as the short lived incidents of a dream. If disgust could find a place in heaven, methinks we should then be disgusted when we take a backward glance upon earth's wealth and splendor, pomp, pride and greatness. Oh, surely,

"Like a bubble 't will look
From the midst of a glorified throng."

Every thing which is truly good in the present state, with perhaps one exception, will be restored and be there; while that only which is positively evil, on account of evil, will be destroyed.

Christian, do you love any thing here? You shall have it again. If it is really good, and then it will be far more lovely. The *wheat*, both animate and inanimate, will all be gathered, while that which is *chaff* will be burned up. Thus the choice spirits, the lovely, the good of all ages—the "jewels" selected, one here, and another there, from the "rubbish" of "this present evil world," will all be there in the "casket," while the wicked will be destroyed, utterly "burned up." The selection of every thing good, and the rejection of every thing evil, will form a paradise too glorious for our dull minds to comprehend. The Lord gives us a little glimpse of it now and then, but,

"What will it be to be there!"

May that be the happy lot of both reader and writer, is the prayer of

H. P. Sikes.

Northfield, Mass.

For the Crisis.

Death and Judgment.

"It is appointed unto men once to die, but after this the judgment."

Whatever distinctions may obtain in life, none are made by death. In the "land of forgetfulness," all reach one common level. The crowned head, the haughty aristocrat, blend with the sons of toil and oppression in the dust of the grave. The proud Circassian and sooty surf slumber side by side in the sleep of death. The warrior's nerveless arm no longer grasps the weapon of slaughter nor spreads desolation over conquered realms. The children of wickedness are quiet; unbroken silence chains the blasphemer's tongue and hushes the voice of revelry. The lips of the prophet that portrayed the future—of the apostle and evangelist, that proclaimed redemption to a dying world, are sealed and motionless. The martyr's pangs are quelled, and the burden of toil, temptation and suffering, is left forever.

"Of all but moral character bereaved," all this silent throng await the day of decision,—the solemn, *solemn judgment.* Till that day, they sleep the dreamless sleep. No chronometer's index points the fleeting hours to the "lack-lustre eye." No bell gives "warning of the lapse of time," to "the dull, cold ear of death." No account is kept of days, or months, or years; for the bright lights of heaven which measure off these periods to "the busy tribes of flesh and blood," are veiled from the perceptions of those in that domain. The ebb and flow of the troubled sea of life rolls above them; but its heavy surges disturb not the slumbers of those silent chambers. The outbursts of joy, the wailings of grief, the din of war, or the pipings of peace, the revolutions of empires, or the desolations of nature, send no report to the depths of the grave. Whether prosperity or adversity reigns above,—whether the dearest friend or the most cherished cause comes to honor, or comes to nought, the sleeper's heart is unaffected. Generation after generation are coffined and placed with them, and the monumental marble dates their exit, till the hand of time erases every memento engraved upon the polished surface, and crumbles to dust the stone remembrance, that chronicles the passing ages,—but the sleepers mark not the long interval.

So dark is the night of death, so heavy its slumbers, so blank its unconscious repose, that death and judgment are placed by inspiration in close proximity. "After death the judgment!" O how near are the sublimities of the great day! So deep is the death-sleep that the inspired writers scarcely account the time, however long, but place the coming of Christ, the kingdom of God, and eternal glory, as alike near to all nations. In comforting the afflicted saints, they comfort the persecuted Christian, and the dying martyr with the prospect of the Savior's coming; and though thousands of years, in human reckoning, separated them from the "everlasting kingdom," yet so swiftly would the period of inanimation fleet, that the glazed eye was scarcely regarded as closing on scenes temporal, till it opens on scenes eternal!

Death is a dark valley, but, to the child of God, narrow. Its slumbers are profound, but they will soon be broken—"Now is the accepted time, now is the day of salvation." Because there is no work, nor device, nor knowledge in the state of death, let us do what our hands find to do with our might. Eternal life precedes the judgment, and is given to the followers of Christ alone; while the eternal night of the second death awaits the impenitent sinner. No gospel message is provided for those who neglect the great salvation in any coming era. No resurrection power ever visits the vaults of "everlasting destruction!" O that men were wise, that they understood their latter end!

May the readers of the "Crisis" prepare to meet God. May we "be diligent to be found of him in peace, without spot, and blameless." may the "word of the Lord have "free course, run and be glorified," proving a "savor of life unto life" to many.—If we die, may we die "in the Lord"—"sleep in Jesus," and "awake in his likeness." Amen.

S. A. Chaplin.

Pierceton, Ind., 1858.

For the Crisis.

Recipe to Make Bad Children.

If you want your children to snarl, fret, scold, and become saucy, take the following course before them, and with them. When they ask you for anything you do not wish them to have, say, "You shan't,' "I won't," "Go along out of the way," "Get out of the way," "Get out of the house," "Be still," "No more of your clack," &c. Say it in an angry tone, with gestures that indicate to the child you are mad, all out of patience, or never had any.

2. When you wish to correct a mistake, or improper statement, say, "You lie," "That's a falsehood," "I never said it," "You know better," "It's just like you," "You can't tell the truth." If you do not always have occasion to use this kind of talk to your children, use it to your wife, or the wife to the husband, or either, to your servants, *before the children.* They will soon learn the language, and catch the spirit of it, too; and in due time will give it back to you, in all its varied accents and beautiful styles.

I have seen this rule applied in many instances, and it seldom fails to produce the effect when the children are intelligent, unless they chance to be of a very amiable disposition, so as to become disgusted.

I. C. Wellcome.

From Eld. L. Boutell.

Bro. Grant:—I was called upon Monday to go to Stowe, Mass., and attend the funeral of little Geo. Henry, the son of Bro. Samuel and Sr. Rogers, who died Sunday, April 18th, of lung fever, aged 1 year and 9 months.

Thus we see that death is doing its cruel work of destroying life and causing all hearts to bleed, filling the land with weeping and sorrow. So on this occasion the sudden death of little Geo. H. has sadly afflicted our brother and sister. They sigh, they weep, and feel most deeply their loss. But their hope joyfully looks forward to the time when the dead shall live again. For they most fully believe that with Rachel's children, little George Henry will come again from the land of the enemy and enter the Paradise of God and there have eternal life. God bless the parents with the sweet consolations of the gospel and a readiness to meet their loved one in the kingdom of God, where parting will be known no more forever.

Thy brother,

L. Boutell.

Groton, April, 1858.

For the Children.

"Don't Tell Father."

There is many a good mother who plans the ruin of the child she dearly loves—teaches him the first lesson in wrong by simply saying, *"Now don't tell father."*—Surely, mothers do it thoughtlessly, ignorantly, not considering that it is a first lesson in deception.

It is not at all strange that gamblers, and liars, and thieves, and hypocrites, and distrustful, evil-minded people so abound, when weak loving mothers, with honeyed words and carresses, sweeten the little teachings that so soon ripen into all kinds of meanness and unprincipled rascality.

I heard a kind, well-meaning mother say to the puny baby in her arms—"Well, birdie shall have its good candy every day; bad papa shan't know it; see how he loves it!" and the little thing, whose reach of life had not a whole winter in it yet, snatched at the bright red and blue colored poison, and made as many glad motions as though it took its whole body to suck it with. The poor little thing had been fed on candy, almost, and fretted for more wherever its mouth was not filled. Even the nourishment nature had provided, did not satisfy it, for it was not as sweet as candy.

I thought it was no wonder, if children

Correspondence.

From Bro. M. Chandler.

Dear Bro. Grant:—I thought it would interest some to read a few lines from me, and learn my position and work. It has been some time since I have written. I have spent most of my time since last June in preaching the word, and all of my time for the last six months. The Lord has blessed his word, and many have been converted to God. I have traveled through the North part of this State, and some in Wisconsin; some South, and also in Iowa. I visited the churches in McHenry, Stephenson and Jo Davis counties—had a good time. The past winter, I spent some time in Crawford Co., Wis., in a new field, and God blessed his truth, and a goodly number, I trust, were converted to God. A number of Universalists and two infidels were converted to the truth, and, I trust, to God. A goodly number embraced the truth. There is a great desire to hear more, but I have not been able to visit them or you, but hope to soon.

I have spent some time in Warren Co., this State, since February, and have found a church there, baptized sixteen, and expect to baptize more soon. The work is going on there gloriously; it commenced under the labors of Bro. Rathburn, who has just started out to labor in the vineyard of the Lord. He has been convinced for years he ought to preach, but let the cares of this life prevent. He has broke loose at last, and God has blest his labors, and I pray that he may be a workman that needeth not be ashamed, rightly dividing the truth. He is arranging his matters to devote his whole time to the work of the ministry. We still pray God to raise up faithful men for his vineyard, who can stand the privations and trials of the West, for the field is ripe, all ready for the harvest, and laborers are few. Some who came out and tried the western field for a season, have returned East again. If God has got any servants East that feel the woe if they preach not the gospel, and can trust him for their support, and can labor for the salvation of souls, and leave the consequences with God, I pray the Lord to send them West. There has never been such anxiety to hear the word since 1843, as at the present time.

I would not be understood to excuse the people West for not doing more for the support of the cause. We must all stand before the Judge for ourselves. If through covetousness or any other cause, the gospel is hindered, there is a reckoning day just at the door. We must meet it. God will do right on his part and the great question is, will we? I believe the time for labor is almost over. We must work while the day lasts. Trials will soon be ended, sorrow over, tears dried, battles fought, victory won, triumph gained, immortality put on, crown of life given, and an inheritance received. O! how glorious! In view of the exceeding great and precious promises we will go on. I do not wonder that the apostle Paul, in view of what was before him, lost sight of the past, and considered all was nothing compared to the future inheritance. Let us imitate the great apostle and the inheritance will be ours.

Your brother as ever, in hope of immortality when the Lord comes,

Moses Chandler.

Cordova, Ill.

From Bro. P. Tandy.

Dear Bro. Grant:—This is a solemn and interesting day to me, from the fact that it is the 46th year of my mortal life; and the 30th year of my christian experience; and the 4th year of my *best religious life*. Four years ago this day, I prepared my first article for the Crisis. Since that time I have written about forty pieces for the above named paper; and I still feel that I am an unprofitable servant in the vineyard of the Lord.

I was cut off from *christian liberty* and *free toleration* by a majority of the acting members of the church to which I belonged. I told them I could not live so; that I must have liberty to express my views and feelings as I saw them delineated in God's word. After considerable opposition from my professed friends and brethren, for several months, I resolved to leave the church; and I said to them, that if I could not have the privilege of telling the truth to the units, and the tens that met in their little vestry for prayer and conference, *I would tell it to hundreds and thousands through the medium of my pen*. Their minister requested me, publicly, (at one of their conferences) to desist from advocating any views in opposition to their own sentiments. Some of their number said, amen! I consequently left, not only the church, but the conference and prayer meetings. Then I felt lonely and sad. But my sadness was soon turned into joy, believing that my suffering was in consequence of my believing in the truth of God, *and closely adhering thereto*. I know the truth does make me free, and happy too. Praise the Lord! Now, dear brother, and all my christian friends who may read this article, let me say to you, in the name of the Lord, that we have the promise that if we abide in Christ, and his words abide in us, we may ask what we will, and it shall be done!

O may God, the mighty God of Jacob, help us to be steadfast, unmoveable, always abounding in the work of the Lord! "*All that live godly in Christ Jesus shall suffer persecution.*" We have had no Advent preaching here for more than a year; only what we could get from the sure word of prophecy and advent papers and books. We feel that we are exalted to heaven by religious privileges, notwithstanding we are deprived the privilege of hearing the living preacher's voice of the *right stamp*. We have been praying the Lord to send us an under Shepherd, to break to us the bread of life, and to instruct us more perfectly into the things of the kingdom of God. But personal responsibility rests upon us all! If we cannot have special help, or a faithful minister of Christ to labor with us, we must be contented to work single handed in that respect; but let God work in us to will and to do of his own good pleasure. *O, brother, sister, be faithful, faithful, faithful till you all arrive at home!*

Yours in hope, and patient waiting for Christ,

P. Tandy.

Mill Village, N. H., April 4, '58.

The World's Crisis.

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These "vile bodies," which now, at best, are but a clod of animated dust, liable at any moment to become the prey of disease, pain, death and corruption, will then shine forth, clad in the bright robes of immortality. They will exchange ashes for beauty; sickness, disease, and pain, for the everlasting bloom of health and vigor; death, and the most distant fears of it, for eternal life. In short, these miserable, mortal bodies; these poor "tabernacles" of clay, which will just answer our purpose during this our brief pilgrimage, will be changed for bodies fashioned like unto Christ's glorious body.

Here, we are surrounded by wicked men, who harass and annoy the child of God; but there we shall ever have the best, the loveliest, the sweetest society. Instead of being obliged to feel the shafts of envy, hatred and malice from our fellow beings, we shall have the ecstatic joy of knowing ourselves beloved by every individual of that innumerable, heavenly band. Yes, and not only *beloved* by all, but loved too by each as he loves himself.

Here, we are subject to temptation within and temptation without; but when we reach that blissful land, "the Prince of the power of the air" will have been destroyed. No more tempting Devil then; no more alluring, fascinating world, to charm and lead astray; no more shall the flesh lust against the spirit, and the spirit against the flesh. No, the warfare is ended and the soldiers discharged. The "old ship Zion" is safely moored in the harbor of eternal felicity.

Here, we are oppressed with heat, and pierced by cold, subject to hail, tempest, thunder and lightning; accidents, misfortunes, disappointments, cares and losses are the common lot of all; while poverty, gaunt, hungry want, is the lot of many. There is scarcely an end to the evils to which flesh is heir. But they'll ne'er invade that peaceful land. Nothing to disturb or molest there.

"No chilling winds, or poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

Here, friends become enemies; the fondest hopes are blasted; those on whom we have lavished kindness, return evil for good; our hearts are often wrung with anguish on account of the ingratitude of others. But no such thing there. Nothing but love, and kindness, and harmony, will possess the breasts of those pure, and holy, and lovely ones who gain that blissful land.

Behold the earth created anew! The present earth is a miserable, crazy abode, fit only for travelers to tarry for a night. 'Tis like a house that is old and rickety, or that has been visited by a tornado. The windows are partly broken out; many of the clapboards torn away; some of them hanging by one end; the roof "leaky;" the once plastered walls partly bare, so that the piercing blasts of winter find an easy access; much of the furniture broken to pieces, &c. &c. Now, who in such circumstances would not desire a new, commodious, well furnished house? Who would refuse it, suppose some rich man should offer it gratuitously? And yet, men refuse to accept an inheritance in the New Earth! Now, this is but a sorry illustration of this old earth, compared with the new one. Never before have we witnessed, or imagined, such a glorious dwelling-place as will be given us when we arrive at home. Talk of the beauties of nature! a beautiful landscape, with its delightful groves, rich verdure, purling brooks, singing birds, lowing herds! Earth has never seen beauty yet since Eden's dire catastrophe, when "the ground became cursed for man's sake." The sun with its dazzling rays, illuminating and beautifying the face of Nature, is but dim and dark indeed compared with the glorious Sun of Righteousness which will be the light of that fair land.

In short, this gloomy earth will be completely thrown in the shade; or, as the Prophet says, it "shall not be remembered, nor come into mind." As we thus look back upon this dark world, its trifling joys and sorrows, its pleasure and pain will seem but as the short-lived incidents of a dream. If disgust could find a place in heaven, methinks we should then be disgusted when we take a backward glance upon earth's wealth and splendor, pomp, pride and greatness. Oh, surely,

"Like a bubble 't will look
From the midst of a glorified throng."

Every thing which is truly good in the present state, with perhaps one exception, will be restored and be there; while that only which is positively evil, on account of evil, will be destroyed.

Christian, do you love any thing here? You shall have it again. If it is really good, and then it will be far more lovely. The *wheat*, both animate and inanimate, will all be gathered, while that which is *chaff* will be burned up. Thus the choice spirits, the lovely, the good of all ages—the "jewels" selected, one here, and another there, from the "rubbish" of "this present evil world," will all be there in the "casket," while the wicked will be destroyed, utterly "burned up." The selection of every thing good, and the rejection of every thing evil, will form a paradise too glorious for our dull minds to comprehend. The Lord gives us a little glimpse of it now and then, but,

"What will it be to be there!"

May that be the happy lot of both reader and writer, is the prayer of

H. P. Sikes.

Northfield, Mass.

For the Crisis.

Death and Judgment.

"*It is appointed unto men once to die, but after this the judgment.*"

Whatever distinctions may obtain in life, none are made by death. In the "land of forgetfulness," all reach one common level. The crowned head, the haughty aristocrat, blend with the sons of toil and oppression in the dust of the grave. The proud Circassian and sooty surf slumber side by side in the sleep of death. The warrior's nerveless arm no longer grasps the weapon of slaughter nor spreads desolation over conquered realms. The children of wickedness are quiet; unbroken silence chains the blasphemer's tongue and hushes the voice of revelry. The lips of the prophet that portrayed the future—of the apostle and evangelist, that proclaimed redemption to a dying world, are sealed and motionless. The martyr's pangs are quelled, and the burden of toil, temptation and suffering, is left forever.

"Of all but moral character bereaved," all this silent throng await the day of decision,—the solemn, *solemn judgment*. Till that day, they sleep the dreamless sleep. No chronometer's index points the fleeting hours to the "lack-lustre eye." No bell gives "warning of the lapse of time," to "the dull, cold ear of death." No account is kept of days, or months, or years; for the bright lights of heaven which measure off these periods to "the busy tribes of flesh and blood," are veiled from the perceptions of those in that domain. The ebb and flow of the troubled sea of life rolls above them; but its heavy surges disturb not the slumbers of those silent chambers. The outbursts of joy, the wailings of grief, the din of war, or the pipings of peace, the revolutions of empires, or the desolations of nature, send no report to the depths of the grave. Whether prosperity or adversity reigns above,—whether the dearest friend or the most cherished cause comes to honor, or comes to nought, the sleeper's heart is unaffected. Generation after generation are coffined and placed with them, and the monumental marble dates their exit, till the hand of time erases every memento engraved upon the polished surface, and crumbles to dust the stone remembrance, that chronicles the passing ages,—but the sleepers mark not the long interval.

So dark is the night of death, so heavy its slumbers, so blank its unconscious repose, that death and judgment are placed by inspiration in close proximity. "After death the judgment!" O how near are the sublimities of the great day! So deep is the death-sleep that the inspired writers scarcely account the time, however long, but place the coming of Christ, the kingdom of God, and eternal glory, as alike near to all nations. In comforting the afflicted saints, they comfort the persecuted Christian, and the dying martyr with the prospect of the Savior's coming; and though thousands of years, in human reckoning, separated them from the "everlasting kingdom," yet so swiftly would the period of inanimation fleet, that the glazed eye was scarcely regarded as closing on scenes temporal, till it opens on scenes eternal!

Death is a dark valley, but, to the child of God, narrow. Its slumbers are profound, but they will soon be broken.—"Now is the accepted time, now is the day of salvation." Because there is no work, nor device, nor knowledge in the state of death, let us do what our hands find to do with our might. Eternal life precedes the judgment, and is given to the followers of Christ alone; while the eternal night of the second death awaits the impenitent sinner. No gospel message is provided for those who neglect the great salvation in any coming era. No resurrection power ever visits the vaults of "everlasting destruction!" O that men were wise, that they understood their latter end!

May the readers of the "Crisis" prepare to meet God. May we "be diligent to be found of him in peace, without spot, and blameless;" may the "word of the Lord have "free course, run and be glorified," proving a "savor of life unto life" to many.—If we die, may we die "in the Lord"—"sleep in Jesus," and "awake in his likeness." Amen.

S. A Chaplin.

Pierceton, Ind., 1858.

For the Crisis.

Recipe to Make Bad Children.

If you want your children to snarl, fret, scold, and become saucy, take the following course before them, and with them. When they ask you for anything you do not wish them to have, say, "You shan't,' "I won't," "Go along out of the way," "Get out of the way," "Get out of the house," "Be still," "No more of your clack," &c. Say it in an angry tone, with gestures that indicate to the child you are mad, all out of patience, or never had any.

2. When you wish to correct a mistake, or improper statement, say, "You lie," "That's a falsehood," "I never said it," "You know better," "It's just like you," "You can't tell the truth." If you do not always have occasion to use this kind of talk to your children, use it to your wife, or the wife to the husband, or either, to your servants, *before the children*. They will soon learn the language, and catch the spirit of it, too; and in due time will give it back to you, in all its varied accents and beautiful styles.

I have seen this rule applied in many instances, and it seldom fails to produce the effect when the children are intelligent, unless they chance to be of a very amiable disposition, so as to become disgusted.

I. C. Welloome.

From Eld. L. Boutell.

Bro. Grant:—I was called upon Monday to go to Stowe, Mass., and attend the funeral of little Geo. Henry, the son of Bro. Samuel and Sr. Rogers, who died Sunday, April 18th, of lung fever, aged 1 year and 9 months.

Thus we see that death is doing its cruel work of destroying life and causing all hearts to bleed, filling the land with weeping and sorrow. So on this occasion the sudden death of little Geo. H. has sadly afflicted our brother and sister. They sigh, they weep, and feel most deeply their loss. But their hope joyfully looks forward to the time when the dead shall live again. For they most fully believe that with Rachel's children, little George Henry will come again from the land of the enemy and enter the Paradise of God and there have eternal life. God bless the parents with the sweet consolations of the gospel and a readiness to meet their loved one in the kingdom of God, where parting will be known no more forever.

Thy brother,

L. Boutell.

Groton, April, 1858.

For the Children.

"Don't Tell Father."

There is many a good mother who plans the ruin of the child she dearly loves—teaches him the first lesson in wrong by simply saying, "*Now don't tell father.*"—Surely, mothers do it thoughtlessly, ignorantly, not considering that it is a first lesson in deception.

It is not at all strange that gamblers, and liars, and thieves, and hypocrites, and distrustful, evil-minded people so abound, when weak loving mothers, with honeyed words and carresses, sweeten the little teachings that so soon ripen into all kinds of meanness and unprincipled rascality.

I heard a kind, well-meaning mother say to the puny baby in her arms—"Well, birdie shall have its good candy every day; bad papa shan't know it; see how he loves it!" and the little thing, whose reach of life had not a whole winter in it yet, snatched at the bright red and blue colored poison, and made as many glad motions as though it took its whole body to suck it with. The poor little thing had been fed on candy, almost, and fretted for more wherever its mouth was not filled. Even the nourishment nature had provided, did not satisfy it, for it was not as sweet as candy.

I thought it was no wonder, if children

are taught even in babyhood, that papa was bad, and ugly, and unkind, that in youth they should call him a "snob" and the "old man," and the mother, whom they had learned by experience had no stability of character, and was capable of deception, it is not strange they should so little respect her as to call her "old woman."

I shudder when I hear the frequent words drop from young lips—"Oh, I must not let father know that!"

The father may be a stern man, rigid in his way of bringing up children, but he has a heart somewhere, and surely truthful, honest, loving words from his own child will find that warm place. So it is best never to deceive him in any thing, but keep his confidence unshaken, and the whiteness of the soul unstained by that loathsome sin, deception.

"Father don't allow me to read novels," said a young lady to me lately, "but mother does, and so we two read all we can get, and he never knows it;" and she giggled as though it were very cunning and worthy of praise, to so completely deceive *poor*, good father.

My soul sickened at the idea of a wife daring to teach her children to disobey their father; of the daughter vain and unprincipled, with such a mother to teach and guide her. Better for the world she had never been born.—*Ohio Cul.*

Poetry.

For the Crisis.

LINES.

On the Death of Sister Sophia Wyman.

There is sadness in our home to day,
  A cold, dark weight of woe,
And many tears are falling
  For our sister death laid low.

After life's dull, fitful fever,
  She is resting calmly now,
No more restless weight of anguish,
  No more painful throbbing brow.

Yet we loved our gentle sister,
  And we find it hard to part,
Hard to yield our cherished treasure
  And to calm the aching heart.

We have tried to look to Jesus,
  Tried to learn submission's part,
For he says we shall find comfort
  If we come with trusting heart.

Trusting in the precious promise—
  I will come to earth again,—
And will raise my sleeping children
  In my kingdom e'er to reign.

SUSAN.

Elizabeth, Jo Davis Co., Ill.

Health Department.

Can Cancers be Cured?

Dr. J. B. Terry, of Hartford, in his advertisement says that "Cancers can be Cured," not by the scalpel or acids, but simply by the application of a vegetable plaster, which causes a suppuration and a separation of the cancer from the healthy parts, until in a few days the cancer comes away, leaving the surrounding parts entirely free from inflammation and in a condition to rapidly return to a healthy state. If these claims of Dr. Terry are reliable, and cancers can be removed and effectually cured without subjecting the patient to a surgical operation, the fact should be known. We claim that the *medical faculty* who have never as yet succeeded in discovering a remedy for this terrible malady, ought, as a duty to the public, to examine into this new remedy, and if it is not a reliable remedy, let the public know the fact. And on the other hand, if after a careful test it is found to be a sure remedy, the profession should say so. We believe that Mr. Terry invites the faculty to test his claims thoroughly. He has a case now in hand which will enable the faculty, if they are so disposed, to test the merits of this remedy. It is that of a lady, who has now been in the doctor's hands for about three weeks for a large cancer on the breast. Three days since the whole cancer came away, leaving the surrounding parts perfectly healthy and the deep saucer-shaped wound, some five inches in diameter, entirely free from all appearance of disease, there being no bleeding or discharging, and giving every appearance of being in a condition to heal rapidly. A physician who saw the case, and who had been very sceptical as to the merits of the remedy, remarked that the result thus far was truly wonderful. We do not by any means pretend to endorse the doctor's claims, but deem it a duty the profession owe to the public to give them the benefit of their medical knowledge as to the merits or demerits of the remedy. The lady patient to whom we refer is able to take the air and is in the enjoyment of good health.—*Hartford Times.*

Animal-Poisons.

The venom of the bee and the wasp has a liquid contained in a small vesicle, forced through the hollow tube of the sting into the wound inflicted by that instrument. From the experiments of Fontana, we learn that it bears a striking resemblance to the poison of the viper. That of the bee is much longer in drying when exposed to the air than the venom of the wasp. The sting of the bee should be immediately extricated, and the best application is opium and olive oil; one drachm of the former finely powdered, and rubbed down with one ounce of the latter, and applied to the parts affected by means of lint, which should be frequently renewed. From the rapidity with which these animals destroy their prey, and even one another, we cannot doubt that their poison is sufficiently virulent. Soft poultices of fresh flesh, bread and milk, or in the absence of these, even mud, are excellent applications to the sting of insects, and even the bites of the most venomous snakes. The specifics recommended in such cases for internal use, are not to be compared in efficiency with the timely application of a poultice of the flesh of a chicken or other animal recently killed. The flesh of the rattlesnake itself is in some parts of America reckoned to possess specific virtues, and doubtless will answer nearly, if not quite as well, as any other good soft and moist poultice, which will seldom fail to effect a cure when promptly applied and frequently renewed. In this way the irritation and inflammation induced by the poison in the part bitten, is often arrested and prevented from extending to vital parts. These conclusions are the results of experiments made with the poison of the rattlesnake, in which the most celebrated Indian and other specifics were used with little or no advantage.

THE TEETH.—At the Dental convention holden at Boston, some of the Dentists asserted that the main, if not the sole cause of defective teeth, was the use of saleratus and cream of tartar in the manufacture of bread, and Dr. Baker fully agreed with the facts which it stated, and gave the results of some experiments which he had made by soaking sound teeth in a solution of saleratus. The teeth were destroyed in fourteen days. Mr. Spaulding, of St. Louis, did not believe that alkali injured teeth, but acknowledged that saleratus did. Saleratus, in his opinion, is not an alkali. Dr. Kendrick, of New Orleans, considered the great means of keeping the teeth healthy was to keep them clean.

Foreign News.

ENGLAND AND FRANCE.—The intelligent London correspondent of the New York Commercial Advertiser still adheres to his opinion that Louis Napoleon is determined to support his despotism by a war with England, at no distant day. He says this opinion is gaining ground in both countries, and every minor indication, from day to day, points to this conclusion. He says:

"The first signal of the struggle may come at any moment, since nothing could be plainer than that a pretext is now all that is waited for. The refugee difficulty failed to answer the purpose at the time, but even that is still looked to as capable of affording the necessary material for a rupture, in case no other subject should offer that will involve a less flagrant disregard of decency. When Count Walewski withdrew from further discussion on the point, he left it to the people of England to do what was requisite. But the people of England have never yet admitted that any thing was requisite. Therefore they are not likely to do any thing, and the charge can at any time be raised that they have repaid the generous reliance of the Emperor by an insulting indifference. In the hands of Marshal Pelissier a reclamation of this kind will not be frittered down by delicate handling. But it is evidently hoped that some more covert and diplomatic cause of rupture may be found without delay.

Very likely on the re-assembling of Parliament the speeches of the peace members in the House of Commons—Messrs. Bright, Milner Gibson, and others—will furnish the requisite offence. It is enough that an assault upon us has been resolved on."

IMPENDING REVOLUTION IN SPAIN.—The Paris correspondent of the London Times writes:

"A letter from Madrid of the 4th, has the following: 'The plot for the overthrow of the throne of Queen Isabella, and which is known by the name of the "Fusion," begins to awaken general curiosity, in spite of the efforts of the personages who are favorable to it, and who would prefer carrying it on in silence. Attention is still more roused by the air of mystery. Every one knows that it is at Aranjuez the conspirators have resolved to exercise a moral pressure on the Queen. Perhaps the only one among those who surround her who will resist the consummation of the sacrifice is M. Isturitz—but, as I have already said, he cannot do much.'"

CHURCH SERVICE IN A CANTON TEMPLE.—A correspondent of the Watchman, at Canton, writes as follows:

"To think of the Church of England service, and a British sermon in a Mandarin's yamun, which I attended last Sunday, or of worshiping the true God with a Christian congregation in the temple of the favorite goddess Kawn Yin, which I hope to do to-morrow, is certainly enough to make the wooden deities themselves start into life, if they were any thing at all but vanity."

[Correspondence of the Traveller.]

LETTER FROM PARIS.

THE POLITICAL CONDITION OF EUROPE.

PARIS, April 8.

You may depend upon it this imperial enthusiasm of the interested, this boasted imperial action is destined to experience a terrible reaction, the like of which the world has never seen.

Glance over all Europe and see how delicate is the posture of affairs in general. Sardinia and Naples are on the eve of an open rupture on their difference respecting the steamship Cagliari. The effervescence in Lombardo-Venitia is so great, the Austrian Government has deemed it prudent to send three additional regiments thither. Since 1848 there has not been so much agitation in Lombardy and Venice. A few nights ago, Mme. Strozzi, a Venetian lady of rank, entered the Fenice, wearing, by accident, a head dress adorned with yellow and black feathers (these are the Austrian colors.) The moment she was perceived, such a clamor was raised in the theatre that she was instantly obliged to retire, and to call upon Austrian officers for protection; a good many arrests were made, and the next night the theatre was closed, "by order." Whenever a play is brought out in which conspirators appear, they are vehemently applauded. A short time since the stage directors of some play required the Doge of Venice to appear in old costume. Such frantic applause as greeted this image of the past so dear, was never commanded even by Taglioni or Rubini in their prime. At Padua and Paiva (both still seats of universities, faded though their splendor is) the students sent twenty francs to a cure, with a request that he would say mass for the soul of some deceased person at an appointed time, without, however, letting him know for whom the mass was intended. The students went to the church in a body, and sang *una voce* the Requiem, announcing it was for the repose of Orsini's soul. It was the trial of Orsini, M. Jules Favre's speech and Orsini's letter which has roused Italy to a fever scarcely lower than that which fired the Peninsula in '48. The relation of France and Switzerland are far from being satisfactory, the Federal Government of Switzerland being strongly opposed to the establishment of new consular agents in towns on the Helvetio-Gallo frontier for military reasons, while France threatens Switzerland with retiring the *exequator* from all Swiss consuls in France if the new consuls are not accepted. The position of France and England is also unsatisfactory, for not only the alliance is in the same weakened condition, but the occupation of the island of Perim by England, is looked upon as a violation of existing treaties, which the interests of France and Russia require them to resist with energy. Marshal Pelissier leaves this week for London, and the papers say "the alliance depends upon the reception he, and the *propositions he carries*, meet."

There is a sinister rumor afloat that all the generals, especially those of the engineering corps, who served in the Crimea, "will avail themselves of the opportunity" to present their homage to the Queen. If they do go to England, it is merely to make a military reconnoisance with that perfidy habitual to this race, under the guise of a friendly visit. Marshal Pelissier is not only accompanied by the usual legation, but he is attended with his staff, ordnance officers and aides-de-camp. All this looks disagreeable. It is said his embassy will be the most splendid ever sent by France anywhere; a state carriage is making for him which will be finer even than Marshal Soult's coach for Queen Victoria's coronation. He will possess an income of $100,000 a year as ambassador, and the Emperor orders him to be extravagant with it; the salary of ambassador is $50,000 a year; he has a national income as Duke of $20,000 a year, $6000 per annum as Marshal, and $6000 as Senator.

France is delivered over to the soldiers. The rumor is current that M. de Bourquency is to be recalled, and Marshal Canrobert sent to Vienna as the French ambassador! How long will France submit quietly to the heel of soldiers' boots? By the way, thirty-eight French officers (most of them of tarnished character) go to Persia with Ferruk Khan, to initiate the Persians in the black arts of civilization, shooting and stealing. M. Carlier, sometime Prefect of Police, is dead.

SPIRIDION.

Obituary.

Fell asleep in Jesus, March 4th, Mary Emeline, only daughter of Horatio and Pauline Slater, of Granby, Mass., aged nine years, one month and five days. Her disease was consumption.

She was peculiarly sensitive, and often suffered keenly from the weakness of the nervous system to which different diseases had subjected her. She was naturally of a pious turn of mind, and even at that tender age united morning and evening with her parents at the family altar. She would inquire very anxiously respecting subjects and passages of Scripture, and appeared very much interested and delighted with them. She was a beautiful singer, but her sweet voice is hushed in death, her lovely form is laid away in the cold and silent grave, awaiting the voice of the archangel and the trump of God, when she will arise in immortal bloom and beauty, and sing with the redeemed forever in the kingdom of God. May the Lord support, by his grace, the afflicted parents, and bring them to meet, an unbroken family, at last, where there will be no parting with dear ones, no silent farewell tear.

Sweet Mary's gone to rest awhile,
  Free from the sorrows of this life;
But soon dear Mary will arise
  To meet her Savior in the skies.

Sweetly she sung while here on earth,
  But soon immortal she'll come forth
To sing more sweetly in that home
  Where pain and death can never come.

This lovely form, so young and fair,
  Laid in the silent tomb,
Just came to show how sweet a flower
  In Paradise could bloom.

M. L. PRATT.

Fell asleep, at Pine Swamp, Ct., Mary M., daughter of David H. and Elmira Bronson, aged 17 years and 8 months.

Sister Mary embraced the Savior about four years since, and was baptised, in company with others, by Eld. I. Morgan. About two weeks before her last sickness she met with the church in that place, and gave her testimony in favor of Christ and his cause. This was the last time she met with the people of God at their place of worship. She was taken sick the 20th day of March, and for a few days was not considered dangerous. A physician being called, and her case being decided a critical one, every effort was made to arrest the disease, (which was typhoid fever, inflammation of the bowels, congestion of the lungs,) but to no purpose; she grew worse every day.

Being in the place and hearing of her sickness I called to see her and found her very low. I asked her if she wished to have us pray. "Oh yes," said she, "I shall enjoy it so much." After praying, we endeavored to encourage her in trusting in the Lord, whom she believed, loved and cared for her.

She expressed much satisfaction in having her christian friends visit her. I called to see her again in the afternoon, and was much pleased to see the change that had taken place, which we supposed was for the better. Her voice seemed strong and clear, and we talked of our former acquaintance in that place, and of the goodness and mercy of the Lord toward us, and indulged the hope of seeing her restored to her friends and the society of the children of God.

We called on her the next morning. But it was evident that death was near; yet she retained the same quiet, patient spirit which she has manifested to an uncommon degree from a child, and has won for her the friendship and esteem of all who knew her. It was a common remark, that "Mary *has not an enemy in the world*,"—it was the testimony of her physician that he had never seen so much patience and resignation manifested in all his practice and experience. Never have I felt the religion of the gospel as I did there, and have since. I could fully believe and realize the poet's sentiment, that—

"Jesus can make a dying bed
Feel soft as downy pillows are."

From this time it was evident that she was fast failing. Called to see her on Wednesday, and prayed with her for the last time—went to her bedside. She raised her eyes and said, "Will Bro. Brazee pray with me?" I stood a moment as the friend that waited on her was engaged in some act of kindness for her. She looked up again; —"Will Bro. Brazee pray pretty soon?" After prayer, she seemed for a time to be more at rest.

In the afternoon, she called her friends to her bedside and exhorted them to live so as to meet her in the kingdom. She said she should live till about night. When about the time of the sun's going down, she sweetly fell asleep, to awake no more until the resurrection morn.

The funeral services were appointed on Friday at 10 o'clock, at the residence of her father, where the writer endeavored to comfort the afflicted family and friends from the words of the apostle, found in 1 Thess., chapter 4th.

S. S. BRAZEE.

Chester Factories, Mass.

Peacefully fell asleep in Jesus, in Danielsonville, Ct., April 16th, our beloved sister Susan Brayton, aged 37 years.

Funeral discourse preached from 1 Thess. 4: 13, 14, by Bro. Joseph Brown of Providence.

Sister Brayton at the early age of 13 gave her heart to God and has tried to serve him faithfully since, notwithstanding her peculiar sorrows, known fully only to him who knows the secrets of all hearts.

After an illness of twelve weeks, much of which time her pain was acute, though borne with Christion resignation, she fell calmly asleep without a groan.

A few weeks before she died, though she felt at peace with God, she would exclaim, "My poor children! What will become of them!" But before sleeping she could say, "I trust them in the hands of the same God I trust myself in. We feel confident that God even our Father will keep the motherless ones committed to his care. She left a husband and five interesting children, two beloved sisters, beside the church, who keenly feel their loss, yet are submissive to the will of God.

JANE D. ROBERTS.

Danielsonville, Ct., Apr. 25th, 1858

Cease, stricken hearts, no longer mourn,
  For her whose breath is fled;
Our sister in the grave is laid,—
  She resteth with the dead.

Those dear loved lips have softly bade
  Their long, their last good bye
And gentle hands have smoothed her brow
  And closed her faded eye.

O weep not that your cherished one
  Has found rest in the tomb;
For in the Paradise of God
  She'll yet in beauty bloom.

Then weep not for the dear loved one
  Whose earthly race is run,
But meekly bow before the Lord
  And say, "Thy will be done!"

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival.

[From the New York Independent.]

OHIO.—The following narrative was told at the business men's prayer-meeting in Cincinnati by Hon. Bellamy Storer, formerly M. C.

"He said, on last Thursday morning, at 10 o'clock, a gentleman rapped at the door of Rev. Dr. Fisher's study, at the Second Presbyterian church. Being invited in, he inquired for the sexton. 'I am the editor of an infidel paper in the City of New York; and traveling on the cars last night and this morning, I awoke with a sound ringing in my ears, saying, *Repent! repent!* and it has been ringing in my ears ever since; and passing this house, I saw in front of it a card stating that there is a prayer meeting in this house every noon. I wish to send a request to that prayer meeting for their prayers in my behalf.' Dr. F. conversed with him for some time, and found him under the most deep and pungent conviction; and they knelt down together and united in solemn and earnest prayer. After which at the Doctor's request, he prayed for himself, and arose from his knees rejoicing in hope. Then he said, 'I once had a praying wife, but by my infidel influence she was induced to change her religious sentiments. I now ask for the prayers of that meeting for her.' On Saturday last her case was made the subject of special prayer in that meeting."

FROM CALIFORNIA.

The great religious revival going on in the Atlantic States is beginning to be felt here. The religious enthusiasm is increasing, and revivals are expected in several of the churches. The attendance at churches has been very much increased of late.

Appointments.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

B. P. Manning appoints to preach in West Boscawen, 9th.

ILLINOIS ANNUAL CONFERENCE.

The Lord willing, the Illinois Annual Conference of Adventists will meet in the City of Ottawa, Lasalle Co., Wednesday, May 18th, and continue over the following Lord's day.

Bro. D T Taylor appoints to preach in Danielsonville, Ct., the first Lord's day in May.

Bro. L. Boutell appoints to preach at Newfield, May 2d and 9th.

The Lord willing there will be a meeting held at Blooming Valley, Crawford Co., Pa., commencing May 1st and over Sunday.

Also in Girard, Erie Co., Pa., near Bro. L. D. Allen's, Saturday and Sunday, May 8th and 9th. Br. J. Wendall is expected to be with us.

JOHN T. ONGLEY.

I will preach as follows:

Auburn, N. H.,	Sunday, May 9th.
Northwood Narrows, N. H., (eve.)	May 11th.
Dover, N. H.,	" May 13th.
Portsmouth, N. H.,	" May 14th.
Exeter, N. H.,	Sunday, May 16th.

S. W. BISHOP.

P. S.—I shall look for letters at all of the above named places.

S. W. B.

Bro. Daniel Churchill appoints to preach at Danbury, Town House, N. H., May 16th, if the Lord will.

In behalf of the brethren,

S. F. LEAVITT.

Eld. J. Turner will preach at Worcester, Mass., Sunday, May 9th.

J. H. T.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.

J. HEMENWAY.

Business,

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

Miss Bogues 173 10c, S A Chaplin 75c, R Andrews 156 $3, W C Peck 153 51c, Mr Tout 156 $1.82, C C Dow 156 $3.24, J B Babcock 164 $15.75, W F Higgins $5, E G Sprague 134 87c, C H McNeal 192 90c, J Worthing 169 $2.50, J Wallagan 152 $0.50, E Miller 156, $1.44, C F Stevens 186 $1 90.

R Woodman 156, Mrs M Joice 130, J Whitman 156, S A Langley 156, A H Liswell 135, E Hamlin 156, S Woodruff 182, A Woodruff 187, N Robie 130, N L Robie 130, S O Welch 130, L L Leach 164, S Raymond 117, D Thayer 150, R Plummer 156, J S Tenny 114, A Tenant 151, E Bemis 138, J Morrison 182, Capt J M Allen 165, Mrs M S Grinnel 156, A Freeman 156, A Logan 156, W Tuttle 156, J B Whitmore 160, W C Nettleton 161, Z Boody 165, W S Moulton 156, S McDaniel 152, A Smith 156, J Brown jr 113, J C Shaw 156, J M Howard 146, J G Munsey 163, J B Mooney 156, J Armstrong 156, M Green 135, M Brewer 167, A C Hurd 146, B Tuttle 156, $1 each.

R Taylor 185, S A Proctor 148, W Davis 159, H Holmes 156, A E Babcock 168, J Emmons 156, W T Bishop 156, A Rowe 182, $2 each.

To Correspondents.

M Greenough—The money was received.

W C Nettleton—All right—the money duly received and credited.

E Sackett—All right.

Phineas White and W C Morse—paid to 137.

P Tandy—All right.

J Narramore—All right.

T Smith—Money received.

Bro. Yates Higgin's P. O. address is Chemung McHenry Co., Ill.

Dr. S. P. Hubbard's P. O. address is North Limington, Me.

Eld. C. Goodrich's P. O. address is Roxbury, Conn.

Bro. I. C. Welcome's P. O. address is Richmond, Me.

Books and Tracts.

The law requires that all transient publications shall be prepaid. Hence persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

THE GREAT CONTROVERSY.—A work for the times. 60 cents, post-paid.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per off. *Postage 9 cts.*

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THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of the world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

TREATISE ON MATT. XXIV. AND XXV. By I. C Wellcome. An excellent work. 33 cts.; pos. 6 cts

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

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The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

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Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

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The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

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Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1 ct

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred. —Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. —Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment price 2 cents single—1$ per hundred.

The World's Crisis

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS,	MILES GRANT,
JOHN COUCH,	GEO. T. ADAMS.

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, [illegible] in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Boston, Mass.

Particular Rules for Correspondents.—Over all matters [illegible] for publication, [illegible]

Over all communications for the paper, write *For the Crisis.*

Over all business matters write *Business.*

Poetry.

For the Crisis.

"WHAT'S THE NEWS?"

Isa. 21: 11; Rom. 13: 12.

Lo! I've something more to say
Of the news! of the news!
Signs and shadows of the day
Speak of news, speak of news.
That he, the loved—the crucified—
Soon will come to take his bride
To dwell forever at his side—
That's the news! that's the news!

The Lamb of God who once was slain,—
That's the news! that's the news!—
In glory soon will come again,
That's the news! that's the news!
He'll come unto the world again,
And with his people then remain,
On David's throne for aye to reign,
That's the news! that's the news!

He comes! he comes! O that's the news!
Joyful news! joyful news!
He comes, old Satan's head to bruise,
Joyful news! joyful news!
With power to bind the broken heart,
And to his church full joy impart,
And bid the sorrowing night depart,
Joyful news! joyful news!

The resurrection morn is near,
That's the news, that's the news!
The seventh trumpet speaks it here,
That's the news, that's the news!
The dead in Christ will then arise
To meet their Lord in yonder skies,
And enter God's bright Paradise,
Cheerful news, cheerful news!

The hour of judgment then will come,
Solemn news, solemn news,—
The angel cry abroad "'Tis done,"
Solemn news, solemn news.
Great Babylon ere then shall fall,
The wicked judged, both great and small,
The saints rewarded, one and all,
That's the news, that's the news!

The judgment day is hast'ning on,
Solemn news, solemn news,—
The Judge will come, it won't be long—
Solemn news, solemn news.
Then haste, O sinner, e'er 'tis done;
O haste to God's long-suffering One!
Repent, and flee the wrath to come—
Heed the news, heed the news!

Earth's kingdoms all will soon become—
Cheerful news, cheerful news!—
The kingdoms of God's only Son,
Cheerful news, cheerful news!
And God himself on earth will dwell,
Destroy the curse, and death, and hell,
Then to our tears we'll bid farewell,
That's the news! that's the news!

And who could not rejoice to hear
This glad news—this glad news?
And pray the Lord would bring it near?—
This glad news, this glad news!
And pray God's blessed kingdom come,
And pray his holy will be done,
That heaven and earth might blend in one?
Glorious news, glorious news!

WILLIAM SHEPHERD.

Elizabeth City, N. J.

Original Articles.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. II.

To UNCLE FRED;—Dear Uncle; you are, as I am aware, identified with that class of expositors who take the position that the kingdom of Christ was established at his first advent; that it was then in its incipient state, as shadowed forth by the "mustard-seed" and "the leaven" in the parables; and that it is to increase, until, as in the illustration, the tiny seed becomes a "great tree," and the leaven operates until the whole lump is leavened. That the stone was "cut out of the mountain" 1800 years ago, and has since been rolling onward through the world, and will eventually "fill the whole earth." That at the coming of Christ, his kingdom becomes submerged in the eternal kingdom of God—Christ ceases to reign, and the saints are all translated to heaven. If in any thing you differ from this view, please correct me.

I take the ground that the kingdom of Christ will not be established until his second advent—that the "stone cut out of the mountain" will not gradually, but suddenly become "a great mountain," and that it will not "fill the whole earth" until it has first demolished all earthly governments. That when in your opinion Christ *ceases* to reign, he does, in verity, but just *begin*; and that he will reign *"forever."* Thus antagonistical are our sentiments on this subject, and were I writing a *book*, I would enter largely into a discussion of it, but the narrow limits of a letter will necessarily confine me to some of the most important scriptures touching this question. And to those who bow more in reverence to the Word of God than to the opinions of men, the proof I shall adduce will be the most weighty argument.

I shall show first from the character of the kingdom, (2) from the teachings of the Savior, (3) from the teachings of the apostles, (4) from chronology, that the kingdom of God is yet in the future.

1. *Its character.* It is an *universal* kingdom. It does not exist cotemporaneously with other kingdoms. See Dan. 7: 14, 27. "And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him." "All dominions shall serve and obey him." "The kingdom shall not be left to other people, but it shall break in pieces, and subdue all these kingdoms." Dan. 2: 44. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. 11: 15. It is an *everlasting* kingdom. "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 14. "Heaven and earth shall *pass away*"—Christ's kingdom *never!* "they shall *perish*," but the kingdom "shall stand *forever!*" If, therefore, the kingdom was set up in the days of Christ's first advent, when the heavens and the earth passed away, the kingdom would come to an end.

2. The teachings of the Savior go to show that the kingdom is yet future. He exhorts his disciples to "seek first the kingdom of God," and taught them to pray, "Thy kingdom come." Why exhort them to "*seek*" for that which was already theirs, and pray for that which had already "*come!*" "Fear not," he says to the "little flock," "for it is your Father's good pleasure to give you the kingdom." When does he give it? "*When* the Son of man shall come in his glory, *then* shall he sit upon the throne of his glory," and "*then* shall the King say to them on his right hand, Come ye blessed of my Father, *inherit the kingdom.*" Matt. 25: 31–34.

When the disciples entertained the idea "that the kingdom of God would immediately appear," Jesus spake a parable unto them of a certain nobleman who left his servants and went into a far country to receive for himself a kingdom, and then return. After a *long time* he came back, having *received the kingdom*, and then proceeded to reckon with his servants. Luke 19: 12. When does Christ receive the kingdom? Turn to Dan. 7: 13, 14, and you will find that it is *after* the "beast was slain, and his body destroyed and given to the burning flame."

Said Jesus to the hypocritical Pharisees, "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." These worthy men have passed away from earth, and are not therefore in the kingdom of God. Just before his crucifixion, Christ said to his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Luke 22: 29, 30. This represents the kingdom, as yet to come. Again he says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, but now is my kingdom not from hence." In the parable of the tares and the wheat, the Savior, when giving an explanation thereof, says that as "the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun *in the kingdom of their Father.*"

From the passages quoted, it is evident to my own mind that the universality and everlasting duration of the kingdom of God forbids the idea that Christ established it when here on earth, and that he constantly taught a different doctrine from this.

As my sheet is so nearly filled, I will postpose further evidence until my next, and then give the teachings of the apostles on this point. If you have any objections to make, or questions to ask, just send them along, and an answer shall be forthcoming. Yours as ever,

KATE.

From Sr. M. H. Morrison.

BRO. GRANT:—I think none can have a fuller heart of joy than I over the conversion of sinners, if converted to the love of God, which purifieth the heart by obeying the truth. The Apostle John says, "we are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."

Well, I cannot help thinking that the doctrine of the nineteenth century will conflict with Christ and the apostles. Christ has given us the truth, and says, "in vain do they worship me, teaching for doctrines the commandments of men;" making the word "of God of none effect by your tradition." And Paul says, "touch not, taste not, handle not," the commandments and doctrines of men. And he further says, "come out from among them, and be ye separate, saith the Lord." Separate from what? the doctrines and commandments of men.

The Crisis says, "we think the time has fully come to pull down the sectarian walls." Well, we would give our amen, and say let them be broken down, and the truth of God's word established, which is the same yesterday, to-day, and for ever.

Your sister in the bonds of the Gospel, praying that many may come into the liberty of the Gospel. Amen.

M. H. MORRISON.

New Glasgow, C. E.

For the Crisis.

Brethren, Beloved,

"Suffer a Word of Exhortation."

We have been taught of God as to the nature of the Christian calling. (1 Thess. 1: 9, 10,)—the power of the gospel hope,—the source of motive to inspire faith, repentance and obedience to Christ, (Matt. 3, &c.) Now let us "abound therein more more."

The command that must rule in a "Holy Ghost meeting," (if such language is ever proper) is found Heb. 10; 25, "Exhorting—and so much the more as ye see *the day* approaching!" This is "the day of the Lord"—the time of his coming and kingdom. Heb. 9: 28; 10: 37.

THE SPIRIT'S work of conviction culminates in "the judgment." John 16. It is by the ministries of the Holy Ghost as he broods over our works in "the darkness" of fallen humanity, that this "word of truth" should be kept *sounding forth*. None are *his* ministers who abandon his sphere and means of operation, and adopt another that has its origin in human wisdom, sympathy or desire for present appearances. Paul could not seek to please men and yet retain his place as a "servant of Jesus Christ," therefore you—we—cannot. It is at our *peril* that we allow ourselves to be swayed one hair's breadth from the faith—the blessed hope—and the love of his "glorious appearing." The time argument is stronger than ever. "Be not faithless."

All the reasons that ever did exist, do still exist in greater strength to constrain us to *watch*—to be ready—with loins girded, our lights burning, and we ourselves like unto men "that wait for their Lord,"—"Amen and amen."

Outward appearances in church and state, all *may change;* but God, and Jesus, and truth are "the same—yesterday, today and forever." Amen.

Satan may transform himself into an angel of light. The "many" ministers, who do "*wonderful things;*" and claim that Christ is in "their streets" and hearts, are to hear the dread words of our coming Judge—"I never knew you; depart from me, ye that work iniquity!"

THE INIQUITY that hurled "Lucifer" from heaven and Adam from Eden, lay in unbelief; this it was that drowned the old world, and desolated the city and sanctuary of God. This has filled the church of Rome and her harlot daughters with every "*foul spirit;*" and this will make "foolish virgins," or "unfaithful servants" of us professing to be Adventists, who presume to "follow their pernicious ways."

GOD, "THE MIGHTY,—GOD, the Lord, hath spoken." Ps. 50. Now it is bad enough for "the Father of lies" to contradict him, and for "the mother of harlots," to pervert his gospel! Let us who are of the day adhere to "the gospel of the kingdom;" for it is written that though we or "an angel from heaven preach any other gospel—let him be accursed." Gal, 1.

GOD'S WORD is the word of power. "This word "can *not be* broken" (John 10: 35) in order to spare "Jew, Gentile or the (Advent) church."

But sense always takes present appearances of good for realities. Faith will cling to the word as the power of God unto salvation—to every one that believeth." Faith clings to the word even to the slaying of *Isaac*,—faith follows "the Lamb withersoever he goeth." How then can we know what prayerfulness, repentance and profession is of God?—by its being like Daniel's prayer, the outpouring of a soul that travails and groans to see God's revealed will accomplished,—like Cornelius' repentance that rushed on beyond Jew and Gentile, and entered, in advance, "the way of life,"—like Paul's profession, that conferred not with flesh and blood," but stood forth pre-eminent, serving the "living and true God, and waiting for his Son from heaven."

"All things are of God"—as to their creation. But man has "sought out many inventions." All religious "inventions"—all Satan's transformations as "an angel of light," never did, nor can, save one soul. All claim to be good, they seem good, they are to all appearance very good; "but be not deceived, God is not mocked." All departures from plain gospel truth now, are in principle like Adam's that cost him his all in Eden,—nay, as bad as those of Babylon, that have made her the "habitation of devils." Beware!

J. B——.

"HATH NOT WHERE TO LAY HIS HEAD."

"Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—Luke 9: 58.

Birds have their quiet nest,
Foxes have holes, and man his peaceful bed—
All creatures have their rest—
But Jesus had not where to lay His head.

Winds have their hour of calm,
And waves to slumber on the voiceless deep;
Eve hath its breath of balm
To hush all senses and all sounds to sleep.

The wild deer hath his lair,
The homeward flocks the shelter of their shed;
All have their rest from care—
But Jesus had not where to lay His head.

And yet he came to give
The weary and the heavy-laden rest,
To bid the sinner live,
And soothe our griefs to slumber on his breast.

What, then, am I, my God,
Permitted thus the paths of truth to tread—
Peace purchased by the blood
Of him who had not where to lay His head?

I, who once made Him grieve,
I, who once bade his gentle spirit mourn;
Whose hand essayed to weave
For his meek brow the cruel crown of thorns.

O why should I have peace!
Why? but for that unchanged, undying love,
Which could not, would not cease,
Until it made me heir of joys above.

Yes, but for pard'ning grace,
I feel I never should in glory see
The brightness of that face,
That once was pale and agonized for me.

Let the birds seek their nest,
Foxes their holes, and man his peaceful bed;
Come, Savior, in my breast
Deign to repose thy oft rejected head.

Come, give me rest, and take
The only rest on earth thou lovest,—in
A heart that, for thy sake,
Dies bleeding, broken, penitent for sin.

From Bro. and Sr. Babcock.

For the Crisis.

BRO. GRANT:—We have been permitted to read your paper for one year, and can truly say that we have been much pleased with it,—in fact, it has afforded us all the preaching that we have heard in that length of time, with the exception of one sermon preached by Sr. Seymour.

We have learned to read and think for ourselves, consequently the popular preaching of the day is not food for us. Myself and husband are the only ones in this village that have fellowship for, and believe in the Advent faith, as preached by the believers in the immediate coming of our blessed Lord from heaven, who is to make all things new, and gather all his waiting ones into his everlasting kingdom. It is truly cheering and encouraging to hear from our dear brethren and sisters of like precious faith. We feel much encouraged after hearing from them, and hope *soon* to meet you all in that better kingdom, where dwell all the redeemed of the Lord, and, into *that* kingdom we are trying to press our way. It would be very gratifying to us, if any of the preaching brethren should be traveling this way to have them call on us; they will find a hearty welcome.

The day will soon dawn, and will usher in a glorious new era. I long for the time to come when we shall be made glorious.

A. E. & MARY BABCOCK.

Jonesville, Mich.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.,* at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whether they are subscribers or not.

Choice Selections.

Beecher's Thoughts.

It is with the singing of a congregation as with the sighing of the wind in the forest, where the notes of the million rustling leaves, and the boughs striking upon each other, altogether make a harmony, no matter what be the individual discords.

Laws and institutions are constantly tending to gravitate. Like clocks, they must be occasionally cleansed, and wound up, and set to true time.

Many people are afraid to embrace religion, for fear they shall not succeed in maintaining it.

Does the Spring say, "I will not come unless I can bring all fruits and sheaves under my wings?" No. She casts down loving glances in February, and in March she ventures near in mild days, but is beaten back and overthrown by storm and wind. Yet she returns, and finally yields the earth to April, far readier for life than she found it. The rains are still cold, but the grass is growing green, and the buds are swelling. In May the air is yet chilly, but it has the odor of flowers, and every day grows warmer till the delicious June, when all is bloom and softness, and even the storms have nourishment in them.—Then come the glowing July and the fervid August, followed by the glorious autumn of harvest and victory!

And shall nature do so much, while we dare not undertake to overcome the coldness and deadness of our hearts, and to fill them with the summer of love?

When flowers are full of heaven-descended dews, they always hang their heads; but men hold theirs the higher the more they receive, getting proud as they get full.

The aster has not wasted spring and summer because it has not blossomed. It has been all the time preparing for what is to follow, and in autumn it is the glory of the field, and only the frost lays it low. So there are many people who must live forty years, and have the crude sap of their natural dispositions changed and wasted.

A man may aspire, and yet be quite content until it is time to rise. A bird that sits patiently while it broods its eggs flies bravely afterwards, leading up its timid young. And both flying and resting are but parts of one contentment. The very fruit of the gospel is aspiration. It is to the human heart what spring is to the earth; making every root, and bud, and bough desire to be more.

Repentance is neither base nor bitter. It is good rising up out of evil. It is the resurrection of your thoughts out of graves of lust. Repentance is the turning of the soul from the way of midnight to the point of the coming sun. Darkness drops from the face, and silver light falls upon it. Do not live, day by day, trying to repent, but fearing the struggle and suffering. Deferred repentance, in generous natures, is a greater pain than would be the sorrow of real repentance. Manly regret for wrong never weakens, but always strengthens the heart. As some plants of the bitterest root have the whitest and sweetest blossoms, so the bitterest wrong has the sweetest repentance, which, indeed, is only the soul blossoming back to its better nature.

Christ never seems to us so sweet and glorious, as when he orbs himself over the sea of our sinfulness and ingratitude.

Not parties, but principles. Let us be of no party but God's party, and use all other agencies as we use railroad cars—traveling upon one train as far as it will take us in the right direction, and then leaving it for another.

When we think of the labor required to rear the few who are in our households,—the weariness, the anxiety, the burden of life,—how wonderful seems God's work! for he carries heaven, and earth, and all realms in his bosom.

Many think that God takes no thought for any thing less than a star or a mountain, and is unmindful of the little things of life; but when I go abroad, the first thing which I see is the grass beneath my feet, and, nestling in that, flowers smaller yet, and, lower still, the mosses with their inconspicuous blooms, which beneath the microscope glow with beauty. And if God so cares for the grass of the field, "which to-day is, and to-morrow is cast into the oven," shall he not much more care for the minutest things of your life, "O ye of little faith?"—*"Life Thoughts," by Miss Proctor.*

I Shall be Satisfied.

Satisfied! What a word is that! Did you ever try to sound it with the line of your desires? If you tried could you ever find bottom? If you essayed to measure it could you ever find any shore? No, no, you could not. There is no thought or wish that can measure it—no yearning that can sound its depth of meaning.—The young who have not yet known it, wonder what is that mysterious joy of love requited; and when the experience thrills upon them they can hardly endure the blessedness of having this one longing satisfied—they are afraid to believe in their own happiness. They seem to bathe and revel in an ocean of delight; and this all because in regard to one need of the soul, and for, (alas! too often) a little time they are satisfied. But oh! the satisfaction that is universal and eternal, that shall leave nothing in quantity, quality, or duration, to be desired, what can it be? From that one world shines forth such peaceful glory as gilds and sometimes annihilates this world's unrest. Few indeed there are who reach middle life without having felt, with sinking soul, how utterly unable are all the blessings of this world to satisfy the cravings of the mind. How many are there who have never sat down purposely to examine into the wants of their own heart, only to discover a single state or situation of which they could think (and which they would have a right to enjoy if they were able,) that presented to them a warranted peace? It is true that to persons in such hours of self-questioning there comes often some soft, winning vision at which they have no business to look, and which says to them, "*Here* and here *only* then is what could ensure your happiness;" but only because it is forbidden does it seem enchantingly and altogether fair. Were it lawful for them it would become at once, like other pleasures, unsatisfying. But we can bear all this insufficiency of the present supply of our needs, when we remember that at last we shall be satisfied, and with a largeness and bounty so overwhelming that now we cannot even conceive of it. There is no right longing made to go unfulfilled. A pure longing in the soul is *God's promise;* and He will not forget or fail to make it good, and that where what we wish for will no more be given soon to be sent away or left, because we must lie down with faces "covered."

The world is full of joys and pleasures which we are not permitted to share; and we are tempted of the devil every day to taste forbidden fruit; and often we go mourning and bowed down heavily, because the things most dear and charming to our hearts *must* be denied. But there is power to make it easy to resist temptation, and to walk through earth a pauper in all its delights, in the assurance which we have that all that is really good for us in every lovely and coveted pleasure, both of the spiritual and natural realm, we shall find infinitely augmented in him who is the source of all beauty, happiness and love—if "we wake in His likeness."

Doctrine.

The following is from "The Christian's Magazine," published by Elias Smith, May, 1805.

The word *Doctrine*, signifies that truth which Christ preached concerning *God* and *man*. This is one consistent whole, without any lack or contradiction. What Christ preached on the mountain, is called *Doctrine*. Matt. 7: 29. "And it came to pass, when Jesus had ended these sayings, the people were astonished at his DOCTRINE." This must mean what he preached to them. This *Doctrine* is according to godliness. It is called sound *Doctrine*. There are six principles of the *Doctrine* of Christ mentioned in Heb. 6: 1, 2. 1. *Repentance*, 2. *Faith*, 3. *Baptism*, 4. *Laying on of hands*, 5. *Resurrection of the dead*, 6. *Eternal judgment*. All Christ preached is included in these six principles. Things contrary to these are the doctrines of men or devils. The word *Doctrines* signifies something contrary to the word of God and inconsistent with itself. This word is applied to *men* and *devils;* not to God. Paul tells us of the *doctrines* of men, Col. 2: 20: 22.—"Why as living in the world are ye subject to ordinances after the commandments and *doctrines* of men. In verse 8, he calls these doctrines *philosophy, vain deceit, traditioning* of men, and *rudiments* of the world. This is what men are disputing about in the present day. The DOCTRINE of Christ is so consistent that there is no room for any dispute. Those who do not love it either deny or hate it. The *doctrines* of men are so inconsistent in themselves that there is no room for dispute. One of the *doctrines* of men is called *Calvinism*, another *Arminianism*, a third *Hopkintianism*. They contradict themselves, and each other. So long as men hold these *doctrines*, so long there will be perverse disputings of men of corrupt minds. The word *doctrines* is used to express what the devil has propagated in the world under the name of truth. This is mentioned in 1 Tim. 3: 1. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and *doctrines* of devils." The *principle* of the *doctrines* of devils is this, "Ye shall not surely die." The devil has had preachers in every age to propagate this principle; but their testimonies do not agree. One says at the day of judgment, all men will be taken home to glory; another says after they have suffered in hell a while, they will go to heaven. One says Christ went into hell and preached there two or three days. One says, Christ died here to save men, and then went into hell and died there to save devils. These different *doctrines* of devils are called *universalism, restoration,* and such like names.

LUTHER'S OPINION OF MUSIC.—"Music," says Martin Luther, "is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. Even the dissonance of unskillful fiddlers serves to set off the charm of such melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I have always loved Music," adds Luther, "and would not, for a great matter, be without the little skill I possess in the art."

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Poetry.

For the Crisis.

LAZARUS.

Before the cave the wondering throng
Stand round the weeping Son of Man;
All sound is hushed, save when among
The crowd a stifled sobbing ran.

He weeps whose breath could shake the spheres,
And furl the heavens up like a scroll,
And from his eyes the blessed tears
Adown his cheeks in torrents roll.

A perfect man! He weeps—he feels
Deep sympathy for human woes,
And ready with his touch to heal,
From place to place the Savior goes.

Stand back! The heavy stone removed,
Shows where the dead in sleep is laid;
Enswathed by hands he once had loved,
The cere-clothes wrap his limbs and head.

Four days in dark oblivion there,
The grave had hugged the shrinking clay,
When hark! upon the echoing air
Peals a loud voice which claims the prey!

"Lazarus, come forth!" The frozen blood
Melts into life, and fills his veins
With the red, vivifying flood,
Which bursts the fell destroyer's chains.

"Loose him and let him go!" Unbound,
The liberated captive kneels
Before Death's conqueror on the ground,
Whose brow the Godhead power reveals.

No grave can hold, however deep,
The child of God when Jesus calls;
He storms death's gloomiest dungeon-keep,
And batters down the tyrant's walls!

Cut short, O God! the dreadful strife,
And take thy weary children home;
Thou "Resurrection and the Life"—
Come, O Lord Jesus! quickly come!

JNO. F. COTTON.

Original Articles.

For the Crisis.

Born of God.

No. I.

"*Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin.*"

This passage has been the subject of many remarks. Some persons (many known by the name of Perfectionists, a few years ago, among the number,) urging that it presents a condition of believers which precludes the possibility of sinning, after we have obtained the state of grace in Christ which is called "begotten of God," or "born of God." This is but the old *Antinomianism* revamped.

Another theory is, that it must all refer to the resurrection state; in which men will have the new birth, or birth of the Spirit, and be free from all the effects of the fall. I do not adopt either of these views. The apostle speaks of the children of God and the children of the devil. Now to suppose that a child of God *cannot* sin, is to suppose that a sinner cannot repent. I shall not oppose the Calvinist view of perseverance, nor defend, directly, the Arminian view of "falling from grace."

There are several facts which, fully considered, will give us light on this question.

1. He is begotten, or born of God.
2. The word of God is the power of this condition—the seed.
3. His seed remaineth in him.
4. He doth not commit sin.
5. He that sinneth is of the devil.
6. He that abideth in him sinneth not.

When the apostle declares that such an one doth not commit sin, or cannot sin, does he not say that it is because he abideth in him? And does not Christ himself declare that "except a man abide in me, he is cast forth as a branch and is withered?" Mark that! Admit the full force of the apostle's statement—"he cannot sin." Why? because his seed—the word of God—remaineth in him. This cannot refer to the man as a being, who should be thus incapacitated to sin; but to a condition which secures him from it; for the apostle twice declares that the christian does not commit sin; then, to prove his assertion, declares the impossibility of it while such a condition exists. What is the origin of this condition? The word of God, which is called the seed.

Now, if there is a possibility of losing that seed, or word of God, in its power,—if a man might leave Christ, and no longer abide in him, then he might sin, when he could not if he should abide in him. He will leave Christ if he does not bear fruit, for he himself says, "Abide in me that ye may bring forth fruit. If any one bear not fruit, he is cast forth as a *branch* and is withered." It is therefore plain that a man may cease to abide in him. Then he may cease to retain the word—the seed, and consequently sin. "Herein," saith John, "the children of God are manifest and the children of the Devil." In the possession of the word, or abiding in Christ, on the part of the believer; in the absence of it, on the part of the sinner.

The great truth stated by John is, that the child of God is not a sinner, and the sinner is the "child of the devil." From corresponding passages it is plain that *sin* here refers to a sinful life; that is the excuse for John's strong expression. If we sin wilfully after we have received the *knowledge of the truth*, there is *no more sacrifice* for sin. Now all sin is wilful, and yet Paul intimates a sin without will. But by *sin* here he means a life of sin, embracing infidelity and rejection of Christ.—"There is no *more sacrifice*," which intimates that they had rejected one. If they had the word, had they not the seed? But it did not remain in them. Did they sin while it remained in them? Nay! must they keep it? Mark that *wilful* sinning! Let us see whether they must *keep* it. Since they cannot, or will not sin while they have it, "His seed remaineth in him"—not *must* remain—"For it is impossible for those who were once enlightened and have tasted of the good word of God, and the powers of the world to come; if these shall fall away, to renew them again to repentance, (some *wilful* sin and infidelity) seeing they crucify the Son of God afresh and put him to an open shame." Here is an infidel. irreligious, blasphemous life. But he says, "If they shall fall away."—I know he does; and if you deny that a man *may* fall away, or depart into sin, after reading that, I will have no further argument with you. He says they *may fall away*!

Now, they have had the same power that John recognizes in his epistle. Can they sin? Some did sin who had been born of the word. Why then does John say that one cannot sin who has the word of God, as seed? Because it is supposed such an one keeps it. "It remaineth in him." There is a way to depart from Christ, even though we have abode in him—to lose the word out of our heart, or at least, bear no fruit—to sin wilfully after we have received the knowledge of the truth.

How can it be done? rather ask, how the man can sin? By losing the word. How can he lose it and not sin in the act? which it is assumed would be to commit sin, though the very act by which he should sin, would throw it from him. This is the ground often taken; but it appears to me that the sin, in this sense, being a sinful life, as we have seen, does imply a space between the holy position and the sinful one, in which the individual shall have lost the word, and consequently the power to remain in holiness; for if the word be wanting, I see no guaranty for holiness.

W. S. C.

For the Crisis.

Watch.

"*Let us Not Sleep as do Others.*"

1 THESS. 5: 6.

Paul saw the danger of the churches in these last days. He warns them not to sleep as do others; giving them to understand that others were asleep, and that there was danger of their sleeping, and that the day of the Lord come on them as a thief. He admonishes them to watch and be sober. Let us examine our souls and see whether we are in darkness, slumbering; or whether we have the light of heaven shining in our souls. Do not let us imagine by our foolish dreams that we are awake. We can talk in our sleep, and say some good things, too. The church has more sleepy dreamers than wide awake ones, and this causes much trouble. Come, brethren, be wide awake. "I am wide awake," says one; "I keep the fourth commandment." You may do this and be as great a persecuter as Saul. Another says, "I obey that commandment which says, 'Sell that thou hast and g ve to the poor.'" After all you may still be talking and not doing—no love of Jesus in your soul—asleep to the great work of saving sinners.

"Well," says the third, "I am so humble that I can get down on the floor and wash the saints' feet." You may wash their feet in ever so humble a manner, and still have not the spirit of Christ abiding in in you.

Awake! awake! for now is our salvation nearer than when we believed. God requires us to work, not to sleep. "For they that sleep, sleep in the night; and they that be drunken are drunken in the night." We need broad daylight and both eyes open to labor for the Lord.

Says another, "All God's elect will be saved." What is election? A wise man may be elected to some high office, but when he becomes a fool, the same power that put him into office can put him out of the same. Let us see then that we make our calling and election sure, for many are called, but few are chosen. It is only those who while on earth have done the will of their Father which is in heaven, can reign with Jesus in his kingdom.

Brethren, "let us not sleep as do others."

MOSES JORDAN.

For the Crisis.

"Deep Things,"

AND YET MOST SIMPLE.

"*The Spirit searcheth all things; yea, the deep things of God.*" 1 Cor. 2: 10.

Several have of late spoken to me on the subject of the sonship of the Messiah. Well, I delight to be spoken to; hence I respond with pleasure, for I have a word to say on every such occasion.

I. Take this truth as developed in an experience. Sister —— told me she was brought up in the Orthodox faith. Again,she came under Unitarian instruction; but yet, at last she became *Christian*.

In this state she sat musing, and drew up into the sunlight as it fell upon her window. As the genial radiance warmed her she said, "This is *the* SUN. Yes—but it is not *all* the sun! No—the sun proper is in heaven. Yet its beams, its blessed light—enlivening and warming me—are here; hence it IS THE SUN, after all, as its beams are shed upon me."

Very well, sister. This is a good experience as well as good sense. Now for the application.

"The word—Jesus"—is Divine. Yes, but this is not he who gave the word—not properly *all* of Divinity! No; the Almighty, everlasting God dwells on high. Yet he is revealed. He shines forth in Jesus, who is "the brightness (effulgence) of his glory"—as it is shed on us. Immanuel, is God with us. This is the sum of the matter, though the verbal drapery may be mine.

Recently, as some sat at the feet of one "greater than" Gamaliel, the distinction between the effulgence of the sun and the sun itself was quoted. Heb. 1; John 1; Heb. 3. Well, this distinction was first admitted as if it were clearly seen. But again it was confounded as if it had never been seen at all!

The sunbeams, for instance, are but the brightness of the sun's beams; and yet as if to exalt this brightness it must be something more! It must be the source of itself! The sun-*beam* must generally be its own source, and be confounded with the sun! But no, this seems to me any thing rather than "the wisdom that cometh from above."

As the sun can be nothing more than itself; so neither can the sunbeam be exalted by any human conception above its relation to *its source*. Thus the *word* of God is, as revealed, just this, and no more. Human creeds assume to exalt it by enshrining it in Divine appelatives, *mis*-applied. "The Son"—who hath by experience the more excellent name than angels—is supposed to be well pleased to have papists and all apostates or others, (even his dear people,) speak of him as generally something more than "the Son who is consecrated forever more!" "Thus saith the Holy Ghost, Thou hast loved righteousness and hated iniquity; therefore, God, THY GOD, hath anointed thee. . . . . Unto *the Son* he saith, Thy throne, O God, is forever and ever."

Jesus says, "the Father that dwelleth *in me*, he doeth the works." Surely there can be no exaltation of Christ above this. There is none Diviner than this Divine indweller! To me there is no possible way for us to "honor the Son," above this *own* revelation. We are baptized into "the name of the Father, Son, and Holy Ghost."—Amen. It seems to me Christian intelligence and faith and *love*, to admit this distinction that has been developed by divine wisdom. If so, it follows necessarily and forever, that we renounce this faith and love, and scriptural unde rstanding, just so far as we in any way confound this distinction.

Note. We dare not assume to trace this distinction always—nor indeed, at all; beyond the plain "word of the Lord." But as divine wisdom has made and maintained this distinction, it *must* exist, for it is made only because it exists,—as between the sun-beam and the sun. Since it exists and has been made most palpable, (1 John 1) it can not be un-made, altered or in any way obliterated. "The word" was the word of (or from) God." This "word was made flesh and dwelt among us. . . . We beheld his glory, as of the only begotten of the Father!" John 1.

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that Holy One that shall be born of thee (the virgin) shall be called the Son of God."

Human creeds are here utterly at fault. It needs such a faith—such an unquestioning trust—as will stop at the statements of "wisdom."

All quotations from "the word" where this distinction does not obtain, are irrelevant. They confound the unreflecting. Where the sunbeam is not distinguished from its source, the sun, let it be "the sun."

J. B——.

For the Crisis.

Short Sermons.

No. IV.

"And I said, should such a man as I flee? and who is there that being as I am, would not go into the temple to save his life? I will not go in." Neh. 6: 11.

When Nehemiah was engaged in rebuilding Jerusalem, he met with great opposition from the surrounding heathen. But he was undaunted and persevering in the work to which God had called him, until finally the enterprise was accomplished, and Jerusalem was restored to something like its former glory, though very far inferior. They used all the efforts and devices which the most bitter enmity could invent; they flattered, they mocked, they ridiculed, they played the hypocrite; yet Nehemiah kept steady at his work, only stoppsng to refer the matter to his heavenly Father, and to beseech him to interfere in his behalf. How often does he appeal to God in this manner, "Think upon me, O my God," &c. The occasion which called forth the text was the following;—They sent to him four times to try to induce him to leave the city and come down to them. But, being unsuccessful in this, they sent him a letter, charging him with an intention of rebellion. Failing of their object in this, also, they next tried a stratagem. They hired one of his professed friends to endeavor to prevail upon him to secrete himself in the temple, for fear that they would come to slay him. The true object of this was, probably that they might readily kill him or make him a prisoner. But, his answer is, "Should such a man as I flee? and who is there that, being as I am, should go into the temple to save his life? I will not go in." I notice—

I. *It is according to the natural man to evade the cross.*

The religion of Jesus goes against nature. It is like sailing in a small boat against the current—going up stream.

"Nature must count her gold but dross,
If she would gain that heavenly land."

"The world, the flesh, and the devil," are all arrayed against us. We have enlisted as soldiers in the army of the Lord, and shall never be discharged until the enemies of our King are all subdued, and we crowned in God's everlasting kingdom. And it is no trifling warfare, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world; against spiritual wickedness in high places." Let no one think he can gain the kingdom without many a hard fought battle; or hear the "well done," without leading a life which, despite all opposition from within and from without, is given up to the one object of "doing well."

The gospel requires us to feel as deeply anxious for the good of others, as for our own good. "Love thy neighbor as thyself,' says Jesus. "Whatsoever ye would that men should do to you, do ye even the same to them; for this is the law and the prophets." The meaning of this last clause seems to be, "This is according to the whole tenor of the word of God." Indeed, were not our minds so selfish, and depraved, it would seem for a moment that we could not think of any thing short of this, as being the doctrine of the Bible. Now this goes exceedingly against nature. It often times seems like tearing out our very heart-strings. So strongly do we naturally love our own interest, above that of others, that it seems almost like the giving up of the ghost, for us to be willing to make common cause with our brethren for the supply of their wants.

Again, we are required to be wholly sanctified to God; to consecrate ourselves, all that we have and are, on God's altar; and to ever constantly be a whole burnt offering. There must be an unreserved surrender to God, active, appropriating faith, and then the most vigilant watchfulness. If we seriously attempt to attain and to maintain this high ground, we may expect the most violent opposition. Be assured, the devil will stop us if he can. He may even employ our brethren to try to "explain away" the requirements of God.—Yet, despite all opposing influences, here we must come, would we have the spirit of adoption, and be heirs of the kingdom.

II. *Reasons why Christians should be bold and fearless.*

They serve the best of Masters. However they may *seem*, in point of fact, they are the nobles of earth. All others are but the miserable slaves of sin and Satan; however great and much esteemed among men. Serve the Creator of the Universe! How noble the thought. Him, to whom "the nations are as a drop of a bucket, and are counted as the small dust of the balance;" and who "taketh up the isles as a very little thing." Oh, what Christian can ever be ashamed of his parentage!

"Ashamed of Jesus! just as soon
Let midnight be ashamed of noon!"
Yea,—
——"Sooner far,
Let evening blush to own a star!"

And shall a servant of the Most High God, the omnipotent, eternal Jehovah,—shall such a one fear the face of clay?—A poor, weak, fellow-worm? God forbid? Rather, with Nehemiah, let him exclaim, "Should such a man as I flee?"—What! a prince (though in disguise) flee before a menial slave?

The wicked, though they mean it not, are servants to the children of God.—Their very hatred and enmity leads them to do the very things which bring the greatest possible good to the child of God. He needs to be weaned from the world, that he may thereby be led the more fully to set his affections on things above. They will do it, and do it most effectually. They will make him sick and tired of this groaning earth, and drive him to God. The wicked are God's sword to chastise the righteous. (Ps. 17: 13). Thus, the Lord makes the wrath of man to praise him, and to subserve the interests of his children. (Ps. 7: 6-10.) Now who would "flee" and endeavor to escape, for fear that men should do us good?

But if there ever was a time—if it can be more shameful and dastardly one time than another, for a christian to fear and "flee" before his enemies, surely now is that time. Never before have christians been inspired with prospects like ours. No; the greatest of all events; that for which the martyrs, apostles, and saints of all ages have labored and suffered—the return of our long absent Lord—the conflagration of the earth that now is, and the judgment of the great day; which christians of all ages past have looked upon as far in the future; all these things are now just at hand. Will not such a hope as this raise us above the world, and make the puny efforts of the wicked against us seem as mere trifles? How small seems reproach and opposition from those who, in a few short months, will be arraigned before God to answer for this their wickedness, and in shame and confusion will beg even the rocks and mountains to fall on them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb!

Soon, very soon, dear sorrowing saints, and your warfare will be accomplished, your sufferings all at an end. Then, the more you shall have suffered for Christ here, the brighter will be your crown. Then count it all joy when ye fall into divers temptations, for

"Our conflicts and our trials here
Will only make us richer there."

Then do not, I beseech of you, for one moment "flee" from the path of duty for the sake of evading trial, but rejoice to bear the cross continually.

But the greatest of all reasons why we should stand up boldly, as men of God, and never "flee" or swerve from the right, remains to be noticed. This motive is *love*. We should serve the Lord because we love him, and love to serve him; obey him because we love to obey him; suffer reproach because we love to suffer reproach for the name of Jesus; bear the cross because we love to bear it for the sake of him who bore it up Calvary for us; and in all things be led and governed by him who first loved us," (1 Jno. 4: 19) and not merely by hopes of reward, or by fear, or by any other motive. Instead of having a disposition to flee when trials come thick and heavy, we should learn to glory in tribulation. So warm, glowing, ardent should be our love, that with the apostle, when whipped, we shall rejoice that we are counted worthy to suffer shame for his sake. No other religion but this will avail us any thing. Better never make any pretensions to religion than to stop short of this. This is the sweet and all-controlling element of heaven.

God grant we may be more deeply imbued with this heavenly love, and so be prepared for his kingdom, is the prayer of your brother,

H. P. SIKES.

Northfield, Mass.

For the Crisis.

Answer to "Inquirer."

In my article on "The Time," recently published in the Crisis, my position was that, the vulgar era is correct. The quotation from Elder Litch, as published in the 4th volume of the Advent Library in 1842, was made simply for the purpose of establishing the crucifixion of Christ in the same year, and soon after the death of Tiberius Cæsar. It is true that in the aforementioned quotation, Elder Litch took the position that the ministry of Christ was seven years long. Now while I believe that the Elder clearly established the crucifixion of Christ and the death of Tiberius to have both occurred in the same year, I think he was mistaken in regard to the duration of our Savior's ministry; especially so, if we are to understand Luke (3d ch.) to state that the 30th year of our Savior's corresponded with the 15th of the reign of Tiberius, which is questioned by some of the learned. It is questioned by some whether Luke had reference to the reign of Tiberius, which began a little over three years before Augustus died, or

to his reign after that event; for Tiberius reigned from the time he was associated with Augustus, 26 years, 1 month and 16 days; but from the death of Augustus, 22 years, 6 months and 26 days. He reigned before Augustus died, 3 years, 6 months and 10 days. See Dr. Jarvis' Chronological Introduction to the History of the Church, pp. 259, 260, 266. From these facts, I am fully satisfied that Luke had reference to the 15th year of his associate reign; which would make the ministry of our Savior about ten years in duration, the general opinion to the contrary notwithstanding.

The supposition that the four Evangelists have recorded all the passovers that occurred during Christ's ministry, I am satisfied has not any real foundation. If If they had all been unanimous in recording the four passovers, then there would have been some ground for such an opinion. But this is not the case, as perhaps nearly all are aware. In whatever light we view this question, I think the quotation from Elder Litch should satisfy all that our Savior was crucified soon after the death of Tiberius, and, therefore, 1817 years this side of that event will bring the promised "redemption."

I wait with unwavering faith in the truth of this position.

A. Decker.

For the Crisis.

Debt and Grace.

The *Universalist Quarterly* for April notices Mr. Hudson's "Doctrine of the Future Life," as follows:

"Any thing short of an extended review must fail to do justice to this most extraordinary book—on the score of argumentative ability, among the greatest contributions that have been made to theological literature in America for many years. Of the personal history of the author we know nothing; but that he is henceforth to hold a most prominent place among the thinkers and writers of the country, we feel well assured. Differ as we may, and do, from his views; erroneous, and in some respects injurious, as we regard them, we must accord to him candor, scholarship, and reasoning powers of a high order. True, the profusion of references to authors, in the shape of foot notes, might raise a suspicion of pedantry, did not the facility and naturalness with which he makes use of his authors, give the highest internal evidence that he has mastered.

* * * We have only to say that whoever would give his mental powers a severe discipline, should make himself familiar with, and meet if he can, the contents of this work."

[For sale at this office. Price $1.25, postage paid.]

For the Crisis.

"Forever with the Lord."

"Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."—"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

In these Scriptures we learn,

That the *will* of Jesus is, that his people shall be with him.

Paul affirms that that *will* shall be executed.

John in vision sees it accomplished.

Forever with the Lord!
Amen, so let it be;
Life for the dead is in that word;
'Tis immortality.

[illegible]

Bro. S. G. Mathewson, Bakerville, Ct., and [illegible], are requested to act as agents for the Western Mission Fund.

P. B. Morgan.

We will gladly forward whatever we may

The World's Crisis.

BOSTON, MAY 12, 1858.

"Perplexity."

When our Savior was giving the signs of his second coming to this world, he mentions among the last,—"upon the earth distress of nations, with perplexity." The present political aspect of the world is very threatening, and indicative of great revolutions. All classes are convinced that a new system of things is needed, and that a change is at hand; but they are not agreed as to the manner by which the new order of society is to be introduced. A very large portion of our race, as in the days of Noah, do not see the hand of the Lord in coming and passing events. They are endeavoring to remodel society by their own puny efforts, but every attempt is a failure, and will be till the great Emancipator comes to take the reins of government.

We are told that the *spirits* and Spiritualism will put the disordered world into harmony; but from that source, we only look for "confusion worse confounded." They are evidently doing their work as specified in Rev. 16: 14. "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." The church of Christ occupies a dangerous position at the present time, in view of the great onset about being made by spirits of devils, working their miracles. Now is the time for every child of the Lord to be clothed with the whole armor of God, that he may be able to stand against the "wiles of the Devil." O when will the church awake to a sense of her danger. She seems spell-bound, like the bird before the charming serpent. Instead, then, of looking for a reform of our moral, social and political evils, through Spiritualism, we look for something worse than we have yet seen. The demon monster just begins to show himself, and unfold his hideous form, preparing for the awful conflict. Where are the Calebs and Joshuas? Now is the time to show ourselves men of God, not half-hearted, feeble minded, full of doubts, weak in faith, but *strong in the Lord*, trusting in his mighty strength to deliver. Christian, be firm, unmovable as the rock of Ages upon which you stand. No time to waver now. If we draw back, it is unto perdition. Let go of the world. Its friendship is at enmity with God. Give your affection to one worthy of your warmest love,—one who gave his life to obtain pardon for your sins. Believe and obey his word. The time is at hand when you *must* decide whether you will obey and live, or disobey and die. Will you take the broad, or narrow path?—the road to life or death? The Lord has promised, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." This is a precious promise, and peculiarly adapted to these times. It will be noticed that the spirits of devils "go forth unto the kings of the earth and of the *whole* WORLD;" also, that "the *hour of temptation*. . . shall come upon *all the* WORLD." It seems as though the former was the cause of the latter. Let all be upon their watch; blessed are those who are found watching when the Lord comes. That the expression, "distress of nations with *perplexity*," is particularly applicable to these times, it seems no one can doubt. There is scarcely any improvement in business matters. Money is heaped up in the banks, but trade and commerce are nearly stagnant. So far as we can learn, business is much poorer than it was one year since, when it was thought to be almost intolerable. It seems as though the Lord is weaning the hearts of his children from this world, and trying to persuade them to prepare for "the marriage supper of the Lamb" in the world to come. When the apostle James is describing the last days, he says, "your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." This shows that money is heaped up but not used. This is emphatically the case now? Why is this? Men are perplexed, and dare not go forward in business as in former years. All classes are impressed that an approaching crisis is at hand.

Says the *Boston Herald*, "The opinion of foreign correspondents seems to be decisive that Europe is upon the eve of a

"United Ministers' Meeting."

This is a meeting held every Monday, from 12 to 1 o'clock, at Mercantile Hall, Summer Street, Boston. Ministers of all denominations are invited to attend, and take part in the exercises. This looks more like the operations of the spirit of Christ, than any thing we have seen in this direction. If we are to be saved in the kingdom of God, we should be one in Christ Jesus before we assemble at the marriage feast. There were about fifty clergymen present. The time was mostly spent in prayer. Christian kindness appeared to be felt towards all, and an anxiety for a deeper and purer religion. We hope to see much good come from these meetings.

Tracts.

We have an excellent assortment of tracts on hand which should be circulated at once, among those who are anxiously inquiring after the truth upon the very subjects explained in these little messengers. Now is the time to scatter them broadcast over the world, while the soil is prepared for their reception. A little money expended in this way may accomplish great good.

Let every church form a tract society, composed of members who may pay from one cent a week to any larger amount.—Come, let some one sit down and write:—

We whose names are subjoined, hereby pledge ourselves to pay weekly, or be responsible for the weekly payment of the sums annexed to our respective names, for the distribution of tracts in this place.

Set it going without delay. Do not despise "the day of small things." Great results often follow small beginnings. Enter at once into a plan of systematic benevolence for the good of your friends and neighbors. The people need the tracts, and Bro. Hastings, and others who write and publish them, need the money. Let every one do *something*.

For prices, &c., see published list on the third page.

☞ If any of our subscribers can furnish us with Nos. 29 and 42 of the Crisis, dated Aug. 9th and Dec. 16th, 1854, they would be very thankfully received. We wish them to complete the first volume, for the purpose of binding.

The friends in the province of New Brunswick are informed, that Bro. Edwin Burnham thinks it doubtful if the door will open for him to come into the province this season.

☞ Wanted, 10,000 orders for "The Great Controversy between God and Man," by H. L. Hastings. Price, post paid, 60 cts., neatly bound in cloth gilt. Send in your orders with the cash. Address H. L. Hastings, Rochester, N. Y. For sale at this office. Also by Smith, English & Co., No. 40 North 6th St., Philadelphia. G. W. Young, 109 Nassau St., New York. N. Branch, Jr., Moline, Illinois. Moses Cumings, Irvington, N. J. R. E. Ladd, Springfield, Mass.

The Great Controversy between God and Man—its Origin, Progress and End. From the *American Presbyterian*, Philadelphia.

"The Great Controversy is a rapid sketch of the controversy which has prevailed between God and fallen man from the days of the Patriarchs to our own times. The author brings out into bold relief the rebelliousness and vileness of our race, together with the judgments which this course of disobedience has brought upon the nations. He finds the history of man full of mourning and lamentation and woe. From the Old Testament prophecies he thinks that we should learn that the controversy will close with judgments of unparalleled severity, with destruction rather than reformation. This he thinks is also the teaching of the New Testament. At the close he sees the Conqueror on the white horse descending from the skies to destroy his enemies and to reign gloriously, (and personally if we understand him) on the earth."

For sale at this Office.

The Revival.

So far as we can learn, the great work of awakening and converting sinners, and reclaiming backsliders, still goes on. Many professing christians are seeking for a deeper work of grace in their hearts, and more of the spirit of Christ. They are impressed with the necessity of entire consecration to the Lord, and as they sink more fully into Christ, they become more interested in his second coming. As christian love and communion advance, the sectarian walls disappear, and the way opens to proclaim the great truths of the Bible that have only partially emerged from the darkness of the dark ages. Many are still unwilling to give up their preconceived opinions, and mystical interpretations of the scripture, for the plain thus saith the Lord, but it is not so with all. Several of our brethren and sisters have recently remarked, "we have never found the people more ready and anxious to hear, than at the present time." This fact is one of encouragement, and every opportunity for doing good should be thankfully improved. Let us remember, we are at work for *Christ*, not for a particular sect, or party. Like our Master, we may be called friends of publicans and sinners, if we work outside of some particular sectarian pen, but let us never mind the scoffs nor the frowns of the cold-hearted and backslidden formalist, nor the hot-headed bigot who can see nothing good outside of his favorite few. While we may enjoy the possession of great truths committed to our trust, let us be faithful in letting our light shine out before all with whom we associate. Let no opportunity for doing good pass unimproved, but let us remember, "he that winneth souls is wise."

For the Crisis.

To the Waiting Ones.

My Dear Brn. and Srs.:—With a grateful heart do I read your articles from week to week. By them I have been wonderfully blest. I am so thankful there is a way by which the weary pilgrims can communicate to the little flock, and so do each other good. Perhaps there never was a time when communication to the point was more needed than now. Brothers and sisters, we have but a little while to work in, let us be faithful. How oft when I have been thinking of the many good seasons of prayer which I have enjoyed with the children of God, has the briny tear found its way unbidden down my cheek. How I have sighed over the low state of religion among us. But thanks be to God, there seems to be a coming up on higher ground.

A few of the Brn. and Srs. meet at our house twice a week and hold prayer-meetings. We also have female prayer-meetings once in the week. It has been a time of confessing, and I hope and pray that it will prove a time of forsaking. There seems to be a good feeling among us at this time. Not only a desire to be forgiven is manifest, but a willingness to forgive. We are a little company, despised by the world, and yet we are willing to suffer reproach if we can but win Christ. We are praying earnestly that God will revive his work here in our midst. Brn., pray for us. The most of us have children that we want to see converted to God. I believe that God will hear us pray. Yes, and he will answer our prayers if we pray in faith. O Lord, give us that faith which takes no denial.

Bro. S. W. Bishop and family spent a few weeks in this vicinity. We would be glad to welcome them here again. It was a dull time with us then. Yet the truth which he scattered we trust has found a lodgment in some honest hearts. Since then, Bro. Smith spent a few days with us. It does seem good to have our Brn. visit us, and hear from them about the soon coming Jesus. Our numbers are few, and it is but little that we can do for our Brn. when they come this way. It is when God's servants visit us, that I wish for more of this world's goods. Perhaps if I had them, I should be selfish. If this would be the case, O Lord, keep me poor. I ask not for treasures here in this life, but I do want an inheritance in the kingdom of God. I do not believe that we followed "cunningly devised fables" when we left all, even our good name among men, and went out to meet the Lord.

Brn. and Srs., keep at work. The Lord's work must be done. We shall have the true time yet; yes, glory be to God I feel the truth of it, for it shall be as in the days of Noah. If Noah knew when the flood would come, so the tried ones will know when Jesus will come. I believe it. I do praise the Lord that deliverance is near. I am bound for the kingdom. Let us keep our lamps burning that they may shine brighter and brighter every inch of the way; and as the time of our deliverance draws near, let us live holy lives and so be found spotless in that day when our King shall come.

Yours in hope,

Lydia M. Collins.

Bath, N. H.

P. S.—We will gladly welcome any of our brethren who may feel it to be their duty to come this way, and will do as far as we can for them. They will ever find a welcome home with us, as we intend to keep a pilgrim's tavern. L. M. C.

For the Crisis.

Did the Crucified Thief Die the Same Day that Our Lord Did?

Bro. Grant:—Permit me to answer the inquirer of April 28, concerning the reply of the Savior to the thief. His question is—"Did the thief, crucified with our Lord, and to whom the promise was made that he should be with him, die the same day that our Lord did?"

I answer No; and give for proof the following well known facts. "And the evening and the morning were the first day." And from the first even to the present time the Jews begin their days at evening, and their evening begins at sunset, and like the mode of all other nations, a day begins at the end of the preceding one. The Jews had no name to their days of the week, except the seventh, which was Sabbath; the others were numbered, *first*, *second*, *third*, &c, and each day was divided into four watches and twelve hours. The four watches occupied the time we call night, and the twelve hours the time we call day. With these facts before us we are to inquire at what *absolute* time, as we reckon time, our Lord died. This was at the ninth hour, Jewish time. See Matt. 27: 46, 50; Mark 15: 34, 37. Their sixth hour corresponds to our twelve o'clock noon, and three added to six make nine; which is our three o'clock, P. M. Therefore, three hours after the Lord died, the day ended on which he died. And now what happened three hours or more after he died, happened within twenty-four hours of our time.

The first thing to be noticed is, "When the even was come Joseph went to Pilate and begged the body of Jesus." Matt. 27: 57, 58. This EVEN was the beginning of the day after the Lord died, and it was the beginning of the "*preparation day*." See Mark 15: 42, and Luke 23: 50–54. Having established the fact that the "*preparation day*" was the day following the death of our Lord, it now remains to show that the two thieves were living on the "preparation day." See John 19: 31–34. Here the reader will perceive that soldiers broke the legs of the two thieves to hasten on their death; but when they came to Jesus they brake not *his* legs, because he was dead already. So the thieves lived in the *preparation day*, and the Savier died, at least three hours before that day began.

The reader should observe another fact. Mark (15: 25) says, "And it was the third hour, and they crucified him." This was our nine o'clock A. M.; but it was about the ninth hour (twelve o'clock noon) that Jesus answered the thief. See Luke 23: 43, 44. This was six hours before the day ended, and the thieves lived over this time into the next day, and for fear they might live also through the next day, their legs were broken.

What then could be the import of the Lord's language? The word translated *to-day* is not the Greeknoun "*heemera*," a day; but it is the Greek adverb usually translated *now*, and might have been so rendered in this text, and together with verily makes what we call an "*Adverbial phrase*," and qualifies "I say," both in the Greek and English, had not the printer misplaced the comma. So the true rendering of the text is—Now, verily I say unto thee, shalt thou be with me in paradise. This is the usual form to give intensity to an expression, and we have borrowed the Greek use of the same adverb. For instance;—if a brother tells me he thinks man has an immortal spirit; I say to him—*now verily*, you are in a great error; in which case I use the same Greek word found in the text, without the least regard to any particular day.

It should be borne in mind, too, that the thief made a good *second advent* prayer—"Lord, remember me when thou comest into thy kingdom;" and received an answer to his prayer; that is: when the Lord comes in his kingdom to reward every man according as his work shall be, he will then receive the penitent thief into Paradise. See Rev. 2: 7, 22: 2. Here the reader will perceive that Paradise restored will be in the New City and have the restored tree of life in it; and no such place existed in the days of the thief.

And now since we have the lens of truth in hand, suppose we converge the golden rays to a focus on a few other texts. "For as in Adam all die, even so in Christ shall all be made alive." Here the true meaning depends on the true mode of transposing the Greek words, and this mode does not present itself so clearly in the original as not to leave room for a little ambiguity. If we translate every word as it is in the English text, but transpose them differently and yet in harmony with the law of language, we may read—For as all in Adam die, even so all in Christ shall be made alive. Now that is just it, and the Universalist has lost his *strong hold*.

There is one point more the reader should be apprised of, and that is, all languages have peculiar phrases that have only a phraseological meaning, a meaning which cannot be drawn from the individual words; thus we say a man is "on the fence;" when he is halting between two opinions; and that he is "three sheets in the wind," when he is drunk, &c. Now a literal translation of the words of these phrases would fail to give our meaning of them.

So among the Jews, they have a phrase to represent what we would call *carnal natures*, *corrupt natures*, or something similar, and when literally and truly translated in English it reads, "flesh and blood;" but literal flesh and literal blood is no more implied in the phrase than *three* and *sheets* and *wind*, are implied when we say a man drunk is "three sheets in the wind."

By a little attention the reader may see that where the term is used, it is used as antithetical to something holy. The Savior said to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Paul uses the term in precisely the same sense he does, *first man*, *earthy*, *corruptible*, &c.

There are other portions of the word I should be glad to speak of, but this much must suffice for the present, and if it will do the scattered flock any good, the writer will consider himself well rewarded for his toil.

Z. Campbell.

For the Crisis.

The Last Call of Mercy.

Bro. Grant:—There appears to be something remarkable in the present outpouring of the Spirit, unlike any thing we have ever heard of before. I have observed that those of all denominations who live nearest to God, seem to be impressed with the idea that this is the last call of mercy. Look out, sinner, and make your peace with God before your feet stumble upon the dark mountains, and you be obliged to say,—"The harvest is past, and I am not saved."

I was at the business men's meeting today at the Old South Chapel. A converted Jew was present, and stated he had just arrived from New York, where the interest in the revival is about the same as it has been in months past. He has come to Boston to spend a few weeks and labor with the sons of Abraham in this city. He is an assistant secretary of a society in the city of New York for the amelioration of the condition of the Jews. He says, in his official capacity, he has learned there has recently been a convention of Rabbis in Europe to consider the subject of christianity. They are expecting their Messiah soon, and they say that if he does not come within fifteen years they shall believe Christ is the Messiah, and receive him as their Savior. Truly—

"The sons of earth are waking
To penitential tears."

A Professor of some Seminary said,—the theology of the present revival is, *Come to Jesus*. Professor Pond, of Bangor Seminary, says, in the revival meetings in that place this is the principal burden; and in some of them most all that is said is, *Come to Jesus*. It seems that we have arrived at the period in the history of the church which John saw, when the spirit and the bride say, "come." I see in all the notices of meetings upon hand bills, &c., the word "come" is conspicuous. In one of the large Baptist Churches in this city there is the word "come" in large letters just above the clock in the vestry.

It seems the prophecy of Zechariah is being fulfilled, where it is said, they shall go from one city to another and say, let us go speedily to pray before the Lord.—This has been literally fulfilled in instances without number. Churches have sent out delegations to localities where there has been no special interest, and they have been the means of arousing the people, and a revival has followed. Truly the time draweth near when we shall be enabled to say,—

"Lo he comes with clouds descending,
Once for favored sinners slain;
Thousand, thousand saints attending,

Swell the triumph of his train:
Hallelujah!
Jesus comes on earth to reign."

Yours in hope,
D. N. SMITH.

Boston, May 8th.

From Bro. H. L. Hastings.

DEAR BRETHREN:—Having obtained help of God, I continue to this day witnessing to small and great the Gospel of God. My health is, I think, gaining slowly,—as fast as my numerous cares and labors will permit. I am trying to preach God's word. He sets before me open doors. May his grace and mercy attend the word. I have much that is cheering which I might record,—but each person who serves God has his own springs of consolation.

The harvest is great—laborers are few. I should like to see a dozen able men—men that can work for nothing and find themselves—men that can preach and pay their own expenses, and whose families are willing to endure hardness as good soldiers—men who *leave* a field in a better state than they found it—in this section of country. I suppose God would take care of a number of *live men* who travel on the principle, "Go where there is the least money and the most devil."

Pray ye the Lord of the Harvest to send forth *laborers* into his Harvest.

A word about books and tracts. The postage on these *must always* be *prepaid*. Persons who send word that they are poor and want tracts free, will please if *able* send enough to pay the postage on them, as it is a rather hard tax to give away the books and pay postage *also*. *Still* I will do it if persons are so very poor that they *cannot* pay postage. If they are *stingy* I will freely *pay* the postage and give them the books.

H. L. HASTINGS,
49 Arcade, Rochester, N. Y.

May 5th, 1858.

From Sr. M. C. Hart.

BRO. GRANT:—It is about three months since I embraced this blessed hope. I lived nearly sixteen years in sin, serving satan, when I felt that I was a sinner in the sight of God, and must turn from my wicked ways and seek an interest in Christ, or be lost forever. As soon as I was willing to yield myself a servant to obey him, and leave the vain pleasures of this ungodly world, I felt the pardoning love of Jesus, and was soon made to rejoice in a Savior's love. I rejoice when I think how good the Lord has been to me. When I was in the way of iniquity, rebelling against a God so good and so holy, he took my feet out of the horrible pit of mire and clay and placed them on the rock Christ Jesus; put a new song into my mouth, even praise to the Most High. I thank the name of God for what he has done for me.

Brethren and sisters, let us put on the whole armor of God, and fight manfully the fight of faith, and lay hold on eternal life. We have afflictions here, but, thank the name of the Lord, in a few more days or months at most, if faithful, we shall be free from all care. *There* will be no more sickness, pain, or death, but joy and peace forever. I mean ever to be found faithful doing my Master's will, and at last partake of the joys of the new earth.

Your Sister in Christ,
M. C. HART.

Newfield, Ct.

From Sr. C. E. Cole.

BRO. GRANT:—Being aware of the awful doom that awaits those choosing rather to be influenced by their own evil passions and desires, than by the Holy Spirit, it creates in me a desire to write, hoping some portion of it may aid a little in softening some stony heart. To the unprepared I would say, your probation will soon be brought to a close. Your sentence will soon be—"Come, ye blessed;" or, "Depart ye cursed," &c. Therefore, do not sleep nor slumber until you find peace in believing and obeying. Do away with all the lusts of the flesh. "Now the works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murderers, drunkenness, revellings, and such like. They which do such things shall not inherit the kingdom of God." I can only entreat you to take heed to that new commandment;—"Love one another." For all the law is fulfilled in one word even in this; "Thou shalt love thy neighbor as thyself." Words cannot express that joy and consolation I have received since I learned and regarded this simple, yet great truth. This religion of love ensures our consolation in this life and gives us the blessed assurance of obtaining glory, honor and immortality—Eternal life, at the coming of our Lord and Savior Jesus Christ.

"Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you." Thus shall ye be the children of your Father which is in heaven. Only see what a great and glorious promise! Truly, I can say, Thy yoke is easy and thy burden is light.

I rejoice to hear of so many conversions, far and near. Scores have been added to the churches at Marshall, and there are revivals also in the adjoining towns. I long to see Advent societies here. I feel as if we were nearly all perishing for lack of knowledge. Will not Bro. A. N. Seymour come this way again?

Dear brothers and sisters, let us have patience a little while longer, and He that is to come will come and will not tarry.

C. E. COLE.

Calhoun Co., Mich.

From Bro. B. Smith.

BRO. GRANT:—At the present time in this place, there is great anxiety to have some advent preaching. Brother, come and preach the word. For the three years last past we, as Adventists, have been in a very low state. During this time we have had but little preaching and less of interest; when once was the time we numbered some thirty or forty living witnesses for the truth. Now there are but few. Still, those who have ever believed the doctrine of the Bible, remain firm, with few if any exceptions. At the present time, there appears to be an unusual inquiry among those who have had but little opportunity of hearing the glorious doctrine of the resurrection, and kindred subjects.

"We wish to know the truth," seems to be the desire of many. Shall we have it? The truth shall make us free. We want to build on the sure Foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone. And to this end, in behalf of the brethren and friends in this vicinity, I make this earnest request, that some preaching brother, sound in doctrine, and who can not be gainsayed, who is able to answer any objection that may arise against the truth, would come over and help us. Bro. Elwin Burnham, or Bro. John Couch, is preferred; because we have been somewhat acquainted with these men. There are, no doubt, others who would give satisfaction. We want our call attended to as soon as possible. If an appointment is given, please state when and where we shall meet the brother on the way to convey him to this place; in Bucksport, or Bangor, Orrington, or Ellsworth.

We should expect a meeting to continue some three or four days. All necessary expense will be promptly paid by the brethren here.

In behalf of the brethren and friends of Surry,
BENJ. SMITH.

Surry, Me., May 1st, 1858.

Obituary.

Suddenly fell asleep in Jesus on the morning of the 17th, at half past 7 o'clock, Bro. Samuel F. Freeman, of Orrington, Me.

Bro. Freeman was baptized seven years ago last June, by Eld. D. Thompson of the M. E. church, very soon after his conversion to God. In his endeavors to grow in grace and knowledge, he searched the Scriptures, and the result was that he became convinced of the truth of the Advent near, and of no immortality out of Christ, and consequently of the need of a resurrection by the great Life Giver at his second coming. In this faith he lived, and with the undaunted hope of eternal life through Christ alone he sunk under his severe disease, declaring a firm belief that this last enemy would not hold him but a short time, believing the period near when he could exclaim, "O grave, where is thy victory!" "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

This dear brother was a worthy young man who was generally employed in the winter season in school teaching, in which he was very successful, having taught two schools the winter previous. On the sixth ult. he was attacked with a cold, which after some time terminated in the lung fever. He was, however, thought to be better, and was apparently recovering until the morning of life's termination. At 6 A. M. he was suddenly attacked by the heart complaint, when in spite of all care and the deepest solicitude, death conquered, and he is laid away with the dead, awaiting the sound of the last trump, to have part in the first resurrection.

In this afflicting dispensation a young and amiable widow is left to mourn the loss of a tender and affectionate husband; and a lovely child will no more hear the fervent prayer of a fond father. May God in his holy habitation be this widow's God, and a Father to the fatherless child.

It will be remembered by our Advent brethren that this afflicted widow is the daughter of our much loved Bro. H. M. Rich, whose house has for many years been a welcome home to the way-worn itinerant, who has been proclaiming the coming of the Lord with the mighty angels.

Deeply, very deeply, has this dear family been afflicted within a few years. Two beloved and promising sons have fallen within some four or five years, leaving widows and children, and now the dear daughter is deprived of the youth of her choice, leaving a family of widows to look to Bro. Rich for counsel in times of difficulty.

Those deeply afflicted ones may be assured of the sympathy of those who are acquainted with their circumstances, and have hearts to mourn with those who mourn. And from our heart we wish the oil of joy for mourning, and a garment of praise for their spirit of heaviness, and that all may shortly meet in that better world, where they will die no more—be equal to the angels, the children of God, even the children of the resurrection.

THOMAS SMITH.

Round Pond, Me., Apr. 17, 1858.

Died, at Hillsburgh, N. S., March 10th, 1858, Mary Sophia Rice, daughter of Israel and Susan Rice, aged 10 years and four months.

This dear child had a fall at school four years ago last June, which brought on a fever and fever sores in all her limbs and on her body. She suffered extremely for three years, during which time the Lord converted her soul; and being accustomed to hear about the coming of Christ, would say she would be made well when Jesus came, and always when asked, said she would be glad to see the Lord. She recovered so far as to walk, sing, and talk; but she was finally taken with the scarlet fever, Feb. 17th, and on Monday, Mar. 10th, sweetly resigned, she fell asleep in Jesus.

And in that bright morning when the trumpet shall sound,
The voice of the Son shall enter the ground;
The sleepers in Jesus then called from the tomb,
In triumphs of glory ascend to the throne.

O hasten the morning, thou God of all praise,
O loosen thy captives long bound in their graves;
Break the chains from their hands, thou Sovereign of all,
And make the dear sleepers respond to thy call.

O come, blessed Jesus, no longer delay!
O haste that blest morning! O bring that glad day!
Five children we've laid in the cold, dreary tomb,—
Our hearts will be saddened until thou return.

Yet with humble submission we yield to thy hand,
O give us thy grace the conflict to stand;
And let the large billow that over us rolls,
Purge the sin from our hearts and the dross from our souls.

And now to thy name we render all praise
May the hope of the future our confidence raise,
Till, with the redeemed in the land of the blest,
We join our dear children in a Sabbath of rest.

ISRAEL RICE.

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival.

Father Mason (city missionary,) stated in the morning prayer meeting to-day, May 3d, at the Old South Chapel, that twenty-six abandoned girls had been taken out of the sinks of iniquity at the North End. Last week, five were sent into the country. The meeting last night was one of great interest. Drunken men and profligate women were, together, seeking the Savior. The meetings are held daily at the hall, corner of North and Ferry streets, from 11 to 1 o'clock. A clergyman from Rhode Island said nearly all the towns in that State had been visited with the Holy Spirit. Men of business, intemperate men, lawyers, physicians, manufacturers, and others had been converted. In Central Falls, the work had been very powerful. One or two nests of gamblers had been broken up. One man who had been gambling upon the Sabbath went home convicted and was converted. Next Sabbath he took a Bible with him to the gambling house, read from it and talked to his associates. A number of them were converted and the whole nest was broken up. In another house, a gambler was convicted at the table. He rose and said, when one of his comrades asked him to drink, "I am done with strong drink and gambling houses forever, so help me God." He went home and found his wife under conviction and they both were converted. A man who has been within three months rescued from the lowest depths of infamy, rose with tearful eyes to testify of the love of Christ which he felt in his heart. He manifested great humility and earnestness, and his simple story affected nearly the whole audience to tears. The meeting was one of the most interesting that has ever been held in the city.

A gentleman from Detroit stated in the meeting in the Chapel this morning, that more than fifteen hundred persons have been converted recently in that city. Some prominent infidels and skeptics are among the number. In Chicago it was found necessary to suspend the business men's prayer meeting on account of the extent of the revival. The different churches had as much as they could do to attend to the wants of those who were seeking Christ among their own people. It was said that the revival in Charlestown was going on powerfully, though without any excitement. Numbers of firemen have been converted. In Bethel, Maine, it was said that a revival had been in progress for six months.

The prayer meeting from 9 to 10 o'clock in the evening at the rooms of the Christian Association, commenced in the small room, has increased so much as to make it necessary to open the large room. It is now crowded every evening.

The morning and noon meetings in the Old South Chapel in this city are still continued, and though they are not so crowded as they were some weeks ago, in point of deep interest they are fully up to any meetings which have been held. They are marked by a spirit of earnest prayer which gives promise of the continuance of the interest. At one of the meetings this week, Mr. Buss, a converted Jew, gave a very interesting account of his conversion. He had come to Boston to labor for a few weeks among the Jews here. He stated that he had recently received a letter from England, giving an account of a meeting of Rabbis in that country to discuss the question whether Christ was the true Messiah. They had agreed, if the Messiah did not come in fifteen years, to accept Christ as the true Messiah.—*Traveller.*

THE GREAT AWAKENING.—In the fourth week of October, 1857, three Christian brethren met in the Reformed Dutch church in Fulton-street, New York, and established the first business men's noon prayer-meeting. From that feeble beginning the work has spread, new places for prayer being opened, till now there are about thirty daily gatherings for prayer in the city and vicinity. The example has also been followed in other places, till from all parts of the land we hear of similar assemblages for prayer. Prayer seems to be the great characteristic of this work. The Christian Mirror, referring to it, says, "There are no great crowds rallying about some centre of pulpit oratory, but the prayer-meetings in by-places are thronged. God has taken all opportunity away for the charge of calling it man's work. He has done it."

Foreign News.

ARRIVAL OF THE EUROPA.

We have news from Liverpool to the 24th ult.

FRANCE.

An Imperial return asserts that next year France will have 15 iron paddle and screw steamers, independent of sailing ships, fitted with screws and gunboats, steam transports and floating batteries.

Another ship-of-the-line had been added to the Toulon fleet, which is to consist of fifteen ships of war.

AUSTRIA.

Austria was concentrating a considerable force on the Sardinian frontiers.

Placentia was in a state of siege.

PERSIA.

According to a French account, new difficulties have arisen between England and Persia, the English claiming that the treaty had been violated.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.
N. F. NASON.

B. P. Manning appoints to preach in West Boscawen, 9th.

ILLINOIS ANNUAL CONFERENCE.

The Lord willing, the Illinois Annual Conference of Adventists will meet in the City of Ottawa, Lasalle Co., Wednesday, May 18th, and continue over the following Lord's day.

The Lord willing there will be a meeting held at Blooming Valley, Crawford Co., Pa., commencing May 1st and over Sunday.

Also in Girard, Erie Co., Pa., near Bro. L. D. Allen's, Saturday and Sunday, May 8th and 9th. Br. J. Wendall is expected to be with us.

JOHN T. ONGLEY.

I will preach as follows:

Auburn, N. H.,	Sunday, May 9th.
Northwood Narrows, N. H.,	(eve.) May 11th.
Dover, N. H.,	" May 13th.
Portsmouth, N. H.,	" May 14th.
Exeter, N. H.,	Sunday, May 16th.

S. W. BISHOP.

P. S.—I shall look for letters at all of the above named places. S. W. B.

Bro. Daniel Churchill appoints to preach at Danbury, Town House, N. H., May 16th, if the Lord will.

In behalf of the brethren,
S. F. LEAVITT.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.

J. HEMENWAY.

Providence permitting, I will preach in the new chapel, Danielsonville, Ct., Lord's day, May 16th.

M. GRANT.

There will be a Conference at Buchanan, Mich., commencing June 3d, at 2 o'clock, P. M., and continue over the following Sabbath. Brn. coming by R. R. will come on the Mich. Central R. R., and stop at Buchanan station. Bro. J. Howell and J. Hemenway are expected to be present to preach the word of life. Brethren from the adjoining country are invited to attend.

D. R. MANSFIELD.

Bro. Berrick appoints to preach in Boston, May 23d, and Bro. J. Couch the 30th.

Providence permitting, I will preach in Rutland, Vt., at the Town Hall, Thursday evening, May 20th, and continue every evening through the week, and over the Lord's day.

MILES GRANT.

Providence permitting, I will preach in

New Boston, N. H.,	Sunday, May 16th.
Loudon Ridge,	Sunday, May 23d.
Newbury, N. H.,	Sunday, May 30th.

Nashua, N. H., Sunday, June 6th, where the brethren may appoint.

B. P. MANNING.

J. G. Smith appoints to preach in

Manchester,	May 23d.
Exeter,	May 30th.

I will preach in

Hartford,	Sunday, May 16th.
New Britain,	(eve.,) May 18th.
Bristol,	(eve.,) May 19th.

Cheshire St., evenings of the 20th, 21st, and on Sunday 23d.

D. T. TAYLOR.

BRO. GRANT:—Please say through the Crisis "the widow's mite is received."

D. E. MOULTON.

Worcester, May 9th, '58.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMNS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

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Six Sermoms—on the Inquiry: Is there Immortality in Sin and Suffering?—To which is added a sermon on Jesus Christ the Life-Giver, or the Faith of the Gospel.—By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

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English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Man's Destiny. Immortality: Argument from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

The Three Kingkoms: the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

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The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

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1.–The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 420, price $1, postage 18 cents.

2.–The Great Controversy between God and Man. Its origin, progress and termination, By H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents.

3.–Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 122. Price, in paper covers, 30 cts.—postage 5 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.–The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo pp. 175, cloth gilt, 35 cents.

5.–Future Punishment: an Argument in two parts from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12mo. pp. 312, price 75 cents—postage 16 cents.

6.–Debt and Grace: or the Doctrine of the Future Life, by C. F. Hudson, Professor of Languages in N. Y. Central College. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo pp. 480, price $1.25.

7.–Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cents single, $10 per hundred.

8.–The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. 87 pp. 12mo. 15 cts. single, $12 per hundred.

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Tracts of 24 pages. Price, 5 cts. single copy; $3 per hundred:

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Tracts at 3 cents single copy; $1.50 per hundred:

1—Future Punishment; by Hastings. 2—Scripture tract number one, Destiny of the Wicked; by Hastings. 3—Outline of the count of Man; by Lenfest. 4—Key of Truth; 5—Man's Future State; by Sheldon. 6—Olive Leaves, by the sett.†

Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyrel.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality; 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand, and orders can be filled at once. Let us scatter them. Orders with the CASH are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sendidg stamps to pay the postage,—and those that FEEL poor also.

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* The Landmarks are issued in sets of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 2000 Baptists; the Duoation of the Earth, by A. Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyrel; Warning Voice, Cotton Mather; Loving Christ's Appearing, Baxter.

† The Olive Leaves are three neat four page tracts, that can be separated for distribution. No. one, Little Children, Love one Another; two, The One Resting Place; three, My Friend; by Hastings, just the thing to distribute among all classes of saints and sinners.

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Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

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To Correspondents.

A. Carlisle—All right.

J. L. Pratt—All right.

Bro. Yates Higgin's P. O. address is Chemung McHenry Co., Ill.

Dr. S. P. Hubbard's P. O. address is North Limington, Me.

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Postage.

The postage on the Crisis, if prepaid, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are

Swell the triumph of his train:
Hallelujah!
Jesus comes on earth to reign!"

Yours in hope,
D. N. Smith.

Boston, May 8th.

From Bro. H. L. Hastings.

Dear Brethren:—Having obtained help of God, I continue to this day witnessing to small and great the Gospel of God. My health is, I think, gaining slowly,—as fast as my numerous cares and labors will permit. I am trying to preach God's word. He sets before me open doors. May his grace and mercy attend the word. I have much that is cheering which I might record,—but each person who serves God has his own springs of consolation.

The harvest is great—laborers are few. I should like to see a dozen able men—men that can work for nothing and find themselves—men that can preach and pay their own expenses, and whose families are willing to endure hardness as good soldiers—men who *leave* a field in a better state than they found it—in this section of country. I suppose God would take care of a number of *live men* who travel on the principle, "Go where there is the least money and the most devil."

Pray ye the Lord of the Harvest to send forth *laborers* into his Harvest.

A word about books and tracts. The postage on these *must always* be *prepaid*. Persons who send word that they are poor and want tracts free, will please if *able* send enough to pay the postage on them, as it is a rather hard tax to give away the books and pay postage *also*. *Still* I will do it if persons are so very poor that they *cannot* pay postage. If they are *stingy* I will freely *pay* the postage and give them the books.

H. L. Hastings,
49 Arcade, Rochester, N. Y.

May 5th, 1858.

From Sr. M. C. Hart.

Bro. Grant:—It is about three months since I embraced this blessed hope. I lived nearly sixteen years in sin, serving satan, when I felt that I was a sinner in the sight of God, and must turn from my wicked ways and seek an interest in Christ, or be lost forever. As soon as I was willing to yield myself a servant to obey him, and leave the vain pleasures of this ungodly world, I felt the pardoning love of Jesus, and was soon made to rejoice in a Savior's love. I rejoice when I think how good the Lord has been to me. When I was in the way of iniquity, rebelling against a God so good and so holy, he took my feet out of the horrible pit of mire and clay and placed them on the rock Christ Jesus; put a new song into my mouth, even praise to the Most High. I thank the name of God for what he has done for me.

Brethren and sisters, let us put on the whole armor of God, and fight manfully the fight of faith, and lay hold on eternal life. We have afflictions here, but, thank the name of the Lord, in a few more days or months at most, if faithful, we shall be free from all care. *There* will be no more sickness, pain, or death, but joy and peace forever. I mean ever to be found faithful doing my Master's will, and at last partake of the joys of the new earth.

Your Sister in Christ,
M. C. Hart.

Newfield, Ct.

From Sr. C. E. Cole.

Bro. Grant:—Being aware of the awful doom that awaits those choosing rather to be influenced by their own evil passions and desires, than by the Holy Spirit, it creates in me a desire to write, hoping some portion of it may aid a little in softening some stony heart. To the unprepared I would say, your probation will soon be brought to a close. Your sentence will soon be—"Come, ye blessed;" or, "Depart ye cursed," &c. Therefore, do not sleep nor slumber until you find peace in believing and obeying. Do away with all the lusts of the flesh. "Now the works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murderers, drunkenness, revellings, and such like. They which do such things shall not inherit the kingdom of God." I can only entreat you to take heed to that new commandment;—"Love one another." For all the law is fulfilled in one word even in this; "Thou shalt love thy neighbor as thyself." Words cannot express that joy and consolation I have received since I learned and regarded this simple, yet great truth. This religion of love ensures our consolation in this life and gives us the blessed assurance of obtaining glory, honor and immortality—Eternal life, at the coming of our Lord and Savior Jesus Christ.

"Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you." Thus shall ye be the children of your Father which is in heaven. Only see what a great and glorious promise! Truly, I can say, Thy yoke is easy and thy burden is light.

I rejoice to hear of so many conversions, far and near. Scores have been added to the churches at Marshall, and there are revivals also in the adjoining towns. I long to see Advent societies here. I feel as if we were nearly all perishing for lack of knowledge. Will not Bro. A. N. Seymour come this way again?

Dear brothers and sisters, let us have patience a little while longer, and He that is to come will come and will not tarry.

C. E. Cole.

Calhoun Co., Mich.

From Bro. B. Smith.

Bro. Grant:—At the present time in this place, there is great anxiety to have some advent preaching. Brother, come and preach the word. For the three years last past we, as Adventists, have been in a very low state. During this time we have had but little preaching and less of interest; when once was the time we numbered some thirty or forty living witnesses for the truth. Now there are but few. Still, those who have ever believed the doctrine of the Bible, remain firm, with few if any exceptions. At the present time, there appears to be an unusual inquiry among those who have had but little opportunity of hearing the glorious doctrine of the resurrection, and kindred subjects.

"We wish to know the truth," seems to be the desire of many. Shall we have it? The truth shall make us free. We want to build on the sure Foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone. And to this end, in behalf of the brethren and friends in this vicinity, I make this earnest request, that some preaching brother, sound in doctrine, and who can not be gainsayed, who is able to answer any objection that may arise against the truth, would come over and help us. Bro. Edwin Burnham, or Bro. John Couch, is preferred; because we have been somewhat acquainted with these men. There are, no doubt, others who would give satisfaction. We want our call attended to as soon as possible. If an appointment is given, please state when and where we shall meet the brother on the way to convey him to this place; in Bucksport, or Bangor, Orrington, or Ellsworth.

We should expect a meeting to continue some three or four days. All necessary expense will be promptly paid by the brethren here.

In behalf of the brethren and friends of Surry,
Benj. Smith.

Surry, Me., May 1st, 1858.

Obituary.

Suddenly fell asleep in Jesus on the morning of the 17th, at half past 7 o'clock, Bro. Samuel F. Freeman, of Orrington, Me.

Bro. Freeman was baptized seven years ago last June, by Eld. D. Thompson of the M. E. church, very soon after his conversion to God. In his endeavors to grow in grace and knowledge, he searched the Scriptures, and the result was that he became convinced of the truth of the Advent near, and of no immortality out of Christ, and consequently of the need of a resurrection by the great Life Giver at his second coming. In this faith he lived, and with the undaunted hope of eternal life through Christ alone he sunk under his severe disease, declaring a firm belief that this last enemy would not hold him but a short time, believing the period near when he could exclaim, "O grave, where is thy victory!" "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

This dear brother was a worthy young man who was generally employed in the winter season in school teaching, in which he was very successful, having taught two schools the winter previous. On the sixth ult. he was attacked with a cold, which after some time terminated in the lung fever. He was, however, thought to be better, and was apparently recovering until the morning of life's termination. At 6 A. M. he was suddenly attacked by the heart complaint, when in spite of all care and the deepest solicitude, death conquered, and he is laid away with the dead, awaiting the sound of the last trump, to have part in the first resurrection.

In this afflicting dispensation a young and amiable widow is left to mourn the loss of a tender and affectionate husband; and a lovely child will no more hear the fervent prayer of a fond father. May God in his holy habitation be this widow's God, and a Father to the fatherless child.

It will be remembered by our Advent brethren that this afflicted widow is the daughter of our much loved Bro. H. M. Rich, whose house has for many years been a welcome home to the way-worn itinerant, who has been proclaiming the coming of the Lord with the mighty angels.

Deeply, very deeply, has this dear family been afflicted within a few years. Two beloved and promising sons have fallen within some four or five years, leaving widows and children, and now the dear daughter is deprived of the youth of her choice, leaving a family of widows to look to Bro. Rich for counsel in times of difficulty.

Those deeply afflicted ones may be assured of the sympathy of those who are acquainted with their circumstances, and have hearts to mourn with those who mourn. And from our heart we wish the oil of joy for mourning, and a garment of praise for their spirit of heaviness, and that all may shortly meet in that better world, where they will die no more—be equal to the angels, the children of God, even the children of the resurrection.

Thomas Smith.

Round Pond, Me., Apr. 17, 1858.

Died, at Hillsburgh, N. S., March 10th, 1858, Mary Sophia Rice, daughter of Israel and Susan Rice, aged 10 years and four months.

This dear child had a fall at school four years ago last June, which brought on a fever and fever sores in all her limbs and on her body. She suffered extremely for three years, during which time the Lord converted her soul; and being accustomed to hear about the coming of Christ, would say she would be made well when Jesus came, and always when asked said she would be glad to see the Lord. She recovered so far as to walk, sing, and talk; but she was finally taken with the scarlet fever, Feb. 17th, and on Monday, Mar. 10th, sweetly resigned, she fell asleep in Jesus.

And in that bright morning when the trumpet shall sound,
The voice of the Son shall enter the ground;
The sleepers in Jesus then called from the tomb,
In triumphs of glory ascend to the throne.

O hasten the morning, thou God of all praise,
O loosen the captives long bound in their graves;
Break the chains from their hands, thou Sovereign of all,
And make the dear sleepers respond to thy call.

O come, blessed Jesus, no longer delay!
O haste that blest morning! O bring that glad day!
Five children we've laid in the cold, dreary tomb,—
Our hearts will be saddened until thou return.

Yet with humble submission we yield to thy hand,
O give us thy grace the conflict to stand;
And let the large billow that over us rolls,
Purge the sin from our hearts and the dross from our souls.

And now to thy name we render all praise
May the hope of the future our confidence raise,
Till, with the redeemed in the land of the blest,
We join our dear children in a Sabbath of rest.

Israel Rice.

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival.

Father Mason (city missionary,) stated in the morning prayer meeting to-day, May 3d, at the Old South Chapel, that twenty-six abandoned girls had been taken out of the sinks of iniquity at the North End. Last week, five were sent into the country. The meeting last night was one of great interest. Drunken men and profligate women were, together, seeking the Savior. The meetings are held daily at the hall, corner of North and Ferry streets, from 11 to 1 o'clock. A clergyman from Rhode Island said nearly all the towns in that State had been visited with the Holy Spirit. Men of business, intemperate men, lawyers, physicians, manufacturers, and others had been converted. In Central Falls, the work had been very powerful. One or two nests of gamblers had been broken up. One man who had been gambling upon the Sabbath went home convicted and was converted. Next Sabbath he took a Bible with him to the gambling house, read from it and talked to his associates. A number of them were converted and the whole nest was broken up. In another house, a gambler was convicted at the table. He rose and said, when one of his comrades asked him to drink, "I am done with strong drink and gambling houses forever, so help me God." He went home and found his wife under conviction and they both were converted. A man who has been within three months rescued from the lowest depths of infamy, rose with tearful eyes to testify of the love of Christ which he felt in his heart. He manifested great humility and earnestness, and his simple story affected nearly the whole audience to tears. The meeting was one of the most interesting that has ever been held in the city.

A gentleman from Detroit stated in the meeting in the Chapel this morning, that more than fifteen hundred persons have been converted recently in that city. Some prominent infidels and skeptics are among the number. In Chicago it was found necessary to suspend the business men's prayer meeting on account of the extent of the revival. The different churches had as much as they could do to attend to the wants of those who were seeking Christ among their own people. It was said that the revival in Charlestown was going on powerfully, though without any excitement. Numbers of firemen have been converted. In Bethel, Maine, it was said that a revival had been in progress for six months.

The prayer meeting from 9 to 10 o'clock in the evening at the rooms of the Christian Association, commenced in the small room, has increased so much as to make it necessary to open the large room. It is now crowded every evening.

The morning and noon meetings in the Old South Chapel in this city are still continued, and though they are not so crowded as they were some weeks ago, in point of deep interest they are fully up to any meetings which have been held. They are marked by a spirit of earnest prayer which gives promise of the continuance of the interest. At one of the meetings this week, Mr. Buss, a converted Jew, gave a very interesting account of his conversion. He had come to Boston to labor for a few weeks among the Jews here. He stated that he had recently received a letter from England, giving an account of a meeting of Rabbis in that country to discuss the question whether Christ was the true Messiah. They had agreed, if the Messiah did not come in fifteen years, to accept Christ as the true Messiah.—*Traveller*.

The Great Awakening.—In the fourth week of October, 1857, three Christian brethren met in the Reformed Dutch church in Fulton-street, New York, and established the first business men's noon prayer-meeting. From that feeble beginning the work has spread, new places for prayer being opened, till now there are about thirty daily gatherings for prayer in the city and vicinity. The example has also been followed in other places, till from all parts of the land we hear of similar assemblages for prayer. Prayer seems to be the great characteristic of this work. The Christian Mirror, referring to it, says, "There are no great crowds rallying about some centre of pulpit oratory, but the prayer-meetings in by-places are thronged. God has taken all opportunity away for the charge of calling it man's work. He has done it."

Foreign News.

ARRIVAL OF THE EUROPA.

We have news from Liverpool to the 24th ult.

FRANCE.

An Imperial return asserts that next year France will have 15 iron paddle and screw steamers, independent of sailing ships, fitted with screws and gunboats, steam transports and floating batteries.

Another ship-of-the-line had been added to the Toulon fleet, which is to consist of fifteen ships of war.

AUSTRIA.

Austria was concentrating a considerable force on the Sardinian frontiers.

Placentia was in a state of siege.

PERSIA.

According to a French account, new difficulties have arisen between England and Persia, the English claiming that the treaty had been violated.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.
I. Damman.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.
In behalf of the church.
N. F. Nason.

B. P. Manning appoints to preach in West Boscawen, 9th.

ILLINOIS ANNUAL CONFERENCE.

The Lord willing, the Illinois Annual Conference of Adventists will meet in the City of Ottawa, Lasalle Co., Wednesday, May 18th, and continue over the following Lord's day.

The Lord willing there will be a meeting held at Blooming Valley, Crawford Co., Pa., commencing May 1st and over Sunday.

Also in Girard, Erie Co., Pa., near Bro. L. D. Allen's, Saturday and Sunday, May 8th and 9th. Br. J. Wendall is expected to be with us.
John T. Ongley.

I will preach as follows:
Auburn, N. H., Sunday, May 9th.
Northwood Narrows, N. H., (eve.) May 11th.
Dover, N. H., " May 13th.
Portsmouth, N. H., " May 14th.
Exeter, N. H., Sunday, May 16th.
S. W. Bishop.

P. S.—I shall look for letters at all of the above named places. S. W. B.

Bro. Daniel Churchill appoints to preach at Danbury, Town House, N. H., May 16th, if the Lord will.
In behalf of the brethren,
S. F. Leavitt.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.
J. Hemenway.

Providence permitting, I will preach in the new chapel, Danielsonville, Ct., Lord's day, May 16th. M. Grant.

There will be a Conference at Buchanan, Mich., commencing June 3d, at 2 o'clock, P. M., and continue over the following Sabbath. Brn. coming by R. R. will come on the Mich. Central R. R., and stop at Buchanan station. Bro. J. Howell and J. Hemenway are expected to be present to preach the word of life. Brethren from the adjoining country are invited to attend.
D. R. Mansfield.

Bro. Berrick appoints to preach in Boston, May 23d, and Bro. J. Couch the 30th.

Providence permitting, I will preach in Rutland, Vt., at the Town Hall, Thursday evening, May 20th, and continue every evening through the week, and over the Lord's day. Miles Grant.

Providence permitting, I will preach in
New Boston, N. H., Sunday, May 16th.
Loudon Ridge, Sunday, May 23d.
Newbury, N. H., Sunday, May 30th.
Nashua, N. H., Sunday, June 6th, where the brethren may appoint.
B. P. Manning.

J. G. Smith appoints to preach in
Manchester, May 23d.
Exeter, May 30th.

I will preach in
Hartford, Sunday, May 16th.
New Britain, (eve.,) May 18th.
Bristol, (eve.,) May 19th.
Cheshire St., evenings of the 20th, 21st, and on Sunday 23d. D. T. Taylor.

Bro. Grant:—Please say through the Crisis "the widow's mite is received."
D. E. Moulton.

Worcester, May 9th, '58.

Books and Tracts.

Law requires all transcient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymns.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c.

Six Sermons—on the Inquiry: Is there Immortality in Sin and Suffering?—To which is added a sermon on Jesus Christ the Life-Giver, or the Faith of the Gospel.—By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed.—or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Man's Destiny. Immortality: Argument from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

The Three Kingkoms: the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

Treatise on Matt. xxiv. and xxv. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 420, price $1, postage 18 cents.

2.—The Great Controversy between God and Man. Its origin, progress and termination. By H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents.

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.—The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo pp. 175, cloth gilt, 25 cents.

5.—Future Punishment: an Argument in two parts from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.—Debt and Grace: or the Doctrine of the Future Life, by C. F. Hudson, Professor of Languages in N. Y. Central College. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo pp. 480, price $1.25.

7.—Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cents single, $10 per hundred.

8.—The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. 87 pp. 12mo. 15 cts. single, $12 per hundred.

9.—The Unity of Man: or Life and Death Realities; a Review Lee on the Soul. Price 15 cts.

Tracts of 24 pages. Price, 5 cts. single copy; $3 per hundred:

1—Church not in Darkness; 2—The Three Worlds; 3—The Last Days; 4—Plain Truths; by Hastings. 5—Noah, his Age and Ours; 6—Desire of all Nations; 7—It is Done; by John Cumming. 8—A Voice of Warning; 9—New Heavens and Earth; by D. T. Taylor. 10—Ancient Landmarks. 11—State of the Dead; by Milton. 12—Intermediate State; by Grew.

Tracts at 3 cents single copy; $1.50 per hundred:

1—Future Punishment; by Hastings. 2—Scripture tract number one, Destiny of the Wicked; by Hastings. 3—Outline of the coast of Man; by Lenfest. 4—Key of Truth; 5—Man's Future State; by Sheldon. 6—Olive Leaves, by the sett.

Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyrel.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality; 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand, and orders can be filled at once. Let us scatter them. Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sendidg stamps to pay the postage,—and those that feel poor also.

Address to H. L. Hastings, Rochester, N. Y.

For sale also at this office,—and by N. Branch, Moline, Ill.; G. W. Young, 109 Nassua street, N. Y.

* The Landmarks are issued in sets of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 2000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyrel; Warning Voice, Cotton Mather; Loving Christ's Appearing, Baxter.

† The Olive Leaves are three neat four page tracts, that can be separated for distribution. No. one, Little Children, Love one Another; two, The One Resting Place; three, My Friend; by Hastings, just the thing to distribute among all classes of saints and sinners.

Business.

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Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

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To Correspondents.

A. Carlisle—All right.

J. L. Pratt—All right.

Bro. Yates Higgin's P. O. address is Chatsung McHenry Co., Ill.

Dr. S. P. Hubbard's P. O. address is North Limington, Me.

Eld. C. Goodrich's P. O. address is Roxbury, Conn.

Bro. I. C. Welcome's P. O. address is Richmond Me

Postage.

The postage on the Crisis, if prepaid, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Subscribers to the Camp Ground fund are requested to forward their subscriptions to R. E. Ladd, Springfield, Mass., at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are

Poetry.

For the Crisis.

O LOVE THE LORD.

O love the Lord, ye sons of men,
And call upon his name;
Prepare to meet him—lo! he comes
With all his heavenly train.

O love him now, that you may then
Among his saints be found,
And sing the song of victory,
And wear a radiant crown.

O love him now, and bear the cross,
Forsake the guilty throng;
Then you will greet that day with joy
And sing redemption's song.

O love him now, and do not fear
To tell the world the story,
That Christ is coming very soon
To take us home to glory.

Then we will range those blissful plains,
And follow Christ our Leader,
And eat the fruit from Life's fair tree,
And drink from Life's pure river.

O sinner, will you go with us?
We're going to Mount Zion;
With harp in hand we hope to stand,
And gain a heavenly mansion.

O come and fight, 't will not be long
That you will be a soldier,
Our King is coming very soon
To establish peace forever.

The time is near, that glorious day,
When in the clouds of heaven
The Lord our Savior will appear,
And take us to the Kingdom.

O sinner, you will see him too
Descend on that bright morning,
And hear that dreadful word Depart!
Unless you now take warning.

O be entreated now to leave
The world and all its pleasures,
And in the Kingdom you will reign,
And find a heavenly treasure.

The saints united all will meet,
Nor fear a separation;
With joy they'll bow at Jesus' feet
And praise the King of Heaven.

M. T. R.

Correspondence.

From Sr. M. D. Wellcome.

Bro. Grant:—I have recently visited the place endeared to me by early and pleasant associations, and oh how my heart was made to rejoice in view of what God hath wrought in that city, especially in a neighborhood noted for its profanity, drunkenness and Sabbath breaking. In former times when residing in G——, my heart yearned over them, for they seemed like sheep having no shepherd; and with a bundle of tracts in my hand, I had gone from house to house, and scattered these silent messengers of the gospel, and by personal effort sought to win them to the Savior.

Shortly before leaving the place, I remarked to a friend, that if I were only a man, I would gather those lost sheep into the school house and preach to them Jesus. With what glad surprise did I rereceive the intelligence that their houses had become houses of prayer, and that many could testify that Jesus Christ hath power on earth to forgive sins. Learning that they had established prayer meetings every night, I embraced an early opportunity to be present. From lips that had often profaned the Savior's name, I now heard the language of Canaan. How happy they looked, and how eloquently those "unlearned and ignorant men" and women discoursed on the theme of redeeming grace and dying love. Though poor so far as respects worldly sustenance, they are "rich in faith and heirs of the kingdom." Though clad in mean and tattered garments, they gave evidence of being clothed with the robe of righteousness. Though ignorant in regard to worldly science, they were evidently taught of God; receiving from him that wisdom that cometh down from above.

They greeted me as an old friend, and in compliance with their request, I attended a conference meeting the following afternoon at the dwelling house of one of their number. It was good to be there. Women assembled with their babes, and although poor, and some of them in ragged garments, Jesus was not ashamed to meet with them and call them friends.—One woman who had been intemperate spoke of pardon and peace through Christ; and another, from whose lips the vile oath had often been heard, with a burning love, and eloquence truly astonishing, declared what great things the Lord had done for her soul; and her words pierced sinners and backsliders to the heart and drew forth the falling tears.

This gracious work was apparently one side from all outward efforts at salvation. They had not been attendants upon any of the various meetings in this city, but the work broke out in their midst,—the Spirit of God spoke directly to their consciences; they saw and bemoaned their sins, and fled for pardon to Christ. They seem to be entirely one side of the ordinary means of grace, and have their meetings among themselves, both on the week day evening and on the Sabbath. Several of the unconverted have gone to them probably from curiosity, and been so pierced in the heart, as to ask for prayers. You may deem it strange that while so many are turning to the Lord, I should dwell so long on this little company, and I cannot expect others to sympathise in my feelings when I say, that although I heard scores in other places testifying to what God had done for them, and saw scores of the impenitent rising for prayers, over none did my soul so fully rejoice, as over those of whom I have written.

My rejoicing perhaps is on the principle of that awakened by the intelligence that the *heathen* are embracing christianity. We feel a deeper interest in the tidings which reach us from the missionaries' field of labor of the conversion of an idolater, because they are surrounded by so much darkness and enjoy so few privileges.—Those of whom I speak are heathens in a gospel land. Their darkness, their degradation, awakened sympathies in my heart far deeper than those experienced for those who are blest with praying parents and gospel privileges. I feel a far greater interest for those who are shut out from the sympaties of the virtuous, excluded from the society of the moral, and destitute of the comforts enjoyed by those who move in the higher walks of life, than for any other class. I had rather speak a word of encouragement and love to such, than to meet in the assemblies of the more honorable.

Let the poor, the sinful, the vile, find in me a friend! I have learned this lesson at the feet of Jesus. It was one of the accusations brought against Christ—"He receiveth sinners and eateth with them," and I rejoice that he merited the charge. He told the self-righteous pharisees that the publicans and harlots would go into heaven before them. One striking characteristic of this great awakening is this—*it reaches the lowest dens of iniquity.*

At Augusta I heard scores testify of Jesus, redeeming grace, and by scores the awakened sinners arose and requested prayers. And the interest is increasing. From the highways and hedges, they are hastening to the marriage supper, and the wedding will be furnished with guests. Many of the converts express the conviction that this is the last call of mercy, and that the Lord is coming speedily.

Such a day of the outpouring of the Spirit I never expected to see. But I pray God to speed the work, and may all nations share in his salvation! We can well afford to wait the joyful day of redemption while sinners are thus being prepared to share its glories.

Some have recently told me that this is "the coming of the Lord"—that "Christ is now coming interiorly," but I reply that I never can be satisfied until I look upon him and behold him face to face. It is those to whom Christ has been inwardly revealed who love his *appearing.* His is ever in spirit with his people, but he is coming again the second time to receive them unto himself, that where he is, there they may so. O hasten, happy day!

Yours in Christian love,

Mary D. Wellcome.

Brunswick, Me., April, 1858.

For the Crisis.

I LONG TO GO HOME.

I long to go home, where no sorrow or care
Invades those bright fields ever glorious there;
Where sighings and groanings are sounds all unknown,
While angels are singing sweet songs near the Throne.

I long to go home, for this world is a vale
Of wearisome darkness, where fierce winds assail;
The brightest of pleasures must fade at their birth,—
I'm weary of thee, O thou down-trodden Earth!

And Death boldly enters my dwelling-place here,
And robs me of friends,—no matter how dear;
He heeds not my prayers by night or by day,
But cruelly bears all my loved ones away.

There's pleasure unending in yon world of light;
The clouds ne'er are tinged by the dark hue of night;
The ransomed ones never in sorrow shall pine,—
I want to go home, for that blest world is mine.

Maria.

Hampstead, N. H.

From Bro. I. C. Welcome.

Bro. Grant:—I spent last Lord's day, April 24th, at Yarmouth, with Bro. R. R. York and his people. The Lord has graciously revived his work there and raised up a happy and prosperous company of believers under the labors of Bro. York. They have a beautiful place of worship, hired by Bro. York, a good congregation; plenty of opposition, and much to encourage them. The little time I spent with them was precious to me. I spoke three times to very attentive assemblies. Some twelve or fifteen are to put on the Lord by baptism next Lord's day.

Yours, still looking for the Lord,

I. C. Wellcome.

Brunswick, Me., Apr. 30th.

From Sr. L. Bliss.

Bro. Grant:—Feeling that I have the spirit of Christ in my heart, I would like to say a word of encouragement to the brethren and sisters scattered abroad. I am still striving to live a christian, and the only way I have to live is to cling close to Jesus. It is then he speaks peace to my troubled heart. I do rejoice in believing that Jesus lives. Yes, glory to God, we shall see him coming in the clouds of heaven. I hope I shall be found of him in peace, having on the robe of Christ's righteousness, and be permitted to enter through the gates into the city.

It is my heart's desire and prayer that I may gain an inheritance in the soon coming kingdom of our Savior.

Rejoice in hope, rejoice with me,
We shall from all our sins be free.

Yours in hope of eternal life,

Lucina Bliss.

Monson, Mass.

Choice Selections.

TRUST IN GOD.

To thee I turn
When sorrow droops the wing,
And winter has no spring,
And every stream is dry
That ran in gladness by:
To thee I turn.

To thee I turn,
When friends I love forsake,
And bends the heart to break,
And on each face I see
The smile of treachery:
To thee I turn.

To thee I turn,
In every hour of pain,
When help from man is vain,
And find a sweet relief,
While joy gives place to grief:
To thee I turn.

To thee I turn,
My Savior, turn to thee,
And love and kindness see,
When glory fills the skies—
When every pleasure dies—
To thee I turn.

Apollos;

Or, Directions to Young Christians.

The following is from an interesting little work, published by Gould & Lincoln, 59 Washington Street, Boston.

Do not be *periodical* christians.. There are some who profess religion, who never seem to feel any interest on the subject except when every one else does. It is true, there are special seasons of revived religion in the hearts of all christians, but if it is only at such times that progress is made in divine life, and interest is manifested in the salvation of souls, there is great reason to fear that what is called religion is nothing but sympathy with the feelings of others.

Be sure that there exists a *marked difference* between your appearance and conduct, and that of those who are not christians. Remember that Christ has required this of you, and that even *the world* expects it.

Do not suppose you can recommend religion by appearing interested in every thing that interests those who have no better portion than this world. Remember that your deportment, your conversation, your interest in dress, in company and amusements, the manner in which you perform your religious duties, are all carefully noted and weighed by those around you, who do not love religion; and if they do not see a *marked difference* between you and themselves, they either conclude there is nothing in religion, or else that you are a hypocrite. The world *expect* that you will be *very* different from them, and *despise* you in their hearts if you do not. If you wish to recommend religion, let the world see it acted out according to the beautiful pattern laid down in the Bible; and do not suppose that you can improve this pattern by any addition or subtraction of your own. On one subject there are some who need instruction. There is a class of christians who appear taciturn, unsocial, and even sad. This appearance is altogether inconsistent with the spirit of religion. Christians ought to appear cheerful and happy; to appear to receive with pleasure and gratitude all the lawful enjoyments bestowed by their heavenly Father. Such a gloomy deportment as has been described, does not do honor to religion, and causes those whom we wish to win to the ways of pleasantness and peace, to feel that religion is a melancholy, unsocial and forbidding subject.

All professors of religion should endeavor to have such views of God, his love, his providence, his care, and should so live, as to *be* cheerful and happy, and to *appear* so.

On the contrary, there is a class of professed christians who indulge in frequent trifling and levity. This is quite as inconsistent and injurious as the former, and if any thing, it is more so. Let the *christian*, at least, learn to make a distinction between *cheerfulness* and *levity*. Remember, we are commanded to avoid *foolish talking* and *jesting*, and that it is possible to be happy, cheerful, affable and kind, without any trifling or levity.

Remember that your evidence of possessing religion ceases, when any thing else has the first place in your thoughts and interests.

Religion should not lessen our love for our friends, or our enjoyment of rational pleasures, but the *desire to please God in all our ways* should be the prevailing feeling of the mind. Our Savior says, we cannot have two masters; God and his service must be first in our thoughts and affections, or else the world and its pleasures are first. If then we would find whose servants we are, we must find who has the first place in our thoughts and affections.

Never for one day omit to read the Bible with prayer. This is a most important direction. It is of the utmost importance that you should never for once break over this habit. Prayer and the Bible are your anchor and your shield, which will hold you firmly in the path of duty and protect you from temptation. You had better give up one meal every day, if it is necessary, in order to secure time for this duty. You had better give up any thing else. *Nothing is a duty*, if the performance of it will interfere with this duty. Remember, this is the bread of your life, and the water of your salvation; and that you cannot live in health a single day without their strengthening and invigorating influence.

Be regulated by a principle of duty in *little things.* This is the way that common christians are to cause their light to shine. Few christians can expect to do any *great* things to show their love for the Savior, but all can "deny themselves, and thus daily take the cross and follow him." Religion should govern the temper and the tongue; should save us from indolence, from vanity, from pride, from foolishness, from levity, from moroseness, from selfishness, and all the little every-day foibles to which we are exposed. Religion should exemplify its gentleness in your kind and affable manners; its purity and propriety, in your conversation; its benevolence, in your conduct; and its consistency and heavenly tendency, in all your ways.

It is a most excellent method to go to some sincere and candid friend, and inquire what are our own defects in temper, character and every-day deportment; and when you have discovered these, make it the object of your prayers and efforts to correct them.

One thing ought to be strictly regulated by principle, and that is, the *employment of time.* Always feel that you are doing wrong when your time is passing unprofitably. Have some regularity and method on this subject. Endeavor to ascertain how much time should be devoted to your friends and to relaxation, and to let the remainder be all of it employed in the most useful manner you can devise. Never be satified with the manner in which you are spending your time, if you can think of any possible way in which it might be more usefully employed.

Remember that time is the precious talent for which you must account to God, and if you find yourselves indulging in listless inactivity, or tempted to engage in employments of no practical use, *remember your account to God. Be in a habit* of inquiring, when you commence any employment, "Is there any thing I can do more useful than this?" And do not be satisfied till you have settled the question, that you are doing all the good you can.

Attempt, by your efforts and example, to raise the standard of piety and activity. If all who are now commencing christian life should make this an object, and not fall into the temptation which professed christians so often set before the lambs of the flock, the church would indeed soon rise before the world, "fair as the moon, clear as the sun, and terrible as an army with banners."

Resolve to be an example to those who ought to be an example to you, and take the Bible, and the Bible only, for your guide in forming christian character.

Be active in promoting all benevolent objects. Make it an object to prepare to lead with propriety in all social devotional duties. At this period, when prayer and effort must unite in hastening the great day of the Lord, let every young christian learn to guide the devotions of others, as well as to lift up his own private supplication. There is nothing which so much promotes the "brotherly love" required in the Bible, and nothing which so much promotes union of effort and interest, as social prayer; and every one who commences religious life, should aim to be prepared to perform such duties with propriety, and should stimulate others to engage in them.

Do not hesitate in the performance of all the *external* duties of a christian, because you do not find satisfactory evidence that your *feelings* are right.

Religious duty consists of two parts—feeling and action; and because we find great deficiency in one respect, we surely ought not to neglect the whole. It is as unreasonable as it would be not to attempt to *feel right* till every *external* duty was perfectly performed.

If we are dissatisfied with our evidence, let us go on and *do* every thing that a christian should do, as the most hopeful way to *produce* right *feelings.* We surely cannot hope to bring our hearts right by neglecting our outward duties.

Go forward, then, and take a stand as an active christian, and if your hearts are not right with God, you may be sure you are in less danger in taking this course than in neglecting it.

"How shall I become a Christian?"

[Written for the Young Men's Christian Association.]

"Believe on the Lord Jesus Christ," says the Bible. That is, give up your disobedience to God and your neglect of his Gospel, and, asking forgiveness for the past, take Christ as your Savior, and consecrate yourself to him entirely and forever.

Hence, in order to become a christian, it is not necessary that we have a given amount of emotion, or of excitement, whether in view of our sins, or of our eternal danger, or of the glorious hopes set before us in the Gospel. "*One* thing is needful," said the Redeemer—only one; and that is, to abandon our past neglect of him, and make him, henceforth, our Savior, our Master, our Teacher, our *all.* The Israelite, bitten by a fiery serpent, was to look at a serpent of brass lifted upon a pole; that alone was necessary. Till he did that, the greatest amount of pain or of fear availed him nothing. *When* he did that, his cure began. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." He *has been* lifted up, and whosoever "looks" shall live.

And nothing but this will do. No amount of feeling will do. No good works will do. No effort to make oneself better will do. Any attempt to make conviction of sin, or any thing of our own, take the place of the grace of God in Christ, is but a form of self-righteousness; that is, a form of that very selfishness which is to be given up. In becoming christians, then, we make Christ all our salvation.

And we give up our all to Christ; not only our property, our talents and our time, but our desires, our feelings, our aims, our aspirations, our plans of life—yes, all. And because we give up *all*, we give up self-dependence for perseverance in the christian course; and, with self-dependence, we resign self-confidence on the one hand, and unbelieving fears on the other. He has said, for our admonition, "Without me ye can go nothing;" and again, for our encouragement, "My grace is sufficient for thee, for my strength is made perfect in weakness." We believe these declarations, and rely on the Holy Spirit, sent by him in answer to prayer, for strength to overcome the world, our great adversary, and ourselves.

Reader, do you know yourself to be a sinner? Then you may come to Christ, and may come now. You believe that you need a Savior, and that Christ is the Savior you need; act on your belief by making him *your* Savior. The wayward little child, who has stood obstinately refusing his father's call to come to him, finds it a very simple thing at last to give up his obstinacy and fall into his father's arms. So simple is it to cease refusing the Savior's invitation, and humbly, penitently, trustingly, to accept it. Will *you* not do so? And, as you close this tract, will you not, with prayer for Divine forgiveness and praise for Divine mercies, say—

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Savior, and my all."

How Rain is Formed.

To understand the philosophy of this phenomenon, essential to the very existence of plants and animals, a few facts, derived from observation and a long train of experiments, must be remembered. Were the atmosphere everywhere, at all times, at a uniform temperature, we should never have rain, hail or snow. The water absorbed by it in evaporation from the sea and the earth's surface would descend in an imperceptible vapor, or cease to be absorbed by the air, when it was once fully saturated. The absorbing power of the atmosphere, and consequently its capability to retain humidity, is proportionably greater in warm than in cold air. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth, the colder we find the atmosphere. Hence the perpetual snow on very high mountains, in the hottest climates. Now, when from continued evaporation the air is highly saturated with vapor—though it be invisible—if its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a lower latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold. How singular, yet how simple, is such an arrangement for watering the earth.—*Scientific American.*

Stephen Allen's Pocket Piece.

In the pocket book of Hon. Stephen Allen, who was drowned from on board the Henry Clay, was found a printed slip, apparently cut from a newspaper, of which the following is a copy:

"Keep good company, or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured, except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency, with tranquillity of mind. Never play at any game of chance. Avoid temptation, though you fear you may not withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out of it. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Save when you are young, that you may spend when you are old. Read over the above maxims at least once a week."

The Great Desert.—A recent number of the North British Review recounts facts respecting the African desert not generally known. It is stated that not a blade of grass or a particle of verdure can be found on the whole sandy expanse; that the palms and tamarinds of the oases spring from the burning sands, and that, instead of an unbroken level surface, the desert contains the most picturesque scenery, in the numerous ridges of hills, rising in some locations into high mountains, and containing rocks of formidable magnitude.

It is said of Melancthon, that when he made an appointment, he expected not only the hour but the minute to be fixed, that no time might be wasted in the idleness of suspense;—and also of Washington, that when his Secretary, being repeat in his edly late attendance, laid the blame to his watch, he said, "You must either get another watch, or I another Secretary."

A Remarkable Case of Longevity without the aid of Food or Nourishment.—The following particulars have been related to us by Mr. George Cronkhite, of this village, a gentleman of well known veracity and candor, who has visited, in his professional capacity of County Superintendent of the Poor, the lady whose remarkable tenacity to life, without the aid of food or any stimulus to support nature, we give to our readers. It appears that about a year ago the invalid (Mrs. Simeon Hays, residing at Horicon, in this county,) was attacked by a disease known as epileptic fits, and that one of these paroxysms was of such a violent nature that it lasted eighteen days, and that during the past eleven months not a particle of any kind of nourishment has passed her lips excepting a small quantity of water and apple sauce, administered to her by her husband; and he is of the opinion that even this did not remain in her stomach, as she seems to have an uncontrollable aversion to any kind of aliment whatever. During the period of her sickness she has shown no signs of intelligence or recognition of her friends, and all the natural functions of her body have ceased their operations. Mr. Cronkhite (our informant,) who conversed with the husband and gleaned these most astounding particulars, is of the opinion that she is now failing rapidly, and that but a short time will intervene before the sands of life will run out. In our opinion, it is the most remarkable case of endurace without food on record, and deserves more than a passing notice by the medical profession.—*Glenn Falls Republican.*

A war between England and France is predicted within sixty days. It is thought to be the settled policy of the Emperor. He is strengthening every arm of the service and has ordered a new conscription.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund whethe hey are subscribers or not.

The World's Crisis

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. Miles Grant, Boston, Mass.

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Poetry.

SPEAK NO ILL.

Nay, speak no ill—a kindly word
Can never leave a sting behind;
And O! to breathe each tale we've heard
Is far below a noble mind.

Full oft a better seed is sown,
By choosing thus the kinder plan;
For if but little good be known,
Still let us speak the best we can.

Give me the heart that fain would hide—
Would fain another's faults efface;
How can it pleasure human pride
To prove humanity but base?

No; let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill—but lenient be
To other's failings as your own;
If you're the first a fault to see,
Be not the first to make it known.

For life is but a passing day,
No lip can tell how brief its span;
Then O! the little time we stay,
Let's speak of all the best we can!

Original Articles.

For the Crisis.

Born of God.

No. II.

(*Concluded.*)

1. Notice, the *will* is the great power by which the word is taken and retained.

2. The *will* is the great leader in the whole condition of the moral man.

3. The *will* may be seduced from its position by temptation.

4. To sin, or present a life of sin, the *will* must be made to occupy another position.

5. Sin is an act which embraces—especially in the life which is sinful—the affections and passions; or the whole moral man.

The word being the security against sin; and the *will* being the power to retain or lose it—because it is the power of Christ—the question is, can the will remove its position, and sin not be committed, or a sinful condition secured?

I shall defend the affirmative. As soon as the affectional nature has been brought into action, which will soon follow the chain of the will—in the new position, sin will exist, and not till then. For the mind does not at first choose to commit sin. It chooses a position distinct from the word, and, upon the first powerful influence to transgress, yields, because it has no power to resist. The steps taken by the will, then, are preparatory, but not final and absolute. There might be retraction and a return to the safe position, if the reverse steps are taken in season, and while the agency to support us is not removed; for the Spirit will still support the word, and call us to maintain the duteous position.

To illustrate, before going further. The great Example when under temptation, as in every thing else—who kept the word of God in him, was the word of God—presented his will as an impassable barrier to the temptation to sin—and sinned not—his will being supported by the word of God, which he constantly used. When the will was attacked, He said it is written, "Thou shalt not live by bread alone." "All this will I give thee if thou WILT fall down and worship me." Ah! you "get behind me, satan!" "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve." And finally, the devil seeing the power of the word of God to keep his will, and so keep him from sinning, in a bungling and garbled manner, quoted scripture. But Jesus, who knew the scriptures and the power of God, said, "Thou shalt not tempt the Lord thy God."

My proposition is, that the *will* may be influenced to take a position so far separate from the word, as to *expose* the individual to sin, or a sinful life, and still no act of sin be committed; because this requires the operation of the affections or passions, or both.

Now, it requires the act, or a life to present *sin* in the sense of the text; hence, whatever the wrong be of this dereliction on the part of the will, it does not place the man in the Devil's family.

We can all see that a man may choose to remove to another place, without having decided to commit the acts which characterize the people of that place; while, if he were to remain there, there would be a moral, perhaps, physical impossibility of remaining pure. He might return. He may stay and lose his former relations.

So I find men have done in respect to moral position. The first sinners *did not sin* till after they had chosen to depart from the word of God. Then the act which the word calls *sin* was, at once, accomplished. And I discover the same principle throughout the Scriptures. The experience of all christians confirms the position. Laws, human and divine, are constructed in direct reference to this position. As man did "*lapse*" before he sinned, and *men* have; so men will, if they are the children of God, "lapse" by departing from the word. Hence, in old theological phrase, I should be "supralapsaria." This is, therefore, the true idea. He sinneth not, and cannot sin, because the word of God prevents him. He cannot be a sinner and a righteous man at once. But he may forsake the word—allow it to pass from his mind—it will then have no force with him. He can sin, and will sin.

W. S. C.

For the Crisis.

Gleanings.

BY M. D. W.

I have been gleaning some choice thoughts from Spurgeon in his work entitled "The Saint and his Savior." He says,—"Let the self-conceited Pharisee boast that he was born free—we see on our wrists the red marks of the iron; let him glory that he was never blind—our eyes can yet remember the darkness of Egypt, in which we discerned not the morning star. Others may desire the honor of a merited salvation—we know that our highest ambition can only hope for pardon and acceptance by grace alone, and well we remember the hour when the only channel of that grace was despised or neglected by us."

"*I am a companion of all them that fear Thee.*"

"All hail, thou leader of the host! we boldly own that from the moment when we first loved thy person, all thy followers have been dear to us. There is not a lamb amongst thy flock we would disdain to feed; thy servants may be mocked with contempt, persecuted by cruelty, branded with infamy, oppressed by power, humbled by poverty, and forgotten by fame; but to us they are the 'excellent of the earth,' and we are not ashamed to call them brother."

"The cross can have but little power where pride conceals the necessity of a pardon; a sacrifice is little valued when we are unconscious of our need thereof. In our own opinion we were once most noble creatures; the Pharisee's oration would have sincerely enough emanated from us. A few little trifles there might be which were not quite correct, but in the main we thought ourselves 'rich and increased in goods,' and even when under the powerful voice of the law we were made to discern our poverty, we yet hoped by future obedience to reverse the sentence, and were utterly unwilling to accept a salvation which required a renunciation of all merit and simple trust in the crucified Redeemer. Never, until all the work of our hands had been unravelled, and our fingers themselves had become powerless, would we cease from our own labor, and leaving the spider's web of man's doings, array ourselves in the garment of her justification. No man will ever think much of Christ until he thinks little of himself. The lower our own views of ourselves become, the higher will our thoughts of Jesus be raised; and only when self-annihilation is complete will the Son of God be our 'all in all.'

Vain glory and self-esteem are fruitful parents of evil. Chrysostom calls self-love one of the devil's three great nets; and Bernard styles it an 'arrow which pierceth the soul through, and slays it; a sly, invisible enemy, not perceived.' But when self-confidence is removed—when the soul is stripped by conviction—when the light of the Spirit reveals the loathsome state of the heart—when the power of the creature fails, how precious is Jesus! As the drowning mariner clutches the floating spar; as the dying man looks to some great physician; as the criminal values his pardon, so do we esteem the deliverer of our souls as the Prince of the Kings of the earth. Self-loathing begets an ardent passion for the gracious 'lover of our souls,' but self-complacency hides his glories from us."

CHRIST.

"The person of Christ strikes eloquence dumb, when it would describe him; it palsies the artist's arm when with fair colors he would portray him; it would o'ermatch the sculptor to carve his image even were it possible to chisel it in a massive block of diamond. There is nought in nature comparable to him. Before his radiance the brilliancy of the sun is dimmed; yea, nothing can compete with him, and heaven itself blushes at its own plainness of countenance when his 'altogether lovely' person is beheld. Ah, ye who pass by him without regard, it is well said by Rutherford, 'Oh! if you but knew him, and saw his beauty, your love, your heart, your desires, would close with him, and cleave to him. Love, by nature, when it seeth, cannot but cast out its spirit and strength upon amiable objects and good things, and things love worthy; and what fairer thing is there than Christ?'

"Sad were those hours when the morning star shone not, when the cross had no charms, and the glorious Redeemer no esteem. Could tears obliterate them from the annals of the past, our eyes should empty their cisterns ere our cheeks should be dry—could prayers recall them, we would besiege the throne with incessant supplications. They are gone, alas! beyond the arm even of omnipotence to restore them; but we rejoice to see their iniquity blotted out, and their sin entirely covered."

For the Crisis.

How long was Christ's Ministry?

This question is more difficult to answer than is supposed. For the beginning of Christ's ministry much stress is laid on the words of Luke in the 3d chapter, 2d verse. "And Jesus himself began to be about thirty years of age." This text by no means proves that he was thirty when he was baptized, even if our translation be correct, which is extremely doubtful. Luke gives us the history of John the Baptist, and the baptism of Christ, and then gives us the genealogy of Christ without reference to his baptism, as a critical examination of the text will show. Dr. Jarvis, in his introduction to the Church, says,—The author of a "Critical Examination of the Holy Gospel," &c., published in 1738, thinks that the original signifies the same as in chapter 2: 51, which reads thus; "And he went down with them and came to Nazareth and was *subject* unto them." Heglyn, and after him Campbell, adopted this suggestion, the one rendering the passage in question, "Jesus himself had lived in subjection about thirty years;" the other, "Now Jesus was himself about thirty years in subjection."

Why do the translators translate the word *subject* or *governed* in one place, and give us an entirely different meaning in another place? If the original is allowed to speak, the difficulty is at once removed. As for the length of Christ's ministry the time assigned to it varies from one year to twenty. Dr. Jarvis says, "It seems to have been the opinion of Irenæus that after our Lord's baptism, to which he came when he was thirty years old, he must have passed a number of years in retirement, for he adds, that he came to Jerusalem when he had obtained the perfect age of a master. This perfect age Irenæus supposes to be between the fortieth and fiftieth year of a man's life; 'for thirty years is the first age of the youthful constitution, and it extends, as every one will admit, to the fortieth year; but from the fortieth and fiftieth year it declines into the age of seniority.' Then, on the authority of certain presbyters, who said they had it from St. John, and others who said they had learned the same thing from the other Apostles, and also from the expression of the Jews, 'Thou art not yet fifty years old, and hast thou seen Abraham?' Irenæus concludes, that our Lord, when he taught, had passed his fortieth and had not attained his fiftieth year. 'To him who was but thirty they would have said, Thou art not yet forty years old.' 'For it is altogether unreasonable to suppose that they would falsely have added twenty years, in their wish to make him younger than the times of Abraham.' Hence Iranæus concludes that he was not much short of fifty, and consequently that he neither preached one year only, nor suffered in the twelfth month of that year. 'For the time from thirty to fifty years (he sarcastically adds) would never be reckoned as one year, unless among the Æons their great years are so counted.' From this last expression one might infer, that Irenæus supposed our Lord's ministry to have continued for nearly twenty years."

According to this testimony, if Christ was born four years before our common era, it must have been A. D. 36, before he began his ministry, three years beyond the set time of the crucifixion. Iranæus was associated with those that lived in the Apostles' day, and no doubt had the truth on this point.

Some have attempted to establish the length of Christ's ministry by the passovers that are recorded by the Evangelists, which do not exceed four; but it is evident all the passovers are not recorded, for John says, (chap. 21: 25,) "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The least we can make of John's expression is, that a very small portion *indeed* of Christ's ministry is left on record, and of course the passovers are only recorded in connection with the events recorded by the Apostles. We cannot fix the time of the crucifixion to a certainty by chronologists, as they differ twelve years in the space of two hundred, from the death of Tiberius Cæsar to the death of Maximini. Eutropius, in giving the reigns of Emperors, commences with Caius Cæsar Caligula, and ends with the two Maximini, which added up gives 199 years, 7 months and 21 days. Sextus Aurelius Victor gives 201 years, 9 months and 2 days. Cassidorus gives 201 years, 6 months and 28 days. The Chronicon Paschale gives 189 years and 8 months. Thus we see our best chronologists differ twelve years, as I have before stated.

It is useless to add more on this point, but we would say with a celebrated Historian and Chronologist, "We cannot but lament that the influence of great names has established it almost an axiom of modern times, that the date of our Savior's birth is a subject of mere conjecture."

There is one more line of argument which is used to establish the crucifixion; that is, the going forth of the commandment to restore and build Jerusalem. Dan. 9: 25. Professor Fredet in his Ancient History says,—"The 20th year of Artaxerxes is *commonly* assigned as the beginning of the 70 weeks (of years) spoken of by the prophet Daniel which were to elapse till the death of Christ for the redemption of mankind."

Again, Whiston in a note (Josephus' Antiquities, book 11, chap. 5, sec. 8) says, It may not be improper to remark here, with what an unusual accuracy Josephus determines these years of Xerxes, in which the walls of Jerusalem were built, viz., that Nehemiah came with his commission in the 25th of Xerxes; that the walls were two years, four months in building; and that they were finished in the 28th of Xerxes." Sect. 7, 8. It may also be remarked further, that Josephus hardly ever mentions more than one infallible astronomical character. I mean an eclipse of the moon, and this a little before the death of Herod the Great. B. 17, chap. 6, sect. 4. Now on these two chronological characters in a great measure depend some of the most important points belonging to Christianity, viz., explication of Daniel's 70 weeks, and the duration of our Savior's ministry, and the time of his death, in correspondence to those 70 weeks. The 20th of Artaxerxes is *commonly* assigned for the commencement of the 70 weeks and is so placed in the margin of our Bibles. (Dan. 9: 25.) Whiston lays great stress on the correctness of these dates, to establish *Christianity*. The majority of chronologists place the 20th of Artaxerxes in the 4269 Julian Period, or 444 B. C. Add 490 years to 4269 and you have 4759 of the Julian Period, or A. D. 46 for the death of Christ. Yet we are told by these same writers that Christ was crucified A. D. 33, thirteen years prior to their ending. "If the blind lead the blind, they will both fall in the ditch." Consistency is a jewel. We are accused of having a sliding scale that will move back and forward to suit the fancy of every "Charlatan" or "ignorant pretender of history." Let the term quack be applied to whom it belongs.

Some historians begin the 70 weeks 440 B. C., which would end A. D. 50. Is it certain that 444 B. C. is the true date? May it not have commenced a year later? which would make the 69 weeks or 483 years end A. D. 41. Christ, the testator, was undoubtedly crucified at the end of the 69 weeks; for the covenant was to be "confirmed one week," and it could not be confirmed while the testator lived. "For," says Paul, "where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth." Heb. 9: 16, 17. Professor Whiting, lecturing on the "Canon of Ptolemy," in 1844, asserted that it was based on eclipses, which were God's time pieces, which could not lie.

Let some one who is learned sift the arguments that have been presented to show when Augustus Cæsar died, which are based on the same infallible time keeper, and let the chaff be blown away. For the want of a true knowledge of this subject many have cast away their confidence and have no faith in the exposition given of the 2300 days, and boldly assert that the 70 weeks are no part of that period. If the 70 weeks are not cut off from the 2300 years, let us know what they are cut off from.

I have presented some of the difficulties in ascertaining the length of time of Christ's ministry, and the inconsistency of the common belief that our Savior was crucified in A. D. 33, from their own dates, which they have given for a starting point for the 70 weeks; which, when extended to the true time of their ending, completely harmonizes with the testimony of Irenæus, who obtained his knowledge from the most reliable source.

M. E. GREEN.

New York.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. III.

To UNCLE FRED;—Not so fast, not so fast, Uncle Fred! I suppose you think that you have fairly caught me with hook and line, but I think that I can swim clear yet. You seize upon my last citation, and exultingly ask, "How can Christ gather *out of his kingdom* them which do iniquity, if he *has no kingdom* until after he comes the second time?"

True, all very true; but come now, take your Bible, and let us talk a little. *When* does Christ purge his kingdom from evil workers?

"Why in the end of the world, to be sure."

Very well; now turn to Rev. 11: 15. How does it read?

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."

When do the kingdoms of this world become the kingdoms of our Lord?

"Why when the seventh angel sounds of course."

How many angels were to sound?"

"Seven."

No more?

"No, no more."

Then the seventh angel is the last one?

"Yes, the last."

Now turn to 1 Cor. 15: 52, and read. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the *last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed."

When are the dead raised?"

"At the last trump."

Then it it the *seventh*, is it not?

"Yes, it must be."

Then at the seventh and last trump, the kingdoms of this world become the kingdoms of our Lord, and the righteous dead are raised, and the righteous living changed, are they not?

"Yes."

Well, the kingdoms of this world did not become Christ's until then, did they?

"No, I suppose not."

Then, after they become his, he has a right to destroy out of them all workers of iniquity, has he not?

"Yes, certainly."

Please turn again to Rev. 11, and read the 18th verse.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to all that fear thy name, both small and great, and shouldest destroy them which destroy the earth."

That will do. Now mark a few points, and see the perfect harmony of the passages under consideration, and one or two others I will name. The events brought to view under the sounding of the "seventh," or "last trump." The kingdoms of this world become the kingdoms of Christ, and he *shall*—not *has*—reign forever and ever. "The nations were *angry*," not christianized then. "Thy *wrath* is come," not salvation. "And the time of the dead that they should be judged." The resurrection brought to view, harmonizing with 1 Cor. 15: 52. The *judgment* also, harmonizing with 2 Tim. 4: 1. "I charge thee before God, and our Lord Jesus Christ, who shall *judge the quick and the dead at his appearing* AND KINGDOM." "Give reward to thy servants the prophets, and to all that fear thy name;" harmonizing with Rev. 22: 12. "Behold I come quickly; and my *reward is with me*," &c. What is the reward? Matt. 25: 54. "Come ye blessed, *inherit the kingdom*." "Destroy them which destroy, or corrupt the earth." Harmonizing with Matt. 13: 41–42. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." "*Then* shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear."

Have I not now answered your question, and proved conclusively that Christ has no kingdom on earth, until the sounding of the seventh and last trump, and thereby strengthened my position? I am glad that you asked the question, as it draws forth more light.

I was intending to give you the testimony of the apostles respecting the kingdom, but have space for but a small portion on this sheet. I have already referred you to Paul's language to Timothy, connecting the judgment with the establishment of the kingdom, and you will find upon examination, that the coming of Jesus Christ, the judgment, and the kingdom, are in various texts connected together, and there is no scripture that teaches the reign of Christ until prior to the former.

Paul exhorted the disciples at Lystra and

Iconium, that it was through much tribulation that they would enter the kingdom of God. They had not, then, already become participators thereof.

Again, this same apostle affirms "that flesh and blood cannot inherit the kingdom of God," thereby plainly teaching that it pertains not to this mortal state. In his second epistle to the Thessalonians, Paul refers to their patience and faith in all their persecutions and tribulations as affording "a manifest token of the righteous judgment of God," that they might "be counted worthy of the kingdom of God, for which" he says, "ye also suffer."

James, in his epistle to the "twelve tribes," uses this emphatic language. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and *heirs of the kingdom* which he hath *promised* to them that love him?" An heir is not a possessor, but one who holds a title to an inheritance yet in reserve. The saints are promised a *crown* when the chief Shepherd shall appear. "If we suffer with Him, we shall also *reign with Him*." When Christ takes to himself his great power, and reigns; then those who are heirs with him reign also

I was to show in the fourth place, from chronology, that the kingdom of Christ is yet future. This I will reserve for my next letter, and in the mean time ask any questions, or offer any objections you please, and I will notice them as best I can.

Yours, as ever,

KATE.

From Bro. B. Newton.

Dear Brethren and Sisters in the Lord:—Your communications and exhortations which appear in the Crisis from week to week, do me good. I am glad there are some who mean to keep their garments white. Such will not be ashamed before Him at his coming. I pray God that every soul that loves Jesus may overcome all things and endure unto the end.

I think it our privilege to be jealous over each other with godly jealousy, lest by some means we should be corrupted from the simplicity that is in Christ; even as the serpent beguiled Eve, through his subtlety.

"Speak often to each other,
To cheer the fainting mind;
And often be our voices
In pure devotion joined."

My heart responds to Bro. Campbell's suggestion to pray for the poor saints, that they may be satisfied in time of famine. I believe they will be, if they put their trust in the living God, whose are the cattle on a thousand hills. He has promised and will perform. I believe the time of trouble foretold in the 12th chap. of Daniel has commenced, and I feel deeply the importance of watching and praying, lest coming suddenly my Lord should find me unprepared. "Lord, increase my faith," is my daily prayer. I think we shall need Elijah's faith, in order that we may be delivered out of the time of trouble such as never was since there was a nation. A faith which works by love, purifies the heart, and overcomes the world. I want a heart filled with purity, with holiness, and with perfect love that casts out all fear. My heart pants after God, the living God. When shall I come and appear before him? O glory to God, I believe the time is near even at the door. Soon I hope to see the blood-washed throng coming up from their dusty beds, clothed with immortal glory and beauty, such as mortals never saw. They will be all pure and honest hearted. There will be no deceit nor guile found in their mouth. They will follow the Lamb whithersoever he goeth.

I feel desirous, while time lingers, of doing some good to my fellow men. Dear brethren and sisters, are we doing all we can for the salvation of our children?—Great is the responsibility resting upon us. Great is our accountability to God for the manner in which we train them. One of the apostles exhorts us to train them up in the nurture and admonition of the Lord. And the wise man has said, "Train up a child in the way he should go, and when he is old he will not depart from it." Let us believe and obey. Let us not be discouraged at their waywardness and unbelief. Let us follow them with our prayers, our tears, and our reproof; and continually carry them in the arms of our faith to a sin-pardoning and sin-forgiving God; and in due season we shall reap if we faint not. Glory to God!

Yours in hope, believing we are now witnessing the distress of nations with perplexity which Christ forewarned us should precede his coming.

B. NEWTON.

The World's Crisis.

BOSTON, MAY 19, 1858.

The Revival.

The religious interest still continues, and is reaching some of the most hardened cases of humanity. Let none be discouraged in their efforts, but be kind and persevering, and the result may meet your most sanguine expectations. The manifestation of God's Holy Spirit is seen in a wonderful manner, in uniting christians of all denominations in the great work of bringing sinners to Christ. As they ceased their opposition to each other, they have become warmer friends to those who are out of the ark of safety. While they have labored in harmony to save others, the Lord has blessed them still more with his sweet peace and love, and thus the work goes on. Doors are still opening to hear the great truths we love so well, and which have called us out from the world, and when they are received and believed, new energy and joy are imparted to the christian pilgrim. Let us hold up the light in the meekness and gentleness of Christ. How much effort intended for good, has produced but little salutary effect, because it was not accompanied by a spirit of kindness. The christian religion can be advanced in no other way, than by the principle of love. All harshness, reproach or unkindness in any form, is only calculated to drive people away from Christ. "A soft tongue breaketh the bow." "Speak gently to the erring," if you would win them from the paths of vice and folly, into the way of holiness.

Hard Times.

We hear but one statement relative to business matters, i. e. "very dull." People have been fondly hoping for better times, but they are apparently receding instead of approaching. The bright future for this world is no where in sight of the anxious expectant. It seems as if the Lord was trying to wean the hearts of the people from this vain world, and get them to look at the glories of the one to come. Like Lot's wife, many look back with anxious desire after the filthy lucre and vanities of this world. O when will people be persuaded that an eternal life is of more consequence than one of threescore years and ten; and an "eternal weight of glory" of more value than the few baubles of honor that continue but for a day? It is strange that people cling so fast to that which is working their eternal destruction.

In speaking of business matters, the *Boston Traveller* says:

"We are gratified to be able to announce that at the last accounts from Calcutta, not a single ship was leading for Boston, nor for any port in the United States! Some five or six ships are now on the way to this port, and will arrive within three months, but none are now looked for. We trust to be able to announce that there are none *on the way* soon. Our stock of goods here are amply sufficient for the trade for many months to come, even with good business, and we hope that for six mouths at least our merchants will stop all importations of India goods.

As a general thing there is no life to trade in this city, in large operations. In shipping matters, nothing can be more unfavorable than the present aspect. Vessels, as a general thing, are not paying their way. This year we see a great falling off in the shipping at this port, not much more than one-half of last year. For several months to come, the decline will be more marked, as the India and New Orleans ships have now nearly all arrived."

Question.

"Can a person be saved without being baptized?" EDWIN MILLER.

We would answer this question by asking another,—will the thief be saved, to whom the Savior said, "thou shalt be with me in Paradise?" It is very evident he was not baptized. As a general thing, we have not attached sufficient importance to the ordinance of Baptism, but to say *no one* will be saved who has not received this rite, is more than we feel at liberty to declare. We have no doubt but that many will be lost for refusing to obey the command relative to baptism. Our readers are aware that, as a people, we believe that immersion is the *only* mode of baptism; but we do not believe every Presbyterian, Episcopalian, Congregationalist, and Methodist, who have not been "buried with Christ in baptism," will be lost. At the same time, we can find *no* proof that sprinkling is baptism, neither do we think they have obeyed the command which enjoins this ordinance, till they have been wholly immersed in water. Luther, Wesley, Whitefield, Fletcher, and many more devoted christians might be named, who have been shining lights in the church of Christ, and yet were never baptized. Had they seen the truth on this subject as clearly as it appears to us, and then refused to obey, certain condemnation would have followed. We are acquainted with those who have been sprinkled, supposing it was baptism, who have since seen the light, but refuse to walk in it, who are groping their way in darkness, numbered with unfeeling backsliders. We see no hope for such. In such a case, baptism would be essential to salvation.

Take another view of the subject. A southern slave is converted, who cannot read a word. The minister tells him he must be baptized. The sincere man says, "what do you mean by baptism?" He is informed that it signifies that water should be sprinkled on his head, in the name of the Father, Son, and Holy Ghost. The young soldier of the cross readily submits to any thing that he thinks Jesus requires. He would be just as ready to be baptized as to be sprinkled. Can we for one moment suppose that on this account the Lord will reject him, and shut him out of the kingdom? Such an idea is preposterous. The Lord is not unreasonable and unmerciful.

I was sprinkled a short time after my conversion, by Eld. Washburn, a very good man, and went on my way rejoicing for some time, enjoying a clear witness that I was the Lord's child, supposing I had obeyed the command to be baptized; but when the light came, I saw my mistake, was baptized, and received additional joy and peace. My motive in both instances was the same; i. e., to obey the Lord. Had I refused to be baptized when I saw that sprinkling was only a popish ceremony, I should have been in darkness and condemnation to this day, and been justly rejected at last, for disobedience. No one can be free in Christ unless he lives up to all the light he sees, and is continually actuated by the motive of doing all to the glory of God. We have recently baptized some who were sprinkled years since, and were satisfied with that substitute for baptism, till within a short period. They have been known as living christians, but now enjoy a brighter evidence, and greater peace and joy.

There are some who anathematize all who have not been baptized, and yet will themselves pay little, or no regard to the commandments,—"Speak *evil* of no man;" indulge not in "foolish talking nor jesting;" "be not conformed to this world:" "recompense to no man evil for evil;" "husbands love your wives;" "fathers provoke not your children to wrath;" "judge not;" "tell him his fault between thee and him alone," and many more equally important requirements. Let us be consistent, and try to please the Lord in all things. It is too late to be half-hearted in the service of the Lord, and high time to make an entire consecration—to sanctify ourselves wholly, if we would be safe from the coming storm. If any who read our paper have not been baptized, we hope they will embrace the earliest opportunity, and enjoy the attendant blessing. "To obey is better than sacrifice."

Jesting.

The Bible instructs us to avoid "foolish talking" and "jesting." "As he which hath called you is holy, so be ye holy in *all manner* of conversation." "If any man offend not in *word* the same is a perfect man, and able also to bridle the whole body." Hear Jesus. "I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

My brother in Christ, do you practice joking? What! when the Bible says, "let it not be *once* named among you, as becometh saints?" and still profess to be a Bible christian? Have you not wondered why you did not grow faster in divine life? It is no marvel, if you are in the habit of jesting. Did our Savior indulge in this foolish habit? No one would dare charge such a practice upon him. But we are taught "to walk even as he walked." Again we read, "as he is, so are we in *this* world." Was he a wag? Shall we go to him to learn the art of joking? Is he pleased when he hears it from the lips of his professed children? Would the world learn the ways of Jesus from our example? Are we imitating Christ, or the world? Do we realize that when we talk, the Lord is a listener? Should you happen to be in the company of Jesus, would you attempt to joke with him?

When professed christians begin to joke, it is sure evidence they have begun to backslide. We felt no disposition to indulge in this foolish practice the day after our conversion; indeed we were shocked when we heard the first joke come from the lips of a professed follower of Christ. The Holy Spirit of God gave us no inclination for jesting, but we desired to be "holy in all manner of conversation." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Did you receive him joking? Nay, verily.

If we have indulged in this forbidden habit, it is high time to stop, if we wish to please our dear Savior. Let us remember that by our *words* we shall be justified or condemned. Put a bridle on the tongue at once. Let not another idle word escape. The judgment is at hand!

The Voice of the Church.

[*From the Advent Herald, May* 5, 1855.]

"This book of 400 pages contains in a comparatively small space a large amount of valuable historical evidence respecting the opinions of distinguished names in the church on the interesting subjects of the Millennium and Kingdom. We can speak with confidence of its merits. There may be some things in it which we might criticise, but we pass them over, in view of the need there was for a work of this kind, and of the valuable acquisition it is to this department of literature."

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Debt and Grace;

OR, THE DOCTRINE OF A FUTURE LIFE.

BY C. F. HUDSON.

In spite of all the superficiality of this age and the shallow-deep publications that leap by thousands from the press; this one volume affords refreshing evidence that the race of thinkers is not enirely extinct, and that there are still men living who are competent to institute and accomplish the most varied and extended researches after that antiquated yet valuable element called *Truth*.

The doctrine of a future life is one, the importance of which is duly indicated by its prominence in all the speculations of mankind from the beginning down to the present day, and by the fact that the object of our Savior's mission to this world was that men "might have life, and have it *more abundantly*." But though Christ has "brought life and immortality to light in the gospel," yet thousands of the professed believers in Christ are not yet extricated from the meshes of a false philosophy, and consequently derive their doctrine of a future life more from Socrates than from Jesus—more from Plato than from Paul.

Hence their faith ignores or depreciates the great fact of a resurrection from the dead as the basis of all proper permanent and perfected future existence; and of a life which is "hid with Christ in God," so that "when Christ who is our life shall appear we also shall appear with him in glory."

The object of Mr. Hudson's volume is to represent the varied doctrines of a future life, and search out from the superincumbent rubbish of many generations the great and primary elements of simple truth, holy justice, and everlasting mercy which are presented in the word of God, and which receive the assent of the enlightened understanding.

To do this he has chased Truth through a period of some twenty centuries,—ever meeting with error in its protean forms and subtle guises, and striving constantly to exhibit the consistency of Truth and the fallacy of error in all its multiform aspects.

His doctrine is that the only way in which fallen and *mortal* man can escape the malady that sin has induced, is by turning to him who is "*The Life*," and that life "more abundantly" can only be attained by faith through Jesus Christ;—that eternal life is neither the natural possession nor the necessary heritage of man, but it is the gift of God. Those who refuse the law of the giver cut themselves off from the gift, and having misimproved a short life, are counted unworthy of an eternal existence. God is under no kind of obligation to preserve forever men who fail to answer the end of their creation, but whose only return for his upholding power would be a torment of unceasing blasphemy—a never-ebbing tide of sin and guilt.

The wages of sin, therefore, is *death*. Not a mere temporary dissolution of the body, not a mere process of torture, either corrective or exemplary, but a blotting out *forever* in the untold agonies of the second death in the lake of fire and brimstone, of the being who deliberately and persistently cleaves to iniquity—turns from righteousness and refuses to obey the Ruler of the universe.

Whoever wishes to see how much can be said upon this subject, will do well to devote his attention to the study of the principles evolved in this volume. He will find here the history, in brief, of all the various theories upon this subject, sketched with acknowledged impartiality, and he will have a broader view of the whole question than most men are accustomed to entertain.

We trust it will have a wide circulation among ministers and people. Let all obtain it and read it with care. There are doubtless ideas in the volume with which many may not agree, but all who are competent to judge will agree that the work is the powerful production of a well trained mind, presenting the results of an amount of research concerning this doctrine we believe entirely unparalleled in the history of its discussion.

H. L. H.

Rochester, N. Y, May 1st.

["Debt and Grace" may be obtained at this office. Price $1.25]

For the Crisis.

"The Devil" Mistaken.

It has become the fashion, seemingly at least, for a class of adventurous expositors to seek honor or something within the gift of poor mortals, by denying or evasively explaining away the Bible doctrine of "the Devil."

The Bible embraces the Devil as really as "the Messiah"—let who dare deny or ignore the fact.

The class or classes referred to will indeed allow of something obscure, something political, or something evil in person or principle, that has been "called"—but mis-called—"the Devil." It may, says one, be considered Rome. But it may not be Rome, says another, for Russia may attain that sad pre-eminence.

Again, it is neither Rome nor Russia, but only "the adversary" that may happen to fill the imagination of the "*great I*" who feels himself able to argue out and off the word of God! There is a bold face put on, and all "*the word*" that lies in their way can be argued against, and thus "warned off!" Finally,—

"THE DEVIL" is the humble, honest-hearted believer, who happens to look into a glass! The bold expounder says, "If you want to see the Devil, just look into the glass and you'll see as big a devil as you ever will see."

THE WORD or wisdom of the Lord, once renounced even in part, the expositor of whatever class is "given up—to dishonor" his own intelligence. Rom. 1: 21–26.

Let us note the proof of this.

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In the parable of the sower, (Matt. 13,) the seed sown by the way-side represents those whose carnal disposition prevents a spiritual understanding of the word, and willingly yield to the temptations of Satan to postpone a decided attention to their eternal interests, or to pervert the truth to their everlasting destruction. The second class are in some degree convicted of their sinfulness, and "receive the word with joy," but have no root of holiness in their hearts. All their sorrow and subsequent joy is purely *selfish*. He who searcheth the heart, sees no regard there for his glory. Neither the hour of temptation nor of final judgment will they endure.

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To which of these classes does the

Iconium, that it was through much tribulation that they would enter the kingdom of God. They had not, then, already become participators thereof.

Again, this same apostle affirms "that flesh and blood cannot inherit the kingdom of God," thereby plainly teaching that it pertains not to this mortal state. In his second epistle to the Thessalonians, Paul refers to their patience and faith in all their persecutions and tribulations as affording "a manifest token of the righteous judgment of God," that they might "be counted worthy of the kingdom of God, for which" he says, "ye also suffer."

James, in his epistle to the "twelve tribes," uses this emphatic language. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and *heirs of the kingdom* which he hath *promised* to them that love him?" An heir is not a possessor, but one who holds a title to an inheritance yet in reserve. The saints are promised a *crown* when the chief Shepherd shall appear. "If we suffer with Him, we shall also *reign with Him*." When Christ takes to himself his great power, and reigns; then those who are heirs with him reign also.

I was to show in the fourth place, from chronology, that the kingdom of Christ is yet future. This I will reserve for my next letter, and in the mean time ask any questions, or offer any objections you please, and I will notice them as best I can.

Yours, as ever,

KATE.

From Bro. B. Newton.

Dear Brethren and Sisters in the Lord:—Your communications and exhortations which appear in the Crisis from week to week, do me good. I am glad there are some who mean to keep their garments white. Such will not be ashamed before Him at his coming. I pray God that every soul that loves Jesus may overcome all things and endure unto the end.

I think it our privilege to be jealous over each other with godly jealousy, lest by some means we should be corrupted from the simplicity that is in Christ; even as the serpent beguiled Eve, through his subtlety.

"Speak often to each other,
To cheer the fainting mind;
And often be our voices
In pure devotion joined."

My heart responds to Bro. Campbell's suggestion to pray for the poor saints, that they may be satisfied in time of famine. I believe they will be, if they put their trust in the living God, whose are the cattle on a thousand hills. He has promised and will perform. I believe the time of trouble foretold in the 12th chap. of Daniel has commenced, and I feel deeply the importance of watching and praying, lest coming suddenly my Lord should find me unprepared. "Lord, increase my faith," is my daily prayer. I think we shall need Elijah's faith, in order that we may be delivered out of the time of trouble such as never was since there was a nation. A faith which works by love, purifies the heart, and overcomes the world. I want a heart filled with purity, with holiness, and with perfect love that casts out all fear. My heart pants after God, the living God. When shall I come and appear before him? O glory to God, I believe the time is near even at the door. Soon I hope to see the blood-washed throng coming up from their dusty beds, clothed with immortal glory and beauty, such as mortals never saw. They will be all pure and honest hearted. There will be no deceit nor guile found in their mouth. They will follow the Lamb whithersoever he goeth.

I feel desirous, while time lingers, of doing some good to my fellow-men. Dear brethren and sisters, are we doing all we can for the salvation of our children?—Great is the responsibility resting upon us. Great is our accountability to God for the manner in which we train them. One of the apostles exhorts us to train them up in the nurture and admonition of the Lord. And the wise man has said, "Train up a child in the way he should go, and when he is old he will not depart from it." Let us believe and obey. Let us not be discouraged at their waywardness and unbelief. Let us follow them with our prayers, our tears, and our reproof; and continually carry them in the arms of our faith to a sin-pardoning and sin-forgiving God; and in due season we shall reap if we faint not. Glory to God!

Yours in hope, believing we are now witnessing the distress of nations with perplexity which Christ forewarned us should precede his coming.

B. NEWTON.

The World's Crisis.

BOSTON, MAY 19, 1858.

The Revival.

The religious interest still continues, and is reaching some of the most hardened cases of humanity. Let none be discouraged in their efforts, but be kind and persevering, and the result may meet your most sanguine expectations. The manifestation of God's Holy Spirit is seen in a wonderful manner, in uniting christians of all denominations in the great work of bringing sinners to Christ. As they ceased their opposition to each other, they have become warmer friends to those who are out of the ark of safety. While they have labored in harmony to save others, the Lord has blessed them still more with his sweet peace and love, and thus the work goes on. Doors are still opening to hear the great truths we love so well, and which have called us out from the world, and when they are received and believed, new energy and joy are imparted to the christian pilgrim. Let us hold up the light in the meekness and gentleness of Christ. How much effort intended for good, has produced but little salutary effect, because it was not accompanied by a spirit of kindness. The christian religion can be advanced in no other way, than by the principle of love. All harshness, reproach or unkindness in any form, is only calculated to drive people away from Christ. "A soft tongue breaketh the bow." "Speak gently to the erring," if you would win them from the paths of vice and folly, into the way of holiness.

Hard Times.

We hear but one statement relative to business matters, i. e. "very dull." People have been fondly hoping for better times, but they are apparently receding instead of approaching. The bright future for this world is no where in sight of the anxious expectant. It seems as if the Lord was trying to wean the hearts of the people from this vain world, and get them to look at the glories of the one to come. Like Lot's wife, many look back with anxious desire after the filthy lucre and vanities of this world. O when will people be persuaded that an eternal life is of more consequence than one of threescore years and ten; and an "eternal weight of glory" of more value than the few baubles of honor that continue but for a day? It is strange that people cling so fast to that which is working their eternal destruction.

In speaking of business matters, the *Boston Traveller* says:

"We are gratified to be able to announce that at the last accounts from Calcutta, not a single ship was leading for Boston, nor for any port in the United States! Some five or six ships are now on the way to this port, and will arrive within three months, but none are now looked for. We trust to be able to announce that there are none *on the way* soon. Our stock of goods here are amply sufficient for the trade for many months to come, even with good business, and we hope that for six months at least our merchants will stop all importations of India goods.

As a general thing there is no life to trade in this city, in large operations. In shipping matters, nothing can be more unfavorable than the present aspect. Vessels, as a general thing, are not paying their way. This year we see a great falling off in the shipping at this port, not much more than one-half of last year. For several months to come, the decline will be more marked, as the India and New Orleans ships have now nearly all arrived."

Question.

"Can a person be saved without being baptized?" EDWIN MILLER.

We would answer this question by asking another,—will the thief be saved, to whom the Savior said, "thou shalt be with me in Paradise?" It is very evident he was not baptized. As a general thing, we have not attached sufficient importance to the ordinance of Baptism, but to say *no one* will be saved who has not received this rite, is more than we feel at liberty to declare. We have no doubt but that many will be lost for refusing to obey the command relative to baptism. Our readers are aware that, as a people, we believe that immersion is the *only* mode of baptism; but we do not believe every Presbyterian, Episcopalian, Congregationalist, and Methodist, who have not been "buried with Christ in baptism," will be lost. At the same time, we can find *no* proof that sprinkling is baptism, neither do we think they have obeyed the command which enjoins this ordinance, till they have been wholly immersed in water. Luther, Wesley, Whitefield, Fletcher, and many more devoted christians might be named, who have been shining lights in the church of Christ, and yet were never baptized. Had they seen the truth on this subject as clearly as it appears to us, and then refused to obey, certain condemnation would have followed. We are acquainted with those who have been sprinkled, supposing it was baptism, who have since seen the light, but refuse to walk in it, who are groping their way in darkness, numbered with unfeeling backsliders. We see no hope for such. In such a case, baptism would be essential to salvation.

Take another view of the subject. A southern slave is converted, who cannot read a word. The minister tells him he must be baptized. The sincere man says, "what do you mean by baptism?" He is informed that it signifies that water should be sprinkled on his head, in the name of the Father, Son, and Holy Ghost. The young soldier of the cross readily submits to any thing that he thinks Jesus requires. He would be just as ready to be baptized as to be sprinkled. Can we for one moment suppose that on this account the Lord will reject him, and shut him out of the kingdom? Such an idea is preposterous. The Lord is not unreasonable and unmerciful.

I was sprinkled a short time after my conversion, by Eld. Washburn, a very good man, and went on my way rejoicing for some time, enjoying a clear witness that I was the Lord's child, supposing I had obeyed the command to be baptized; but when the light came, I saw my mistake, was baptized, and received additional joy and peace. My motive in both instances was the same; i. e., to obey the Lord. Had I refused to be baptized when I saw that sprinkling was only a popish ceremony, I should have been in darkness and condemnation to this day, and been justly rejected at last, for disobedience. No one can be free in Christ unless he lives up to all the light he sees, and is continually actuated by the motive of doing all to the glory of God. We have recently baptized some who were sprinkled years since, and were satisfied with that substitute for baptism, till within a short period. They have been known as living christians, but now enjoy a brighter evidence, and greater peace and joy.

There are some who anathematize all who have not been baptized, and yet will themselves pay little, or no regard to the commandments,—"Speak *evil* of no man;" indulge not in "foolish talking nor jesting;" "be not conformed to this world:" "recompense to no man evil for evil;" "husbands love your wives;" "fathers provoke not your children to wrath;" "judge not;" "tell him his fault between thee and him alone," and many more equally important requirements. Let us be consistent, and try to please the Lord in all things. It is too late to be half-hearted in the service of the Lord, and high time to make an entire consecration—to sanctify ourselves wholly, if we would be safe from the coming storm. If any who read our paper have not been baptized, we hope they will embrace the earliest opportunity, and enjoy the attendant blessing. "To obey is better than sacrifice."

Jesting.

The Bible instructs us to avoid "foolish talking" and "jesting." "As he which hath called you is holy, so be ye holy in *all manner* of conversation." "If any man offend not in *word* the same is a perfect man, and able also to bridle the whole body." Hear Jesus. "I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

My brother in Christ, do you practice joking? What! when the Bible says, "let it not be *once* named among you, as becometh saints?" and still profess to be a Bible christian? Have you not wondered why you did not grow faster in divine life? It is no marvel, if you are in the habit of jesting. Did our Savior indulge in this foolish habit? No one would dare charge such a practice upon him. But we are taught "to walk even as he walked." Again we read, "as he is, so are we in *this* world." Was he a wag? Shall we go to him to learn the art of joking? Is he pleased when he hears it from the lips of his professed children? Would the world learn the ways of Jesus from our example? Are we imitating Christ, or the world? Do we realize that when we talk, the Lord is a listener? Should you happen to be in the company of Jesus, would you attempt to joke with him?

When professed christians begin to joke, it is sure evidence they have begun to backslide. We felt no disposition to indulge in this foolish practice the day after our conversion; indeed we were shocked when we heard the first joke come from the lips of a professed follower of Christ. The Holy Spirit of God gave us no inclination for jesting, but we desired to be "holy in all manner of conversation." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Did you receive him joking? Nay, verily.

If we have indulged in this forbidden habit, it is high time to stop, if we wish to please our dear Savior. Let us remember that by our *words* we shall be justified or condemned. Put a bridle on the tongue at once. Let not another idle word escape. The judgment is at hand!

The Voice of the Church.

[*From the Advent Herald, May* 5, 1855.]

"This book of 400 pages contains in a comparatively small space a large amount of valuable historical evidence respecting the opinions of distinguished names in the church on the interesting subjects of the Millennium and Kingdom. We can speak with confidence of its merits. There may be some things in it which we might criticise, but we pass them over, in view of the need there was for a work of this kind, and of the valuable acquisition it is to this department of literature."

For sale at this office; also by the publisher, H. L. Hastings, No. 49 Arcade, Rochester, N. Y. Price $1.00. Postage 18 cents.

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Debt and Grace;

OR, THE DOCTRINE OF A FUTURE LIFE.

BY C. F. HUDSON.

In spite of all the superficiality of this age and the shallow-deep publications that leap by thousands from the press; this one volume affords refreshing evidence that the race of thinkers is not enirely extinct, and that there are still men living who are competent to institute and accomplish the most varied and extended researches after that antiquated yet valuable element called *Truth*.

The doctrine of a future life is one, the importance of which is duly indicated by its prominence in all the speculations of mankind from the beginning down to the present day, and by the fact that the object of our Savior's mission to this world was that men "might have life, and have it *more abundantly*." But though Christ has "brought life and immortality to light in the gospel," yet thousands of the professed believers in Christ are not yet extricated from the meshes of a false philosophy, and consequently derive their doctrine of a future life more from Socrates than from Jesus—more from Plato than from Paul.

Hence their faith ignores or depreciates the great fact of a resurrection from the dead as the basis of all proper permanent and perfected future existence; and of a life which is "hid with Christ in God," so that "when Christ who is our life shall appear we also shall appear with him in glory."

The object of Mr. Hudson's volume is to represent the varied doctrines of a future life, and search out from the superincumbent rubbish of many generations the great and primary elements of simple truth, holy justice, and everlasting mercy which are presented in the word of God, and which receive the assent of the enlightened understanding.

To do this he has chased Truth through a period of some twenty centuries,—ever meeting with error in its protean forms and subtle guises, and striving constantly to exhibit the consistency of Truth and the fallacy of error in all its multiform aspects.

His doctrine is that the only way in which fallen and *mortal* man can escape the malady that sin has induced, is by turning to him who is "*The Life*," and that life "more abundantly" can only be attained by faith through Jesus Christ;—that eternal life is neither the natural possession nor the necessary heritage of man, but it is the gift of God. Those who refuse the law of the giver cut themselves off from the gift, and having misimproved a short life, are counted unworthy of an eternal existence. God is under no kind of obligation to preserve forever men who fail to answer the end of their creation, but whose only return for his upholding power would be a torment of unceasing blasphemy—a never-ebbing tide of sin and guilt.

The wages of sin, therefore, is *death*. Not a mere temporary dissolution of the body, not a mere process of torture, either corrective or exemplary, but a blotting out *forever* in the untold agonies of the second death in the lake of fire and brimstone, of the being who deliberately and persistently cleaves to iniquity—turns from righteousness and refuses to obey the Ruler of the universe.

Whoever wishes to see how much can be said upon this subject, will do well to devote his attention to the study of the principles evolved in this volume. He will find here the history, in brief, of all the various theories upon this subject, sketched with acknowledged impartiality, and he will have a broader view of the whole question than most men are accustomed to entertain.

We trust it will have a wide circulation among ministers and people. Let all obtain it and read it with care. There are doubtless ideas in the volume with which many may not agree, but all who are competent to judge will agree that the work is the powerful production of a well trained mind, presenting the results of an amount of research concerning this doctrine we believe entirely unparalleled in the history of its discussion.

H. L. H.

Rochester, N. Y, May 1st.

["Debt and Grace" may be obtained at this office. Price $1.25]

For the Criss.

"The Devil" Mistaken.

It has become the fashion, seemingly at least, for a class of adventurous expositors to seek honor or something within the gift of poor mortals, by denying or evasively explaining away the Bible doctrine of "the Devil."

The Bible embraces the Devil as really as "the Messiah"—let who dare deny or ignore the fact.

The class or classes referred to will indeed allow of something obscure, something political, or something evil in person or principle, that has been "called"—but mis-called—"the Devil." It may, says one, be considered Rome. But it may not be Rome, says another, for Russia may attain that sad pre-eminence.

Again, it is neither Rome nor Russia, but only "the adversary" that may happen to fill the imagination of the "*great I*" who feels himself able to argue out and off the word of God! There is a bold face put on, and all "*the word*" that lies in their way can be argued against, and thus "warned off!" Finally,—

"THE DEVIL" is the humble, honest-hearted believer, who happens to look into a glass! The bold expounder says, "If you want to see the Devil, just look into the glass and you'll see as big a devil as you ever will see."

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To which of these classes does the

Searcher of hearts see that we belong? Adoring the blessed Giver of that precious Word which is able to make wise unto eternal salvation, let us so hear, believe, love and practice it, that when our dear Lord shall come "we may have confidence, and not be ashamed before him."

HENRY GREW.

Philadelphia, May, 1858.

From Bro. T. S. Canfield.

BRO. GRANT:—I wish to call special attention to the article of H. L. Hastings, of last week—"Shall the Work Stop?"

Dear reader, have you read the article referred to? If not, read and reflect, and duly estimate the labors of Bro. H., and then compare them with your feeble efforts to do good. Then ask yourselves if you have not the means of doing much greater service to the cause of truth than you have been doing. Do we realize that we are living out the last moments of time, when God by his Spirit is influencing multitudes to seek after the truth? And will not those who have the means embrace every opportunity to place the truth in the reach of those who are in want of it?

How many there are who might purchase one or more books, or as many tracts, to lend or distribute among their acquaintance, and by so doing get the truth before many minds that cannot be reached by preaching. For there are many that would read a book, who, through prejudice, would abstain from hearing the same truths preached. I have practiced in this way, to some extent, and find it productive of good.

I have also engaged in the sale and distribution of Bro. Hastings' works, hoping to serve the cause of Christ by so doing. And as the way may open, by the grace of God, offer words of comfort and encouragement to the little flock and induce sinners to come to Christ.

I wish to say to the brethren in Connecticut, who may wish to purchase books or tracts, it will afford me pleasure in paying prompt attention to your orders, either by mail or personal delivery, as the case may be.

Dear brethren, I ask your co-operation in the werk of the Lord, and the prayers of the faithful that I may not shrink from duty, but be sustained by the grace of God in complying with the convictions of duty.

Truly, we may say, the fields are all white for the harvest. And soon, very soon, may we expect to see the angels of the Lord sent forth to gather the elect.—And shall we be there to engage with that angelic throng in the praises of him who has redeemed us out of every nation, kindred and tongue? If so, let us remember that it must be said of us,—in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me. Amen. Praise the Lord.

T. S. CANFIELD.

South Farms, Conn.

From L. P. Hastings.

BRO. GRANT:—It is with satisfaction that I peruse the little sheet of which you have the oversight. But I would see more from those who used to furnish much for the comfort and edification of the children of God. We are removed from any of like faith and hope, and oh! how cheering to read the communications of those who are steadfast in the Lord, looking for and loving the appearing of our Lord and Savior Jesus Christ. I do believe the Lord has been in this work. Yes, those who have held the faithful word through these years of trial and temptation, will yet find they have not hoped, believed and prayed in vain. I do believe there is a reward and their expectation shall not be cut off.—Whatever we may see in the world calculated to draw us away from our hope, and shake our confidence in the near approach of the soon coming Jesus, let us hold on to the "sure word of prophecy." We may expect to see much that will have a tendency to ensnare us, but let us beware of the many snares that may be set thick for our feet as we near our journey's end.

I do feel more of late like taking the whole armor, that I may be able to stand. To *stand* when the glory and majesty of the Lord of lords and King of kings shall be revealed, will require nothing less than "clean hands and a pure heart," and without these we are not prepared to live, either in this world or the world to come.

How often do I look around upon those who have much of this world's goods, and think *how poor!* Although they may have a sort of comfort and pleasure in those gratifications which are afforded by affluence, yet it is not a satisfying portion. When sickness and disease prostrate their bodies, or when friends are borne away by the hand of the fell Destroyer, or in some other way their earthly prospects are blighted; ah, then how dreary and comfortless does every thing appear! Then it is that there is felt a longing for something satisfying, enduring, abiding. Other hopes may cheer and animate for a time, but nothing short of the hope of eternal life will support and comfort in poverty, sickness, disappointment or death.

The hope of glory and the assurance that we have a Father in heaven, will enable us to endure trial with courage, knowing that our light affliction will but increase the glory in reserve for us.

Yours in hope of life,

L. P. HASTINGS.

Galesburgh, Mich.

Longing for the Conversion of Others.

It is recorded of the devoted John Welch, that he used to keep a plaid upon his bod that he might wrap himself in it when he rose during the night for prayer. Sometimes his wife found him on the ground weeping. When she complained, he would say, "O woman! I have the souls of three thousand to answer for, and I know not how it is with many of them." Possessed with such a sense of responsibility to God, and to the people of his charge, how can any true minister of the cross withhold himself from an earnest devotion to his work of arousing souls, and pointing them to Christ?—*Select.*

Health Department.

HOW TO CHOOSE A BARREL OF FLOUR.—It must pack into a ball and not fall in powder, when a portion is pressed together in the hands. When a portion is thrown against a smooth perpendicular surface, it must stick in a lump, or at least not scatter in a fine powder. When a little of it is wet and kneaded, it should work dry and elastic, not soft and sticky. It should be of pure white, without a bluish tint. No minute black specks should be found on a close examination. A slight yellow or straw color is not a bad "sign."

HOW TO CONSUME COAL.—No stove should ever contain, on a fair average, a greater layer than four inches of coal—less in a majority of cases will answer. A beautiful red heat is then generated, the cool parts with all its inflammable elements, and deposits its earthy matter in fine particles in the receiver. Try the experiment, and see the results.

CAUTION TO WINE AND BRANDY DRINKERS.—Dr. Hiram Cox, chemical inspector of alcoholic liquors in Cincinnati, Ohio, states, in an address to his fellow citizens, that during two years he has made two hundred and forty-nine inspections of various kinds of liquors and has found more than nine tenths of them poisonous concoctions. Of brandy he does not believe there is one gallon of pure in a hundred gallons, the imitations having corn whiskey for a basis, and various poisonous acids for the condiments. Of wines not a gallon in a thousand, purporting to be sherry port, sweet Malaga, &c., is pure, but they are made of water, sulphuric acid, alum, Guinea pepper, horse-radish, &c., and many of them without a single drop of alcoholic spirit. Dr. Cox warrants there are not ten gallons of genuine port wine in Cincinnati. In his inspections of whiskey he has found only from 17 to 20 per cent. of alcoholic spirit, when it should have been 45 to 50, and some of it contains sulphuric acid enough in a quart to eat a hole through a man's stomach.

MANY are not aware that sneezing is caused by a convulsion of the diaphragm, and if the air which is inhaled when you feel inclined to sneeze is suddenly breathed out the sneeze will be arrested.

BEDBUGS AND ROACHES.—Experiments have established the fact that the plant known to botanists as *Polygonum punctatum*, usually known as waterpepper or smartweed, which may be found in abundance along the ditches, roads, lanes, and barn-yards, is an effectual and certain destroyer of the bedbug. A strong decoction is made of the herb, and the places infested with the insect well washed with it. The plant may also, with much advantage, be stuffed in the cracks and corners of the room. Elderberry leaves, laid upon the shelves of a safe or cupboard, will also drive away ants and roaches.

Obituary.

Fell asleep in Jesus, at Addison, Vt., on the 20th of March, 1858, Sister Olive Carpenter, wife of Gideon Carpenter, aged 74 years.

She obtained a hope of having a part in the first resurrurrection, and on the day she was thirteen years of age she exhibited her faith in the same by being baptized into Christ, thereby having put him on. She arose to walk in newness of life, and from the time she first believed to the hour of her death she maintained a Christian walk and godly conversation, such as convinced all beholders that she was walking with God. And being led by the Spirit, she had the abiding evidence that her ways pleased God, and she died as she had lived, in the triumphs of faith.

She embraced the doctrine of the second advent of the Messiah to this earth, under the preaching of Bro. Wm. Miller, in 1843, which proved a great comfort to her to the end of her days. She has left a large number of relatives to mourn her loss, and I pray God the church may ever be followers of her as she was of Christ.

Agreeably to her request, I preached the funeral sermon from the 14th and 15th verses of the 14th chapter of Job, to a large and attentive audience, and may God bless the word spoken to the lasting comfort of those that mourned on the occasion.

D. T. ROSS.

Fell asleep in Jesus at Alton, N. H., on the 28th of March, Sarah Bickford, wife of John Bickford, aged 58 years.

Her disease was consumption. The last two years, and especially the few months and weeks of her life, she was a great sufferer. She experienced religion some more than twenty years since and united with the F. W. Baptist church at Alton, where she remained a member until her death. The state of her mind was such that she bore the sufferings o her last days with Christian fortitude.

A few days before she expired, she prayed fervently to her Heavenly Father that his blessing and protection might ever be upon her surviving family. We mourn not for our mother as those that have no hope; for we trust that when Christ shall come to gather his jewels, she will be gathered with them, and we meet her again, where sickness and death no more shall come.

S. S. MOONEY.

Gilmanton, N. H., Apr. 22, 1858.

—*Adv. Herald.*

Died, in Portland, Me., April 14, very suddenly, of congestion of the lungs, Bro. Benjamin Haines, aged 45 years, 9 months.

Bro. H. was a lover of Jesus and his truth. The hope of the gospel cheered his heart, and his last effort to commend that hope to others was at a prayer meeting held at his own house, a few hours previous to his death.—Although called to close his eyes so unexpectedly upon earth's scenes, we mourn not as those who have no hope, for we trust that soon he will awake to immortality.

May the deeply afflicted widow and children find in this hour of trial that God is the widow's God, and a Father to the fatherless; and may they, together with all the mourning ones, be prepared to gain that land

"Where no tears shall ever fall
Nor heart be sad."

R. R. YORK.

Yarmouth, Me., April 21, 1858.

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival.

The New York *Independent* contains a communication from Harriet Beecher Stowe, on the subject of the present religious movement, from which we extract the following paragraphs:

"The voice of this revival comes to every Christien as the midnight cry of old, "Behold the Bridegroom cometh. A new era is struggling for birth—Christ is moving to reorganize the world; and that he may do it, he must first "purify the sons of Levi." The first impulse of Christians is often, at such a time as this, to begin to talk to every one on the subject of their soul's salvation; but is this *all*—is this even the first thing? Should there not be first a deep heart-scrutiny, a looking through one's whole life to see how it harmonizes with the spirft of Jesus? He who finds his views low, his feelings earthly, must not stop to talk himself out of this state by preaching to the impenitent, nor to pray himself out in public meetings. No; a deeper work than this must be done. Alone with his God and Savior, he must take his daily life and course, item by item, and see if it has been conformed to Christ."

PRAYER MEETINGS IN ENGLAND.

The Philadelphia Inquirer records the following:

A gentleman who takes a deep interest in the religious awakening of the times, which is spreading like flame, and with electric celerity through the land, called on me yesterday and stated that a similar movement is on foot in England. Even before it commenced a number of barristers and other distinguished laymen went into the byways and alleys of the great metropolis, assembled the poor, and even hundreds of persons, of both sexes and of doubtful reputation, taught them the sublime truths and consolations of the gospel, and induced them to unite in meetings for general and fervent prayer. Their ministrations were attended with success that both St. Paul's Cathedral and Westminster Abbey were opened fer services, and also for sermons that are especially intended for the attendance of the industrial as well as the idle and vagrant classes, while the gatherings at Exeter Hall are thronged by thousands, many of whom confess their previous neglect of religion and the Scriptures.

REVIVAL FACTS.

At the Noon-day Prayer Meetings in this city, interesting facts are occasionally related by persons belonging here or in other places. We give a few.

A strong minded, but worldly and irreligious man, had two daughters at a distant town, attending school. A revival was prevailing at the place. The father, hearing of it, sent a person with peremptory orders to bring his daughters home, to prevent them from being interested in religion; but the Holy Spirit had gone before him, and when the messenger arrived, he learned that both of the young women had been converted. They wished to remain, but no, the orders were positive, and they must return. On arriving at home, they consulted as to their duty, and resolved, in the fear of God, to act out the principles they had imbibed. When night came they said, "Father, will you not have family worship to-night?" "What! exclaimed he, "family prayer! No. I have been keeping house twenty years without prayer, and shall not begin now. I shall do no such thing." They then asked him if he would allow them to pray. He consented. They set out a small table and placed the family Bible upon it. One of the daughters read a portion of Scripture, and the other offered prayer. At first, the father would not kneel; but as his daughter preceded, his feelings were touched, and presently he dropped on his knees. As she went on, he was more and more moved, until in agony of soul he prostrated himself on the floor. The Spirit of God had humbled his proud heart in the dust, and from that night he became a new man.

—It is said that eighty tongues are used in business and social intercourse among the inhabitants of New York city.

—At last accounts the grasshoppers were committing serious ravages in Western Texas.

—A person at Hawleyville, Iowa, writes that the grasshoppers or locusts have again made their appearance in countless millions, and commenced destroying our spring wheat. Fears are entertained that they will destroy every thing in their way this season.

Foreign News.

ONE WEEK LATER FROM EUROPE.

ARRIVAL OF THE PERSIA.

SANDY HOOK, May 11, 7.30, A. M.

Steamship Persia, from Liverpool 1st inst., has just arrived off this port.

RUSSIA.

Russia has decided to construct three lines of railway between the Black and Caspian Seas.

INDIA.

The Calcutta mail of the 24th March had reached England, and the papers publish graphic accounts of the capture of Lucknow.

LATER.

Telegraph advices of the Bombay mail had reached London, but the dates are not given.

Sir Hugh Rose laid seige to Jhansi on the 27th of March. On the 1st of April 25,000 rebels, with 18 guns, called the army of Peshawco, endeavored to raise the seige, but were defeated with the slaughter of 1500 men. The town fortifications were captured. On the 5th, the garrison escaped in the night, were pursued, and 3000 cut up. Six British officers were killed.

Another account says—On the fourth of April, after a severe struggle, in which the British loss was heavy, the town was stormed and taken, and on the 6th the fort was occupied.

At Rajpootana the rebels had made a desperate but ineffectual attack on the palace of the Rajah of Kotah. Subsequently General Roberts carried the position of the rebels by assault, and occupied the town of Kotah. The rebels fled, and great slaughter took place in the pursuit.

Col. Milman was compelled to retire from Aginsen, with a detachment of the 37th Regiment, with the loss of baggage. They were cut up at Azimghur. Strong reliefs were on their way from Lucknow.

Some disturbances had occurred at Goojerat on the Island of Beyt, and an attempt to dislodge the rebels were repulsed. The island was afterwards evacuated by the rebels.

Appointments.

We would say to our preaching Brn., that t is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise hey will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.

J. HEMENWAY.

There will be a Conference at Buchanan, Mich., commencing June 3d, at 2 o'clock, P. M., and continue over the following Sabbath. Brn. coming by R. R. will come on the Mich. Central R. R., and stop at Buchanan station. Bro. J. Howell and J. Hemenway are expected to be present to preach the word of life. Brethren from the adjoining country are invited to attend.

D. R. MANSFIELD.

Bro. Berrick appoints to preach in Boston May 23d, and Bro. J. Couch the 30th.

Providence permitting, I will preach in Rutland, Vt., at the Town Hall, Thursday evening, May 20th, and continue every evening through the week, and over the Lord's day.

MILES GRANT.

Providence permitting, I will preach in
Loudon Ridge, Sunday, May 23d.
Newbury, N. H., Sunday, May 30th.
Nashua, N. H., Sunday, June 6th, where the brethren may appoint.

B. P. MANNING.

J. G. Smith appoints to preach in
Manchester, May 23d.
Exeter, May 30th.

I will preach in
Bristol, (eve.,) May 19th.
Cheshire St., evenings of the 20th, 21st, and on Sunday 23d.

D. T. TAYLOR.

BRO. GRANT:—Please say through the Crisis "the widow's mite is received."

D. E. MOULTON.

Worcester, May 9th, '58.

CONFERENCE.

The Lord willing, there will be a conference holden in Worcester, at Warren Hall, Pearl street, commencing Tuesday evening, June 8th, and continuing through the week and over the following Sunday. Brn. J. G. Smith, S. W. Bishop, I. Damman, H. Pratt, and J. Hemenway, have signified that they will be present at this meeting if the Lord will. All other preaching brethren who have a desire and can, are invited to attend. We also hope to see as many of the scattered pilgrims gathered at this meeting as can possibly come; for by the blessing of God, we believe that this meeting will be of great benifit to the church scattered abroad in this time of deep peril. *Let all come who can.*

The brethren and sisters in Worcester will do all they can for your comfort while you may sojourn with us.

In behalf of the church in Worcester,

WM. F. COLLIER,
W. F. HIGGINS,
R. CURTIS,
Committee.

Bro. H Pratt appoints to preach at Worcester, Sunday, May 23.

☞ Bro. W. S. Campbell will labor mainly on Sundays with the church at Roxbury, for the present. Meetings are held every Sunday, at the usual hours, in Webster Hall building.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMNS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Man's Destiny. Immortality: Argument from Nature and Scripture, by Rev. T. M. Post, D D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Com By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

TREATISE ON MATT. XXIV. AND XXV. By I. C Wellcome. An excellent work. 33 cts.; pos. 6 cts

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE FOLLOWING WORKS ARE PUBLISHED AND FOR SALE BY H. L. HASTINGS, 49 Arcade, *Rochester*, N. Y.

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 420, price $1, postage 18 cents.

2.—The Great Controversy between God and Man. Its origin, progress and termination, By H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents.

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.—The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo pp. 175, cloth gilt, 25 cents.

5.—Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12mo. pp. 312, price 75 cents—postage 16 cents.

6.—Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson, Professor of Languages in N. Y. Central College. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25.

7.—Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cents single, $10 per hundred.

8.—The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 18 cts. single, $12 per hundred.

9.—The Unity of Man: or Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.; $10 per hundred.

Tracts of 24 pages. Price, 5 cts. single copy; $3 per hundred:

1—Church not in Darkness; 2—The Three Worlds; 3—The Last Days; 4—Plain Truths; by Hastings. 5—Noah, his Age and Ours; 6—Desire of all Nations; 7—It is Done; by John Cumming. 8—A Voice of Warning; 9—New Heavens and Earth; by D. T. Taylor. 10—Ancient Landmarks. 11—State of the Dead; by Milton. 12—Intermediat State; by Grew.

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Our proposition is, that all who have ability, when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. Miles Grant, Boston, Mass.

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Poetry.

For the Crisis.

THE CHURCH'S CALL.

Ye needy sinners, oft oppress'd,
Oh come and find in Jesus rest!
Why will ye still refuse to come,
While Jesus cries, there yet is room.

Ye search the earth from pole to pole
In vain for peace unto your soul;
Ye frequent pleasure's magic hall,
But oh! there's emptiness in all.

A gracious Savior waits to hear
One prayer, or see one falling tear;
He pleads with you to hear his voice
And make eternal bliss your choice!

The Spirit bids you come and live,
While we a hearty welcome give,—
Give us the hand, give Christ your heart,
Now for th' eternal kingdom start.

Soon will the last loud trumpet call,
And Satan must in bondage fall,
While saints shall rise to live for aye
In joys that ne'er shall pass away.

By all that glorious King can give,
We pray thee, turn to God and live!
Turn, turn, for soon, probation past,
In life or death your lot is cast.

Why madly rush to that abyss
Where neither light nor pleasure is?
Why scorn the crown of glory bright—
A home in yonder world of light—

While in your Father's house remains
Enough for all? where mortal pains
Are never feared! O sinner, come,
And enter Zion—happy home!

MARIA.

Hempstead, N. H.

Original Articles.

For the Crisis.

A Short Sermon.

"There is away which seemeth right unto a man; but the end thereof are the ways of death."—*Solomon.*

I. The existence of sects dates back to remote times. Before the Christian era there were sects among the Jews—there were sects even among the heathen philosophers; but that is not of much consequence to us. As strange however as it might appear, sects are found at quite an early period in the christian institution. The Jews did much to secure this condition of things. But people soon began to divide, and one said, "I am for Paul;" and another, "I am for Apollos." "I am for Cephas;" says another. "Ye are carnal and walk as men," said Paul; "I am afraid I have labored in vain."

Instead of Scriptural names being retained, which might be a redeeming feature, or the names of distinguished apostles, which were more excusable than the names men have adopted; I whould ask, who would judge, having only read the gospel—though he might have read it attentively—by the *names*, which are used by different sects, that any claim is made to the gospel, as to the foundation of their faith or institution. In most cases the name does not indicate the relation of the class of people to the New Testament at all.

The number of sects is vast, and doubtless a vast number of Christians are scattered among them. The "*name is legion;*" but I hope some of the *devils* are cast out. The great objection to them is, that the names and orders of them indicate a separation of the people of God into small bodies, in different communions, which is a vast hindrance to the progress of truth. Each man will labor to promote the interest of his own order or institution, and hence sometmes interfere with the welfare of others, if he does not directly pull down others. It is palpable that the most of them as *bodies*, will strive for their own advancement, whether they advance christianity or not. More or less, there is a great sectarian warfare, which takes more time and effort than is put forth in the spread of the truth.

I conclude, then, that the whole category, without a single name being mentioned, seem *right* to themselves; but some have an amazing blind eye, or things would seem differently.

The Jewish sects could crucify Christ; because they all said, "we have a law, and by the law he ought to die." But the liberal, who did not belong to them, said, "he is a man of God."

II. The influences which produce them.

It might be mentioned in the outset, a peculiarity in the preaching caused him to be followed more fully than another, and so of another.

Again: one might have dwelt upon some particular features of the gospel, another upon other features; thus an influence arose continually which gathered a knot of persons. These began to feel sympathy. Soon a common interest—soon after enterprise to advance, and in order to this, to defend the position taken. The compulsory conversion of subordinates soon follows. Then power obtains and converts are multiplied. But not to look back to the overgrown and tyrannical hierarchies of other days—the abominable usurpation of power in the name of the church; but to consider modern christendom. One method is to instruct children in the doctrines of the sect, to which the parents belong. It is well to teach them the truths of the Bible; but often the children and the men know more of the Creed and of the Catechism than of the Bible. The boy—minister's boy—who stole his mother's cake, gives proper illustration.

"My son," said the mother, 'do you not know the commandments?"

"Yes!"

"Do you know that the commandments say, 'Thou sh lt not steal?' "

"Yes! And I know too, that since the fall of man, no man can keep them 'perfectly, but continually doth break them in thought, word, and deed.' "

The catechism was *Calvinism;* the Bible is gospel.

It results again from the selfishness of man, which will lead him to secure the greater number, if possible, to the communion to which he belongs. Hence, proselytism prevails, and however sincere some may be in their endeavors to get men converted, there will always be persons ready to begin to hold out particular tenets, by which to gather a few into the church, or into the water—no matter if it stops the revival. "Better an hundred remain in the world, who if converted would join the other church, than we should lose ten to ours, whom we shall get now if we strike while the iron is hot." That's the motto.

The building up of different sects has resulted from human pride, selfishness, love of power, seeking the praise of men more than the praise of God. It is a worldly influence, and not a divine one. At the present time, it cannot be materially remidied. The only remedy is to come out, and this soon exhibits the germ of another sect; but while the process is going on, some relief is found from the pressure.

One of the influences which by its perversion has resulted in sects is the unwillingness to submit to the dogmas and usages of other times. Upon the whole, since there must be some—the more the better. The trouble is, that *churchianity* is the major; christianity the minor. "It seemeth right" to thousands. It is deadly error. 'Tis worldly wisdom—earthly, sensual, devilish.

W. S. C.

[*To be continued*]

For the Crisis.

Church Order.

As this subject is occupying the minds of the brethren at present, I wish to communicate a few thoughts respecting it. I need not spend time to prove its importance or scriptural authority. I think that any careful reader of the New Testament must be convinced that Christ and his apostles did institute church order for the government of his followers, and no doubt intended it to be perpetuated till he comes again.

It is often said that God has order in all his wonderful works, and we know that hardly any thing can be done successfully in the great transactions of men, without some system It appears to me there is no work man can do, in which it is so important to have perfect order, as in matters relating to the church, and yet many of the brethren are very indifferent respecting it, and some openly opposed. Some take the position that we are so near the end, that church organization is unnecessary, or impracticable.

But discord or confusion have more or less prevailed when a door has been left open so wide. Satan will always have his representatives.

It seems to me that if there ever was a time in the history of the church, when it was necessary to have order and harmony, and christian counsel and watch-care, it is in these days of peril; and more especially when new converts are being multiplied. If they have not the nursing of the church, they will most certainly fall away. What should we say of the Master of a vessel, who, when he comes in sight of land, should say all hands may now have their own way, or go to sleep, and let her drift; we are so near the harbor that we are sure to get in? Shipwreck would inevitably be the consequence, or if they succeeded in reaching the port, they would be crippled and in a state of mutiny, and probably be handed over to the officers of justice. Brethren, let us awake to this subject, and have the vessel in perfect trim, with the banner of salvation all colored with the blood of Christ, at mast-head; then we may have a cordial welcome home.

D. N. SMITH.

For the Crisis.

TO B C.

Aged father, thou art lonely
Since thy daughter's gone to rest;
But be patient, soon you'll meet her,
And we hope among the blest.

But methinks your thoughts must center
At the waking of the dead,
Where you hope ere long to meet her;
Where no longer tears are shed;

And in ages of the future,
Glorify the God of truth,
By your anthems sweetly blended,
Sweeter than in days of youth.

Then be patient yet a moment,
Till thy years are wholly filled;
And be ready for the summons
To a future, better world.

D. D. C.

So. Wilbraham.

For the Crisis.

To Carrie.

Weeks and months have passed away since your requests were made known to the people of God. Since that time their prayers have ascended to heaven in your behalf. Many hearts, warm with christian love and affection, often inquire, "have you heard nothing from that stranger yet?" Echo answers—nothing. While I grieve that I can give them no information, I still hope to see thee, and mingle my prayers and sympathies with thine.

Often have we, when knelt around the family altar, borne your case before the throne, pleading that God would make you a co-worker in the great work of saving the lost.

The Lord is at hand. We have no time to lose. What we do must be done quickly. Christ came to seek those that are lost. This should be the work of his followers. There is something for every child of God to do. No idlers will ever go into the Kingdom. Be careful you do not hide the one talent. We must work out our own salvation with fear and trembling, and be willing to make ourselves of no reputation. Cast off the world with its lusts, the gold, the costly apparel, the vain show of dress, and every thing contrary to scripture.

My soul longeth for pure friendship. Friends that are not tainted with this world. Friends that are independent of the opinions of others, and that will not be moved by every wind that blows, and who will stand firm at their post. Such are Jesus' friends, and such will stand the fires of the last day.

Is your mind made up, sister, to take such a stand? Then the winds may blow, the storms howl,—your house cannot fall; it is built upon a rock. But are you still in doubt, and almost discouraged? You know the Bible is full of precious promises, and God is waiting to be gracious. Come, let us know of your whereabouts, that we may speak words of comfort to your aching heart. Call and see us on Union St., east side, first house north of Monroe; or drop a line directed to "Hattie," box 1256, Rochester P. O. God forbid we should be strangers in the same city long. Your sister praying for your redemption when Jesus comes,

"HATTIE."

From Bro. H. Grew.

DEAR BRO. GRANT:—The good work of divine mercy continues in our city. Our daily prayer meetings are still well attended and information given of hopeful conversions. Truly, in view of the Lord's marvellous goodness throughout the land, with adoring gratitude we may exclaim, "What hath God wrought!" Often simple means are blest to show more clearly that "the excellency of the power is of God and not of us." However, in all cases, whether Paul plants or Apollos waters, "it is God who giveth the increase." "Not unto us, not unto us, O Lord, but to thy Name be the glory."

How forcibly should the holy commandment, "Go, work in my vineyard," now press the conscience of every individual christian!" What encouragement for faithful effort for the salvation of perishing men is now given us by a gracious God. O for divine grace to improve it. One word of kind warning, of affectionate entreaty, may win a soul to Jesus. "He that winneth souls is wise." "Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 20.

One blessed effect of the good work, is an increasing love and union among those who love our Lord Jesus in sincerity, of different denominations. Our meetings are a happy prelude to our perfect union and fellowship in that blessed state where no discordant note shall mar the harmony of our everlasting song.

Yours in holy love,
HENRY GREW.

From Bro. N. Bennett.

DEAR BRO. GRANT:—In anticipation of what those are to enjoy who continue in the reign of peace and righteousness, in the kingdom of God, I thought to write a few lines to the Crisis for the consideration of my friends. The gospel of the Son of God shines more brightly than the noon day's sun, in its meridian brightness and splendor. Oh, for the joys of the world to come!

"How bright the vision!
Oh how long will that glad hour delay?"

Let the prophet answer,—To the end of the 335 days.

Dear brethren and friends, as I have often said, and still say, I came from Paradise Lost, and am a pilgrim and stranger in the earth, looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Travelling to Mount Zion, to the city of the living God, which is free, and is the mother of us all. And in hope of the *literal* resurrection of the dead, am I often called in question. Yet I hope to be able to give a reason for the hope that is within me, in meekness and in fear. Which hope we have as an anchor to the soul, both sure and steadfast, and hath entered into that within the vail whitner the forerunner hath for us entered, even Jesus. If we have faith in the word of God, strong enough to hold us, we are sure, and shall "soon reach the shore." We shall reach the vail, and be born again into immortality.

May that, dear reader, be our happy lot. Finally, brethren, pray for the church in B——, that our hope may be firmly grounded, and we in it, that when Jesus comes, we may be saved in God's eternal kingdom.

N. BENNETT.

Bristol, Ct.

From Bro. J. H. Stevens.

BRO. GRANT:—Permit a wayward, erring brother to once more address the little flock through the Crisis. I have now been in this State three years, and during that time have been continually praying to my heavenly Father to send some one here to proclaim the truth, and raise up a church that will be free from sectarianism, prepared to meet the bridegroom when he comes, which I hope and believe will be very soon.

And I wish to say to the preaching brethren, "Come over and help us." I am poor in the things of this world, but I will share what I have with any brother or sister whom the Lord may send on an errand of mercy to this people. I heard last fall there were some persons in Warren, Ill., who were preaching the second coming of Christ, and traveled all the way there on foot (eighteen miles) in hope of meeting them. But they had gone. Now I wish to say to the little flock, if there is any one within fifty miles of Monroe, Wis., if you cannot come here, write to me and give me your address, and if I live and time continues, I will try to visit you.

Your brother looking for and longing for the kingdom,

JOSEPH H. STEVENS.

Monroe, Wis.

For the Crisis.

THE DAY OF CHRIST.

The glorious day is drawing near,
When Christ the Lord will come,
In all the glory of his power,
To reign on David's throne.

He'll gather some from every tongue
And nation far and near,
And take them to Jerusalem,
Before him to appear.

The sleeping saints his voice will hear
And from their tombs arise,
And crowns of glory they will wear
When they meet him in the skies.

When on Mount Zion they shall stand
And view the new earth o'er,
They'll then possess the promised land
For ever, ever more.

A. P. M.

Conesus Centre, N. Y.

Every heart has its own trials; and we often think persons cold when they are only sad.

Choice Selections.

THE CROCUS.

BY MRS. H. B. STOWE.

Beneath the sunny autumn sky,
With gold leaves drooping round,
We sought, my little friend and I,
The consecrated ground,
Where calm beneath the holy cross,
O'ershadowed by sweet skies,
Sleeps tranquilly that youthful form,
Those blue, unclouded eyes.

Around the soft, green swelling mound
We scooped the earth away,
And buried deep the crocus bulbs
Against a coming day.
"These roots are dry, and brown, and sere,
Why plant them here?" he said,
"To leave them all the winter long
So desolate and dead."

"Dear child, within each sere dead form
There sleeps a living flower,
And angel-like shall he arise
In spring's returning hour."
Ah, deeper down—cold, dark and chill,
We buried our heart's flower,
But angel-like shall he arise
In spring's immortal hour.

In blue and yellow from its grave
Springs up the crocus fair,
And God shall raise those bright blue eyes,
Those sunny waves of hair.
Not for a fading summer's morn,
Not for a fleeting hour,
But for an endless age of bliss,
Shall rise our heart's dear flower.

—[Independent.

The Religious Awakening.

None can doubt that God is working mightily in our land, as a God of grace and mercy. Whether this reviving is soon to pass away, leaving the church, though somewhat strengthened and encouraged, much as it found her, or whether it is but the gentle shower of divine grace before the mighty reign of righteousness, filling the earth with the glory and love of God, we will not venture to predict. There are some aspects of the work as at present developed, well worthy of note and record.

First, its *spontaneousness* impresses all. Most evidently it is God's work. No unusual means have been employed. The revival was not "got up." It *came down*. Without preparation, and beyond the faith of God's people, it appears in hundreds of places about the same time and with the same power.

Second, it is *wide-spread*, all-pervading. Over our whole land, and in thousands of churches the Spirit is poured out from on high. In manufactories, counting-rooms, jobbing-houses, and business firms of all kinds, prayer-meetings are established and souls are converted. New churches are springing up and old ones are strengthened. The substance of nearly every letter received from our colporteurs, and from every State of our Union, is revivals, glorious and wide-spread revivals! In one of our western States, where houses of worship are few, we hear of the day-schools being suspended, and teacheers, scholars, and parents, occupying the school-houses daily for worship. Nor is this gracious work confined to our land. Ships in-coming from other lands are freighted with souls seeking Christ, or rejoicing in the love of a Savior found precious out upon the wide ocean. All this is wonderful. God be praised by every pious heart for this his mercy.

Third, great *sobriety* has charaterized the work thus far. We have heard of no wild and fanatical excitements as yet to mar the beautiful and blessed work of the Spirit. Thus may it continue under the guiding hand of him whose work it is.—Thus should it ever be. The majesty of a just God overshadows the cross, and though the way to that cross is open and free, it is a solemn way for the guilty sinner to tread.

Fourth, we note another characteristic of the work, so far as we have been able to observe it—*that sinners seem readily to find peace in Christ.* Those deep, long-continued, despairing convictions of sin which arise from a profound view of the holiness of God's law and the strictness of his claims upon us, are not prominent in this work. The love of Christ seems the constraining power. Almost before they called he has answered. In this there is great encouragement to the sinner to seek a present Savior now in the accepted time, for now he waits to be gracious. There is also special encouragement for Christians to labor in the vineyard of the Lord. This is a harvest-time of souls.—*Amer. Messenger.*

Family Prayer---Anecdote of a Good Wife.

It is no uncommon thing for Christian people, under the pressure of worldly business, to neglect family prayer. The *Christian Herald* states that many years ago, when the country about Cincinnati was new, a Christian who had employed a number of hands to aid him in clearing his lands, took it into his head that he would not have family prayers in the morning, because the time he would spend on so many hands was more, he thought, than he could afford to lose. He had made up his mind to get rich in haste, and determined that religion should bend to business. When he informed his pious wife of his purpose, she expostulated with him, but in vain. Morning came and the workmen were hurried to breakfast, and hurried out to work without a breath of prayer.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew angry, and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went to the house. No table was set, no coffee was boiling on the fire, no food was cooking over or before it. The good wife was knitting quietly, with the big Bible open on her lap.

"What does this mean?" cried her husband. "Why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you could not have time to eat it."

"Have time to eat it! Do you think we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers again every morning; no matter how busy we are, or how many workmen I have."

She got the breakfast and he kept his word. The lesson was a good one, and was never forgotten.

Individual Responsibility.

The commanding officer of the little garrison of British heroes at Lucknow ascribes their salvation from destruction by the infuriated Sepoys, during that fearful seige of three long months, to the fact that owing to the extreme paucity of their numbers, "each man was taught to feel that on his own *individual efforts* depended in no small measure the safety of their entire position;" and so thoroughly did this consciousness incite every officer, soldier and man, to discharge his whole duty, that the overwhelming force of the enemy could never succeed in gaining an inch within the bounds of their feebly fortified quarters. Were every member of the church of Christ impressed with a like sense of the results depending on his own individual efforts to save souls from the power of the great adversary, what victories would be achieved to the glory of his great name.

It is not the *prestige* of an army, or the reputation of its officers that insures the victory; that is the result of the persistent, unflinching discharge of his duty by each officer and man in the face of danger and death. "England expects every man to do his duty," was the inspiring charge of her greatest naval hero on the eve of one of the bloodiest engagements; and well he knew that, were that realized, he would be triumphant.

So *each individual* Christian has a work to do, and a work which no one else can do as effectively and as well. There is some soul to be reached, some ignorant mind to be enlightened, some wanderer to be reclaimed, some prodigal around whom we can throw the arms of Christian sympathy and love to win him back to his Father's house. This work, if done, he must do. It can not be delegated to others. Let each Christian seek diligently to know what he can do in his own peculiar sphere, and labor to accomplish it with all faithfulness, as if fully impressed with the conviction that it depended alone on his efforts under God, and the active aggressive power of the church would be largely increased, and by his blessing multitudes be rescued from eternal death.—*Ex.*

A Leaf from Whitefield's Experience.

"My mind being now more enlarged, I began to read the holy Scriptures upon my knees, laying aside all other books, and praying over, if possible, every line and word. This proved meat indeed, and drink indeed, to my soul. I daily received fresh life, light, and power from above. I got more true knowledge from reading the book of God in one month, than I could *ever* have acquired from all the writings of men. In one word, I found it profitable for reproof, for correction, for instruction; every way sufficient to make the man of God perfect, thoroughly furnished for every good work and word. About this time God was pleased to enlighten my soul, and bring me into the knowledge of his free grace, and the necessity of being justified in *his sight only*. Burkett's and Henry's Expositions were of admirable use, to lead me into *this* and all other gospel truths."

To these habits of reading, Whitefield added much secret prayer. "Oh, what sweet communion have I daily vouchsafed with God in prayer! How often have I been carried out beyond myself when meditating in the fields! How assuredly I felt that Christ dwelt in me and I in him, and how daily did I walk in the comforts of the Holy Ghost, and was edified and refreshed in the multitude of peace!"

IT is a characteristic of narrow-minded men, that they grasp the few ideas which lie within the limited circle of their comprehension with a clearness which often deceives us in our estimate of their intellect. They are like beggars, who know the stamp and date of every penny in their pocket.—*Ex.*

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

THE WORLD'S CRISIS.

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Poetry.

For the Crisis.

THE LIGHT OF HOME.

To pilgrims on this desert waste,
Opprest with storm and gloom,
How brightly on their dreary path
Breaks in the light of home;
The light that glances from above,
From Salem's festal Halls,
That beams from yon pure fount of love
Within the jasper walls.

O Thou, my Father and my Friend,
While here on earth I roam,
To my sad heart thy Spirit send
To cheer me through the gloom;
And when the toilsome way is past,
O'er which the saved must come,
O grant that I may share at last
With thee the light of home!

H. L. M.

On cars from Conesus to Rochester.

Original Articles.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. IV.

To UNCLE FRED;—I am very glad, dear uncle, to have you present your difficulties, and ask my opinion respecting sundry texts which stand in the way of my cherished belief. With all deference to your age and experience, I will endeavor with meekness to reply. And first, in regard to Christ's commission to his disciples,—"Go preach, saying, the kingdom of heaven is at hand."

"If there was no kingdom at hand, if Christ's kingdom was not then about to be established, but was to be delayed for many centuries, even until his second coming; how could this announcement be truthfully made?"

I am aware, dear uncle, that at first sight there seems to be difficulty here; but upon a careful study of connecting circumstances, the difficulty is ended; it is so, at least, in my own mind, and I will give you the result of my investigation on this point. That Christ was *born a King*, that he claimed by his birthright and heirship the throne of David, that the inscription upon the cross—"Jesus of Nazareth, the *King of the Jews*"—was truth, we do not for a moment question.

The angel announced to Mary, that unto her son the Lord God would give throne of his father David; and that he should reign over the house of Jacob *for ever*, and of his *kingdom* there should be *no end*. His kingly authority is here positively affirmed, and the character of his kingdom plainly described. Question.—Did he take the throne of David? Did he reign over the house of Jacob?

John the Baptist preached the *kingdom of heaven at hand*. Christ sent forth his disciples with the same message, confining their announcement of it to *the Jewish nation only*. "Go not," said he, "into the way of the Gentiles; and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."

By every evidence presented in the prophets, he confirmed the truth of his being the promised Messiah. Did the Jewish nation, his chosen people, believe the message and receive him for their King? See him, as he rides into the capitol in the manner predicted by the prophet Zachariah,—"lowly, and riding upon an ass, and upon a colt, the foal of an ass." Before him has gone the proclamation, "Shout, O daughter of Jerusalem, behold thy *King cometh unto thee!*" The attendant multitudes cry out, saying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" Was it a farce? Nay, verily! By John had the kingdom been announced.

By a visible token from heaven had Messiah the Prince been manifested to the Jewish nation. By wondrous signs had the disciples confirmed their announcement—"the kingdom of heaven is at hand." By the miraculous birth, by the predicted star, by the angelic host on Judea's plains, by the revelation to Anna and Simeon, by the sixty-nine weeks of Daniel, by the miracles of Jesus Christ, had the divinity of his mission and his title to the throne of David been clearly demonstrated. With the rightfulness of his claim thus fully manifested, "*he came unto his own, and his own received him not.*" He offered to the Jewish nation the kingdom—he offered himself as their King, but they turned away with scorn at the despised Nazarene, and contemptuously said, "*We will not have this man to reign over us.*" What then said Jesus? "The kingdom shall be taken from you and given to a nation that shall bring forth the fruits thereof."—"From henceforth your house is left unto you desolate."

No longer are the disciples commissioned to proclaim the kingdom as being *at hand*—no longer are they limited to the house of Israel, but the word now is: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The doctrine of the kingdom formed a very essential part of this gospel, but it was from henceforth to be proclaimed yet future, and the time of its establishment was identical with the second coming of Christ. The prayer must be for centuries breathed into the ear of Jehovah, "Thy kingdom come;" and like holy incense it has been ascending up before the throne, and now the signs that were to betoken its proximity indicate unmistakably to the eye of the watcher, that it is even now right at hand, and about to be established in everlasting perpetuity.

Again the proclamation has gone forth, "Rejoice, O daughter of Zion; behold thy king cometh unto thee!" He comes, he comes! Not riding "upon the foal of an ass," as once in lowliness he came; but the clouds of heaven are his chariot; angels in countless throngs are his attendants; glory, far outshining the sun in its meridian brightness, beams forth from his person; and, rising from their dusty beds, the sleeping saints, now immortalized and glorified, ascend with that happy host, who with burning lamps and girded loins, have watched, and waited, and longed for the coming of their Lord and King! It is no longer the hosannas of a few of Judah's sons that ring on the air, but the shout of a great multitude, which no man can number; for they are as the sands upon the seashore, innumerable.

Pardon this digression, Uncle Fred; my heart became so animated with the thoughts connected with the reign of Christ, that I have given utterance to them, and now have not room for further objections. Will reply soon.

Till then, adieu.

KATE.

For the Crisis.

Man Shall Live by Every Word.

Thus all God's word is necessary. There is not a word written in vain. In the day of religious prosperity men seem to get along with a little of it, but in the day of declension and trial more is needed. It has been the case for a few months past. But we shall need the present, crowning truth of Revelation soon. The hurricane comes after the calm, and certainly clouds are gathering for a storm. The cry of "peace and safety" has gained ground fast of late, and let us be careful that we are not overtaken in the storm.

Shall we disband? has been a question with some. No, no. When we turn this point of land we shall near the light house. Let us keep the light burning and keep up the watch, for we are nearing the end of all things. Let us take heed lest we be led away with the error of the wicked, and so fall from our own steadfastness. Christ is not divided; he is not at war with his own predictions; neither is Christ and Baal united. There are many spirits gone out into the world. Let us try the spirits, and try them by the word. That is the only standard; and they that are not willing to come to the light, or word, are not of God. "Sanctify them through thy truth, thy word is truth." Amen.

I would not give up my position, as far as truth is concerned, for all this world, nor deny God in my experience for fifteen years past. He has not shown us these things to destroy us. Let us act in conformity to our faith. God has blessed his own word. This past winter, I have seen God in truth. I have seen stout hearts bend, and have often been refreshed while hearing the young converts express their joy, and old saints bless God for the truth of the kingdom. I long to be there.

M. BATCHELOR.

Pownal, Vt.

For the Crisis.

Temperance Pledge.

I heartily and cheerfully sign my name to that pledge. Yes, tea, coffee and tobacco flee from me forever. I believe in keeping the temple of the Holy Ghost undefiled. I ask, can we do this when our bodies are filled with tobacco, snuff, and many other things that tend to destroy our reason and cause us many times to say and do those things that grieve away the Holy Spirit? If those things cause us to grieve away the Holy Spirit, is it right for us to use them? The question will be answered in the negative by every mind that is not so far destroyed by their use that they cannot discern good from evil. Then why will you still persist in their use?

You take a quid of tobacco from your mouth and bow before the Lord and ask him to help you to retain your reason and your memory, and arise from your knees and put another quid of that poison in your mouth that is fast *destroying* both reason and memory. Do you think God will be mocked in that way? I tell you, he will not. If you want God to help you to retain them, arise and cast that poison from your mouth forever, and I will guarantee that God will answer your prayer. You preach self-denial, and you yourselves are slaves to such passions and lusts. Can sinners have confidence in you? Many times we see the preacher as soon as he has finished his sermon, and while he is waiting to hear his brethren speak of the goodness of God, and exhort sinners to deny themselves and take up their cross and follow Jesus, take from his pocket a box, and from thence a quid. Is it right?

Well, I hear you say that you have got in such a habit of it that you *can't* break off. "Where there's a will, there's a way." Then don't try to have a person that is in the habit of swearing stop it, for with the same propriety could he say that he was so in the habit of it that he could not stop. You say you don't believe in learning "old dogs new tricks." Then don't exhort that old person who is in the habit of loving and serving Satan, to love and serve the Lord; for, according to your doctrine, you must not learn "old dogs new tricks."

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From this important and authentic summary, I proceed to quote as follows:—

"OF MAN."

"God made man holy and immortal, composed of a body made of dust; a soul, the life or living principle, produced by the Divine being when he breathed into man's nostrils the breath of life; and a spirit, the conscious principle, formed within him. Mortality or death is the fruit of sin, the penalty of the law of God. It consists in a disseverance of the spiritual and physical nature of man, so that the dust returns to the earth as it was, and the spirit to God who gave it. In this intermediate state, between death and the resurrection, the righteous enter into peace, and are comforted; but the wicked in hades—that is, the invisible world—are tormented. But the righteous do not receive their crowns nor inheritance till after the general judgment, the second advent of Christ, and the resurrection of their bodies; nor do the wicked receive their punishment till the same epoch."

There are other important statements in thss little work, but here is enough for the present; and this gives a part of the desired information. Still as to the precise state and condition of man in death, there is still some obscurity; and until this is made more perfectly clear, I must still, in all sincerity and charity, remain

A LEARNER.

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Man.

1. What was man made?

Ans. "Man became a living soul." Gen. 2: 7. "And so it is written, the first man Adam was made a living soul." 1 Cor. 15: 45.

2. What was set before him?

Ans. "And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." Gen. 2: 15—17.

3. Is man in possession of immortality, or did he forfeit the right to it by his disobedience?

Ans. "And the Lord God said, behold the man is become as one of us, to know good and evil, and now lest he put forth his hand, and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, cherubims and a flaming sword which turned every way to keep the way of the tree of life." Gen. 3: 22-24.

4. What is man?

Ans. "Shall *mortal* man be more just than God?"

5. Is immortality within the reach of man?

Ans. "This mortal must put on immortality." 1 Cor. 15: 53. "I call heaven and earth to record this day against you, that I have set before you life and death." Deut. 30: 19.

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8. When shall we put on immortality?

Ans. "At the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 52, 53.

9. When and where shall we inherit eternal life?

Ans. "He shall receive . . . in the world to come eternal life." Mk. 10: 30. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more.' Lk. 20: 35, 36. "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 4.

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Our eternal well being demands our serious consideration of the following facts. May God grant us an understanding of them before it is too late to remedy a fatal mistake. The same Word of eternal truth which reveals Jehovah as the Father of mercies, reveals him as "a consuming fire." Heb. 11: 29. The very same testimony that assures us he is "the Savior," to prevent our despair, assures us that he is "the just God," to prevent our presumption. Isa. 45: 21. The same sacred volume which presents to the penitent believer "a far more exceeding and eternal weight of glory," presents to the impenitent "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Heb. 10: 27. The merciful and compassionate Savior himself, when he graciously assures us that "he that believeth and is baptized shall be saved;" at the same time assures us, that 'he that believeth not shall be condemned." Mark 16: 16. Verily, if the reader of God's word is not wilfully blind, he may clearly see that threatenings to one class of the human race run parallel with promises to the other; faithfully warning the rejectors of divine truth, that "it is a fearful thing to fall into the hands of the living God!" Heb. 10: 31.

Alas! what a demonstration do some men present of the blinding and hardening nature of sin! Infinite love, combined with infinite wisdom; the long-suffering of a God of holiness and purity, it is presumed, may be despised and rejected with impunity! Men preferring their idols of riches or honor, or carnal pleasure, to the reasonable service of the God of their being and mercies, flatter and deceive themselves with the vain expectation that the Almighty Judge of all the earth will justify his threatenings to the ungodly, which his holy and immutable perfections bind him to fulfil equally with his promises to the righteous. Thus a deceived heart turns dying man aside from the holy truth, so "that he cannot deliver his soul nor say, Is there not a lie in my right hand?" Isa. 44: 20.

Let the solemn truth influence all our hearts and lives: "God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

HENRY GREW.

Philadelphia, May, 1858.

For the Crisis.

The Cause in the West.

BRO. GRANT:—During the past two months I have been among the brethren in Eastern Iowa, and in some places in this State. I have labored some in the truth and am still at it. I find a great call for laborers. All the brethren in the State could not attend to the calls from new fields. Every effort of a few weeks arouses a call from several places to attend the "regions beyond." Which calls have to be left unheeded, or young churches left to their own strength. May the Lord send more laborers into his vineyard, while there is "an ear to hear."

If we are to regard Christ's words, "My sheep hear my voice," how few are there in his flock among the many who professedly acknowledge him. "A stranger," says Christ, "they will not hear;" but it is too true that most of those who profess to be of his flock, have "heaped to themselves teachers, having itching ears." And we can abundantly testify that they have turned their ears "from the truth, and are turned unto fables."

While at Wilton, Iowa, I heard the Methodist minister of that place preach a funeral discourse on the death of a leading member of his church. She was also a prominent member of a secret society in the place, which attended the funeral in uniform. He assured his hearers that she was in heaven, dwelling with God; and encouraged them with a hope that she was still watching over the interests of the church.

What a fearful endorsement of Spiritualism is this. And all under the garb of christian theology. Here is Spiritualism complete. He urged that she had gone to heaven, that she was probably engaged in instructing others, that she had watchful care over the friends whom she had left behind, and that she would probably come back and communicate with her earthly friends.

In reading the Oberlin Evangelist, published in the Spring of '55, I observed the fruits of the improved theology of the day. A priest of Siam asked a christian missionary there, who begat the sacred God? He was answered, "God was without beginning and without end; he has neither birth, nor age, nor death." Was Christ God? "Yes." Was he born of woman? "Yes." When? "About the commencement of the Christian era." Then Moses, if he were living, would be older than your God? Say, teacher, (i. e. Missionary) where is heaven? "Heaven is where the holy dwell with God." Tell me which way; point with your finger. "The Bible does not tell us just where in the universe heaven is." Ha! ha! a wise teacher truly; around asking folks to go to heaven and be happy; and cannot tell them where it is; wise, truly. The christian asked the priest,— You say some after death go to the region of the Towadas; where is this country? "There I am caught," said the priest. A wag standing by, said, "I can tell you, Teacher; it is close by your heaven; just this side of it."

The Methodist minister above alluded to, in preaching the funeral sermon, quoted from Dr. Dick's Astronomy to inform us where heaven was, but brought no testimony from the Bible in determining the matter.

I frequently hear testimony from our opponents that is encouraging to us. We often observe when our brethren begin to labor in a new field, how almost every one begin to study their Bibles to see whether these things be. Many have said that [illegible] been more studying of the Bible [illegible] the last [illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE.

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MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, MAY 26, 1858. WHOLE NO. 143. VOL. VII. NO. 13.

Poetry.

For the Crisis.

THE LIGHT OF HOME.

To pilgrims on this desert waste,
Oppresst with storm and gloom,
How brightly on their dreary path
Breaks in the light of home;
The light that glances from above,
From Salem's festal Halls,
That beams from yon pure fount of love
Within the jasper walls.

O Thou, my Father and my Friend,
While here on earth I roam,
To my sad heart thy Spirit send
To cheer me through the gloom;
And when the toilsome way is past,
O'er which the saved must come,
O grant that I may share at last
With thee the light of home!

H. L. M.

On cars from Conesus to Rochester.

Original Articles.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. IV.

To Uncle Fred;—I am very glad, dear uncle, to have you present your difficulties, and ask my opinion respecting sundry texts which stand in the way of my cherished belief. With all deference to your age and experience, I will endeavor with meekness to reply. And first, in regard to Christ's commission to his disciples,—"Go preach, saying, the kingdom of heaven is at hand."

"If there was no kingdom at hand, if Christ's kingdom was not then about to be established, but was to be delayed for many centuries, even until his second coming; how could this announcement be truthfully made?"

I am aware, dear uncle, that at first sight there seems to be difficulty here; but upon a careful study of connecting circumstances, the difficulty is ended; it is so, at least, in my own mind, and I will give you the result of my investigation on this point. That Christ was *born a King*, that he claimed by his birthright and heirship the throne of David, that the inscription upon the cross—"Jesus of Nazareth, the *King of the Jews*"—was truth, we do not for a moment question.

The angel announced to Mary, that unto her son the Lord God would give throne of his father David; and that he should reign over the house of Jacob *for ever*, and of his *kingdom* there should be *no end*. His kingly authority is here positively affirmed, and the character of his kingdom plainly described. Question.—Did he take the throne of David? Did he reign over the house of Jacob?

John the Baptist preached the *kingdom of heaven at hand*. Christ sent forth his disciples with the same message, confining their announcement of it to *the Jewish nation only*. "Go not," said he, "into the way of the Gentiles; and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."

By every evidence presented in the prophets, he confirmed the truth of his being the promised Messiah. Did the Jewish nation, his chosen people, believe the message and receive him for their King? See him, as he rides into the capitol in the manner predicted by the prophet Zachariah,—"lowly, and riding upon an ass, and upon a colt, the foal of an ass." Before him has gone the proclamation, "Shout, O daughter of Jerusalem, behold thy *King cometh unto thee!*" The attendant multitudes cry out, saying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" Was it a farce? Nay, verily! By John had the kingdom been announced.

By a visible token from heaven had Messiah the Prince been manifested to the Jewish nation. By wondrous signs had the disciples confirmed their announcement—"the kingdom of heaven is at hand." By the miraculous birth, by the predicted star, by the angelic host on Judea's plains, by the revelation to Anna and Simeon, by the sixty-nine weeks of Daniel, by the miracles of Jesus Christ, had the divinity of his mission and his title to the throne of David been clearly demonstrated. With the rightfulness of his claim thus fully manifested, "*he came unto his own, and his own received him not.*" He offered to the Jewish nation the kingdom—he offered himself as their King, but they turned away with scorn at the despised Nazarene, and contemptuously said, "*We will not have this man to reign over us.*" What then said Jesus? "The kingdom shall be taken from you and given to a nation that shall bring forth the fruits thereof."—"From henceforth your house is left unto you desolate."

No longer are the disciples commissioned to proclaim the kingdom as being *at hand*—no longer are they limited to the house of Israel, but the word now is: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The doctrine of the kingdom formed a very essential part of this gospel, but it was from henceforth to be proclaimed yet future, and the time of its establishment was identical with the second coming of Christ. The prayer must be for centuries breathed into the ear of Jehovah, "Thy kingdom come;" and like holy incense it has been ascending up before the throne, and now the signs that were to betoken its proximity indicate unmistakably to the eye of the watcher, that it is even now right at hand, and about to be established in everlasting perpetuity.

Again the proclamation has gone forth, "Rejoice, O daughter of Zion; behold thy king cometh unto thee!" He comes, he comes! Not riding "upon the foal of an ass," as once in lowliness he came; but the clouds of heaven are his chariot; angels in countless throngs are his attendants; glory, far outshining the sun in its meridian brightness, beams forth from his person; and, rising from their dusty beds, the sleeping saints, now immortalized and glorified, ascend with that happy host, who with burning lamps and girded loins, have watched, and waited, and longed for the coming of their Lord and King! It is no longer the hosannas of a few of Judah's sons that ring on the air, but the shout of a great multitude, which no man can number; for they are as the sands upon the seashore, innumerable.

Pardon this digression, Uncle Fred; my heart became so animated with the thoughts connected with the reign of Christ, that I have given utterance to them, and now have not room for further objections. Will reply soon.

Till then, adieu.

Kate.

For the Crisis.

Man Shall Live by Every Word.

Thus all God's word is necessary. There is not a word written in vain. In the day of religious prosperity men seem to get along with a little of it, but in the day of declension and trial more is needed. It has been the case for a few months past. But we shall need the present, crowning truth of Revelation soon. The hurricane comes after the calm, and certainly clouds are gathering for a storm. The cry of "peace and safety" has gained ground fast of late, and let us be careful that we are not overtaken in the storm.

Shall we disband? has been a question with some. No, no. When we turn this point of land we shall near the light house. Let us keep the light burning and keep up the watch, for we are nearing the end of all things. Let us take heed lest we be led away with the error of the wicked, and so fall from our own steadfastness. Christ is not divided; he is not at war with his own predictions; neither is Christ and Baal united. There are many spirits gone out into the world. Let us try the spirits, and try them by the word. That is the only standard; and they that are not willing to come to the light, or word, are not of God. "Sanctify them through the truth, thy word is truth." Amen.

I would not give up my position, as far as truth is concerned, for all this world, nor deny God in my experience for fifteen years past. He has not shown us these things to destroy us. Let us not in conformity to our faith. God has blessed his own word. This past winter, I have seen God in truth. I have seen stout hearts bend, and have often been refreshed while hearing the young converts express their joy, and old saints bless God for the truth of the kingdom. I long to be there.

M. Batchelor.

Pownal, Vt.

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Presumption.

To induce dying men to presume on the mercy of God, is one of the most subtle and successful devices of the great Adversary. By exhibiting to the human mind the mercy of the Almighty in a false light, and in a manner totally incompatible with his justice, he maintains his first lie, and persuades thousands to believe that they "shall not surely die." Thus he takes them captive, holding them in the chain of a false security; insensible of the necessity of that holiness, "without which no man shall see the Lord." Heb. 12: 14.

Our eternal well being demands our serious consideration of the following facts. May God grant us an understanding of them before it is too late to remedy a fatal mistake. The same Word of eternal truth which reveals Jehovah as the Father of mercies, reveals him as "a consuming fire." Heb. 11: 29. The very same testimony that assures us he is "the Savior," to prevent our despair, assures us that he is "the just God," to prevent our presumption. Isa. 45: 21. The same sacred volume which presents to the penitent believer "a far more exceeding and eternal weight of glory," presents to the impenitent "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Heb. 10: 27. The merciful and compassionate Savior himself, when he graciously assures us that "he that believeth and is baptized shall be saved;" at the same time assures us, that 'he that believeth not shall be condemned." Mark 16: 16. Verily, if the reader of God's word is not wilfully blind, he may clearly see that threatenings to one class of the human race run parallel with promises to the other; faithfully warning the rejectors of divine truth, that "it is a fearful thing to fall into the hands of the living God!" Heb. 10: 31.

Alas! what a demonstration do some men present of the blinding and hardening nature of sin! Infinite love, combined with infinite wisdom; the long-suffering of a God of holiness and purity, it is presumed, may be despised and rejected with impunity! Men preferring their idols of riches or honor, or carnal pleasure, to the reasonable service of the God of their being and mercies, flatter and deceive themselves with the vain expectation that the Almighty Judge of all the earth will justify his threatenings to the ungodly, which his holy and immutable perfections bind him to fulfil equally with his promises to the righteous. Thus a deceived heart turns dying man aside from the holy truth, so "that he cannot deliver his soul nor say, Is there not a lie in my right hand?" Isa. 44: 20.

Let the solemn truth influence all our hearts and lives: "God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

Henry Grew.

Philadelphia, May, 1858.

For the Crisis.

The Cause in the West.

Bro. Grant:—During the past two months I have been among the brethren in Eastern Iowa, and in some places in this State. I have labored some in the truth and am still at it. I find a great call for laborers. All the brethren in the State could not attend to the calls from new fields. Every effort of a few weeks arouses a call from several places to attend the "regions beyond." Which calls have to be left unheeded, or young churches left to their own strength. May the Lord send more laborers into his vineyard, while there is "an ear to hear."

If we are to regard Christ's words, "My sheep hear my voice," how few are there in his flock among the many who professedly acknowledge him. "A stranger," says Christ, "they will not hear;" but it is too true that most of those who profess to be of his flock, have "heaped to themselves teachers, having itching ears." And we can abundantly testify that they have turned their ears "from the truth, and are turned unto fables."

While at Wilton, Iowa, I heard the Methodist minister of that place preach a funeral discourse on the death of a leading member of his church. She was also a prominent member of a secret society in the place, which attended the funeral in uniform. He assured his hearers that she was in heaven, dwelling with God; and encouraged them with a hope that she was still watching over the interests of the church.

What a fearful endorsement of Spiritualism is this. And all under the garb of christian theology. Here is Spiritualism complete. He urged that she had gone to heaven, that she was probably engaged in instructing others, that she had watchful care over the friends whom she had left behind, and that she would probably come back and communicate with her earthly friends.

In reading the Oberlin Evangelist, published in the Spring of '55, I observed the fruits of the improved theology of the day. A priest of Siam asked a christian missionary there, who begat the sacred God? He was answered, "God was without beginning and without end; he has neither birth, nor age, nor death." Was Christ God? "Yes." Was he born of woman? "Yes." When? "About the commencement of the Christian era." Then Moses, if he were living, would be older than your God? Say, teacher, (i. e. Missionary) where is heaven? "Heaven is where the holy dwell with God." Tell me which way; point with your finger. "The Bible does not tell us just where in the universe heaven is." Ha! ha! a wise teacher truly; around asking folks to go to heaven and be happy; and cannot tell them where it is; wise, truly. The christian asked the priest,— You say some after death go to the region of the Towadas; where is this country? "There I am caught," said the priest. A wag standing by, said, "I can tell you, Teacher; it is close by your heaven; just this side of it."

The Methodist minister above alluded to, in preaching the funeral sermon, quoted from Dr. Dick's Astronomy to inform us where heaven was, but brought no testimony from the Bible in determining the matter.

I frequently hear testimony from our opponents that is encouraging to us. We often observe when our brethren begin to labor in a new field, how almost every one begins to study their Bible, [illegible] or these things [illegible]. Many have [illegible] that there has been more studying of the Bible [illegible] the few weeks [illegible]

our brethren, th[illegible] ten years before. A man who has embraced a part of the doctrines we hold, and is investigating the rest (a physician) says, that he "thought the doctrine seemed like blasphemy at first, but when he observed that we relied upon the Scriptures in support of our views, and that we manifested a much better spirit than our opponents, he was led to investigate our position, and has, as far as he has investigated, found it scriptural and reasonable.

Let us use the truth as not abusing it. Let us not "hold the truth in unrighteousness," but as "it is in Jesus."

Your brother looking for Jesus,

I. K. LOMBARD.

Earlville, Ill., May, 1858.

A Child's Logic.

In the vicinity of D——, lived a poor, but industrious man, depending for support upon his daily labor. His wife fell sick, and not being able to confine himself to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support being thus cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask for two bushels of wheat with a promise to pay as soon as his wife became well enough to leave, so that he could return to his work. Accordingly, he took his bag, went to his neighbor's and arrived there while they were at family prayers.

As he sat on the door-stone, he heard the man pray very earnestly that God would clothe the naked, feed the hungry, relieve the needy, and comfort all that mourn. The prayer concluded, the poor man stepped in and made known his business, promising to pay with the avails of his first labors. The farmer was very sorry he could not accommodate him, but he had promised to lend a large sum of money, and had depended upon his wheat to make it out; but he presumed neighbor A—— would let him have it.

With a tearful eye and a sad heart the poor man turned away. As soon as he left the house the farmer's little son stepped up and said,

"Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort the mourners?"

"Yes, why?"

"Because, father, if I had your wheat I would answer that prayer."

It is needless to add that the christian father called back the suffering neighbor, and gave him as much as he needed.—*Hartford Religious Herald.*

For the Crisis.

"Christian Union."

EDITOR OF THE CRISIS:—Dear Bro.,—I was much pleased with the article on "Christian Union," by "Ho Tis," published in your issue of the 17th inst. A divided church can never convert the world. The union prayer meetings everywhere prevalent at the present time, crowned so largely with the Divine blessing, are an admission on the part of the denominationalists of the weakness of division and the strength of union.

Out of this glorious truth so forcibly stated grows up naturally and beautifully the local acting church. I shall wait with interest for the next article.

In the mean time will you have the goodness to give the enclosed declaration of sentiment a place in the Crisis, and much oblige,

Your brother in Christ,

D——s.

Martinsburgh, March 26th, '58.

CHRISTIAN UNION.

At a meeting of christians residing in Martinsburgh and vicinity, held in the Court House on the 24th day of October, 1857, the following declarations were unanimously adopted:

1st. Christ is the door of the Church; [Jno. 10, 9, and 14, 6 Acts 2, 47] the evidence of membership being found in the spirit manifested, [Rom. 8, 9 and 14] the fruit borne, [Luke 6, 44; Rom. 14, 17 and 18.] Hence to be a christian, is to be in the visible Church. We know of no *invisible* Church on earth.

2d. The Church in any given locality embraces all the christians in said locality. [Rom. 1: 7 and 12, 4 to 5; 1 Cor. 1: 2 and 12, 13; Eph. 1: 1.]

3d. The word of God, as contained in the Scriptures of the Old and New Testaments, is a sufficient rule of faith, practice, and discipline. [2 Tim. 3: 16 to 17.] Acting in accordance with the truth as above set forth, we discard all divisional arrangements that exist among the christians of Martinsburgh, and recognize in every child of God, a member of the Church, between whom and us there subsists all the mutual obligations of love, fellowship, and watchcare, which the Gospel enjoins. [Matt. 18: 15 to 17; Jno. 13, 34 and 35, and 15, 12; Rom. 12: 5, and 14: 1, also 15: 1; and 1 Cor. 12: 25 to 27; Eph. 4: 1 to 3; Thess. 4: 9 and 10.]

Committing ourselves to the keeping and guidance of our Covenant God, we extend the hand of impartial fellowship to all the lovers of Christ, and affectionately call upon them to aid in restoring the Church to that oneness for which the Savior prayed, [Jno. 17: 20 to 23] and which the Apostle enjoins, [1 Cor. 1: 10 to 13, and 3: 3 to 4] that the world may believe that Christ was sent of the Father, his kingdom be built up, and God glorified.

A meeting to elect the officers of the Church of Martinsburgh, and transact such other business as may claim attention, will be held at the Court House, on Saturday, the seventh day of November, at 1 o'clock, P. M. All the christians of Martinsburgh and vicinity are solicited to be present.

On Sabbath P. M., the dying of the Lord Jesus will be commemorated.

D. PEASE, Clerk.

The World's Crisis.

BOSTON, MAY 26, 1858.

Danielsonville.

This is a very pleasant village on the Norwich and Worcester R. R., in the town of West Killingly, Ct. Lord's day, May 16th, was pleasantly spent in this place among a happy company of the followers of Christ. They have just completed a neat chapel, thirty feet wide and fifty long, which was dedicated to the Lord, free from debt. They have seats for three hundred persons. Many were unable to get into the house during the day. At noon seven were buried with Christ in baptism, and others are now waiting an opportunity. These make forty-six that we have baptized in this place during the last few months. In the evening between fifty and sixty sat down to the table of the Lord to commemorate his death and sufferings. It was a solemn and interesting season. We know of no church more prosperous than the one in Danielsonville. Dr. Huntington, from Brooklyn, who preaches a part of the time in this place, was present, and assisted in the services of the day. The prospect for the church in Danielsonville is very encouraging. They are taking measures to have a Sabbath School and Bible class. We have seldom found more self-sacrificing brethren and sisters than in this place. Their prayer meetings are well attended, and the time interestingly improved.

By the way, we would urge upon all of our readers the importance of sustaining their prayer meetings at this season. More backslide in the Spring and fore part of Summer than in any other part of the year. Do not let your seat be vacant at the house of prayer, nor your voice silent when there. Better to stay away from the preaching, if you cannot go to both.

Revival in California.

We learn that the great revival has begun with deep interest in almost every town in California, and is also spreading with power in Europe. It seems that this wave of mercy is passing over all lands where the gospel is preached, giving all nations an invitation to come to the marriage supper of the Lamb. A sad scene awaits the man or woman who refuses to accept the great offer of life through Jesus alone. Truly we can say to the people, "whoever will," "let him . . . come." Why will not men and women obey the Lord and be saved? Oh! what madness! what folly! Soon it will be *too late* to obtain mercy.

What should we think of the criminal upon the scaffold, who would refuse the governor's pardon? But his pardon would only add a few more weary days to this short life; but the Lord's pardon secures *eternal* life, where all are forever free from pain and sorrow; and yet our foolish race hesitate about accepting the mercy offered. Sinner, backslider, come to *Christ* and live. Decide *now*—this day, before you lay this aside. Let us meet in Paradise.

To-Day.

It is a fact, not known perhaps to all of our readers, that the word *seemeron*, rendered "to-day," in Luke 23: 43, *may be* rendered *now*, according to ancient Greek usage; but it is not so rendered, either in the Septuagint of the Old Testament, neither is it once thus rendered in the New Testament. The word is found 212 times in the Old, and 41 times in the New Testament; and is rendered, "this day," and "to-day," in *every passage.*

Prayer.

"What knowest thou, O wife, whether thou shalt save thy husband."—1 Cor. 7: 16.

Most of the children of the family had become hopefully pious. But the father, at the age of 65, was yet without God and without hope in the world. He was a moral man, and seemed near the kingdom of heaven, but still did not enter it. He had seen prosperity and adversity—had passed through several revivals of religion. And all this time his conversion had been a subject of much solicitude and prayer to his wife; but with no visible effect.

At length she proposed to the children, at home and abroad, to unite with her in prayer for him, at a certain hour of the day. This family concert was observed, and still no visible effects. The faith of some of the children began to fail; but not so the mother's. Her faith grew stronger and more importunate. Her spirit had no rest. One night after they had retired, she expressed in a few words her concern for him. He gave but an indifferent answer, and fell asleep. She arose in the fulness of an anxious heart, and returning to the sitting-room, raked open a bed of coals, and spent the night in prayer. It was in the month of February. As the morning approached she fell into the following train of reflections: "I have borne this burthen forty years; I can carry it no farther: it is too heavy for me. I must roll it off on God. I feel that I have done! I cannot change his heart. I *can't* convert him, however much I distress myself. Perhaps I have sinned in distressing myself as I have. God may have seen in me the want of a simple reliance on him, or the want of a true and absolute submission to his will. He may have seen me unwilling or afraid to commit the matter of my husband's salvation entirely to him. But I feel that I *must* and *do* thus commit it to him now. I will afflict myself no more. I shall still pray for him, and use such means as may seem advisable; but, saved or lost, I leave the result with God."

In the morning, after breakfast, finding him alone, she addressed him in a few kind but earnest words, respecting the prospect of their speedy and eternal separation, and closed by saying—"And now I have this one request to make—*devote this day to the concerns of the soul*—devote it to reflection and prayer. If you cannot do it for your own sake, do it to oblige me." Struck with her decisive manner, he said, decisively, "*I will.*" She saw no more of him till quite night, when he returned sad and thoughtful. The next day he again disappeared, and was gone till evening. He returned thoughtful, but calm and serene. "I do not know," said he, "what has ailed me to-day; my feelings have been unusual, and, indeed, very strange. It has seemed to me this afternoon as if every thing was changed. Every thing appeared to speak of God. The trees, the hills, the skies—every thing seemed to praise him. And I felt that I loved everybody. If there is any one that I have hated, it is Mr. G——; but I have felt to-day that I loved him like a brother!"

His heart seemed overflowing with emotions of this kind, as new and strange to him as the expression of them was to his astonished and rejoicing, yet trembling wife.

Who will go and do likewise? Are there not many wives with unbelieving partners, who may be encouraged and quickened to effort by such an example? Who knows but that they may save their husbands instrumentally?—*Power of Grace.*

The Church in Bristol, Ct.

A meeting of the Second Advent Church, Bristol, Ct., was held on Friday, April 2d, 1858, at 3 o'clock, P. M.

1. Called to order by the Clerk.
2. *Voted,* To set apart two brethren for Deacons of this church.
3. *Voted,* To set apart Luther L. Tuttle to the office of Deacon for this church.
4. *Voted,* To set apart Henry L. Bradley to the office of Deacon for this church.
5. *Voted,* To have John H. Sutleff the Corresponding Secretary for this church.
6. *Voted,* To have Marcus G. Dunham the Treasurer for this church.
7. *Voted,* To have this church hold a Covenant meeting on the Friday before the first Sunday of each month.
8. *Voted,* To have the doings of this church in this meeting sent to the office of The World's Crisis for publication.
9. *Voted,* To adjourn.

JOHN H. SUTLEFF,

Clerk of the Church.

For the Crisis.

Watch!

"Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame;" for our blessed Savior has told us that he would come as a thief in the night; but not upon the righteous, my brethren, for if we are of that class he will not come as a thief to us. For such will exclaim, "This is our God; we have waited for him." And we shall rejoice in him, and be exceeding glad. If our hope was ever bright it is now.

My brethren and sisters, if those words were ever realized it is now, where the Apostle Paul says, "This know also, that in the last days perilous times shall come." We need not wonder at all when we see these things take place. I feel for one that God's word is true, and through his grace I will go on to the end.

When shall love freely flow,
Pure as life river;
When shall sweet friendship glow,
Changeless forever?"

My dear brethren and sisters, let us love the Lord with pure hearts fervently, and he will save us when he comes.

Your Brother in the Lord,

G. H. SAMPSON.

Fishville, R. I.

Extracts from Letters.

SR. L. HILL writes:—"I wish to say that I am refreshed by the communications through the Crisis. We do need to encourage each other's hearts at this peculiar time of temptation and trial. We certainly need to have on the whole armor of God, that we may stand against the wiles of the Devil and be ready to meet the Lord when he comes. My cry is, Lord, help thine unworthy child to resist temptation, to overcome evil with good, evil within and without. O make my heart pure so as to reflect thine own image! Hasten the time when thy children shall have quiet habitations, and sure resting places, and the Lord become King over all the earth! We need some one to come and preach to us. We are looking for Bro. Pratt. May the Lord open the way and prepare him for the work."

:o:

BRO. J. P. BABCOCK writes from River Point, R. I.:—"There are some of the preaching Brn. who have fed us here on the pure meat of the word of God who would like to hear from us. I will say that one or two Advent brothers hired the Odd Fellow's Hall here, to commence a series of meetings which contiued four weeks with much interest. We had much opposition all around us, by two sects, with a number of ministers preaching against us. They would not meet us on the word. Elders Champlain and Bellows did their duty well. We organized an Advent church, April 6, 1858. We number about sixty members now, and more yet to join. It keeps me in memory of the goodness and willingness of God to save us if we trust in him. Pray for us, that we may live meek and lowly as becomes a people looking and expecting our Lord soon coming."

For the Crisis.

The Cause still onward at River Point.

Our meetings at River Point continued four weeks. Bro. Champlin baptized in all, 29. Some have joined other churches. A church has been organized, numbering, I believe, about 40 members, adopting the creed published in the Crisis. The church of Fishville is about to unite with them, and form one body. The prospect is good before them for accomplishing much for the cause of God.

After the close of the meetings at the Point, we commenced a protracted effort at Fishville, which has resulted in good. Bro. Champlin preached two evenings. I came on Wednesday evening. Bro. Champlin left for the Baltic Mills, to hold a series of meetings. This is a new field of labor, and the prospect is good to raise up a church in this place. Our Bro. preached to crowded houses until his strength failed him, and was obliged to leave for home to rest a few days. He is now able to be in the field again.

I have continued at Fishville three weeks; baptized 16; others are to go forward. Yesterday I was sent for to go into a new place called Central Village, Coventry. Some had been converted. Last evening 7 came forward for prayers. This is a new place. Meetings are held in a large hall that will seat nearly one thousand people. Hope to have it filled. In Natick village there were between 30 and 40 converted last week, in the Advent meetings, without any preaching. The Advent people this way are laboring to save sinners. In one of the meetings at Natick last week, they had 70 exhortations in one hour, almost a heaven below. In all these meetings the old fabled notion of going to heaven at death, and eternal misery, has been shown to be unscriptural, without any foundation in the Bible; and it has been the means of reaching men that nothing else could. The rum shops at Natick have lost nearly all their custom. This is more effectual than the Maine law. Praise the Lord for this great work. May it continue.

E. BELLOWS.

April 10, 1858.

Exposition of Isaiah 65: 20.

BY DR. N. HOMES, 1653.

Seeing a call in the Herald from Eld. Loughborough, for light on the meaning of Isa. 65: 20, reminds me of what I have thought of doing for some months past, but have till now neglected—viz. to copy and send for publication in your paper Dr. Homes view of the passage, written more than 200 years ago, which, though old, will, I think, be new to most of your readers, and in my opinion clearly solve a hitherto difficult text. I extract all he says upon the chapter, which, though lengthy, is worth the reading. Dr. H. was a millenarian, and I think you will find by examination that his criticisms on the Hebrew word *Kee*, rendered "for" in the verse; also his change of the conjunctive "but" into "or," &c., is sustained by the lexicographers, see Frey; also Roy, pp. 355; Pick, pp. 160; Gesenius, pages 457–461.

In answering the inquiry, "What that glorious state on earth shall be at the restitution of all things," Homes says that as to its qualities it will be "Negatively; sinless, sorrowless, deathless, superiorless, temptationless and timeless; and positively; it will be the Restoration of the creation, perfection of all qualities, confidence of all comforts, and preface to eternity." And it is while proving the deathlessness of the millennial age that he gives us the following:—"To deal faithfully with you, there is only one considerable place that I know of relating to the time I speak of that hath something of an intimation of mortality to be in those times, and that is Isa. 65: 20. It clearly relates to the time we speak of, verse 17, 'Behold I create new heavens and new earth,' &c., which Peter refers to this time, 2 Pet. 3: 13, in relation to the promise in Isa. 65. Now the 20th verse, our translators have rendered thus, 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.' Now as far as I can see into languages and the context, these words, 'for the child shall die,' &c., may be more fitly translated 'that the child should die,' &c., 'For the word Kee, in the Hebrew, is exceeding often used,—yea, and so rendered by translators—to signify that as we have here rendered it. As for turning shall into should, it is not worth the mentioning before a grammarian, who knows that the word so rendered will infer that the verb speaks subjunctively. Now read the words so easily altered in the English, and without the least violence to the Hebrew, and the meaning will be quite contrary to any intimation of the mortality of the saints in this glorious time of the thousand years. For according as we have translated, the sense will run clearly thus—'There shall be no more thence (or from that time, viz. the beginning of the thousand years of the new creation,) an infant of days, or an old man that hath not filled his days, that the child, (or young man) should die at an hundred years,' &c. So that here is no mention of the mortality of the saints, but of their immortality. Which for further clearing of the text may be made out two ways.—

"1. Thus; He that is an hundred years old in those days is but [naar. Prof. Pick defines it 'lad, young man, youth,' T] a youth or young man as our old translation renders it. For as a youth hath but the tenth part of that age which many men live in these days, so an hundred years are but the tenth of this millenary time of life to the inheritors thereof. Again, as in the first age of the world, wherein Adam lived, one of an hundred years old was but a young man to one at his full age, i. e. 930 years, (near 1000,) even so in this millenary age of the new creation, one of an hundred years is but a young man to the thousand years that he shall reign with Christ on earth, so that the sense of the prophet may fairly be taken to be this, that in the time of this new creation, as the young man must not have his days cut off, so the old man must fulfill his days. And how are both these accomplished in this new creation but by their both living on earth a thousand years, old and young reigning with all the saints on the earth? When I speak of old and young, you must understand those saints that are found alive at Christ's coming, which are changed; for all the deceased saints are raised to an equal perfection, and absolute maturity of age and nature; even as the other are changed into the same exactness, though at Christ's appearing differing in age. So that we may well understand the prophet to allude to the age of the first Adam, that if in a sinful state his age at a hundred years was but as it were youth, his whole age amounting to near a thousand years, how much more shall the saints by means of the second Adam live a thousand years in a sinless condition?

"2. It may congruously be made out, that the prophet in this text intends rather the immortality of the saints than their mortality, thus: 'There shall be no more thence an infant of days, nor an old man that hath not filled his days, that the child, youth or young man should die an hundred years old, or the sinner an hundred years old should be accursed. 'Thus we read the whole verse to the time or sound of (Kee) that as before we rendered it turning our English *but* in the latter clause into *or*, the Hebrew being the conjunction which, as Mr. Mede says, being like materia prima, capable of innumerable forms of signification, may well be so rendered here. And then the sense will be this, that at the time of the new creation there shall be neither he who shall naturally die in his infancy, nor he that shall naturally die in his riper age before he hath made up his full days, nor he that shall be a sinner whereby his days should be violently cut off.

"3. If it may better please some, they may read it to this sense, that at that time and glorious estate, though the old sinner shall be cut off, yet no saint neither young or old shall die at all. All these ways of reading the text in favor of the immortality of the saints the word "thence" doth much animate and justify, as if the prophet should say thus—Within this new creation, while it endures, there shall no mortal person be found, though all the transgressors, the enemies thereof, that are without it shall be cut off at its very beginning, even as we have largely amplified before upon sundry occasions.

"But if we launch out into the context as we promised before, to wade into the depth of the precedent and subsequent coherence or dependence of this text, our reading of the words and rendering of the sense of it for the immortality of saints will be made much more perspicuous. First, it is said in verse 17, Behold I create new heavens and a new earth, (alluding, no doubt, to the first creation of the world) and the former shall not be remembered (viz. for their meanness by reason of man's sin) nor literally in the Heb. 'ascend upon you,' That is, the imperfections of the former state of things should not touch them when they should attain this new state, one of the main imperfections of their former state being mortality; it being the sad memorial and effect of sin. Therefore to the removal of this the prophet mainly refers.

"Second; it is said in verse 18, 'Be ye glad and rejoice, age to age, or forever in that I create,' which cannot consist with death, or death with it, which quencheth natural joy and also moral joy.

"Third; it is said in verse 19, 'I the Lord will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her nor the voice of crying.' Now if sorrow must be gone that it shall be no more, then I think there shall be no more death.

"Fourth; in the 20th verse itself it is strange that according to our English there should be mentioned the death of saints and not the death of the wicked, of whom it is only said he shall be accursed. And what does this atheistical creation care for that? The curse in Gen. 2 was 'In the day thou eatest thereof thou shalt die,' i. e. be mortal, liable to death. It is death that strikes a dart through the liver of a wicked man.

"Fifth; it is said in verse 22, 'they shall not build and another inhabit,' which is the case while mortality reigns. Mark the reason; 'for as the days of a tree are the days of my people' (Sept. 'tree of life,' T) and many sorts of trees live a thousand years. And surely trees in paradise lived

as long. And in this time is the tree of life, Rev. 21.

"And Sixth, in verse 22 it follows, 'And mine elect shall long enjoy the work of their hands.' How do they enjoy them long, if no longer than heretofore in the reign of mortality? It is a promise, and all these plainly justify my reading of this text to cast out mortality from the saints.

"And that I may seem the less presumptuous and singular in this, and withal add something for illustration, give me leave to show you other famous translations.—First, the Arabic renders Isa. 65: 20 thus—'Neither shall there be any more a young man imperfect in age, nor an old man that shall not fulfill his time. For the young man shall fill up an hundred years, but the sinner that after an hundred years dies, shall be accursed.' Observe, this translation casts out mortality from the saints and applies it to sinners, simply by not regarding the common pointing of the Hebrew by which points ofttimes we suffer much. Second; the seventy Greek translators render it to the same effect, * 'Neither shall there be any more one that is not ripe (i. e. in age) nor an old man that hath not fulfilled his time, for the young man shall be an hundred years old, but the sinner that dies an hundred years old shall be accursed.'

Observe here, as with the Arabic.

"Third, the Chaldee paraphrase also favors our reading, though it differs a little from the Arabic and Greek,—'And there shall not be any more an infant of days, and an old man that fills not his days, because the youth that offends at the age of a hundred years shall die, and he that transgresseth in the age of a hundred years shall be banished,' which is to our purpose to signify that the sinners, not the saints shall die at this glorious time.

But do I stretch the sense of the Chaldee paraphrase? To answer this, and to give you a further account of the sense of that place according to the opinion of the church at Geneva, and of the Rabbins, hear the great critic Ludovick De Dieu, in his animadversions on the place, bring in his report of their opinions. He says, 'I see they of Geneva do refer this same thence to time, translating De la en avant, from henceforward. But Rabbi D. Kimchi refers it to Jerusalem, saying thence, that is from Jerusalem, Vatablus and Junius follow, and I think ought to be followed. Moreover they of Geneva translate the rest as if the sense of the Hebrew was this—At that time so great shall be the length of men's lives that he that is now an old man shall be counted as the infant. And I see the Hebrews as R. D. Kimchi and Sol Jarchi in their commentaries, yea and Jonathan in his Chal. Par., take the sense of this place to be—that no man at that time shall be carried out of Jerusalem for burial who is but a boy, no, nor an old man, unless he h th filled up his day, that is, lived to that length of life which men had before the flood.' Thus for De Dieu's report of the Genevenses, the Hebrews, and the Chaldee Paraphrase, which how closely they concur with us I need not multiply words to open the intelligent eye.

"As for De Dieu's own opinion upon the place though he looks upon the earthly hopes of the Jews to be but dreams, yet he says,—We interpret the text as meaning, at that time there shall be another manner of the state of the world than there is at present. For in this world many die infants, others as it were old men of sixty or seventy years of age; few finish their just space of life to attain to an hundred years old. But there shall be the same condition of all whether of young or old; for all shall fully make up their days. The prophet proves it, 'For the child shall die a hundred years old,' that is, a child shall die a child, but shall fulfill the due span of life—"But the sinner a hundred years old shall be accursed i. e., shall be a child will be happier in the kingdom of Christ than an old man in the kingdom of the world: for a child in the kingdom of Christ shall attain a blessed, or beatified perfection of life. But the sinner in the kingdom of the world shall be accursed even while he seems to have attained a perfection of life.'

"Thus much for De Dieu's own opinion. By which, (suppose we consent to all he says,) how far he carried us from where we were? He says he knows these things of the Messiah's kingdom shall be spiritual. We say so too. The efficient cause, the form, the manner, the end shall be spiritual, and the enjoyment shall be spiritualized. But men's souls and bodies shall not be altered in kind; otherwise they were not men. And the earth shall be earth—an earth though renovated, else how is it called a new earth? And upon this must Christ's kingdom exist, for he shall have none in the supremest heavens after this on earth, 1 Cor. 15: 24-28. And De Dieu confesses that in the kingdom of Christ shall be happiness. I say no more: let the reader judge."

The above is extracted from Dr. Nathangel Homes' Resurrection Revealed, or the Dawning of the Day-Star, &c., London, 1653. Lib. VI. Chap. IV. Sec. 3, pp. 519-522, and respectfully submitted to the readers of the Advent Herald.

D. T. Taylor.

May, 1858.

—*Adv. Herald.*

* Thompson's Sept. renders it,—"Nor shall there any more be an untimely birth, nor an old man who shall not complete his term; for he who is a hundred years old shall be young, and the sinner who dieth at an hundred years shall be accursed."

Brenton's Sept.—"Neither shall there be any more a child that dies untimely, or an old man who shall not complete his time, for the youth shall be a hundred years old, and the sinner who dies at a hundred years shall also be accursed."

D. T.

A Bath in the Dead Sea!—Plunging into the Dead Sea, Mr. W. C. Prime reports is not agreeable! He says:

"If there were words to express an agony that no one has experienced, I would use them here. I cannot conceive worse torture than that plunge caused me. Every inch of my skin smarted and stung as if a thousand nettles had been whipped over it. My face was as if dipped in boiling oil, the skin under my hair and beard was absolute fire, my eyes were balls of anguish, and my nostrils hot as the nostrils of Lucifer. I howled with pain, but I suspended when I heard Whitley's voice. He had swallowed some of the water, and coughed it up into his nose and the tubes under his eyes. The effect was to overcome all pain elsewhere while that torture endured. It came near being a serious matter with him, and as it was, his voice suffered for a week, his eyes and nose were inflamed as if with a severe cold, and the dain continued severe for several days. Recovering our feet with difficulty, we stood pictures of despair, not able to open our eyes, and increasing the pain by every attempt we made to rub them with our wet arms or hands."

Domestic Summary.

RELIGIOUS INTELLIGENCE.

The Revival.

IMPORTANT INTELLIGENCE.

There are very few of our readers who hve any conception of the great revival which is still in progressi n all parts of our land. From all we can learn, the work is still going on without any apparent abatement. The Congregationalist of this week, a most excellent and reliable religious journal, by the way, contains over seven columns of brief reports of revivals from 156 towns and cities; 151 of which are in New England, and 125 in Massachusetts. The record embraces, with one or two exceptions, Orthodox Congregationalist Churches only. The aggregate figures of these reports, which apply to the above named denomination only, are as follows: No. of conversions 11,000; deducting the number which are mentioned as having occurred in the West, there remain about 9500 for New ngland, and not far from 7800 for Massachusetts. It will be noticed that the whole number of places heard from is 156. There are in Massachusetts alone over three hundred towns. It will be seen, therefore, that if the whole state had been heard from, to say nothing about Vermont, New Hampshire, Rhode Island and Connecticut, the number would have been greatly augmented. Add to this the conversions among other denominations, especially the Baptist and Methodist, both of which have shared very largely in the work, and the number of conversions would have swelled up to forty or fifty thousand in New England alone. Surely may we exclaim, What hath God wrought?

The results of the revival have not been confined, exclusively, to the church. Nearly every reformatory movement has been benefitted. The temperance reform has, especially, gained much strength. Whole towns have been purged of grog shops. Hotels and saloons where liquors have been freely sold, have been changed into places of prayer. Drunkards have been reclaimed in large numbers. As in Newburyport, so in other places, crime has been greatly diminished. It is impossible to compute the immense benefits and advantages which society will derive both in morals and religion, from this great awakening. Every good citizen will rejoice in this, whether he believes in revivals or not. It is cheering to know that this work is still onward.—While we are writing, thousands are beginning the new life, and there is reason to believe that the time is far distant when the work will cease.

We give below some statements relating to the revival in Boston among Orthodox Congregational churches, and in a few days we hope to be able to report progress among the churches of other denominations.

In the Bowdoin street church, which is still without a pastor, there have been twelve or fifteen conversions. In the Central church, Rev. Mr. Richards pastor, there have been many inquirers, and from fifteen to twenty conversions. In the Essex street church the revival has been more powerful. Probably from thirty to fifty have been hopefully converted, and the interest still continues. The Mariner's church, Rev. Mr. Kellogg, pastor, has been greatly respered. About forty sailors have given evidence of a change of heart, and have gone to sea. Four have been propounded for admission into the church. About fifty in all have been converted. The young men from the Christian Association have rendered very efficient aid in the meetings at this church. Last Sabbath evening thirty-five were present from Mt. Vernon and Essex street churches. Prayer meetings are held every morning and every evening during the week. In Mount Vernon church there have been about one hundred conversions, though many more have conversed with the pastor on the subject of religion. In the Maverick church, East Boston, without a pastor, there have been about fifteen conversions, four of whom were heads of families. In the Old South Church, Rev. Dr. Blagden and Rev. J. M. Manning, pastors, new cases of inquiry and conversion are occuring every week. The meetings are full and solemn. About thirty have been converted among the stated worshippers, besides a number of wayfaring persons who have dropped in accidentally.

In Park street the work has been very interesting. The conversions among the Park street people will not probably number over a hundred, but many others from the country and other churches in the city of different denominations have been converted at the meetings or under the influence of preaching at that place. In Pine street, Rev. H. M. Dexter pastor, it is thought the converts will amount to over sixty. Some heads of families and some quite young persons are among the number. In the Phillips Church, South Boston, there have been fifteen or seventeen conversions. A daily morning prayer meeting is held at this church at 5 o'clock A. M. In the Shawmut church, Rev. Mr Smith pastor, some thirty or forty have been converted. This makes all the Orthodox Congregational Churches, except the church of the unity in South Boston, Rev Mr. Porter pastor, from which we have no information

In giving the figures above, we have not, of course, attempted to be exact. In some cases we know the figures are much below the actual facts. It is not well to be too hasty or too particular in recording conversions, yet an acknowledgement of the power of God's grace in the various churches, serves to encourage all those who are interested to promote the revival.—*Traveller.*

—Elder Pike, of Newburyport, says there are more than 1500 preachers and 150,000 communicants connected with the churches of the Christian order in the United States. The Herald of Gospel Liberty is in its fiftieth year. The Christians do not profess to be either Unitarians or Trinitarians. Their creed is the Bible, and their test of fellowship, Christian character. They consider their system of church government that of Christ and the apostles. They are in sentiment Unitarians and Baptists, but do not like to be called by either of these names.

Tremendous Tornado.—St. Louis, May 15. A violent tornado blew the passenger train of the Alton and St. Louis Railroad off the track at Lexington, Mo., on Thursday night, and several persons were seriously injured. The towns of Lexington and Peoria, at the junction of Towanda, also suffered, half the houses in them being prostrated. At Towanda three men were killed. Yesterday another storm of like character passed over the region between Bloomington and Springfield, doing much damage. A large number of houses in Elkhart and Williamsville were demolished, one of them falling in and killing five persons.

ITEMS.

The Thirty-Second State.—Minnesota has just been admitted into the American Union, making another free State. The climate, soil and people, resemble New England more than any other State of the North-West.

A writer in an exchange paper says:—"I do not believe there is a church in existence (aside from the Romish,) in which, if we could get the candid belief, we should not find that nine out of ten are believers in Spiritualism; but they dare not own their belief."

—At last accounts the grasshoppers were committing serious ravages in Western Texas. In several counties they had completely destroyed the growing crops. The planters, though greatly disheartened, were in hopes that the devouring insects would leave early in May, in which case they may make tolerable crops of cotton and corn, as the prospects otherwise were never better.

Express from Camp Scott.—Fort Leavenworth, May 13.—An express has just arrived from Camp Scott, with advices of April 10th, and highly important intelligence.

The Mormons are all leaving Salt Lake City for the White River Mountains, and Gov. Cumming had gone to the Mormon capital by special invitation.

Obituary.

Died, in Laporte, Ind., May 12th, 1858, Amos P. Wells, aged 43 years.

It is with deep sorrow that we are called to announce the death of our beloved brother. In consequence of a protracted illness, the friends of the deceased were not taken altogether by surprise. There was but little encouragement that life would be protracted for any length of time. As the symptoms were favorable or unfavorable, there was an alternation of hope and fear. The nature of the disease, however, was of such a character, that a permanent cure was out of the question. All that could be done was to administer some simple medicine that would, in part, act as a tonic, and thus smooth the rough path of disease, and favor, with a gentle descent to the tomb, him whom death had marked as its victim. He continued to fail until Wednesday, May 12th, when he fell

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep."

It is not necessary to pronounce an eulogy upon our brother, or hold up his virtues to community. His integrity, his benevolence, and his christian character, are known to all with whom he associated. In his death the church has lost one of its most devoted and faithful members. May God have mercy on his dear companion and children. May they be sustained under this bereavement, and while called to pass through severe afflictions, may the richest of Heaven's blessings attend them now, and also through all the vicissitudes of this life, till, finally, husband and wife, parents and children, shall meet to part no more.

F. H. B.

Died in So. Hope, Me., March 25th, of scarlet fever and canker rash, John Noyes, son of Merrill W. and Catherine Payson, aged two years, seven months and two days.

This is the third time these afflicted parents have been called to mourn the loss of their offspring; two little girls have been taken, and now the only son. Little Johnny was a remarkably interesting child, active and sprightly beyond his years. His memory will long be cherished by a large circle of relatives, among whom he was a general favorite. No more shall we see his sunny face, no more will his childish prattle greet his parents' ear. But why mourn, sorrowing mother, and refuse to be comforted? "Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." May the blessing of God rest upon the father, the two sisters, and the weeping mother, who deeply feel the loss of one so lovely. May you be faithful till the end, and at last find a home in heaven,

"Where no tear will ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad."

Amelia Crabtree.

Appointments.

We would say to our preaching Brn., that t is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise hey will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.

J. Hemenway.

There will be a Conference at Buchanan, Mich., commencing June 3d, at 2 o'clock, P. M., and continue over the following Sabbath. Brn. coming by R. R. will come on the Mich., Central R. R., and stop at Buchanan station. Bro. J. Howell and J. Hemenway are expected to be present to preach the word of life. Brethren from the adjoining country are invited to attend.

D. R. Mansfield.

Bro. Berrick appoints to preach in Boston May 23d, and Bro. J. Couch the 30th.

Providence permitting, I will preach in
Newbury, N. H., Sunday, May 30th.
Nashua, N. H., Sunday, June 6th, where the brethren may appoint.

B. P. Manning.

J. G. Smith appoints to preach in
Exeter, May 30th.

I will preach in
Bristol, (eve.,) May 19th.
Cheshire St., evenings of the 20th, 21st, and on Sunday 23d.

D. T. Taylor.

CONFERENCE.

The Lord willing, there will be a conference holden in Worcester, at Warren Hall, Pearl street, commencing Tuesday evening, June 8th, and continuing through the week and over the following Sunday. Brn. J. G. Smith, S. W. Bishop, I. Damman, H. Pratt, and J. Hemenway, have signified that they will be present at this meeting if the Lord will. All other preaching brethren who have a desire and can, are invited to attend. We also hope to see as many of the scattered pilgrims gathered at this meeting as can possibly come; for by the blessing of God, we believe that this meeting will be of great benifit to the church scattered abroad in this time of deep peril. *Let all come who can.*

The brethren and sisters in Worcester will do all they can for your comfort while you may sojourn with us.

In behalf of the church in Worcester,
Wm. F. Collier,
W. F. Higgins,
R. Curtis,
Committee.

☞ Bro. W. S. Campbell will labor mainly on Sundays with the church at Roxbury, for the present. Meetings are held every Sunday, at the usual hours, in Webster Hall building.

The Maine Conference of Adventists.

This conference is to be holden in Richmond, Reed Meeting-house, to commence on Thursday, 10 o'clock, A. M., June 17th, and continue over the following Sabbath. It is hoped that those who are specially interested in the great truths which have called us out as a distinct class, sufficiently see and feel that the cause they have espoused, and which has already benefited so many, demands their continued and more united efforts to sustain and increase the interest upon the all-important theme of the day of the Lord, the judgment, and the kingdom of God at hand. Never, since we became a people, has there been a time when we could labor so understandingly and effectually as now. Let us try to unite all our strength given by the Lord, and encourage all who are inclined to the truth. Come, brethren, all who can consistently, and let us see each other again in the flesh; talk, pray, sing, and consult how we may best act to save our fellow men and ourselves by the instrumentalities God has put in our hands. The meeting is 2 miles from the Rail Road station and from steamboat wharf. Those coming from the North can arrive at 12 M. Those from the South and West at 3 P. M. Should any endeavor to come Wednesday, brethren in the vicinity, though few, will do all they can to provide for them, and will furnish pasturing for the horses. As this meeting is intended for the benefit of the cause generally, in all parts of the State, churches and lay brethren should furnish means to defray the expenses of the ministers, or come prepared to contribute at the meeting; as those in the place will do all their duty in taking care of those who come, and they will be glad to see all who can come. Call for Eld. I. C. Wellcome, at the village, or David Robinson, Low Curtis, or John Umberhind in the vicinity.

We take the liberty to sign the names to this call of several of our ministers whom we know to be anxious for the meeting, as time has not permitted us to notify them of its arrangement. Will all other ministers interested, send their names to the offices to be added?

N. Smith, Chairman.

S. K. Partridge, Secretary.

I. C. Wellcome, R. R. York,
L. L. Howard, Jesse Partridge,
C. Goud, Thomas Smith,
I. Damman, H. B. Sevey,
E. M. Haggett, D. M. Hanscomb.

Providence permitting, I will preach in Danielsonville, Ct., May 30th, and remain several evenings during the week.

Bro. Berick and myself purpose to be at the yearly meeting of the Shinnecock Indians, at Southampton, Long Island, the first Lord's day in June.

Miles Grant.

I will preach at
River Point, R. I., Tuesday eve., June 1st.
Peace Dale, June 2d and 3d.

W. S. Campbell.

D. T. Taylor will preach in
New Bedford, May 30th.
Boston, June 6th.

Providence permitting, I will hold meetings as follows:
Brattleborough, Vt., Thursday eve., May 27th.
Springfield, Vt., Sunday, May 30th.
I will be at Gassett's Station, first train up on Saturday.
South Woodstock, Tuesday, June 1st.
Densmore Hill, Wednesday, June 2d.
Rutland, Vt., Saturday and over Sunday, June 5th and 6th.

Hiram Munger.

I will preach as follows:
Rawsonville, Jamaica, Vt., Sunday, June 6th.
I will hold a grove meeting near Wallingford, North Village, commencing Sunday, June 13th.

S. W. Bishop.

Providence permitting, I will preach at Loudon Village the last Sunday in May. Warner, Waterloo, the first Sunday in June.

S. S. Mooney.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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Man's Destiny. Immortality: Argument from Nature and Scripture, by Rev. T. M. Post, D D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

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Poetry.

THE CHANGED CROSS.

"For my thoughts are not your thoughts, saith the Lord."—Isaiah lv: 8.

"For I know the thoughts that I think towards you—thoughts of peace, and not of evil, to give you an expected end."—Jer. xxix: 11.

And when that happy time shall come, of endless peace and rest,
We shall look back upon our path and say—It was the best.

It was a time of sadness, and my heart,
Although it knew and felt the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me—
My trial tests of faith and love to be—
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus no longer trusting to His might,
Who says, "we walk by faith, and not by sight,"
Doubting, and almost yielding to despair,
The thought arose—my cross I cannot bear.

Far heavier its weight must surely be
Than those of others which I daily see;
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around—
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed everywhere,
And angel's music thrilled the balmy air.

Then One, more fair than all the rest to see—
One to whom all others bowed the knee—
Came gently to me as I trembling lay,
And, "Follow me," He said, "I am the way."

Then speaking thus, He led me far above;
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was most beauteous to behold—
A little one, with jewels set in gold;
Ah! this methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels fair were they to *see*,
But far too heavy was their *weight* for me.

This may not be, I cried, and looked again,
To see if there was any here could ease my pain;
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering, I gazed, and still I wondered more
To think so many should have passed it o'er.

But, oh! that form so beautiful to see,
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair:
Sorrowing, I said, "This cross I may not bear."

And so it was with each and all around—
Not one to suit my *need* could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said, "No cross, no crown!"

At length to Him I raised my saddened heart:
He knew its sorrows, bid its doubts depart.
"Be not afraid," He said, "but trust in me—
My perfect love shall now be shown to thee."

And then, with lightened eyes and willing feet,
Again I turned my earthly cross to meet,
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there, in the prepared, appointed way—
Listening to hear and ready to obey—
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best—
The only one of all the many there
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And as I bent, my burden to sustain,
I recognized my own old cross again!

But, oh! how different did it seem to be
Now I had learned its preciousness to see!
No longer could I unbelieving say,
Perhaps another is a better way.

Ah, not henceforth my own desire shall be,
That He who knows me best should choose for me;
And so whate'er His love sees good to send,
I'll trust its best, because He knows the end.

Original Articles.

For the Crisis.

A Short Sermon.

[*Concluded.*]

"There is a way which seemeth right unto a man; but the end thereof are the ways of death."—*Solomon.*

III. *The right way.*

Now it is both reasonable and just to suppose, from the acknowledged character of the divine Being, that he should give a way, in his communications with the human family, which should not only seem right unto a man, but should be right in *fact*. Without question, God has done this. Did man want a true way? He has given it. Did he need a new way? He has marked it, and a living way. And there is not left to conjecture; it is a plain manifest that the intention of the Deity is to afford men a knowledge of a pathway so distinctly marked, that no one need err. Will not his wisdom be found equal to his purpose? Assuredly it will. He has succeeded, and so fully, that he has himself announced to the world the fact.

This being the admitted premise, by all who fully confide in the divine record, a second consideration is that all sober and inquiring minds inquire for that way; yet all sober and inquiring minds do not see the way. The reason is, they proceed as if this was left to the determination of men, as questions of human interest and philosophical investigation are. And withal they seek first to find means to reconcile the way of God with the way of man; i. e., attempt to find a way to future salvation which will allow of human pride and selfish exaltation, or sinful affections, the spirit of the world—a conformity to the world; at the same time they see the importance of conformity to Christ, and would gladly secure the latter if they could retain the former. But God says, "My ways are not as your ways."

A desire to secure the way to the kingdom of God and its results, may be referred to the gracious aid of the Spirit of God, bestowed upon all sincere seekers for truth. But man is not willing to adopt the way the Lord has prepared, and soon becomes unwilling to endorse it. Hence, as he cannot settle down, he begins to look for a way of his own—to invent a plan of escape.

Every man of inquiry, of tqought, finds a way that is *right* unto him. But the way of the Lord, his own chosen and sanctified path, is by Christ alone. There is no other. He hath set him forth the "propitiation for our sins, and not for ours only, but for the sins of the world." By him is repentance, by him forgiveness, by him faith, by him hope, by him we have grace to overcome the world, by him we have a resurrection to life, and only by him is immortality.

The right way, then, is by the plan which God has revealed, in Christ, who says, "I am the way, the truth, and the life." The way of faith and obedience is so perfect, as to the conscience of man, that he has an entire assurance of being right. He takes up his cross to serve God daily, and is not governed by the sectarian principle which regards no one as right who differs.

From all, we conclude that God has established a way in the gospel, which may be understood, and being understood, will be apprehended as *right* or true, whether it *seems* to be so or not. And what wonder that men do not by nature perceive, with the understanding darkened through the ignorance that is in them, the way of God, that it only is *right?*

IV. *The end of the evil way.*

All ways but the true way end in death. The sects all, or nearly all, believe in the natural immortality of man. It seemeth right, but the end is *death*. This the prophet said was a sadness to the heart of the righteous—"promising the wicked life whom God had not promised life." It is a grand deception. God has in no instance said that the wicked should live; but often that he should die. There is *a* way, the way of living in the future, after the dogma of pagan mythology, *that man is immortal*, and, therefore, cannot die. Now the natural consequence is, that a man will not seek for immortality. He will not seek for that he feels sure he possesses. What a man seeth himself possessed of, why should he seek for it? He sees, by all the prejudices of his education, by all the convictions of his study, by all the argument of his friends, his minister, the sympathies of his church, his Bible, as he reads it, if he reads it at all, his philosophy—all tell him he is *right*. The way seemeth to be *right* to him, but the end is death, for he has no such life. If the conviction that he has deters him from seeking life in Christ, as it will most likely, then he will die, and die under the deception that he had life and could not lose it. So far from his being right, the Son of God says if he will not believe on Christ he shall not see life.

If a man mistake his way, and it seems right, that the more danger he will pursue it. If the further he goes, the more confirmed he becomes in the delusion, the more prospect of his going finally astray. If that road ends in ruin, then he will find destruction. It is the wrong way, and will end wrong.

There is but one way to life; that is the way the Lord hath taught in the gospel. There is but one other way. That one [illegible] the way by the natural immortality of man, therefore, it is not the *right* path—he that trusts to that doctrine will find it end in death. Death is resulting continually. It leads men to trust to Universalism. They could not if the way of the immortal soul did not seem right to them. It leads to Spiritualism, which could not exist if men did not admit that the popular *soul theory* is correct. It leads to views of God's character and plan which are derogatory to his character and justice and dishonorable to his entire being. There is death in the churches, death in the moral nature, death moral and spiritual throughout the land, because the life power is removed; the motive is lost; the vital force paralyzed.

If to seek for life and immortality is the duty of man, and the consequence is eternal life, death being the opposite condition, the man will not seek for immortality, because he says he knows he has that principle and power of living now.—What will be the consequence? Will not his way end in death, however right it may seem to him? Of all this perversion of the great christian doctrine of life, we say, "the end thereof is death!"

It has proved, and will prove, the damnation of millions of the human race.—Death began in error, and this very error, too, which seemed right. It will till truth reigns.

W. S. C.

From Bro. G. L. Hart.

Bro. Grant:—Permit me to say thro the Crisis to the waiting ones, that I am still with them waiting for redemption. The love of God constrains me to acknowledge the nearness of the event, while casting my eye broadcast over the land.

We are living in perilous times. Will they increase? Will the toil-worn, disappointed ones have more trials? It may be; but the apostle tells us not to think it strange concerning the fiery trial that is to try you, as though some strange thing happened unto you. Praise God, every trial works out for us a far more exceeding, and eternal weight of glory.

O what deception is in the land! The cry of peace proceeds from those who should be warning the world of the coming judgment. They worship at the shrine of worldly honor and human glory, deceiving themselves and those who follow them.

Dear brethren, let us hold fast the profession of our faith without wavering. He that has promised will perform.

Yours, waiting for the return of the Bridegroom,

G. L. Hart.

Nougatuck, Ct.

From Sr. S. H. Young.

Dear Bro. Grant:—I would like to write a few lines for the Crisis, and may heavenly wisdom direct me, so that what I speak may be for the glory of him who spake as never man spake.

Dear brethren and sisters, have we that religion which will enable us to support the weak with a heart filled with love, void of selfishness. Can we go to the erring child of sin, and with yearnings toward him, direct him to the Savior? Can we point him to the Lamb of God and say, believe on Christ and you shall have eternal life? In this day of evil can we set before the people the great and important truths of the gospel, in the spirit of love and meekness.

Oh, brethren and sisters, we need that compassionate heart that will weep with those that weep and feel anothers woes. How should every act of our lives demonstrate to those who do not believe in the near approach of the kingdom of God, that we are looking for the same, and the resurrection of the dead saints of God, and if they refuse to hear, shall it be through strife or vain glorying that we contend for the truth?

And again, my heart has been sorely pained when I have seen the feelings of a brother all crushed and bleeding, by the harsh language of those who profess to be the followers of the meek and lowly Jesus, who, if he reproved, blended love with authority, gentleness, and humility. Oh, that love may be through all my actions, and all my words be mild, so that none may have occasion to say that I have not the spirit of Christ. This is what I believe to be the ground work of religion, [illegible] the kingdom of God, which is just at hand. I desire in all things to imitate the example of my Savior and live at his feet, keeping myself unspotted from the world, that I at his appearing, may be found without spot or blemish.

Your sister, striving to be an overcomer,

S. H. Young.

Portland, Me.

For the Crisis.

WISDOM'S WAYS.

Mortal, is it wisdom now
To neglect to pay thy vow?
Peace or pleasure to pursue,
Will ye choose the false or true?
Is that hope not false indeed,
Ever failing thee in need!

See! the children of this age
All their thoughts and powers engage;
In their generation wise,
While the truth and wisdom dies:
Wiser for this passing day,
Than which passeth not away.

Prodigal, thine end we see,
Empty for eternity;
Oh! the coming of that night,
Wisdom calls thee—choose the light!
Life and death before thee wait,
Enter now the narrow gate.

Seeking for the golden ore,
Do ye lay the dross in store?
Fishers value not the shell,
That which pays their toil so well;
Costly pearls tempt not the eye,
Pass the pearl of price not by.

Wisdom's ways in good increase,
Paths of pleasantness and peace;
Youthful sinner—say in truth,
Henceforth do thou guide my youth:
While gray hairs in meekness bow,
Pay the oft repeated vow.

S. Batchelor.

Choice Selections.

Apollos;

Or, Directions to Young Christians.

The following is from an interesting little work, published by Gould & Lincoln, 59 Washington Street, Boston.

Remember that the principal duty of a christian, as it respects others, is to excite them to the *immediate performance* of their religious duty.

Jesus Christ has instituted his church in the world, that through their instrumentality the perishing may be saved. There is no christian but can find some *one* mind, at least, over which he can have some influence, and if we can do *any thing* to save others from eternal death, nothing should for a moment prevent our attempting it.

But to perform our duty faithfully in this respect, requires both discretion and some knowledge derived from the experience of others. The following hints, therefore, are added as the result of long experience and observation, and as a sort of guide to those who may be anxious to save a soul from death.

Let your *first* object be to persuade your friend to give an earnest and immediate attention to the subject. Serious remarks upon religion do not produce much effect, unless some *direct object* is had in view. Endeavor to persuade your friends to *commence the daily reading of the Bible with prayer.* Show them that the Holy Spirit operates by means of the truths which we find in the Bible, and which are most forcibly presented to the mind in the solitude and solemnity of closet devotion. The character of the God we are commanded to love, can no more be perceived by a mind that is engrossed by other subjects and turned away from this, than the human eye can perceive the beauties of a picture, when it is not directed towards it. And as it is not only needful, in beholding a picture, that light should shine upon it, but that the eye should be turned to it, so in order that the heart may be sanctified by the truth, it is as needful that the mind should be turned towards it, as that the Holy Spirit should enlighten by his illuminating influences. Always, then, in all your efforts, have this definite end in view, to persuade your friends to spend much time in studying the Bible with prayer.

When this object is secured, then urge the immediate duty of giving the affections of the heart to God. Show them that if they will only love God, they will then feel their guilt in refusing to obey him, and will greatly desire to live for his glory. If they will only love their God and Savior, they will feel that they can trust in the merits of his atoning blood. Do not, for a moment, allow them to feel that performing the outward duties of religion is doing any thing to recommend them to God, but is only a *means* of making them feel more deeply their immediate obligation to give the affections of their hearts to him, and of realizing the reasonableness of his holy law which requires it. Speak to them as if you really *felt* that there was no need of any delay, but that they could immediately perform what God requires; and, in order to do this, endeavor to have a deep and realizing sense of this truth yourself. If they complain of their inability, or of the difficulty they find in performing their duty, show them that it is because they have so long forgotten and neglected these things, and formed such bad habits, that though it has really become difficult, it is a difficulty they have made for themselves, and which is an addition to their guilt. Show them that whatever the difficulty is, they can overcome it; for God never requires of his creatures what they cannot perform; and his standing, unalterable law is, "Thou shalt love the Lord thy God with all thy heart." Remember always that the more clearly, constantly and forcibly the truth is presented to any mind that will attend to it, the more hope there is that it will be obeyed.

One caution, however, needs to be added; and that is, that when it becomes apparent [illegible] that the efforts become wearisome and unpleasant, always *cease for a while*, and wait for another time, or else you will do more harm than good. Persevering after this, will only affect their minds with disgust and aversion towards a subject to which they have resolved they will not attend.

Another caution is also important. Always *speak kindly and affectionately* to friends upon this subject, and if you find all your efforts vain, though you cease to urge neglected duty, still continue to express the same kindness and interest for them. Do not give them occasion to feel that because they will not take your advice, you have cast them off as reprobates, and no longer desire their society. We may still continue to love the amiable natural traits of our friends, even though we find that they refuse to have them crowned and beautified by religion. Let all your efforts for the good of others be accompanied by earnest and constant prayer.

Lastly, do not be discouraged because you find that you are *very deficient in every one of the particulars specified.*

Remember that christian life is a *warfare*, and that it is only at the *end* that we are to come off conquerors and more than conquerors. Remember that He whom you are striving to serve and please, is not a hard Master. Though you have been inexcusable in forming such inveterate habits of sin, and all the difficulties you find are of your own making, yet he can be "touched with the feeling of your infirmities." When he sees that you really are afflicted because you so constantly abuse and forget him, he pities you as a father pitieth his children; and so long as you use the means he has appointed to keep you from sin, and wait upon him for strength and guidance, he will never leave nor forsake you. When you feel your own strength and resolution failing, go to him who hath said "my grace is sufficient for thee, and my strength shall be made perfect in weakness." Call upon him, "and he will be very gracious unto the voice of thy cry; when he shall hear it, he will answer thee. And thine ears shall hear a word behind thee, saying, this is the way, walk ye therein, when ye turn to the right and when ye turn to the left." Remember, also, that the conflict is short; the race will speedily be accomplished—soon your deficiencies and guilt shall pain you no more—soon you shall "see him as he is," and "awake in his likeness and be satisfied therewith."

Why Am I not a Christian?

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professed christians?

"Every man shall give account of *himself* to God."

3. Is it because I am not willing to give up all for Christ?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh to me I will in no wise cast out."

5. Is it because I fear that I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid that I shall not "hold out?"

"He that hath begun a good work in you, will perform it until the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, *he is guilty of all.*"

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

9. Is it because I am trying to save myself by morality, or in any other way of *my own?*

"There is none other name under heaven given among men, whereby we must be saved."

10. Is it because I do not clearly see the way to be saved?

"Repent ye, and believe the gospel." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.—*Amer. Messenger.*

They Don't Pray to God.

What can be more appropriate than family prayer? And what tends more directly to bind the whole domestic circle to virtue and to God? Even little children are impressed with its fitness and utility. They feel more secure in a household of prayer.

A bright little girl was invited to spend a day or two in a family where she was intimate. Her mother gave her consent, and told her she might stay all night, if she wished to, as she had done other times. But the little girl said she did not want to stay all night. Her mother asked her why. She replied, "They don't pray to God there, and I am afraid." Young as she was, she felt that it was safer to be where God was acknowledged and his protection was sought. [illegible] member of a christian church; yet he has no domestic altar. I confess I should not want to remain long with such a household. I should be afraid, and who would not?

It is told of the good Richard Baxter, that he was traveling once to meet an appointment, when he was overtaken by a violent storm, and as night came on, he stopped at a house and asked for lodgings. He had his horse cared for, took his supper, and before retiring stated that he was a minister of the Gospel, and was in the habit of praying before he committed himself to sleep. He then asked if there would be any objection to his having prayers with the family. His host was very much enraged, and said there should be no prayers with his family, nor under his roof if he could prevent it. Baxter was very calm, and ordered his horse to be brought out, and began to prepare for his journey. The man began to expostulate; he told him that the storm was very violent, the night dark, and that it was full seven miles to the next stopping-place. Baxter replied that he had rather ride seven miles in the darkest night, and in the most violent storm that ever came, than attempt to sleep or risk himself under a roof and with a family where no prayer was allowed. At length the man consented to have him pray, and the Lord made his visit a blessing to that family. A good man can face storms and trust himself with God with a feeling of security, for he knows that he who controls the storm is his Father and friend. But to be with those who do not acknowledge God, and whom he may be about to visit with his indignation for their sins, is more than a godly man is willing to hazard. It is not safe to stay in a house where, as the little girl said, *they don't pray to God.*—*Zion's Advocate.*

Working Christians.

Learn to be working christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many christians. Are there none of you who know what it is to be selfish in your christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a christian, while your dearest friend is not, and yet you will not speak of him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O, my christian friends! how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people. This is not like a servant.—*McCheyne.*

Be Cheerful!—Which will you do—smile, and make others happy, or be crabbed, and make every one around you miserable? The amount of happiness you can produce is incalculable if you show a smiling face, and speak pleasant words. There is no joy like that which springs from a kind act or pleasant deed, and you may feel it at night when you rest, and at morning when you rise, and through all the day when about your business.—*Ex.*

Faith.—He who does not rejoice in the Lord, and feel God's peace as a cordial at his heart, is a christian of a low form, and hardly a believer. Why are we so often lumpish, heavy, and almost at our wits end, but because we look for comfort in ourselves more than in Christ, and do not charge it enough upon our souls to rejoice purely, simply, and only in him?—*Rev. T. Adams.*

The World's Crisis

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Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering, I gazed, and still I wondered more
To think so many should have passed it o'er.

But, oh! that form so beautiful to see,
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair:
Sorrowing, I said, "This cross I may not bear."

And so it was with each and all around—
Not one to suit my *need* could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said, "No cross, no crown!"

At length to Him I raised my saddened heart:
He knew its sorrows, bid its doubts depart.
"Be not afraid," He said, "but trust in me—
My perfect love shall now be shown to thee."

And then, with lightened eyes and willing feet,
Again I turned my earthly cross to meet,
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there, in the prepared, appointed way—
Listening to hear and ready to obey—
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best—
The only one of all the many there
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And as I bent, my burden to sustain,
I recognized my own old cross again!

But, oh! how different did it seem to be
Now I had learned its preciousness to see!
No longer could I unbelieving say,
Perhaps another is a better way.

Ah, no! henceforth my own desire shall be,
That He who knows me best should choose for me;
And so whate'er His love sees good to send,
I'll trust its best, because He knows the end.

Original Articles.

For the Crisis.

A Short Sermon.

[*Concluded.*]

"There is a way which seemeth right unto a man; but the end thereof are the ways of death."—*Solomon.*

III. *The right way.*

Now it is both reasonable and just to suppose, from the acknowledged character of the divine Being, that he should give us a way, in his communications with the human family, which should not only "seem right unto a man," but should be right in *fact.* Without question, God has done this. Did man need a true way? He has given it. Did he need a new way? He has secured it, and a living way. And this is not left to conjecture; it is a plain revelation.

[illegible] manifest that the intention of the Deity is to afford men a knowledge of a pathway so distinctly marked, that no one need err. Will not his wisdom be found equal to his purpose? Assuredly it will. He has succeeded, and so fully, that he has himself announced to the world the fact.

This being the admitted premise, by all who fully confide in the divine record, a second consideration is that all sober and inquiring minds inquire for that way; yet all sober and inquiring minds do not see the way. The reason is, they proceed as if this was left to the determination of men, as questions of human interest and philosophical investigation are. And withal they seek first to find means to reconcile the way of God with the way of man; i. e., attempt to find a way to future salvation which will allow of human pride and selfish exaltation, or sinful affections, the spirit of the world—a conformity to the world; at the same time they see the importance of conformity to Christ, and would gladly secure the latter if they could retain the former. But God says, "My ways are not as your ways."

A desire to secure the way to the kingdom of God and its results, may be referred to the gracious aid of the Spirit of God, bestowed upon all sincere seekers for truth. But man is not willing to adopt the way the Lord has prepared, and soon becomes unwilling to endorse it. Hence, as he cannot settle down, he begins to look for a way of his own—to invent a plan of escape.

Every man of inquiry, of tqought, finds a way that is *right* unto him. But the way of the Lord, his own chosen and sanctified path, is by Christ alone. There is no other. He hath set him forth the "propitiation for our sins, and not for ours only, but for the sins of the world." By him is repentance, by him forgiveness, by him faith, by him hope, by him we have grace to overcome the world, by him we have a resurrection to life, and only by him is immortality.

The right way, then, is by the plan which God has revealed, in Christ, who says, "I am the way, the truth, and the life." The way of faith and obedience is so perfect, as to the conscience of man, that he has an entire assurance of being right. He takes up his cross to serve God daily, and is not governed by the sectarian principle which regards no one as right who differs.

From all, we conclude that God has established a way in the gospel, which may be understood, and being understood, will be apprehended as *right* or true, whether it *seems* to be so or not. And what wonder that men do not by nature perceive, with the understanding darkened through the ignorance that is in them, the way of God, that it only is *right?*

IV. *The end of the evil way.*

All ways but the true way end in death. The sects all, or nearly all, believe in the natural immortality of man. It seemeth right, but the end is *death.* This the prophet said was a sadness to the heart of the righteous—"promising the wicked life whom God had not promised life." It is a grand deception. God has in no instance said that the wicked should live; but often that he should die. There is *a* way, the way of living in the future, after the dogma of pagan mythology, *that man is immortal*, and, therefore, cannot die. Now the natural consequence is, that a man will not seek for immortality. He will not seek for that he feels sure he possesses. What a man seeth himself possessed of, why should he seek for it? He sees, by all the prejudices of his education, by all the convictions of his study, by all the argument of his friends, his minister, the sympathies of his church, his Bible, as he reads it, if he reads it at all, his philosophy—all tell him he is *right.* The way seemeth to be *right* to him, but the end is death, for he has no such life. If the conviction that he has deters him from seeking life in Christ, as it will most likely, then he will die, and die under the deception that he had life and could not lose it. So far from his being right, the Son of God says if he will not believe on Christ he shall not see life.

If a man mistake his way, and it seems right, that the more danger he will pursue it. If the further he goes, the more confirmed he becomes in the delusion, the more prospect of his going finally astray. If that road ends in ruin, then he will find destruction. It is the wrong way, and will end wrong.

There is but one way to life; that is the way the Lord hath taught in the gospel. There is but one other way. That one ends in death. The Lord has not taught the way by the natural immortality of man, therefore, it is not the *right* path—he that trusts to that doctrine will find it end in death. Death is resulting continually. It leads men to trust to Universalism. They could not if the way of the immortal soul did not seem right to them. It leads to Spiritualism, which could not exist if men did not admit that the popular *soul theory* is correct. It leads to views of God's character and plan which are derogatory to his character and justice and dishonorable to his entire being. There is death in the churches, death in the moral nature, death moral and spiritual throughout the land, because the life power is removed; the motive is lost; the vital force paralyzed.

If to seek for life and immortality is the duty of man, and the consequence is eternal life, death being the opposite condition, the man will not seek for immortality, because he says he knows he has that principle and power of living now.—What will be the consequence? Will not his way end in death, however right it may seem to him? Of all this perversion of the great christian doctrine of life, we say, "the end thereof is death!"

It has proved, and will prove, the damnation of millions of the human race.—Death began in error, and this very error, too, which seemed right. It will till truth reigns.

W. S. C.

From Bro. G. L. Hart.

Bro. Grant:—Permit me to say thro the Crisis to the waiting ones, that I am still with them waiting for redemption. The love of God constrains me to acknowledge the nearness of the event, while casting my eye broadcast over the land.

We are living in perilous times Will they increase? Will the toil-worn, disappointed ones have more trials? It may be; but the apostle tells us not to think it strange concerning the fiery trial that is to try you, as though some strange thing happened unto you. Praise God, every trial works out for us a far more exdeeding, and eternal weight of glory.

O what deception is in the land! The cry of peace proceeds from those who should be warning the world of the coming judgment. They worship at the shrine of worldly honor and human glory, deceiving themselves and those who follow them.

Dear brethren, let us hold fast the profession of our faith without wavering. He that has promised will perform.

Yours, waiting for the return of the Bridegroom,

G. L. Hart.

Naugatuck, Ct.

From Sr. S. H. Young.

Dear Bro. Grant:—I would like to write a few lines for the Crisis, and may heavenly wisdom direct me, so that what I speak may be for the glory of him who spake as never man spake.

Dear brethren and sisters, have we that religion which will enable us to support the weak with a heart filled with love, void of selfishness. Can we go to the erring child of sin, and with yearnings toward him, direct him to the Savior? Can we point him to the Lamb of God and say, believe on Christ and you shall have eternal life? In this day of evil can we set before the people the great and important truths of tho gospel, in the spirit of love and meekness.

Oh, brethren and sisters, we need that compassionate heart that will weep with those that weep and feel anothers woes. How should every act of our lives demonstrate to those who do not believe in the near approach of the kingdom of God, that we are looking for the same, and the resurrection of the dead saints of God, and if they refuse to hear, shall it be through strife or vain glorying that we contend for the truth?

And again; my heart has been sorely pained when I have seen the feelings of a brother all crushed and bleeding, by the harsh language of those who profess to be the followers of the meek and lowly Jesus, who, if he reproved, blended love with authority, gentleness, and humility. Oh, that love may be through all my actions, and all my words be mild, so that none may have occasion to say that I have not the spirit of Christ. This is what I believe to be the ground work of religion, without which we can never enter the kingdom of God, which is just at hand. I desire in all things to imitate the example of my Savior and live at his feet, keeping myself unspotted from the world, that I at his appearing may be found without spot or blemish.

Your sister, striving to be an overcomer,

H. S. Young.

Portland, Me.

For the Crisis.

WISDOM'S WAYS.

Mortal, is it wisdom now
To neglect to pay thy vow?
Peace or pleasure to pursue,
Will ye choose the false or true?
Is that hope not false indeed,
Ever failing thee in need!

See! the children of this age
All their thoughts and powers engage;
In their generation wise,
While the truth and wisdom dies;
Wiser for this passing day,
Than which passeth not away.

Prodigal, thine end we see,
Empty for eternity;
Oh! the coming of that night,
Wisdom calls thee—choose the light!
Life and death before thee wait,
Enter now the narrow gate.

Seeking for the golden ore,
Do ye lay the dross in store?
Fishers value not the shell,
That which pays their toil so well;
Costly pearls tempt not the eye,
Pass the pearl of price not by.

Wisdom's ways in good increase,
Paths of pleasantness and peace;
Youthful sinner—say in truth,
Henceforth do thou guide my youth:
While gray hairs in meekness bow,
Pay the oft repeated vow.

S. Batchelor.

Choice Selections.

Apollos;

Or, Directions to Young Christians.

The following is from an interesting little work, published by Gould & Lincoln, 59 Washington Street, Boston.

Remember that the principal duty of a christian, as it respects others, is to excite them to the *immediate performance* of their religious duty.

Jesus Christ has instituted his church in the world, that through their instrumentality the perishing may be saved. There is no christian but can find some *one* mind, at least, over which he can have some influence, and if we can do *any thing* to save others from eternal death, nothing should for a moment prevent our attempting it.

But to perform our duty faithfully in this respect, requires both discretion and some knowledge derived from the experience of others. The following hints, therefore, are added as the result of long experience and observation, and as a sort of guide to those who may be anxious to save a soul from death.

Let your *first* object be to persuade your friend to give an earnest and immediate attention to the subject. Serious remarks upon religion do not produce much effect, unless some *direct object* is had in view. Endeavor to persuade your friends to *commence the daily reading of the Bible with prayer.* Show them that the Holy Spirit operates by means of the truths which we find in the Bible, and which are most forcibly presented to the mind in the solitude and solemnity of closet devotion. The character of the God we are commanded to love, can no more be perceived by a mind that is engrossed by other subjects and turned away from this, than the human eye can perceive the beauties of a picture, when it is not directed towards it. And as it is not only needful, in beholding a picture, that light should shine upon it, but that the eye should be turned to it, so in order that the heart may be sanctified by the truth, it is as needful that the mind should be turned towards it, as that the Holy Spirit should enlighten by his illuminating influences. Always, then, in all your efforts, have this definite end in view, to persuade your friends to spend much time in studying the Bible with prayer.

When this object is secured, then urge he immediate duty of giving the affections of the heart to God. Show them that if they will only love God, they will then feel their guilt in refusing to obey him, and will greatly desire to live for his glory. If they will only love their God and Savior, they will feel that they can trust in the merits of his atoning blood. Do not, for a moment, allow them to feel that performing the outward duties of religion is doing any thing to recommend them to God, but is only a *means* of making them feel more deeply their immediate obligation to give the affections of their hearts to him, and of realizing the reasonableness of his holy law which requires it. Speak to them as if you really *felt* that there was no need of any delay, but that they could immediately perform what God requires; and, in order to do this, endeavor to have a deep and realizing sense of this truth yourself. If they complain of their inability, or of the difficulty they find in performing their duty, show them that it is because they have so long forgotten and neglected these things, and formed such bad habits, that though it has really become difficult, it is a difficulty they have made for themselves, and which is an addition to their guilt. Show them that whatever the difficulty is, they can overcome it; for God never requires of his creatures what they cannot perform, and his standing, unalterable law is, "Thou shalt love the Lord thy God with all thy heart." Remember always that the more clearly, constantly and forcibly the truth is presented to any mind that will attend to it, the more hope there is that it will be obeyed.

One caution, however, needs to be added, and that is, that when it becomes apparent that the mind *will not* be brought to attend to the subject, when you find that the efforts become wearisome and unpleasant, always *cease for a while*, and wait for another time, or else you will do more harm than good. Persevering after this, will only affect their minds with disgust and aversion towards a subject to which they have resolved they will not attend.

Another caution is also important. Always *speak kindly and affectionately* to friends upon this subject, and if you find all your efforts vain, though you cease to urge neglected duty, still continue to express the same kindness and interest for them. Do not give them occasion to feel that because they will not take your advice, you have cast them off as reprobates, and no longer desire their society. We may still continue to love the amiable natural traits of our friends, even though we find that they refuse to have them crowned and beautified by religion. Let all your efforts for the good of others be accompanied by earnest and constant prayer.

Lastly, do not be discouraged because you find that you are *very deficient in every one of the particulars specified.*

Remember that christian life is a *warfare*, and that it is only at the *end* that we are to come off conquerors and more than conquerors. Remember that He whom you are striving to serve and please, is not a hard Master. Though you have been inexcusable in forming such inveterate habits of sin, and all the difficulties you find are of your own making, yet he can be "touched with the feeling of your infirmities." When he sees that you really are afflicted because you so constantly abuse and forget him, he pities you as a father pitieth his children; and so long as you use the means he has appointed to keep you from sin, and wait upon him for strength and guidance, he will never leave nor forsake you. When you feel your own strength and resolution failing, go to him who hath said "my grace is sufficient for thee, and my strength shall be made perfect in weakness." Call upon him, "and he will be very gracious unto the voice of thy cry; when he shall hear it, he will answer thee. And thine ears shall hear a word behind thee, saying, this is the way, walk ye therein, when ye turn to the right and when ye turn to the left." Remember, also, that the conflict is short; the race will speedily be accomplished—soon your deficiencies and guilt shall pain you no more—soon you shall "see him as he is," and "awake in his likeness and be satisfied therewith."

Why Am I not a Christian?

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professed christians?

"Every man shall give account of *himself* to God."

3. Is it because I am not willing to give up all for Christ?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh to me I will in no wise cast out."

5. Is it because I fear that I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid that I shall not "hold out"?

"He that hath begun a good work in you, will perform it until the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, *he is guilty of all.*"

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

9. Is it because I am trying to save myself by morality, or in any other way of *my own?*

"There is none other name under heaven given among men, whereby we must be saved."

10. Is it because I do not clearly see the way to be saved?

"Repent ye, and believe the gospel." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.—*Amer. Messenger.*

They Don't Pray to God.

What can be more appropriate than family prayer? And what tends more directly to bind the whole domestic circle to virtue and to God? Even little children are impressed with its fitness and utility. They feel more secure in a household of prayer.

A bright little girl was invited to spend a day or two in a family where she was intimate. Her mother gave her consent, and told her she might stay all night, if she wished to, as she had done once before. But the little girl said she did not want to stay all night. Her mother asked her why. She replied, "They don't pray to God there, and I am afraid." Young as she was, she felt that it was safer for her to be where God was acknowledged, and his protection was sought. She was afraid to remain where *they don't pray to God;* so she returned home, at evening to her praying parents. The head of the family where she visited was not an infidel, but a member of a christian church; yet he has no domestic altar. I confess I should not want to remain long with such a household. I should be afraid, and who would not?

It is told of the good Richard Baxter, that he was traveling once to meet an appointment, when he was overtaken by a violent storm, and as night came on, he stopped at a house and asked for lodgings. He had his horse cared for, took his supper, and before retiring stated that he was a minister of the Gospel, and was in the habit of praying before he committed himself to sleep. He then asked if there would be any objection to his having prayers with the family. His host was very much enraged, and said there should be no prayers with his family, nor under his roof if he could prevent it. Baxter was very calm, and ordered his horse to be brought out, and began to prepare for his journey. The man began to expostulate; he told him that the storm was very violent, the night dark, and that it was full seven miles to the next stopping-place. Baxter replied that he had rather ride seven miles in the darkest night, and in the most violent storm that ever came, than attempt to sleep or risk himself under a roof and with a family where no prayer was allowed. At length the man consented to have him pray, and the Lord made his visit a blessing to that family. A good man can face storms and trust himself with God with a feeling of security, for he knows that he who controls the storm is his Father and friend. But to be with those who do not acknowledge God, and whom he may be about to visit with his indignation for their sins, is more than a godly man is willing to hazard. It is not safe to stay in a house where, as the little girl said, *they don't pray to God.*—*Zion's Advocate.*

Working Christians.

Learn to be working christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many christians. Are there none of you who know what it is to be selfish in your christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a christian, while your dearest friend is not, and yet you will not speak of him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O, my christian friends! how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people. This is not like a servant.—*McCheyne.*

Be Cheerful!—Which will you do—smile, and make others happy, or be crabbed, and make every one around you miserable? The amount of happiness you can produce is incalculable if you show a smiling face, and speak pleasant words. There is no joy like that which springs from a kind act or pleasant deed, and you may feel it at night when you rest, and at morning when you rise, and through all the day when about your business.—*Ex.*

Faith.—He who does not rejoice in the Lord, and feel God's peace as a cordial at his heart, is a christian of a low form, and hardly a believer. Why are we so often lumpish, heavy, and almost at our wits end, but because we look for comfort in ourselves more than in Christ, and do not charge it enough upon our souls to rejoice purely, simply, and only in him?—*Rev. T. Adams.*

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Poetry.

For the Crisis.

I SHALL REST.

Soon with the ransomed I shall rest,
And lean my head on Jesus' breast;
Forever free from earthly care,
Safe in those realms of glory fair.

The joys of that immortal land
Spring up to charm on every hand;
No night shall ever end the day,
And clouds shall ever flee away.

The pains and tears of this dark vale
No more our pathway can assail,
And death will stand afar, and ne'er
Before us conqueror appear.

O, how I long to find that home,
No more a wanderer here to roam!
For cares oppress me while I stay
In sorrow's vale, from home away.

MARIA.

Hempstead, N. H.

Original Articles.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. V.

To UNCLE FRED;—In reply to your question, "Did not Christ tell his disciples that the kingdom of heaven was *within them?*" I would respectfully reply in the negative. If you will carefully notice the circumstance recorded by Luke 17: 20, you will find that the *Pharisees* demanded of him when the kingdom should come; he answered *them*, and said: "The kingdom of God cometh not with observation, (or outward show, as the margin reads,) neither shall they say, lo, here! or lo, there! for, behold, the kingdom of God is within you." Was it, Uncle Fred, in the hearts of those wicked Pharisees? You do not believe this; yet Jesus spake to them. It is my opinion that the Savior simply teaches the suddenness of its coming. The Pharisees overlooked those prophecies which refer to Christ's humiliation, and had their eye on those which relate to his future coming in glory. Hence, when he appeared among them, so lowly, followed by a few fishermen, they would not believe him to be the Messiah. They looked for a kingdom to be established with great pomp and splendor, and therefore asked, probably deriding his poverty and humility, when the kingdom of which he spake, would appear? He tells them that it will not come with "observation," but when established, it would come suddenly, unexpectedly, giving them no opportunity to say, "Lo, here! or lo, there!" is the kingdom. He then turns to his disciples and says to *them*: "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And *they* (another class) shall say to you: "See here! or see there (is the kingdom that ye desire to behold) but go not after them. . . For as the lightning that lighteneth out of the one part under heaven shineth to the other part under heaven, so shall also the Son of man be in his day." As sudden, as extensive, as visible as the lightning's flash, will the kingdom of God appear, affording no opportunity for one class to say to another,—Lo, here is the kingdom, or lo, it is there; therefore, when men do so teach, we may know it to be false, for "the kingdom of God cometh not with observation." Such is my view of the text referred to. I should have before stated, that the marginal rendering, "*among* you," seems to be the most consistent.

And now I will notice the other question—"How could the apostle speak of being already translated into the kingdom of God's dear Son, if there was no such kingdom now established?"

When we yield ourselves by obedience unto God, we cease to be the subjects of Satan's kingdom—the kingdom of darkness, and become the heirs of Christ's kingdom, and are governed by his laws. The apostle, I think, here speaks of our being translated from the kingdom of darkness into the kingdom of Christ, in the same sense that John does of our having "passed from death unto life," viz. *by faith*. The Savior says that his people are not of the world, but are chosen *out of it*. We do not understand him to mean that they are actually taken *out of the world*, for he says—"Father, I pray *not* that thou shouldst take them *out of the world*, but that thou shouldst keep them from the *evil*." As flesh and blood cannot inherit the kingdom of God, neither corruption inherit incorruption, it is certain that we are not now in the kingdom, nor can the kingdom be in us; but those who by diligence work by the rule of addition laid down by the apostle Peter," will surely, by and by, have an abundant entrance ministered unto them into the everlasting kingdom of our Lord and Savior Jesus Christ.

I will now proceed to my fourth proposition, to show from chronology that the kingdom was not established in the days of Christ's first advent. Turn with me to Daniel 2d, and read the description of the mighty and terrible image, shown to king Nebuchadnezzar in a vision and interpreted by the prophet. You there find that it is not until four universal kingdoms have borne away—the fourth become divided into two—and then these subdivided into ten, as shadowed forth by the ten toes of the image; that a stone is cut out of the mountain without hands, which smites the image on the *feet*, and breaks in pieces the entire superstructure, and after its utter demolition, the stone becomes a great mountain, and fills the whole earth. Daniel says that the stone symbolizes the everlasting kingdom of God.

In the 7th chapter the kingdoms are presented under the symbols of beasts, four in number, representing as interpreted, the four kingdoms of earth. From the fourth, ten horns arise, and then another little horn, which speaks great words against the Most High, and wears out the saints, even for a time, times, and a dividing of time. Then judgment sits on this horn power, and his dominion is taken away, and he no longer has the kingly power to consume and destroy the saints. Then, after all this succession of kingdoms—division of the fourth, long period of persecution, and then suppression of the power of the little horn—*then*, as next in order, comes the kingdom and dominion of the Most High, universal in extent and everlasting in its duration.

It is not until six angels have done sounding, and the seventh begun to sound, that the kingdoms of this world become the kingdoms of our Lord and of his Christ. It is when the Son of man sits on throne of his glory, and all nations are gathered before him for judgment, that he says to those on his right hand, "Come, ye blessed of my Father, *inherit the kingdom*."

If you will examine the prophetic visions of Daniel, or those of the seer on Patmos isle, you will find the kingdom is uniformly placed at the termination of earthly kingdoms—it is at the end of the world—the end of time. With this, the teachings of Christ and his apostles harmonize, as I think I have plainly shown.

That we may so live as to have an entrance ministered unto us abundantly into the everlasting kingdom, is the sincere prayer of KATE.

For the Crisis.

Are We a People?

No. I.

WHAT IS THE PRINCIPLE OF UNION?

I have a few thoughts on this question which have been long deferred, but have only seen the more reason for urging them by the delay. The condition of the church which is served by this paper and which receives almost the entire labor of a respectable number of ministers of the gospel, in preaching, publishing and traveling; which has passed various changes and vicissitudes, whether in times of revivals, such as prevail in the country now, and have prevailed for a few months past; or, in times of general declension—this *condition* is the interest of many faithful and tried hearts, and presses the question home to many a toil-spent minister; and not less to some of the faithful and constant, self-sacrificing members of the flock,—"*are we a people?*"

Why, unquestionably, we are! says one. Many have thought so for a time, and have impulsively declared their adhesion; but either there was nothing to remain with, or there was nothing in them that could attach to us. The principle of union seems to have been wanting; at least, the permanent union did not follow. It might have been from a deficient principle. Now if we are a people, how came we such? What makes us such? How long have we existed? And by what name are we known? What are the great leading features of our organization, action, position? When a few things in answer to the questions are brought out, if they meet other minds and affect them as they do mine, we shall see whether we are a people or not, and when we act we shall be identified as one, or we shall yield our embryotic struggles for existence to the excessive forces of life all around us, rather than to any lack of vitality in the elements. We may lack wisdom to appropriate the forces, properties and supplies of being: we certainly have wanted such wisdom.

It should be seen that we have remained long enough an inchoate church, if we ever expect to become harmonized, settled, solidified. If we have a grand rallying truth or two, we may indeed call together a few of like faith on those points, while they have a like interest; but the interest may be affected by various influences. We often find it thus affected. Often, alas, find that we have apparently bestowed labor in vain.

Such being the case, we inquire, are we a body, or a fragmentary mass, without cohesion; without order; without union, &c.? consequently, without position and power to act successfully in the great struggle for truth and righteousness in this world. No effective man in the cause can lose his *individuality*. A man without individuality is only a part of a great *machine*. He is *enslaved*; his manhood is surrendered; but the gospel, we shall see, most beautifully provides for the concert of action, union and strength of position, which will ensure success, and at the same time gives him an individual action and responsibility, which makes his labor energetic and effectual.

If we judge by the past, we must consider the cause with which we are connected as extremely fragmentary—a most intractable and heterogeneous multitude as a whole; and yet, I have no doubt, composed of the best people in the world. Perhaps, so far as intelligence and moral position are concerned with individuals as well as should appear; but when the body as a great instrumentality to awaken the world, and save men from God's approaching wrath—divided and contending often with each other; with but little of the force of enlightened, consecutive and concentrated operation that will break up the rock of nature, and when this is done lay up the beautiful living stones into a "holy temple in the Lord."

Is there reciprocity of feeling, to say nothing of sentiment? Is there, again, a united purpose? Is there harmony of spirit, such as can lead us to a uniform and consentaneous application of the gospel on the "savor of life unto life?" or, must minor differences, miserable party bickerings, override and overwhelm so glorious an object as saving men?

W. S. C.

For the Crisis.

Extract from Saurin's Sermons.

"I would abhor myself, deplore my frailty, blush at the remembrance of my best duties, cast myself into the arms of divine mercy, and own all my felicity derivable from grace. I would own, it is grace that elects; grace which calls; grace that justifies; grace which sanctifies; grace that accepts a sanctification always frail and imperfect: but at the same time, I would watch over myself, I would arouse myself to duty, I would *work out my salvation with fear and trembling*. Phil. 2: 12. And while I acknowledge grace does all, and my works merit nothing, I would act as if I might expect every thing from my own efforts." H. d.

For the Crisis.

What is Coming?

"What is coming?" This question is asked on all sides—it echoes from the pulpit and from the forum; it arises from small assemblies and from legislative halls,—"what is coming?" Earth seems breathless with expectancy, and the people tremble with a fearful "looking for."

"Through the walls of hut and palace
Shoots the instantaneous throe,
And the travail of the Ages
Wrings earth's systems to and fro."

"What is coming?" Commerce takes in her white sails and waits; trade hushes in a measure its busy music, and waits; all business, all occupations, are even now paralized, and men, from the crowned head to the peasant, by look and deed, ask,—"what is coming?" Every nation seems preparing for something—there is a hushed but perpetual preparation going on throughout the world; earth seems waiting for the commencement of some great struggle, preparing for some mighty conflict.

"What is coming?" Is a new era about to dawn? Is an age of gold or an eternity of glory to burst upon our expectant vision? What is the meaning of this "looking for?" Why these vain whisperings of "peace, peace," as if men would still the monitor that warns them of an approaching crisis?

"What is coming?" Warrior! place thine ear to the ground!—is that which thou hearest the thundering tread of the armies of the nations as they march to the battle of the great day of God Almighty? Place thine ear to the ground!—do you hear the entrancing music that attends the cavalcade of the coming King of Kings? Christian! look up! do you see the purple banners of the Resurrection morn that flout old earth's horizon? Look up! is that the rosy glow of the Morning of Joy that e'en now bursts up the skies? Look up! behold! thy "redemption cometh!" Yes,—

"'Tis the birth of God's new Era!
With a recognizing start,
Nation wildly looks at nation,
Standing with mute lips apart,
And glad TRUTH's yet mightier man-child
Leaps beneath the Future's heart!"

Hail, auspicious day! Hail, glorious morning! Truth shall soon rise from her trammelled, dusty bed; Justice shall take her wand and sit in judgment; Faith shall soon merge into fruition! Paradise shall be restored! Creation shall rejoice in her Eden beauty!

"After all the storms and the strifes that
have roll'd
Down the ages grim and gory,
Earth shall wear her pleasant face as of old
And laugh in her morning glory!"

Soldier! gird on thine armor!—dost thou not hear the reveille note that calls thee on to victory? J. O. B.

Boston, Mass.

For the Crisis.

A Solemn Fact.

Jesus Christ has taught the solemn fact, that of four classes of hearers of the Gospel, one only will be eternally saved. See the parable of the sower.

Each of these classes is numerous. They are truthfully and faithfully delineated by the appointed Judge of all the earth, and demand our most serious regard. The first, are those persons who hear the truth of God; righteous claim to their hearts and lives; their just condemnation for their violation of his holy law; their duty of immediate repentance and faith in a precious Savior. By yielding to the various suggestions of the Father of lies; that there is no danger, God being merciful, or that there will be time enough in the future to attend to the concerns of the eternal state, the word of life is taken out of the mind; the sinner hardens his heart against God, and continues in the broad road to destruction, rejecting with base ingratitude redeeming love and mercy freely offered.

The second class proceed further; they receive the word with joy; profess their faith in it, and outwardly maintain their profession for a while, but have "no root" of true heart holiness in themselves. Their exercises of mind, whether of concern for the future, sorrow on account of sin, or joyful hope in the divine mercy, are all *purely selfish*. They have no concern for the glory of God, no godly sorrow for sin, as against their Creator and Benefactor; no pious grief of mind that they have offended him; and their repentance needs to be repented of. Their joy is the result of presumption and false hope, which will make them ashamed at the coming of the Lord Jesus Christ. The love of God is not in them.

The third class acknowledge the general truth of the Gospel which they hear. They are deeply affected by it. Like the unhappy Felix, they tremble when the faithful herald reasons "of righteousness and temperance and judgment to come." They may go much farther than Felix, and publicly declare their faith in the gospel, and observe its outward ordinances. They continue in professedly christian churches where the discipline of God's word is not maintained. But, alas! "the care of this world and the deceitfulness of riches choke the word," so that they are "unfruitful." They remain "carnally minded," which "is death." They may preach what they ought not, or even the truth, "for filthy lucre's sake." They may have animal excitement with the forms of godliness, but they are destitute of its holy spirit and transforming power. The name of Jesus is on their lips, but his love is not in their hearts. Covetousness, or carnal honor, is their ruling principle, whether they are public ministers or private members. They may indeed dole out their pittance to the poor, but they are unfaithful stewards of their Lord's goods committed unto them. Their dreadful end will be according to their works.

Blessed be God, there is another class, which gives us pleasure to contemplate. The fourth describes those who, by the divine renewal of the Holy Spirit, (without which none will enter the kingdom of God; John 3: 3, 5) receive the word "in an honest and good heart, keep it, and bring forth fruit with patience." Luke 8: 15. With a spiritual understanding of the holy truth, they are deeply humbled before God, in the clear perception of the exceeding sinfulness of their past transgressions; and have no hope of deliverance from the just penalty of the divine Law, which is eternal death, but in the mercy of God in Jesus Christ.

"Accepted in the Beloved," being "justified freely by (divine) grace, through the redemption which is in Christ Jesus;" they cordially consecrate themselves, body, soul and spirit, with all their possessions, to the God of their salvation, and to the service of his dear Son. Their observance of divine ordinances is accompanied with holy and delightful communion of spirit with their Father in heaven. With them, prayer is the pouring out of the soul, and singing, making melody in the heart to God. The bread they break in commemoration of dying love, is "the communion of the body of Christ," and the cup, for which they bless God, is "the communion" of his precious "blood." Their fellowship with saints, is not a nominal union with one denomination of christians, but a holy and refreshing fellowship with all who love their Lord in sincerity.

Remembering the example of their Redeemer, "who went about doing good," and partaking of his blessed spirit, they live, not unto themselves, but to "do good unto all men as (they) have opportunity, especially to the household of faith." The blessing of "the widow and the fatherless," and of the widow's God, rests upon them; the true holiness of their charities being evinced by their "keeping (themselves) unspotted from the world." In their hearts is felt the same compassion for the woes of a sinful and suffering world which moved their divine Master, not only to sympathizing tears, but to lay down his life. In sweet experience, they know the verity of his words, "It is more blessed to give than to receive."

O blessed life of holy Love! How vast the difference between a name to live, and being, in verity, alive unto God by "the power of the spirit of life in Christ Jesus!" How great the difference between "the (mere) form of godliness" and its holy, transforming power!

"As the hart panteth after the water brook," so their souls pant after the living God. "Patient in tribulation," and sweetly resigned to their Father's will, they enjoy the spirit of adoption, an earnest of their holy and eternal inheritance in the promised kingdom. "The Spirit itself witnesseth with (their) spirit that (they) are the children of God." "All things work together for (their) good," preparing them for a more abundant entrance into the joy of their Lord. For his promised return they patiently wait, assured, that when he "shall appear" they shall "appear with him in glory."

Dear reader, what question can there be of equal magnitude with the question; To which of these classes do I belong?

HENRY GREW.

For the Crisis.

Christian Union---Again.

I regret that so long time has elapsed since I made the promise to the readers of the Crisis to write on the *means* of promoting Christian union; but I will try, God helping me, to express a few thoughts to stir up its readers to endeavor to "keep the unity of the Spirit in the bond of peace."

The first thought that occurs to me is this; Christian union *cannot* be maintained by laboring to promote the interests of any sect, with the narrow, morbid notion, that all are wrong who do not belong to that particular sect. There are some so bigoted that they would scarcely labor for the salvation of one soul if it was positive he would connect himself with another denomination; thus, not only unchristianizing the other sect, but saying virtually, "I'd rather the soul would be damned than go there and join that church." It is true that there are some places where a convert would be better nourished than at others; but that christian who feels the "blessed union" in his heart, will make the salvation of men of far greater importance than church relation. I tell you the truth, brethren, when I say, I would agonize just as earnestly in prayer for a sin-burdened soul, if I had positive proof that it would become connected with any other church, as I would if I knew he would connect himself with my own.

The recent and present revival has attested to the truth that, when the heart is right, sectarian prejudice will melt away; although as I said in the former article on this subject, denominations will still be necessary. Let the work go on. Let all God's people have the baptism of the Holy Ghost and the tongue of fire.

Another thought is, that Christian union is promoted by sacrificing personal interests for the general good of the Christian. This is a hard lesson for some of our brethren and sisters to learn, and often schisms are produced because some one rather talk of injustice received, than patiently suffer for the glory of God. There are some who will do the will of God when their personal feelings are not affected, but when the time comes to suffer his will, they shrink back, and, like a wicked worldling, they go and publish to every person they meet, the injury they have received. But you say, "I have *really* been injured." Well, suppose you have, and suppose others might help you denounce the offender; you would never get out of the difficulty and promote Christian union and so readily and directly by this course, as though you felt the real martyr spirit and would say—

I had rather be neglected,
Have my name and memory rot,
Be by all my friends rejected,
Than to give God's cause a blot—
Yes, I'd suffer, suffer though it ended not.

Yes, it is far better to suffer if you cannot settle the subjects between "thee and him alone," or by taking a regular christian action, than to destroy your own peace

and the union of the church, by talking to everybody of your grievances. Oh! there is something glorious in sinking self into insignificance for the glory of God, and suffering personally here for the prosperity of the cause generally. Let Judah cease to vex Ephraim, and Ephraim to trouble Judah. Let *love* drive the chariot wheels, forgive injuries, and then the union will be preserved.

One word more. Seek to preserve it. Set your head and heart to work out devices for this purpose. Not only let your christian inventiveness be employed to turn existing circumstances to the glory of God and for the union; but seek to furnish those means that shall directly promote it, and the God of peace shall be with you, and you will have revivals continually.

Ho Tis.

For the Crisis.

TO THE SINNER.

Why not love God? O, tell me why,
Is he not ever good to thee?
Does he not give thee life and health,
A boon above a world of wealth?

When you forget that Christ hath died,
That he for man was crucified,
And bore his sins upon the tree;
God still in mercy spareth thee.

While you forget, and are ashamed
To be among his children named;
To be a christian, bold and free,
He still in mercy spareth thee.

Not love your Father, God, in heaven?
Not seek by him to be forgiven
Of all your sins, whate'er they be,
While he in mercy spareth thee?

O, will you yet still longer wait,
Ere you approach the mercy seat
And plead for pardon rich and free,
While he in mercy spareth thee?

Do not delay; O, come at once!
And all your evil ways renounce;
And then you'll know how good is he
Who still in mercy spareth thee.

And when you've felt his love so sweet,
While bowed before the mercy seat,
You'll feel to say, I will be thine,
Both now and inthe world to come.

Then may I not oft pray for thee,
That such thy blissful end may be?
O grant the boon, for such an end
Is deeply wished for by

A Friend.

So. Wilbraham.

From Bro. S. W.

We find the last time our Lord sent out his servants, he told them to "go into the highways and hedges and compel them to come in, that my house may be filled." I have been solemnly impressed for a few days past that this present waking up of the church and warning the world of the judgment, was the servant's last message ere we see the sign of the Son of man; because we see a portion of the professors of religion that seem to take no part nor lot in this matter, and our Lord tells us that "none of these men which were bidden shall taste of my supper."

I feel that the judgment of the great day is at hand; and shall we cease to warn our friends and neighbors? God's Spirit is warning the ungodly of a judgment, and of their awful condition out of Christ; and if we have his Spirit shall we not move in the same order?

Truly, we are living in a grand and awful time. O, what a responsibility there is resting upon us who profess to love Jesus! I never have felt this so much as I have for a few days past. Here are those on every hand, who are going the downward road to destruction, and many are turning away from the truth. It seems after Lot had warned the Sodomites that God would destroy the city, and near the time when he was to leave the city, he went once more to his friends; but he seemed as one that mocked; nevertheless, he had the approbation of heaven's high King. If I should go among some of my friends and tell them I had been deceived, and tell them we do not know any thing about the Lord's coming, they would cease to call me a fool. I should gain their approbation, the approbation of men, and not the approbation of Heaven.

In years gone by I went with the world, and that to my satisfaction; and in 1854 I turned to the Lord and he adopted me into his family—blessed be his holy name—and ever since have shared with you in the glory of God. And now I would say, Let us be steadfast in the Lord; let us go forth, not in our own strength, but in the strength of the Lord,—go without the camp, bearing the reproach, knowing that if we suffer with him here we shall also reign with him in the blessed fields of immortality.

How much we need the spirit of Christ! It should be in all of our conversation. Let us give heed to the words of our Savior, who says, "watch!" My prayer is that we may be endowed with wisdom from on high, and ever discharge our duty in the love and fear of God, our words being such that they may find a lodgement in the sinner's heart, and they have no peace until they find Him who is the "chiefest among ten thousand, and the one altogether lovely;" and thus "save a soul from death and hide a multitude of sins." God forbid that for the sake of pleasing man we should cease to tell what the Lord has done for us, and warn others to prepare for the judgment day.

We all left a few friends when we started in this good way, but I feel that I have an hundred fold more of friends now than when I was in the world, and even have one that sticketh closer than a brother; one that knoweth how to succor us under all our trials and sorrows, and is a present help in every time of need, and has promised to go with us even to the end. Therefore let us fear God and give glory to him, for the hour of his judgment will come.

S. W——.

Canton, Ct.

From Sr. S. P. Green.

My Dear Brethren and Sisters:—Wherever you are, I hope you are prospering in your pilgrimage journey. Look up, ye saints of the most high God. See, the darkness disperses before our eyes. I claim the honor of belonging to the household of God, although my privileges are limited, and I have no means of doing the work that many are able to do, or as much as I should be glad to do. But there is plenty of work to do in the Lord's vineyard, and in whatsoever situation in this life Providence has placed us, (if we do not "hide our talents in the earth,") we may do *something*; and though it may look small, and of no account to us, what we do will *tell* in the day of judgment.

I shall make bold to tell you some of my feelings, thoughts and desires, &c. My health is feeble, many cares to attend to, some times afraid I shall not guide my children safe into the port of endless day; but I do mean to keep trying with all my might; and if, by the means of grace, we *do* get all our little ones along to the "pearly gates of endless joy," it is no small accomplishment; especially in these days of peril and danger. The times (spiritually) seem to me like the rough sea, with storm and tempest; and the "heaven-bound pilgrims" are something like poor sailors put to their *utmost* endeavors to bring to land their mangled ship, with its weather-beaten and tempest-driven crew. But we have a good leader; he will land us all safe in due time. Let us be encouraged, let what will befall us here upon the sands of time; let us "be still and know that he is God;" he will surely take care of us if we are good and obedient.

Sometimes I am afraid I do not enough exercise the grace of patience before my family, and feel somewhat disheartened, fearing I do not serve God acceptably; I feel to cry, Lord, I am not worthy of one of the least of thy favors; have mercy upon me, with all my family; suffer me, O Lord, to come before thee and implore pardon for all our sins. O Lord, put forth thy hand and keep me from falling. Teach me all thy will concerning me.—Hear my complaints for Christ's sake, and turn not away from me; for I am poor and needy. Create within me a clean heart, and renew a right spirit within me, that I may worship thee acceptably.

There is a great work to be done for the people in this place, or they must be lost forever. It is, and has been for a long time, my prayer, Lord, send some of thy servants into this part of thy vineyard, one that will do the work that is needed to be done, one who will be faithful—*truth* being in his heart, and peace flowing from his lips,—who will draw their minds away from their idols, from going any longer the broad road to destruction.

Now may the grace of our Lord Jesus Christ be with us all. Amen.

From your Sr. striving for the kingdom of our Lord and of his Christ,

Sophronia P. Green.

Plymouth, Vt.

From A. M. S. B.

Time rolls on, bearing upon its bosom millions of accountable beings to their final goal. How thoughtless and giddy pass the mighty throng as they crowd the broad road that leads to death, unmindful of that glittering crown of never fading glory, had in reserve for those who only walk in the straight and narrow path their heavenly Leader trod, who said, "I am the Way, the Truth and the [illegible]" "If any one will come after me, let them take up their cross and follow me." "My yoke is easy and my burden is light." But for fear of the cross, many lose the glorious prize, trying to climb up some other way. They say, we naturally have immortal souls and therefore we are a part of God, and he will not destroy himself. This is a very popular theory, although so unscriptural. Thousands make this a ground of their hope, which, I fear, will be as a spider's web in the day of the Lord Jesus. O for a hope that is like an anchor to the soul, both sure and steadfast, reaching to that within the vail, where Christ our forerunner hath for us entered; having a living faith, a zeal that is according to knowledge; having the spirit of him that raised up Jesus from the dead dwelling in us, that it may also quicken us at the appearing of Jesus! Then all will be well.

The past season has been one of thrilling interest to the waiting ones. We have seen the last signs having their fulfillment. Brethren and sisters, shall we sleep as do others, and not lift the voice to the thoughtless multitude who are rushing down the broad road to ruin? "O why should we slumber in sight of the prize?"

"Oh! watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the vict'ry won,
Nor lay thine armor down;
Thy arduous work will not be done
Till thou obtain the crown."

A. M. S. B.

The World's Crisis.

BOSTON, JUNE 2, 1858.

Rutland.

Our late visit to Rutland, Vt., was one of deep interest. Notwithstanding the strong opposition and reproach with which the church has had to contend, they have made a steady advance in divine life and knowledge of the Bible. We seldom meet with those who love the pure word of the Lord more than this church, which now numbers forty-seven members. Eight were baptized on Lord's day, May 23d, and others are now waiting an opportunity. Many candid minds in that place, who were much prejudiced against us at first, are now satisfied that the doctrine we preach is true and founded upon the word of God. They begin to see the difference between truth and fables, and often exclaim, "how plain!" "why did not I see it before?" "I am astonished to see how carelessly I have read the Bible." There is a good revival in all the churches in the place. Many have been brought from darkness to light, and the work still goes on. Several have caught the missionary spirit, and are traversing the mountains and valleys to bring sinners to Christ, and their labors are followed with happy results. Let others follow their example. Now is the time to work. Brethren and sisters, be faithful. "He that winneth souls is wise."

In the evening about fifty sat down to the table of the Lord to commemorate the sufferings of our Savior. It was a season of deep interest. We think there is no scene so well adapted to cement christians to each other and the great Head of the church, as the sacrament of the Lord's supper. It is well calculated to exalt Christ and increase our affection for him, while at the same time it humbles us low in the dust, and produces close heart examination. None but christians can take satisfaction on such occasions and truly enjoy them.

We parted with a strong determination to meet, by the help of the Lord, at the marriage supper of the Lamb, which we expect soon to celebrate. During our meetings several requested prayers, and we hope soon to hear that they have found Jesus *precious*.

Queries.

"What is the meaning of the following Scripture?—'The sons of strangers shall build up thy walls,'" "and they 'shall be your plowmen and your vine-dressers.'"—F. Mansfield.

These prophecies are found in Isa. 60: 10, and 61: 5. Isaiah wrote till within less than one hundred years before the Jews were carried captive to Babylon, and was led to say much of their backslidden state, and the sad consequences that should follow. He begins his prophecy with a dark picture of their low condition and wide departure from the requirements of the Most High. In conseqence of their iniquity, the prophet is moved to write a description of their beautiful land, as it would appear when the spoiler had spread his desolation thereon.—"Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." Isa. 1: 7. The Lord placed before his rebellious people various motives to induce them to repent and become obedient again, but they persisted in their wayward course till they were finally carried captive to Babylon, and their land desolated. Observe how kindly the Lord addresses them in Isa. 1: 18–20.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool; if ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

As a people, they did rebel, were carried to Babylon, and wore the galling yoke of bondage for seventy years.

They were cruelly treated by the Babylonians, who were a proud and oppressive nation. While looking forward to the time when their captivity should be broken by the conquests of the Medes and Persians, under Cyrus, the Lord says in chap. 13: 17–20.

"Behold, I will stir the Medes against them, (the Babylonians) . . . and Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited."

In the next chapter immediately following the foregoing awful denunciation against Babylon, he speaks comforting words to his people, and says,

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the STRANGERS *shall be joined with them*, and they shall cleave to the house of Jacob. And the people shall take them and bring them to their place; and the house of Israel shall possess them in the land of the Lord for *servants* and handmaids and they shall take them (the Babylonians) captives, whose captives they were, and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, how hath the oppressor ceased! the golden city ceased!"

We have now found "the sons of *strangers* who shall build up thy walls," and "be your plowmen and your vine-dressers," and also the time when this was done; to wit, after the Jews returned from their captivity at Babylon. The *strangers*, who were their oppressors, "whose captives they were," became "servants and handmaids" to "the house of Israel," after their return from captivity, and were their plowmen and vine-dressers.

Spiritualism.

In the *Oberlin Evangelist* of April 28th, we saw an article from Joel Tiffany, a man who has been a champion in Spiritualism, and probably as well prepared to speak intelligently upon the subject as any man in our country. He says:—

"After all of our investigations for seven or eight years, we must say, that we have as much evidence that they are lying spirits as we have that there are any spirits at all. . . . The doctrines they teach . . . are mostly contradictory and absurd. . . There are those . . . who have become and are becoming victims to a sensual philosophy, under the influence of what is termed Spiritualism. . . . Spiritualism, in a very large class of minds, tends to beget a kind of moral and religious *Atheism*."

Said Gerrit Smith in Peterboro', Feb. 21, 1858:

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There are six different yokes laid before you. You may reject any five of them, and be a Christian and be saved, provided you wear the sixth. But if you happen to throw off the *whole six* and only take *Christ's* yoke upon you, Woe be to you. You may profess religion and not be a Christian. You may belong to a church and not be a Christian. You may be a sectarian and not be a Christian. You may belong to any denomination and not be a Christian. You may even join the "Christian connexion," and still not be a Christian. You may have any quantity of "present truths," "precious truths," "glorious truths," "important truths," "essential truths," &c. &c., and yet not be a lover of God, a disciple of Christ, a follower of the Lamb. Are *you* a Christian? Not an "—*ist*" or an "—*ite*,"—not a mere narrow-souled bigot, but a Christian—a believer in Jesus the Messiah and an obedient servant of the living God?

If you are a Christian, God speed you in your course. Do you suffer?—If any man suffer as a Christian let him glorify God on this behalf. Are you out of Christ, O seek to be a Christian. God help you! Begin to-day. Learn God's word, do his will, obey his voice. Be faithful in his work. Take his yoke upon you and learn of him. God *bless you*, reader, and save you forever with his people in glory. Amen.

H. L. H.

For the Crisis.

The Effects of One Book.

Bro. Grant:—I am often encouraged, in the midst of opposition and reproach, by news that I have not labored in vain in the great West. Three years ago I gave forty of my works to book peddlers on Rail Roads, running in every direction from the capital of Indiana, and I have lately heard from one of them. Last fall I received a letter from a Bro. in Western Indiana, where our views were held by none, and hardly ever heard of, saying he had got *Death not Life* from a peddler, after it had been read till the covers were worn off, and it had convinced him of the truths it advocated, and given him great joy. He had sent for all our works (being able), and I send for the Crisis, and the encouragement of Brn., an extract of a long letter received from him last week.

"Dear Bro. Blain:—Since I wrote you, quite a stir has been made in this region. The church called me to an account for preaching *Destruction*, as they call it, or rather to try and stop me from preaching it. I told them frankly it was better 'to obey God than man,' and I should do so. They said I would lead weak minds astray; on this a leading Bro. told them he believed my views, weak-minded or not, and he knew others in the church who believed the same; so they adjourned *sine die*. I have no fears that they will exclude me, as our church numbers about 150, and only 13 oppose me.

Since that meeting I was challenged to debate the subject by a minister of the United Brethren in our village. We discussed the immortality of the soul on day, and though he had agred to discuss

and the union of the church, by talking to everybody of your grievances. Oh! there is something glorious in sinking self into insignificance for the glory of God, and suffering personally here for the prosperity of the cause generally. Let Judah cease to vex Ephraim, and Ephraim to trouble Judah. *Let love* drive the chariot wheels, forgive injuries, and then the union will be preserved.

One word more. Seek to preserve it. Set your head and heart to work out devices for this purpose. Not only let your christian inventiveness be employed to turn existing circumstances to the glory of God and for the union; but seek to furnish those means that shall directly promote it, and the God of peace shall be with you, and you will have revivals continually.

Ho Tis.

For the Crisis.

TO THE SINNER.

Why not love God? O, tell me why,
Is he not ever good to thee?
Does he not give thee life and health,
A boon above a world of wealth?

When you forget that Christ hath died,
That he for man was crucified,
And bore his sins upon the tree;
God still in mercy spareth thee.

While you forget, and are ashamed
To be among his children named;
To be a christian, bold and free,
He still in mercy spareth thee.

Not love your Father, God, in heaven?
Not seek by him to be forgiven
Of all your sins, whate'er they be,
While he in mercy spareth thee?

O, will you yet still longer wait,
Ere you approach the mercy seat
And plead for pardon rich and free,
While he in mercy spareth thee?

Do not delay; O, come at once!
And all your evil ways renounce;
And then you'll know how good is he
Who still in mercy spareth thee.

And when you've felt his love so sweet,
While bowed before the mercy seat,
You'll feel to say, I will be thine,
Both now and inthe world to come.

Then may I not oft pray for thee,
That such thy blissful end may be?
O grant the boon, for such an end
Is deeply wished for by

A Friend.

So. Wilbraham.

From Bro. S. W.

We find the last time our Lord sent out his servants, he told them to "go into the highways and hedges and compel them to come in, that my house may be filled." I have been solemnly impressed for a few days past that this present waking up of the church and warning the world of the judgment, was the servant's last message ere we see the sign of the Son of man; because we see a portion of the professors of religion that seem to take no part nor lot in this matter, and our Lord tells us that "none of these men which were bidden shall taste of my supper."

I feel that the judgment of the great day is at hand; and shall we cease to warn our friends and neighbors? God's Spirit is warning the ungodly of a judgment, and of their awful condition out of Christ; and if we have his Spirit shall we not move in the same order?

Truly, we are living in a grand and awful time. O, what a responsibility there is resting upon us who profess to love Jesus! I never have felt this so much as I have for a few days past. Here are those on every hand, who are going the downward road to destruction, and many are turning away from the truth. It seems after Lot had warned the Sodomites that God would destroy the city, and near the time when he was to leave the city, he went once more to his friends; but he seemed as one that mocked; nevertheless, he had the approbation of heaven's high King. If I should go among some of my friends and tell them I had been deceived, and tell them we do not know any thing about the Lord's coming, they would cease to call me a fool. I should gain their approbation, the approbation of men, and not the approbation of Heaven.

In years gone by I went with the world, and that to my satisfaction; and in 1854 I turned to the Lord and he adopted me into his family—blessed be his holy name—and ever since have shared with you in the glory of God. And now I would say, Let us be steadfast in the Lord; let us go forth, not in our own strength, but in the strength of the Lord,—go without the camp, bearing the reproach, knowing that if we suffer with him here we shall also reign with him in the blessed fields of immortality.

How much we need the spirit of Christ! It should be in all of our conversation. Let us give heed to the words of our Savior, who says, "watch!" My prayer is that we may be endowed with wisdom from on high, and ever discharge our duty in the love and fear of God, our words being such that they may find a lodgement in the sinner's heart, and they have no peace until they find Him who is the "chiefest among ten thousand, and the one altogether lovely;" and thus "save a soul from death and hide a multitude of sins." God forbid that for the sake of pleasing man we should cease to tell what the Lord has done for us, and warn others to prepare for the judgment day.

We all left a few friends when we started in this good way, but I feel that I have an hundred fold more of friends now than when I was in the world, and even have one that sticketh closer than a brother; one that knoweth how to succor us under all our trials and sorrows, and is a present help in every time of need, and has promised to go with us even to the end. Therefore let us fear God and give glory to him, for the hour of his judgment will come.

S. W——.

Canton, Ct.

From Sr. S. P. Green.

My Dear Brethren and Sisters:—Wherever you are, I hope you are prospering in your pilgrimage journey. Look up, ye saints of the most high God. See, the darkness disperses before our eyes. I claim the honor of belonging to the household of God, although my privileges are limited, and I have no means of doing the work that many are able to do, or as much as I should be glad to do. But there is plenty of work to do in the Lord's vineyard, and in whatsoever situation in this life Providence has placed us, (if we do not "hide our talents in the earth,") we may do *something;* and though it may look small, and of no account to us, what we do will *tell* in the day of judgment.

I shall make bold to tell you some of my feelings, thoughts and desires, &c. My health is feeble, many cares to attend to, some times afraid I shall not guide my children safe into the port of endless day; but I do mean to keep trying with all my might; and if, by the means of grace, we *do* get all our little ones along to the "pearly gates of endless joy," it is no small accomplishment; especially in these days of peril and danger. The times (spiritually) seem to me like the rough sea, with storm and tempest; and the "heaven-bound pilgrims" are something like poor sailors put to their *utmost* endeavors to bring to land their mangled ship, with its weather-beaten and tempest-driven crew. But we have a good leader; he will land us all safe in due time. Let us be encouraged, let what will befall us here upon the sands of time; let us "be still and know that he is God;" he will surely take care of us if we are good and obedient.

Sometimes I am afraid I do not enough exercise the grace of patience before my family, and feel somewhat disheartened, fearing I do not serve God acceptably; I feel to cry, Lord, I am not worthy of one of the least of thy favors; have mercy upon me, with all my family; suffer me, O Lord, to come before thee and implore pardon for all our sins. O Lord, put forth thy hand and keep me from falling. Teach me all thy will concerning me.—Hear my complaints for Christ's sake, and turn not away from me; for I am poor and needy. Create within me a clean heart; and renew a right spirit within me, that I may worship thee acceptably.

There is a great work to be done for the people in this place, or they must be lost forever. It is, and has been for a long time, my prayer, Lord, send some of thy servants into this part of thy vineyard, one that will do the work that is needed to be done, one who will be faithful—*truth* being in his heart, and peace flowing from his lips,—who will draw their minds away from their idols, from going any longer the broad road to destruction.

Now may the grace of our Lord Jesus Christ be with us all. Amen.

From your Sr. striving for the kingdom of our Lord and of his Christ,

Sophronia P. Green.

Plymouth, Vt.

From A. M. S. B.

Time rolls on, bearing upon its bosom millions of accountable beings to their final goal. How thoughtless and giddy pass the mighty throng as they crowd the broad road that leads to death, unmindful of that glittering crown of never fading glory, had in reserve for those who only walk in the straight and narrow path their heavenly Leader trod, who said, "I am the Way, the Truth and the [illegible] "If any one will come after me, let them take up their cross and follow me." "My yoke is easy and my burden is light." But for fear of the cross, many lose the glorious prize, trying to climb up some other way. They say, we naturally have immortal souls and therefore we are a part of God, and he will not destroy himself. This is a very popular theory, although so unscriptural. Thousands make this a ground of their hope, which, I fear, will be as a spider's web in the day of the Lord Jesus. O for a hope that is like an anchor to the soul, both sure and steadfast, reaching to that within the vail, where Christ our forerunner hath for us entered; having a living faith, a zeal that is according to knowledge; having the spirit of him that raised up Jesus from the dead dwelling in us, that it may also quicken us at the appearing of Jesus! Then all will be well.

The past season has been one of thrilling interest to the waiting ones. We have seen the last signs having their fulfillment. Brethren and sisters, shall we sleep as do others, and not lift the voice to the thoughtless multitude who are rushing down the broad road to ruin? "O why should we slumber in sight of the prize?"

"Oh! watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the vict'ry won,
Nor lay thine armor down;
Thy arduous work will not be done
Till thou obtain the crown."

A. M. S. B.

The World's Crisis.

BOSTON, JUNE 2, 1858.

Rutland.

Our late visit to Rutland, Vt., was one of deep interest. Notwithstanding the strong opposition and reproach with which the church has had to contend, they have made a steady advance in divine life and knowledge of the Bible. We seldom meet with those who love the pure word of the Lord more than this church, which now numbers forty-seven members. Eight were baptized on Lord's day, May 23d, and others are now waiting an opportunity. Many candid minds in that place, who were much prejudiced against us at first, are now satisfied that the doctrine we preach is true and founded upon the word of God. They begin to see the difference between truth and fables, and often exclaim, "how plain!" "why did not I see it before?" "I am astonished to see how carelessly I have read the Bible." There is a good revival in all the churches in the place. Many have been brought from darkness to light, and the work still goes on. Several have caught the missionary spirit, and are traversing the mountains and valleys to bring sinners to Christ, and their labors are followed with happy results. Let others follow their example. Now is the time to work. Brethren and sisters, be faithful. "He that winneth souls is wise."

In the evening about fifty sat down to the table of the Lord to commemorate the sufferings of our Savior. It was a season of deep interest. We think there is no scene so well adapted to cement christians to each other and the great Head of the church, as the sacrament of the Lord's supper. It is well calculated to exalt Christ and increase our affection for him, while at the same time it humbles us low in the dust, and produces close heart examination. None but christians can take satisfaction on such occasions and truly enjoy them.

We parted with a strong determination to meet, by the help of the Lord, at the marriage supper of the Lamb, which we expect soon to celebrate. During our meetings several requested prayers, and we hope soon to hear that they have found Jesus *precious.*

Queries.

"What is the meaning of the following Scripture?—'The sons of strangers shall build up thy walls,'" "and they 'shall be your plowmen and your vine-dressers.'"—F. Mansfield.

These prophecies are found in Isa. 60: 10, and 61: 5. Isaiah wrote till within less than one hundred years before the Jews were carried captive to Babylon, and was led to say much of their backslidden state, and the sad consequences that should follow. He begins his prophecy with a dark picture of their low condition and wide departure from the requirements of the Most High. In conseqence of their iniquity, the prophet is moved to write a description of their beautiful land, as it would appear when the spoiler had spread his desolation thereon.—"Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." Isa. 1: 7. The Lord placed before his rebellious people various motives to induce them to repent and become obedient again, but they persisted in their wayward course till they were finally carried captive to Babylon, and their land desolated. Observe how kindly the Lord addresses them in Isa. 1: 18–20.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool; if ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

As a people, they did rebel, were carried to Babylon, and wore the galling yoke of bondage for seventy years.

They were cruelly treated by the Babylonians, who were a proud and oppressive nation. While looking forward to the time when their captivity should be broken by the conquests of the Medes and Persians, under Cyrus, the Lord says in chap. 13: 17–20.

"Behold, I will stir the Medes against them, (the Babylonians) . . . and Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited."

In the next chapter immediately following the foregoing awful denunciation against Babylon, he speaks comforting words to his people, and says,

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the STRANGERS *shall be joined with them,* and they shall cleave to the house of Jacob. And the people shall take them and bring them to their place; and the house of Israel shall possess them in the land of the Lord for *servants* and handmaids and they shall take them (the Babylonians) captives, whose captives they were, and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, how hath the oppressor ceased! the golden city ceased!"

We have now found "the sons of *strangers* who shall build up thy walls," and "be your plowmen and your vine-dressers," and also the time when this was done; to wit, after the Jews returned from their captivity at Babylon. The *strangers,* who were their oppressors, "whose captives they were," became "servants and handmaids" to "the house of Israel," after their return from captivity, and were their plowmen and vine-dressers.

Spiritualism.

In the *Oberlin Evangelist* of April 28th, we saw an article from Joel Tiffany, a man who has been a champion in Spiritualism, and probably as well prepared to speak intelligently upon the subject as any man in our country. He says:—

"After all of our investigations for seven or eight years, we must say, that we have as much evidence that they are lying spirits as we have that there are any spirits at all. . . . The doctrines they teach . . . are mostly contradictory and absurd. . . There are those . . . who have become and are becoming victims to a sensual philosophy, under the influence of what is termed Spiritualism. . . . Spiritualism, in a very large class of minds, tends to beget a kind of moral and religious *Atheism.*"

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"O, mother, if all the world knew this! I wish I could tell everybody. Pray, let me run to some of the neighbors and tell them, that they may be happy and love my Savior."

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She ran over, and found him at work in his shop. She began by telling him that he must die, and that he was a sinner; and that she was a sinner, but that her blessed Savior had heard her mother's prayers, and had forgiven all her sins; and that now she was so happy, she did not know how to tell it.

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I remember seeing once in a professedly religious newspaper some sneering and contemptuous allusions to a man that they met with tnat belonged to *no party.* As if it was a crime not to belong to a party.

Ten different sects will tell you that you may be saved *outside* of any *nine* of them if you are only in the *tenth;* but if you happen to be outside of the *tenth* you are probably a gone case. Yea, churches that never were heard of for ten or fifteen or eighteen hundred years from the time of Jesus Christ, start up and assume that in order to be saved you must join *them,* or some *one* of them, forgetting that men were saved for ages before they existed as sects or christians.

There are six different yokes laid before you. You may reject any five of them, and be a Christian and be saved, provided you wear the sixth. But if you happen to throw off the *whole six* and only take *Christ's* yoke upon you, Woe be to you. You may profess religion and not be a Christian. You may belong to a church and not be a Christian. You may be a sectarian and not be a Christian. You may belong to any denomination and not be a Christian. You may even join the "Christian connexion," and still not be a Christian. You may have any quantity of "present truths," "precious truths," "glorious truths," "important truths," "essential truths," &c. &c., and yet not be a lover of God, a disciple of Christ, a follower of the Lamb. Are *you* a Christian? Not an "*—ist*" or an "*—ite,*"—not a mere narrow-souled bigot, but a Christian—a believer in Jesus the Messiah and an obedient servant of the living God?

If you are a Christian, God speed you in your course. Do you suffer?—If any man suffer as a Christian let him glorify God on this behalf. Are you out of Christ, O seek to be a Christian. God help you! Begin to-day. Learn God's word, do his will, obey his voice. Be faithful in his work. Take his yoke upon you and learn of him. God *bless you,* reader, and save you forever with his people in glory. Amen. H. L. H.

For the Crisis.

The Effects of One Book.

Bro. Grant:—I am often encouraged, in the midst of opposition and reproach, by news that I have not labored in vain in the great West. Three years ago I gave forty of my works to book peddlers on Rail Roads, running in every direction from the capital of Indiana, and I have lately heard from one of them Last fall I received a letter from a Bro. in Western Indiana, where our views were held by none, and hardly ever heard of, saying he had got *Death not Life* from a peddler, after it had been read till the covers were worn off, and it had convinced him of the truths it advocated, and given him great joy. He had sent for all our works (being able), and I send for the Crisis, and the encouragement of Brn., an extract of a long letter received from him last week.

"Dear Bro. Blain:—Since I wrote you, quite a stir has been made in this region. The church called me to an account for preaching *Destruction,* as they call it, or rather to try and stop me from preaching it. I told them frankly it was better 'to obey God than man,' and I should do so. They said I would lead weak minds astray: on this a leading Bro. told them he believed my views, weak-minded or not, and he knew others in the church who believed the same; so they adjourned *sine die.* I have no fears that they will exclude me, as our church numbers about 150, and only 13 oppose me.

Since that meeting I was challenged to debate the subject by a minister of the United Brethren in our village. We discussed the immortality of the soul one day, and though he had agreed to discuss

the destiny of the wicked, he backed out after the first day's debate, saying he was not prepared. Many eyes were opened.

One of my own brethren, twelve miles from here, challenged me to debate with him. He had a large assembly at two different times, and he owned, what brethren told him—that he was beaten, and said my views might be correct.

Our debate on non-immortality aroused the ire of the Spirit Rappers, and they got two of their strong men to debate with me, but after the first day they backed out, and left me to address a large assembly alone. Their doctrine is now about done with there, and the church they had about destroyed is built up again. You see truth is mighty and will prevail.

Eld. Potts (the brother I spoke of as coming to convince me, last year, but got convinced himself,) has commenced to advocate our views publicly. He has convinced one preacher, and perhaps two—one is a presiding elder, and has received into his church a preaching brother who believes with us. Thanks to God, Bro. Blain, for that book of yours, which I got of the peddler.

If you will send me $10 or $15 worth of books and tracts, I will pay for them in Oct. I expect the United Brethren will turn Eld. Potts out of their Conference, and if they do, I will see that he does not suffer. [The United Brethren are somewhat numerous in some of the western States. They are a very pious people, and similar to our Methodist brethren. J. B.]

Can you not 'come over and help us?' Direct books, &c., to Dr. Wm. L. Knight, Cole Creek, Fountain Co., Ind."

I hope ere long to hear more from the forty books I gave the peddlers to get them into new fields, but if not I shall be satisfied with the good this one has produced, and be thankful to my Master for the precious privilege of making sacrifices to honor his name, and comfort his people.

The Lord permitting, I shall be at the Conference in Worcester, June 8th, and have a supply of my works for brethren who may wish them to sell. The revival is subsiding here. JACOB BLAIN.

Buffalo, May 24th, 1858.

For the Crisis.

The Worship and Service of God.

"If any man be a worshiper of God, and doeth his will, him he heareth."

This passage seems to be susceptible of three divisions.

1. Worshipping God.
2. Doing his will.
3. An assurance of being heard by him.

Worshiping God. This is an important part of the christian's duty. But the manner in which it is performed by many, renders it an insult rather than an acceptable service to him. What is the meaning of worship? It is homage, reverence, respect; and how do we show our respect to our fellow mortals in the flesh? We should consider it an act of impoliteness to offer them our hand in a sitting posture.

If the President, or Governor, was to receive a public reception in an audience or drawing room, the person who would not rise from his seat would be considered low bred and disrespectful. And if we consider it our duty thus to respect our fellow men, ought we not to show some token of reverence to the Ruler of the universe, when we assemble professedly for his worship? I know that there are many who consider it a matter of little importance respecting kneeling in time of public prayer; but they cannot find any word in scripture to excuse them. We read of standing in prayer, and kneeling also, but not of sitting.

To conclude this division, of the subject, I think the man or woman who is too proud to kneel in public, will be too proud to get in to the kingdom of heaven.

Doing his will. And what is the will of God respecting man? It may be summed up in few words; it is to have pure religion. But in these days of spiritual quacks there are those who, if they had the power, would invade the sacred council chamber of the Almighty, and undertake to improve the system of religion that was given to the world by Jesus Christ; but, like the rock in the ocean, it has withstood the storm and rage of foes for ages, and is yet the same truth teat it was when uttered by the tongue of him who spake as never man spake.

Pure religion and undefiled before God, is to visit the widows and the fatherless in their affliction, and to keep unspotted from the world; to feed the hungry and clothe the naked; and whatsoever ye would that men should do to you, do ye even so to them. It required but few words for him to tell it, and it need not require any great stretch of the imagination or philosophy on our part, to comprehend it. This appears to be the substance of what is required of us.

But, as has been stated, there are restless spirits who cannot be content with these simple truths, but endeavor to attach to them an endless variety of isms, or leave them entirely out of their creed. We have this consolation, however, that we are not to be judged for our opinions or creeds, but for our character. In the descriptions of the judgment, Christ is represented as rewarding those on the right hand for what they had done, and not what they had believed. And that we may be thus rewarded, let us go and do likewise.

The third division of the subject may be expressed in a few passages of Scripture. "If ye abide in the vine ye shall ask what ye will and it shall be done unto you." "Ask and receive, that your joy may be full." "If we know that he heare thus, we know that we have the things that we desire of him." Amen.

D. N. S.

Sit Upright.

"Sit upright! sit upright, my son!" said a lady to her son George, who had formed a wretched habit of bending whenever he sat down to read. His mother had told him that he could not breathe right unless he sat upright. But it was no use; bend over he would in spite of all his mother could say.

"Sit upright, master George," said the teacher, as George bent over his copy book at school. "If you don't sit upright, like Master Charles, you will ruin your health, and possibly die of consumption."

This startled Master George. He did not want to die, and he felt alarmed. So after school he said to his teacher—

"Please explain to me how bending over when I sit can give me the consumption?"

"That I will, George," replied the teacher with a cordial smile. "There is an element in the air called oxygen, which is necessary to make your blood circulate, and to help it to purify itself by throwing off what is called carbon. When you stoop you cannot take in sufficient quantity of air to accomplish these purposes; hence the air remains bad, and the air-cells in your lungs inflame. The cough comes on. Next the lungs ulcerate, and then you die. Give the lungs room to inspire plenty of air, and you will not be injured by study. Do you understand the matter now, George?"

"I think I do, sir, and I will try to sit upright hereafter," said George.

Health Department.

Influence of the Feelings and Passions on the Circulation.

"The passions founded on pleasure," says Dr. Sweetser, "cause a universal expansion—if so it may be expressed,—of vital action. The blood, under their animating influence, flows more liberally to the superficies; and playing freely through its capillary vessels, the countenance becomes expanded, its expression brightens, and the whole surface acquires the ruddy tint and genial warmth of health."

"Nothing," adds the same excellent writer, and in the very same connection, "contributes more effectively to the healthful and harmonious action of our organism, than an equable distribution of the blood to its various parts, and especially the free circulation of this fluid in the extreme vessels of the surface. Thus a full, bright, and ruddy skin is always ranked among the surest tokens of health." And Haller had said, long before this, "Love, hope, and joy, promote perspiration, quicken the pulse, promote the circulation, restore the appetite, and facilitate the cure of disease."

But, as the elevating passions and affections promote the circulation and give a centrifugal tendency to fluids generally, so the depressing passions and affections have the contrary effect. The blood, instead of tending to the surface, expanding the body and lightening and cheering the heart, abandons the surface; and being thrown, in undue quality, upon the internal organs, a painful sensation of stricture and suffocation is apt to follow, and the health must ultimately suffer.

I do not say that the painful emotions and passions, when only temporarily indulged, are destructive of health in any considerable degree. Thus, we may be subjected to a limited degree of fear, grief, and perhaps even of hatred or anger for a moment, or on special occasions, for a very short time, as at the approach of a thunder-storm, or at the loss of a dear and valued friend, without material injury. God has kindly adapted us to the world in which he has placed us—its storms as well as its sunshine.

It is, in general, the permanent influence of the depressing passions, that does the mischief to the circulatory system. It is this that fills the world with mourning, lamentation and woe. Not, I again say, that the temporary influence of such things has no evil effects, but only that it is not this whose influence is most to be deprecated.

It is not a little curious to note the wonderful fact that whatever is good for the health is good spiritually. Thus, christianity, by encouraging the culivation and the enthronement of the elevating passions and affections, and inspiring us with hope and trust in God, and love to man, is as profitable for the life that now is as for that which is to come.

Domestic Summary.

An epidemic supposed to be the cholera is said to be killing off the hogs at a rapid rate in the south-western portion of Montgomery county, Va. One gentleman lost twenty-two in five or six days, and in one neighborhood some 150 or 200 hogs have died.

A BULLET FORTY YEARS IN A MAN'S LUNG.—At the recent Scientific Convention at Baltimore, Dr. Wurts read an interesting paper giving the results of some chemical examination connected with a bullet imbedded for more than forty years in a man's lung. The individual whose experience had exhibited the effect of metallic lead imbedded in the human frame was an Irishman named Wm. Kelley, who had received a bullet wound at the siege of Badojoz, in the Peninsular War, retired upon a pension from the British Government, and died recently in the hospital at Kingston, Canada. Upon dissection, the bullet was found enclosed in a cyst, or bag, within the lung, and closely adhering to its walls in several places. The ball had lost one hundred grains of its original weight (three hundred and seventy grains) by corrosion. A portion of the amount of lead thus lost was recovered from the lungs and diaphragm.

An immense activity reigns in the maritime ports of France, and no nation of the world is increasing its naval strength at the present moment with the same rapidity as that country. Its army now number 620,000 men; its navy is very nearly, and will soon perhaps be quite, equal to that of England.

PRAYER MEETING ON A WHALER.—The New Bedford Mercury states that the crew of the whaling barque Ionia, Capt. Morse, which sailed from that port on Tuesday, previous to leaving port held a prayer meeting in the forecastle, after which they passed a series of resolutions for their good conduct during the voyage, one of which was a prohibition and pledge against swearing, and another that prayers should be had night and morning in the forecastle, with the captain's permission. Henry W. Woods, one of the crew from Chicopee, Mass., was foremost in this good work.

THE UTAH ARMY.—New York, May 29.—(Washington Correspondence.)—A gentleman who arrived here to-day direct from Fort Leavenworth, says Gen. Harney pays no attention to the reported submission of Gov. Young, but is pushing forward the reinforcements and supply trains. Large Mormon trains were leaving various points in Nebraska for Salt Lake, carrying great quantities of arms, ammunition and clothirg, and manifesting a very hostile spirit. Many Mormons were also hanging about the fort and following the trains in various capacities.

Rumors are in circulation of a battle on the Southern border, between the Free State force and a party of Missourians, in which 21 persons were killed and 11 wounded. The news is not authentic.

PRAYER.—It is remarkable that (as they that search those things may observe,) the words of the Lord's Prayer are divers of them such as come near the words of petitions which were usual among the Jews, though he, in whom was all fullness and wisdom, was not scarce of matter and words, so little was novelty and variety desirable in prayer in his esteem. Mistake it not, the spirit of prayer hath not his seat in the invention but in the affection. In this many deceive themselves, in that they think the work of this spirit of prayer to be mainly in furnishing new supplies of thoughts and words; no, it is mainly in exciting the heart anew in times of prayer to break forth itself in ardent desires to God, whatsoever the words be, whether new or old.—[Archbishop Leighton.

THE RIOT AT PHILADELPHIA.—The Philadelphia Bulletin gives the annexed account of the riot in that city, mentioned by telegraph.

"It seems that the Philadelphia Lafayette Rifles, a German military organization under the command of Capt. Ballier, celebrated Whitesuntide Monday by a sham fight and picnic on Lemon Hill.

Things were comparatively quiet during the day, but towards night the wine and lager had made some of the persons on the hill tipsy and excitable. Wrangles took place, and during one of them which took place just as the company left the hill to return home, late in the afternoon, a Fourteenth Ward officer was cut in the hand by a sword in the hands of one of the military. The police attempted to seize the soldier who struck the blow, and the military resisted.—The mob took sides with the police, the ranks of the military became broken, and the men with their clubbed rifles struck their blows right and left, while the crowd threw stones and brick-bats.

On the part of the police several men were badly bruised by blows from rifle-butts. Officer Duncan of the fifteenth ward was struck in the hip by a blank cartridge and badly wounded, and an officer of the Fourteenth Ward was cut about the head with a sword.

The military fared worse than the citizens. Three of the men in the ranks having been shot, and two having received severe cuts with brick bats.

Frank Wendell, a private in the company, and a marriep man, living in Arch street, below third, was shot in the right breast. The ball entered the lung, and it has not yet been extracted. His condition is considered very dangerous. Charles Bremner, a private, single man, living in Race street, between Third and Fourth, was shot in the left breast. The ball entered just below the heart. It has been extracted. The condition of Brenner is critical. George Lhuster was shot in the arm.

Capt. Ballier resisted the arrest of the man, and assured the police that he should be handed over to the authorities as soon as he had reached the armory of the company, in tqird stress, below Green. Some sort of order was finally obtained, and the company continued its march down Coates street, followed by the excited crowd. At twenty-third and Coates streets a warrant was procured at the office of Alderman Binder, and an effort was made to serve it upon the offending soldier. The attempt was resisted and a furious fight took place. The crowd threw brickbats, the military used their swords and the butts of their rifles, and some shots were fired from the latter; while the police fired their revolvers."

Obituary.

Died, in Franklin, Erie Co., Pa., March 13, 1858, Gertrude F., daughter of Bro. Elijah C. and Maria Parker, aged 1 year, 5 months, 8 days.

A very interesting discourse was given on the occasion by Bro. J. Watson, from these words,—"The last enemy that shall be destroyed is death." 1 Cor. 15: 26.

Also, April 12th, 1858, Georgiana, aged 7 years 8 months.

Discourse by the writer, from these words,—"And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 17.

Yes, they shall slumber in the ground,
Till the last joyful trump shall sound,
Then burst the chains with sweet surprise
And in their Savior's image rise,

JOHN T. ONGLEY.

Blooming Valley, Crawford Co., Pa.

Our beloved Sister Elizabeth McDonald, of Plymouth, Ind., is no more. Her loss we most deeply deplore. One of the faithful truly has fallen! She died May 13th.

R. W.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.

J. HEMENWAY.

There will be a Conference at Buchanan, Mich., commencing June 3d, at 2 o'clock, P. M., and continue over the following Sabbath. Brn. coming by R. R. will come on the Mich., Central R. R., and stop at Buchanan station. Bro. J. Howell and J. Hemenway are expected to be present to preach the word of life. Brethren from the adjoining country are invited to attend.

D. R. MANSFIELD.

Bro. Berrick appoints to preach in Boston May 23d, and Bro. J. Couch the 30th.

Providence permitting, I will preach in Newbury, N. H., Sunday, May 30th. Nashua, N. H., Sunday, June 6th, where the brethren may appoint.

B. P. MANNING.

J. G. Smith appoints to preach in Exeter, May 30th.

I will preach in Bristol, (eve.,) May 19th. Cheshire St., evenings of the 20th, 21st, and on Sunday 23d. D. T. TAYLOR.

CONFERENCE.

The Lord willing, there will be a conference holden in Worcester, at Warren Hall, Pearl street, commencing Tuesday evening, June 8th, and continuing through the week and over the following Sunday. Brn. J. G. Smith, S. W. Bishop, I. Damman, H. Pratt, and J. Hemenway, have signified that they will be present at this meeting if the Lord will. All other preaching brethren who have a desire and can, are invited to attend. We also hope to see as many of the scattered pilgrims gathered at this meeting as can possibly come; for by the blessing of God, we believe that this meeting will be of great benifit to the church scattered abroad in this time of deep peril. *Let all come who can.*

The brethren and sisters in Worcester will do all they can for your comfort while you may sojourn with us.

In behalf of the church in Worcester,

WM. F. COLLIER,
W. F. HIGGINS,
R. CURTIS,
Committee.

☞ Bro. W. S. Campbell will labor mainly on Sundays with the church at Roxbury, for the present. Meetings are held every Sunday, at the usual hours, in Webster Hall building.

The Maine Conference of Adventists.

This conference is to be holden in Richmond, Reed Meeting-house, to commence on Thursday, 10 o'clock, A. M., June 17th, and continue over the following Sabbath. It is hoped that those who are specially interested in the great truths which have called us out as a distinct class, sufficiently see and feel that the cause they have espoused, and which has already benefited so many, demands their continued and more united efforts to sustain and increase the interest upon the all-important theme of the day of the Lord, the judgment, and the kingdom of God at hand. Never, since we became a people, has there been a time when we could labor so understandingly and effectually as now. Let us try to unite all our strength given by the Lord, and encourage all who are inclined to the truth. Come, brethren, all who can consistently, and let us see each other again in the flesh; talk, pray, sing, and consult how we may best act to save our fellow men and ourselves by the instrumentalities God has put in our hands. The meeting is 2 miles from the Rail Road station and from steamboat wharf. Those coming from the North can arrive at 12 M. Those from the South and West at 3 P. M. Should any endeavor to come Wednesday, brethren in the vicinity, though few, will do all they can to provide for them, and will furnish pasturing for the horses. As this meeting is intended for the benefit of the cause generally, in all parts of the State, churches and lay brethren should furnish means to defray the expenses of the ministers, or come prepared to contribute at the meeting; as those in the place will do all their duty in taking care of those who come, and they will be glad to see all who can come. Call for Eld. I. C. Wellcome, at the village, or David Robinson, Low Curtis, or John Umberhind in the vicinity.

We take the liberty to sign the names to this call of several of our ministers whom we know to be anxious for the meeting, as time has not permitted us to notify them of its arrangement. Will all other ministers interested, send their names to the offices to be added? N. SMITH, Chairman.

S. K. PARTRIDGE, Secretary.

I. C. Wellcome,	R. R. York,
L. L. Howard,	Jesse Partridge,
C. Goud,	Thomas Smith,
I. Damman,	H. B. Sevey,
E. M. Haggett,	D. M. Hanscomb.

Providence permitting, I will preach in Danielsonville, Ct., May 30th, and remain several evenings during the week.

Bro. Berick and myself purpose to be at the yearly meeting of the Shinnecock Indians, at Southampton, Long Island, the first Lord's day in June. MILES GRANT.

I will preach at
River Point, R. I., Tuesday eve., June 1st.
Peace Dale, June 2d and 3d.

W. S. CAMPBELL.

D. T. Taylor will preach in
New Bedford, May 30th.
Boston, June 6th.

Providence permitting, I will hold meetings as follows:
Brattleborough, Vt., Thursday eve., May 27th.
Springfield, Vt., Sunday, May 30th.
I will be at Gassett's Station, first train up on Saturday.
South Woodstock, Tuesday, June 1st.
Densmore Hill, Wednesday, June 2d.
Rutland, Vt., Saturday and over Sunday, June 5th and 6th.

HIRAM MUNGER.

I will preach as follows:
Rawsonville, Jamaica, Vt., Sunday, June 6th.
I will hold a grove meeting near Wallingford, North Village, commencing Sunday, June 13th. S. W. BISHOP.

Providence permitting, I will preach at Loudon Village the last Sunday in May. Warner, Waterloo, the first Sunday in June. S. S. MOONEY.

The Lord willing, I will preach at the Chapel in South Reading and baptize according to request, the first Lord's day in June.

E. WHITNEY.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMNS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Man's Destiny. Immortality: Argument from Nature and Scripture, by Rev. T. M. Post, D D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $0.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

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2.—The Great Controversy between God and Man. Its origin, progress and termination. By H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents.

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

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6.—Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson, Professor of Languages in N. Y. Central College. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25.

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8.—The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 18 cts. single, $12 per hundred.

9.—The Unity of Man: or Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.; $10 per hundred.

Tracts of 24 pages. Price, 5 cts. single copy; $3 per hundred:

1—Church not in Darkness; 2—The Three Worlds; 3—The Last Days; 4—Plain Truths; by Hastings. 5—Noah, his Age and Ours; 6—Desire of all Nations; 7—It is Done; by John Cumming. 8—A Voice of Warning; 9—New Heavens and Earth; by D. T. Taylor. 10—Ancient Landmarks. 11—State of the Dead; by Milton. 12—Intermediat State; by Grew.

Tracts at 3 cents single copy; $1.50 per hundred:

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Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality; 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand, and orders can be filled at once. Let us scatter them. Orders with the CASH are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free, by sending stamps to pay the postage,—and those who FEEL poor also.

Address to H. L. HASTINGS, Rochester, N. Y.

For sale also at this office,—and by N. Branch Moline, Ill.; G. W. Young, 109 Nassau street N. Y.

* The Landmarks are issued in setts of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 2000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Warning Voice, Cotton Mather; Loving Christ's Appearing, Baxter.

† The Olive Leaves are three neat four page tracts, that can be separated for distribution. No. one Little Children, Love one Another; two, The One Resting Place; three, My Friend; by Hastings. Just the thing to distribute among all classes of saints and sinners.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

L K Gains 144 $1.50, H Reed 144 $1.70, S Hale 129 $2.58, J B Roberts 186 $5, S Leonard 144 57c, A Coburn 182 $3, M B Dewy 200 $1.88.

M Shannon 156, J Churchill 156, M M Lewis 169, B Herrick 130, R Willard 168, W Welch 127, Mrs Sunderland 156, J W Thomas 152, C C Crossman 156, A Arnold 156, T Campbell 148, M R Pierce 156, C B Robinson 156, T Carpenter 166, E Turner 143, $1 each.

S C Clark 211, C Robinson 208, S Sherwood 153, W G Davinson 156, $2 each.

For Books and Tracts.—M M Lewis $1, W H Marigold $7, J. P. Babcok $1.24, Miss M A Small $1.39, T Chambers for Brn. in Roxbury $8.10, P S W Deyo $2, M B Dewey $1.12.

J Kittle, J Taylor, E Williams have paid to No. 130.

Edward Allen—All right.

A Perkins—Money received.

Eld. C. Goodrich's P. O. address is Roxbury, Conn.

Bro. I. C. Welcome's P. O. address is Richmond Me.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. H. Ladd, Springfield, Mass.* at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

the destiny of the wicked, he backed out after the first day's debate, saying he was not prepared. Many eyes were opened.

One of my own brethren, twelve miles from here, challenged me to debate with him. He had a large assembly at two different times, and he owned, what brethren told him—that he was beaten, and said my views might be correct.

Our debate on non-immortality aroused the ire of the Spirit Rappers, and they got two of their strong men to debate with me, but after the first day they backed out, and left me to address a large assembly alone. Their doctrine is now about done with there, and the church they had about destroyed is built up again. You see truth is mighty and will prevail.

Eld. Potts (the brother I spoke of as coming to convince me, last year, but got convinced himself,) has commenced to advocate our views publicly. He has convinced one preacher, and perhaps two—one is a presiding elder, and has received into his church a preaching brother who believes with us. Thanks to God, Bro. Blain, for that book of yours, which I got of the peddler.

If you will send me $10 or $15 worth of books and tracts, I will pay for them in Oct. I expect the United Brethren will turn Eld. Potts out of their Conference, and if they do, I will see that he does not suffer. [The United Brethren are somewhat numerous in some of the western States. They are a very pious people, and similar to our Methodist brethren. J. B.]

Can you not 'come over and help us?' Direct books, &c., to Dr. Wm. L. Knight, Cole Creek, Fountain Co., Ind."

I hope ere long to hear more from the forty books I gave the peddlers to get them into new fields, but if not I shall be satisfied with the good this one has produced, and be thankful to my Master for the precious privilege of making sacrifices to honor his name, and comfort his people.

The Lord permitting, I shall be at the Conference in Worcester, June 8th, and have a supply of my works for brethren who may wish them to sell. The revival is subsiding here. JACOB BLAIN.

Buffalo, May 24th, 1858.

For the Crisis.

The Worship and Service of God.

"If any man be a worshiper of God, and doeth his will, him he heareth."

This passage seems to be susceptible of three divisions.

1. Worshipping God.
2. Doing his will.
3. An assurance of being heard by him.

Worshiping God. This is an important part of the christian's duty. But the manner in which it is performed by many, renders it an insult rather than an acceptable service to him. What is the meaning of worship? It is homage, reverence, respect; and how do we show our respect to our fellow mortals in the flesh? We should consider it an act of impoliteness to offer them our hand in a sitting posture.

If the President, or Governor, was to receive a public reception in an audience or drawing room, the person who would not rise from his seat would be considered low bred and disrespectful. And if we consider it our duty thus to respect our fellow men, ought we not to show some token of reverence to the Ruler of the universe, when we assemble professedly for his worship? I know that there are many who consider it a matter of little importance respecting kneeling in time of public prayer; but they cannot find any word in scripture to excuse them. We read of standing in prayer, and kneeling also, but not of sitting.

To conclude this division of the subject, I think the man or woman who is too proud to kneel in public, will be too proud to get in to the kingdom of heaven.

Doing his will. And what is the will of God respecting man? It may be summed up in few words; it is to have pure religion. But in these days of spiritual quacks there are those who, if they had the power, would invade the sacred council chamber of the Almighty, and undertake to improve the system of religion that was given to the world by Jesus Christ; but, like the rock in the ocean, it has withstood the storm and rage of foes for ages, and is yet the same truth that it was when uttered by the tongue of him who spake as never man spake.

Pure religion and undefiled before God, is to visit the widows and the fatherless in their affliction, and to keep unspotted from the world; to feed the hungry and clothe the naked; and whatsoever ye would that men should do to you, do ye even so to them. It required but few words for him to tell it, and it need not require any great stretch of the imagination or philosophy on our part, to comprehend it. This appears to be the substance of what is required of us.

But, as has been stated, there are restless spirits who cannot be content with these simple truths, but endeavor to attach to them an endless variety of isms, or leave them entirely out of their creed. We have this consolation, however, that we are not to be judged for our opinions or creeds, but for our character. In the descriptions of the judgment, Christ is represented as rewarding those on the right hand for what they had done, and not what they had believed. And that we may be thus rewarded, let us go and do likewise.

The third division of the subject may be expressed in a few passages of Scripture. "If ye abide in the vine ye shall ask what ye will and it shall be done unto you." "Ask and receive, that your joy may be full." "If we know that he heare thus, we know that we have the things that we desire of him." Amen.

D. N. S.

Sit Upright.

"Sit upright! sit upright, my son!" said a lady to her son George, who had formed a wretched habit of bending whenever he sat down to read. His mother had told him that he could not breathe right unless he sat upright. But it was no use; bend over he would in spite of all his mother could say.

"Sit upright, master George," said the teacher, as George bent over his copy book at school. "If you don't sit upright, like Master Charles, you will ruin your health, and possibly die of consumption."

This startled Master George. He did not want to die, and he felt alarmed. So after school he said to his teacher—

"Please explain to me how bending over when I sit can give me the consumption?"

"That I will, George," replied the teacher with a cordial smile. "There is an element in the air called oxygen, which is necessary to make your blood circulate, and to help it to purify itself by throwing off what is called carbon. When you stoop you cannot take in sufficient quantity of air to accomplish these purposes; hence the air remains bad, and the air-cells in your lungs inflame. The cough comes on. Next the lungs ulcerate, and then you die. Give the lungs room to inspire plenty of air, and you will not be injured by study. Do you understand the matter now, George?"

"I think I do, sir, and I will try to sit upright hereafter," said George.

Health Department.

Influence of the Feelings and Passions on the Circulation.

"The passions founded on pleasure," says Dr. Sweetser, "cause a universal expansion—if so it may be expressed,—of vital action. The blood, under their animating influence, flows more liberally to the superficies; and playing freely through its capillary vessels, the countenance becomes expanded, its expression brightens, and the whole surface acquires the ruddy tint and genial warmth of health."

"Nothing," adds the same excellent writer, and in the very same connection, "contributes more effectively to the healthful and harmonious action of our organism, than an equable distribution of the blood to its various parts, and especially the free circulation of this fluid in the extreme vessels of the surface. Thus a full, bright, and ruddy skin is always ranked among the surest tokens of health." And Haller had said, long before this, "Love, hope, and joy, promote perspiration, quicken the pulse, promote the circulation, restore the appetite, and facilitate the cure of disease."

But, as the elevating passions and affections promote the circulation and give a centrifugal tendency to fluids generally, so the depressing passions and affections have the contrary effect. The blood, instead of tending to the surface, expanding the body and lightening and cheering the heart, abandons the surface; and being thrown, in undue quality, upon the internal organs, a painful sensation of stricture and suffocation is apt to follow, and the health must ultimately suffer.

I do not say that the painful emotions and passions, when only temporarily indulged, are destructive of health in any considerable degree. Thus, we may be subjected to a limited degree of fear, grief, and perhaps even of hatred or anger for a moment, or on special occasions, for a very short time, as at the approach of a thunder-storm, or at the loss of a dear and valued friend, without material injury. God has kindly adapted us to the world in which he has placed us—its storms as well as its sunshine.

It is, in general, the permanent influence of the depressing passions, that does the mischief to the circulatory system. It is this that fills the world with mourning, lamentation and woe. Not, I again say, that the temporary influence of such things has no evil effects, but only that it is not this whose influence is most to be deprecated.

It is not a little curious to note the wonderful fact that whatever is good for the health is good spiritually. Thus, christianity, by encouraging the cultivation and the enthronement of the elevating passions and affections, and inspiring us with hope and trust in God, and love to man, is as profitable for the life that now is as for that which is to come.

Domestic Summary.

An epidemic supposed to be the cholera is said to be killing off the hogs at a rapid rate in the south-western portion of Montgomery county, Va. One gentleman lost twenty two in five or six days, and in one neighborhood some 150 or 200 hogs have died.

A BULLET FORTY YEARS IN A MAN'S LUNG.—At the recent Scientific Convention at Baltimore, Dr. Wurts read an interesting paper giving the results of some chemical examination connected with a bullet imbedded for more than forty years in a man's lung. The individual whose experience had exhibited the effect of metallic lead imbedded in the human frame was an Irishman named Wm. Kelley, who had received a bullet wound at the siege of Badojos, in the Peninsular War, retired upon a pension from the British Government, and died recently in the hospital at Kingston, Canada. Upon dissection, the bullet was found enclosed in a cyst, or bag, within the lung, and closely adhering to its walls in several places. The ball had lost one hundred grains of its original weight (three hundred and seventy grains) by corrosion. A portion of the amount of lead thus lost was recovered from the lungs and diaphragm.

An immense activity reigns in the maritime ports of France, and no nation of the world is increasing its naval strength at the present moment with the same rapidity as that country. Its army now number 620,000 men; its navy is very nearly, and will soon perhaps be quite, equal to that of England.

PRAYER MEETING ON A WHALER.—The New Bedford Mercury states that the crew of the whaling barque Ionia, Capt. Morse, which sailed from that port on Tuesday, previous to leaving port held a prayer meeting in the forecastle, after which they passed a series of resolutions for their good conduct during the voyage, one of which was a prohibition and pledge against swearing, and another that prayers should be had night and morning in the forecastle, with the captain's permission. Henry W. Woods, one of the crew from Chicopee, Mass., was foremost in this good work.

THE UTAH ARMY.—New York, May 29.—(Washington Correspondence.)—A gentleman who arrived here to-day direct from Fort Leavenworth, says Gen. Harney pays no attention to the reported submission of Gov. Young, but is pushing forward the reinforcements and supply trains. Large Mormon trains were leaving various points in Nebraska for Salt Lake, carrying great quantities of arms, ammunition and clothing, and manifesting a very hostile spirit. Many Mormons were also hanging about the fort and following the trains in various capacities.

Rumors are in circulation of a battle on the Southern border, between the Free State force and a party of Missourians, in which 21 persons were killed and 11 wounded. The news is not authentic.

PRAYER.—It is remarkable that (as they that search those things may observe,) the words of the Lord's Prayer are divers of them such as come near the words of petitions which were usual among the Jews, though he, in whom was all fullness and wisdom, was not scarce of matter and words, so little was novelty and variety desirable in prayer in his esteem. Mistake it not, the spirit of prayer hath not his seat in the invention but in the affection. In this many deceive themselves, in that they think the work of this spirit of prayer to be mainly in furnishing new supplies of thoughts and words; no, it is mainly in exciting the heart anew in times of prayer to break forth itself in ardent desires to God, whatsoever the words be, whether new or old.—[Archbishop Leighton.

THE RIOT AT PHILADELPHIA.—The Philadelphia Bulletin gives the annexed account of the riot in that city, mentioned by telegraph.

"It seems that the Philadelphia Lafayette Rifles, a German military organization under the command of Capt. Ballier, celebrated Whitesuntide Monday by a sham fight and picnic on Lemon Hill.

Things were comparatively quiet during the day, but towards night the wine and lager had made some of the persons on the hill tipsy and excitable. Wrangles took place, and during one of them which took place just as the company left the hill to return home, late in the afternoon, a Fourteenth Ward officer was cut in the hand by a sword in the hands of one of the military. The police attempted to seize the soldier who struck the blow, and the military resisted.—The mob took sides with the police, the ranks of the military became broken, and the men with their clubbed rifles struck their blows right and left, while the crowd threw stones and brick-bats.

On the part of the police several men were badly bruised by blows from rifle-butts. Officer Duncan of the fifteenth ward was struck in the hip by a blank cartridge and badly wounded, and an officer of the Fourteenth Ward was cut about the head with a sword.

The military fared worse than the citizens. Three of the men in the ranks having been shot, and two having received severe cuts with brick bats.

Frank Wendell, a private in the company, and a marriep man, living in Arch street, below third, was shot in the right breast. The ball entered the lung, and it has not yet been extracted. His condition is considered very dangerous. Charles Bremner, a private, single man, living in Race street, between Third and Fourth, was shot in the left breast. The ball entered just below the heart. It has been extracted. The condition of Brenner is critical. George Lhuster was shot in the arm.

Capt. Ballier resisted the arrest of the man, and assured the police that he should be handed over to the authorities as soon as he had reached the armory of the company, in tqird stree, below Green. Some sort of order was finally obtained, and the company continued its march down Coates street, followed by the excited crowd. At twenty-third and Coates streets a warrant was procured at the office of Alderman Binder, and an effort was made to serve it upon the offending soldier. The attempt was resisted and a furious fight took place. The crowd threw brickbats, the military used their swords and the butts of their rifles, and some shots were fired from the latter; while the police fired their revolvers."

Obituary.

Died, in Franklin, Erie Co., Pa., March 13, 1858, Gertrude F., daughter of Bro. Elijah C. and Maria Parker, aged 1 year, 5 months, 8 days.

A very interesting discourse was given on the occasion by Bro. J. Watson, from these words,—"The last enemy that shall be destroyed is death." 1 Cor. 15: 26.

Also, April 12th, 1858, Georgiana, aged 7 years 8 months.

Discourse by the writer, from these words,—"And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 17.

Yes, they shall slumber in the ground,
Till the last joyful trump shall sound,
Then burst the chains with sweet surprise
And in their Savior's image rise,

JOHN T. ONGLEY.

Blooming Valley, Crawford Co., Pa.

Our beloved Sister Elizabeth McDonald, of Plymouth, Ind., is no more. Her loss we most deeply deplore. One of the faithful truly has fallen! She died May 13th.

E. W.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

Notice.

I would say to the brethren and sisters that Bro. Moulton's P. O. address is Worcester, Mass. He would be glad to have the brethren that may pass through Worcester call and see him, at No. 1 Green Street.

J. HEMENWAY.

There will be a Conference at Buchanan, Mich., commencing June 3d, at 2 o'clock, P. M., and continue over the following Sabbath. Brn. coming by R. R. will come on the Mich., Central R. R., and stop at Buchanan station. Bro. J. Howell and J. Hemenway are expected to be present to preach the word of life. Brethren from the adjoining country are invited to attend.

D. R. MANSFIELD.

Bro. Berrick appoints to preach in Boston May 23d, and Bro. J. Couch the 30th.

Providence permitting, I will preach in Newbury, N. H., Sunday, May 30th. Nashua, N. H., Sunday, June 6th, where the brethren may appoint.

B. P. MANNING.

J. G. Smith appoints to preach in Exeter, May 30th.

I will preach in Bristol, (eve.,) May 19th. Cheshire St., evenings of the 20th, 21st, and on Sunday 23d. D. T. TAYLOR.

CONFERENCE.

The Lord willing, there will be a conference holden in Worcester, at Warren Hall, Pearl street, commencing Tuesday evening, June 8th, and continuing through the week and over the following Sunday. Brn. J. G. Smith, S. W. Bishop, I. Damman, H. Pratt, and J. Hemenway, have signified that they will be present at this meeting if the Lord will. All other preaching brethren who have a desire and can, are invited to attend. We also hope to see as many of the scattered pilgrims gathered at this meeting as can possibly come; for by the blessing of God, we believe that this meeting will be of great benifit to the church scattered abroad in this time of deep peril. *Let all come who can.*

The brethren and sisters in Worcester will do all they can for your comfort while you may sojourn with us.

In behalf of the church in Worcester,

WM. F. COLLIER,
W. F. HIGGINS,
R. CURTIS,
Committee.

☞ Bro. W. S. Campbell will labor mainly on Sundays with the church at Roxbury, for the present. Meetings are held every Sunday, at the usual hours, in Webster Hall building.

The Maine Conference of Adventists.

This conference is to be holden in Richmond, Reed Meeting-house, to commence on Thursday, 10 o'clock, A. M., June 17th, and continue over the following Sabbath. It is hoped that those who are specially interested in the great truths which have called us out as a distinct class, sufficiently see and feel that the cause they have espoused, and which has already benefited so many, demands their continued and more united efforts to sustain and increase the interest upon the all-important theme of the day of the Lord, the judgment, and the kingdom of God at hand. Never, since we became a people, has there been a time when we could labor so understandingly and effectually as now. Let us try to unite all our strength given by the Lord, and encourage all who are inclined to the truth. Come, brethren, all who can consistently, and let us see each other again in the flesh; talk, pray, sing, and consult how we may best act to save our fellow men and ourselves by the instrumentalities God has put in our hands. The meeting is 2 miles from the Rail Road station and from steamboat wharf. Those coming from the North can arrive at 12 M. Those from the South and West at 3 P. M. Should any endeavor to come Wednesday, brethren in the vicinity, though few, will do all they can to provide for them, and will furnish pasturing for the horses. As this meeting is intended for the benefit of the cause generally, in all parts of the State, churches and lay brethren should furnish means to defray the expenses of the ministers, or come prepared to contribute at the meeting; as those in the place will do all their duty in taking care of those who come, and they will be glad to see all who can come. Call for Eld. I. C. Wellcome, at the village, or David Robinson, Low Curtis, or John Umberhind in the vicinity.

We take the liberty to sign the names to this call of several of our ministers whom we know to be anxious for the meeting, as time has not permitted us to notify them of its arrangement. Will all other ministers interested, send their names to the offices to be added? N. SMITH, Chairman.

S. K. PARTRIDGE, Secretary.

I. C. Wellcome,	R. R. York,
L. L. Howard,	Jesse Partridge,
C. Goud,	Thomas Smith,
I. Damman,	H. B. Sevey,
E. M. Haggett,	D. M. Hanscomb.

Providence permitting, I will preach in Danielsonville, Ct., May 30th, and remain several evenings during the week.

Bro. Berick and myself purpose to be at the yearly meeting of the Shinnecock Indians, at Southampton, Long Island, the first Lord's day in June. MILES GRANT.

I will preach at
River Point, R. I., Tuesday eve., June 1st.
Peace Dale, June 2d and 3d.

W. S. CAMPBELL.

D. T. Taylor will preach in
New Bedford, May 30th.
Boston, June 6th.

Providence permitting, I will hold meetings as follows:
Brattleborough, Vt., Thursday eve., May 27th.
Springfield, Vt., Sunday, May 30th.
I will be at Gassett's Station, first train up on Saturday.
South Woodstock, Tuesday, June 1st.
Densmore Hill, Wednesday, June 2d.
Rutland, Vt., Saturday and over Sunday, June 5th and 6th.

HIRAM MUNGER.

I will preach as follows:
Rawsonville, Jamaica, Vt., Sunday, June 6th.
I will hold a grove meeting near Wallingford, North Village, commencing Sunday, June 13th. S. W. BISHOP.

Providence permitting, I will preach at Loudon Village the last Sunday in May. Warner, Waterloo, the first Sunday in June. S. S. MOONEY.

The Lord willing, I will preach at the Chapel in South Reading and baptize according to request, the first Lord's day in June.

E. WHITNEY.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMNS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Man's Destiny. Immortality: Argument from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $8.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Seven Seals. By W. Sheldon. Price 3 cts—postage 1 ct.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

TREATISE ON MATT. XXIV. AND XXV. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE FOLLOWING WORKS ARE PUBLISHED AND FOR SALE BY H. L. HASTINGS, 49 Arcade, *Rochester, N. Y.*

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 420, price $1, postage 18 cents.

2.—The Great Controversy between God and Man. Its origin, progress and termination. By H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents.

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Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received: otherwise it may be known there is a mistake, somewhere.

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Eld. C. Goodrich's P. O. address is Roxbury, Conn.

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Subscribers to the Camp Ground fund are requested to forward their subscription to R. E. Ladd, Springfield, Mass., at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

Poetry.

[Old hymn, published by request.]

"COME OUT OF HER, MY PEOPLE."

While I was down in Egypt's land,
I heard my Savior was at hand;
The midnight cry was sounding,
And I wanted to be free,
So I left my scoffing brethren
To sound the jubilee.

They said that I had better stay
And go with them in their old way;
But they scoff at my Lord's coming—
With them I could not agree,
And I left their painted synagogue
To sound the jubilee.

Then soon I joined the Christian band,
Who'd just come out from Egypt's land:
They were on the road to Canaan,
A blest praying company,
And with them I am proclaiming
This is the jubilee.

They call us now a noisy crew,
And say they hope we'll soon fall through;
But we now are growing stronger
Both in love and unity,
Since we left old mystic Babylon
To sound the jubilee.

We're now united in one band,
Believing Christ is just at hand
To reward his faithful children,
Who are glad their Lord to see;
Bless the Lord, our souls are happy
While we sound the jubilee.

Though opposition waxes strong,
Yet still the battle won't be long;
For our blessed Lord is coming
As we all shall quickly see,
So keep up good courage, brethren,
This is the jubilee.

If Satan comes to tempt your minds,
Then meet him with these blessed lines,
Saying, "Get behind me, Satan,
I have nought to do with thee,
I have got my soul converted,
And I'll sound the jubilee."

The battle is not to the strong,
The weak may sing the conqueror's song,
I've been through the fiery furnace
And no harm was done to me;
I came out with stronger evidence
This is the jubilee.

A little longer here below,
And home to glory we shall go;
I believe it! I believe it!
Hallelujah! I am free
From all sectarian prejudice—
This is the jubilee.

We'll soon remove to that blest shore,
And shout and sing forever more,
Where the wicked cannot enter
To disturb our harmony;
But we'll wear the crowns of glory
With our God eternally.

Original Articles.

For the Crisis.

Gleanings.

BY M. D. W.

While the telegraphic wire is now so frequently made the medium by which the announcement of the conversion of this one and the other is made to distant friends, it renders the language used by a minister before the American Board, in 1853, truly prophetic. He says:

"The time is coming when His (Christ's) successes shall be reported with the rapidity of Napoleon's victories; when the press shall teem with the intelligence of Christ's movements in the world; when the steamer shall furrow the deep to speed the tidings of His power; when the electric wires shall thrill with heavenly life to convey from city to city, and from continent to continent, the news of revivals of religion, and of nations born in a day. The kingdom of Christ is yet to be the one thing thought of in the world; and in every market place, at every exchange, on every bulletin at the corners of the streets, men shall speak of the glory of his kingdom, and talk of His power, one to another making known his mighty acts, and the glorious majesty of his kingdom."

To-day I gleaned the following clear illustration of

"THE CHRISTIAN CHARACTER.

The christian character is a paradox. Its excellences imply and seem to arise from their opposites. The believer's elevations are all based on some previous lowliness. Never does he become virtuous, unless he discerns himself as intrinsically wicked; nor is he estimable in the sight of God, unless vile in his own. Sorrow precedes his joys; disquietude, his peace; misery, his happiness. Distrust is necessary to his confidence; despair to his hope.

When weak, the believer is strong; when naked, he is clad; and when stripped of all possessions, he is yet the heir of inestimable riches. The hatred of the world indicates to the christian the love of God; and its contempt and scorn point him out as one who is intrinsically valuable, and is advancing to lasting honors and a crown. Forsaking earthly relations and friends, or deserted by the whole world, he has yet relatives and friends innumerable. Fear renders a believer confident; and terror, calm. He gains his life by losing it; and even when dead he lives. While unable to do any thing, he can still do all things; and while able to create nothing, or even to change the color of a hair, he can by the word of prayer, move the Arm that moves the universe; and in certain circumstances, by a mere wish, he may transfer the mountain from its base into the sea.

A lamb, the believer may yet become a lion; and while a mere worm and no man, he can withstand the gates of hell. He can himself be crushed by a moth, and yet can he bruise the head of the serpent; and while a serpent, he can bid Satan get behind him. Regarded as a fool, he is yet the light of the world, and instructor of sages and philosophers. In obscurity he is nevertheless a city on a hill; and banished from the world, he is still the salt and leaven necessary for the preservation of society.

An enemy to sin, the believer is the friend of sinners; and their curses are answered by his blessings. He clings to a cross for safety, and trusts to one slain as a malefactor, for eternal life. For him God's reconciled face would turn hell into heaven; and heaven without God, would lose its happiness.

In short, the more a believer is considered, he will be the wisdom and power of God, and yet to the Greeks foolishness—an enigma, a riddle, a paradox—a seeming earth man, and yet a new créature, wholly, in a moral and spiritual sense, different from the unconverted man; and the more the contrariness of his nature, renewed by the Holy Ghost, is understood and appreciated by himself, the greatest evidence has he that his faith is the true faith, and that he is a son of God."

For the Crisis.

1 Samuel, 15th Chapter.

On the mountains, a man of God toiled his lonesome way. He would be a guest with the elders of the city of the great King. Treasures won in battle were here. The lowing of oxen and the bleating of sheep filled his ears. Sacrifices and songs rose on high. The King had put off his armor, and now in regal splendor and with noble mien, he sat with the elders of the people. I saw the changeful soul of the stranger. A captive monarch, son of other lands, clad in hope, walked delicately amidst the covenant tribes. Death was not here, with his bands, dark rider of the wave. He had marched to that land which is without order. The man of God rebuked. The King bowed low and worshipped.

Why should mine eyes return to the dim times of yore, when our days are spent in hearing of news from the spheres? But the years that are past are marked with Jehovah's deeds. A thunderbolt, heated with its velocity, struck the proud mocker; he was hewn in pieces, whose fame in battle had been heard.

C. E. CLARK.

From Bro. John T. Dixon.

BRO. GRANT:—In the revival in this town of late, God is giving power to his truth. The Baptists have enjoyed a wide spread revival; it still continues, and what I wish to praise the Lord for is, the soul cheering doctrine of the speedy coming of Jesus to give immortality *only* to his *sheep*, and an everlasting inheritance on the earth is attracting the attention of some of those converts as I never witnessed before. They inquire after tracts on the subject, and boldly proclaim their belief in the above truths, in and out of their congregations. The Pastor of the B. church, although he does not agree with us, appears to be kind and considerate, while he opposes, and charity constraineth me to believe him to be a sincere christian; and it is my earnest desire that he may see all the *truth* as it is in Jesus.

As an evidence of the interest to read our publications, a Bro. last week had 500 Campbell's "Two Edged Sword" printed. As we wanted some, and Bro. Hastings had none, they were eagerly sought after and read. The Episcopal minister had public notices posted up in the stores that he would preach yesterday P. M. on the soul, and notice those questions. We attended. I guess he had a fuller house than he has seen before since he has been with this people. He did just as I expected. He did not attempt to answer most of the questions, and the three last he treated with silent contempt. He did not attempt to prove the soul's immortality from the Bible, but quoted heathen philosophy, and then gave his (what he called common sense) opinions. He declared positively that the soul could not be destroyed, in the face of Jesus' word to the contrary. Matt 10: 28.

Bro., let us be awake. The Lord is at hand. Let us do all we can to scatter truth. There is much required of us, and we must soon give an account of our stewardship.

Most of us are poor, but few are so poor as not to be able to purchase and scatter a few of Bro. Hastings' tracts. (You know he keeps all kinds, by different authors, on hand.) I could tell you of much good done in this town by those little silent preachers. JOHN T. DIXON.

Peace Dale, May 24th, '58.

P. S.—If any wish some of those "Two Edged Swords," they can have them for 2 cents a piece by writing to Charles Dixon, Peace Dale, R. I. Any Bro., especially Bro. Grant, Z Campbell, or Blain, would be gladly heard here now on the Life theme. Bro. W. S. Campbell is expected week after next. We hope he will tarry over Sunday and preach, as he *knows how to*, on life only in Christ. J. T. D.

From Bro. G. L. Teeple.

DEAR BRO GRANT:—I would express my feelings through the Crisis relative to the extensive revivals of which I hear from week to week through the papers. Shall I say the work is not of God? God forbid. Shall I say of many, as did those in the time of Christ—"He followeth not us;" therefore try to stop them in their work? To this I also say, God forbid. I have for several months felt very differently than in former times. The question now is not, Are you an Adventist, Baptist, Methodist, &c.? but rather, Are you a *Christian?*

I am heartily glad that this revival which is progressing through the land is tearing down the old walls of *sectarianism* and causing the Church to feel that she is *one* in Jesus Christ. This work is, as one remarked, "Just like God." When men work, they try to build up their own peculiar theories and views, and talk of how many they get in *their Church;* but God works differently. His work is melting and softening, instead of hardening; uniting, instead of separating; building up, instead of tearing down.

My heart then is in sympathy with this great work I hear of, and I cry unto God, let it continue until the Church shall be fully ready to meet the King of glory, and sinners all saved that can be, that God may get to his name great glory. Let every christian do what they can to help on this work. Let all be willing to do the will of God, and we shall see in the end that our labor has not been in vain.

To the unconverted let me say, O hasten! the storm is gathering; now is the accepted time to find a refuge; now is a favorable time, inasmuch as christians are in earnest pleading in your behalf, and exhorting you to escape for your life; and God is also in earnest calling you by his Spirit and word to come to Him through Jesus Christ, who has loved you with the deepest love, giving himself for you that you might not perish but have everlasting life. Soon, I fear, it will be too late. O, come, come! now mercy pleads; Christ invites; the Spirit convinces you of the necessity of coming, and the Church is laboring for your salvation. Again, I say, Come! No time to lose; every hour is growing big with danger; soon the last hour of earth's probation will close; then, if you have not secured a part in Christ, you are lost, lost forever! Nothing can avail in your behalf then,—you have neglected the offers of mercy,—despised and heeded not the prayers and exhortations of christians, and have chosen your own ways; therefore must receive your doom—be punished with everlasting destruction from the presence of the Lord and from the glory of his power. That time is approaching. The day of rejoicing to the christian will soon dawn. Be ready. Let no consideration prevent you from entering the blissful climes of Immortality.

"O may we be the truly wise,
Who seek with all our hearts this prize;
Contend no more for earth's renown,
But look for an immortal crown.

Your Bro. looking for life eternal through Jesus Christ, GEORGE L. TEEPLE.

P. S.—I would here express my gratitude to God and to those that have aided me in my straitened circumstances; may the Lord reward them. Pray for me, Bro., that my faith fail not in these trying hours. I believe the hour of deliverance is at hand. Praise the Lord. G. L. T.

Arlington, Minnesota.

Choice Selections.

THE EMERALD BOW.

BY REV. E. PORTER DYER.

"And there was a rainbow round about the throne, like unto an Emerald."—Rev. 4: 3.

Above Jehovah's "great white Throne,"
High-arching, bends an emerald bow;
The symbol fair of grace unknown;
God's pledge of love to man below.

What grace and justice mingling meet
In that bright bow! The throne between
Henceforth becomes a mercy-seat,
Beneath the circling evergreen.

How pure that Throne. How lustrous He
Who, robed in glory, sits thereon,
Most like, of all our eyes may see,
To Jasper and a Sardine stone.

With crowns of gold, the elders sit
In raiment white that throne before,
While, harmless, at Jehovah's feet,
The lightnings flash and thunders roar.

Seven lamps of fire, with ceaseless glow,—
Amid whose light 'twere joy to be,—
Are shining on the emerald bow,
And on the beauteous crystal sea.

Four living creatures, full of eyes,
The throne encompass day and night;
Each holy, holy, holy cries
And glorifies the God of might.

The elders join the sweet refrain,
And low before the throne they fall,
And cast their crowns, and cry amain,
"All glory to the Lord of all."

Ye ruined souls, from earth look up;
O venture near in Jesus' name,
Encouraged by the bow of Hope,
And humbly own your guilt and shame.

That bow is bent by mercy's hand,
Sure pledge that mercy shall endure;
It speaks his grace by mercy planned;
It says, The covenant standeth sure.

Then come, O sinner, on that Bow
Fix evermore my wandering eye;
Receive the truth, believe, and know
The Friend of sinners reigns on high.

He now calls thee his grace to share:
Come, leave thy sins—come, bow thine heart;
Come, bend thy knee, and lift thy prayer,
And choose, O, choose the better part.

Nor fear to trust the Lamb, whose blood
For thee did once like water flow,
Whose love hath spanned the throne of God
With Mercy's lifted Emerald Bow.

—[Congregationalist.

Don't be Afraid.

BY REV. J. C. RYLE, B. A.

Reader, don't be afraid of man's opinion in religion. Never mind being laughed at or mocked, or persecuted, because you try to please God.

"The fear of man" does indeed "bring a snare." Prov. 29: 25. It is terrible to observe the power which is exerted over most minds. Few seem to have any opinions of their own, or to think for themselves. Like dead fish, they go with the stream and tide; what others think right, they think right; and what others call wrong, they call wrong too. There are not many original thinkers in the world.—Most men are like sheep, they follow a leader. If it was the fashion of the day to be Romanists, they would be Romanists; if to be Mohammedans, they would be Mohammedans. They dread the idea of going against the times. In a word, the opinion of the day becomes their religion, their creed, their Bible, and their god.

The thought, "What will my friends say or think?" nips many a good inclination in the bud. The fear of being observed upon, laughed at, ridiculed, prevents many a good habit being taken up. There are Bibles that would be read this very day if the owners dared. They know they ought to read them, but they are afraid: "What will the people say?" There are knees that would be bent in prayer this very night, but the fear of man forbids, it:—"What would my wife, my brother, my friend, my companion say, if they saw me praying?" Alas, what wretched slavery this is, and yet how common!

Remember the words of the Lord Jesus: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." Matt. 10: 28. Only try to make others pleased with you. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 15: 7.

Reader, don't be afraid of man's opinion. Fear God, and never be ashamed of his service. *There is nothing to be ashamed of in seeking to be saved.—Seed Corn.*

Influence of a Holy Life.

There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty speaks more eloquently of God and duty than the tongue of men and angels. Let parent's remember this. The best inheritance a parent can bequath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world and bring in everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world, than all that has ever been preached or written on the subject of Christianity.—*Chalmers.*

How to Do Good.

Why do you begin to do good so far off? This is a ruling error. Begin at the center and work outward. If you do not love your wife, do not pretend to such love of the people of the antipodes. If you let some family grudge, some peccadillo, some undesirable gesture, sour your visage toward a sister or daughter, pray cease to teach benificence on a large scale. Begin not at the next door, but within your own door—then with your next neighbor, whether relative, servant, or superior. Account the man you meet the man you are to bless. Give him such things as you have. "How can I make him or her happier?" This is the question. If a dollar will do it, give the dollar. If advice will do it, give advice. If a look, a smile, a warm pressure of the hand, or a tear, will do it, give the look, smile, hand, or tear. But never forget that the happiness of our world is a mountain of golden sands, and that it is your part to cast some tributary atom every moment.

Revival Incidents.

A lady called on a friend who was utterly opposed to religion and begged him to attend some of the meetings. He refused. But she still urged him, and at length said, "Do go to just *one* meeting, to please me." He hesitated and then replied, "Well, I will go once, seeing you ask it as a personal favor."

He went, but was determined not to be moved. He said to himself, "I promised to come, but I didn't promise to listen." So he sat with his hands up to his ears! By and by, he thought he felt something light on the end of his nose, and took down one hand to brush it away. Just at that moment the preacher was reading these words: "*He that hath ears to hear let him hear.*" This arrested his attention, and he did not dare to cover his ears any longer; but listened earnestly through the whole service, and was brought under deep conviction which resulted in his conversion.

A christian in a certain place feeling extremely anxious about a notorious infidel, went to him and besought him to attend to the interest of his soul. He found the man haughty, decided and unyielding, but be determined to persevere. He continued to visit this person several times and conversed with him, answered his objections, prayed for him in secret places, until, during the *next* visit, the infidel,—such no longer—exclaimed, "I can stand it no longer; you have knocked away all my underpinning, I believe—Lord help my unbelief." This converted infidel went to his old comrades, urged them to attend upon the means of grace, and soon had the unspeakable satisfaction to see several of them yielding to the gospel call, and submitting to Christ.

A very little boy, who had been visiting in a pious family, said to his father when he came home, "Father, why don't you pray? Jemmy's father prays before dinner." "Hush," said the father. "But father, won't you pray as Jemmy's father does?" "No, child, be still." "Then may I pray, father?" "Yes," said he, "you may pray if you want to." The little one folded his hands, bent his head, and said,

"Now I lay me down to sleep," &c.

It was the only prayer the child knew;—it went to the father's heart and was the means, under the Divine blessing, of his conversion.—*Am. Missionary.*

Self Denial.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the account into court, a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error; but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if the Master was at home. The merchant hearing the inquiry, and knowing the voice, called out from the top of the stairs, "Tell the rascal I am not at home." The Quaker, calmly looking up to him, said, "Well, friend, God put thee in a better mind." The merchant, struck afterwards with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right and that he was wrong. He requested to see him, and after acknowledging his error, said, "I have one question to ask you. How were you able, on various occasions, to bear my abuse?" "Friend," replied the Quaker; "I will tell thee: I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful; and I found that it was imprudent—I observed that men in a passion always spoke loud; and I thought if I could control my voice, I could repress my passion. I have, therefore, made it a rule never to let my voice rise above a certain key, and by a careful observance of this rule, I have, by the blessing of God, entirely mastered my natural temper." the Quaker reasoned philosophically, and the merchant, as every one else may do, profitted by his example.

"That's Enough for Me."

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had not; her mother was dead.

"Mother told me who to go to before she died," answered the little orphan; "I go to the Lord Jesus; he was my mother's friend, and he's mine."

"Jesus Christ is up in the sky; he is away off, and has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know any thing about that," said the orphan; "all I know is, *he says he will, that's enough for me.*"

What a beautiful answer was that. And what was enough for this child, is enough for us all.

Are you tired of carrying about the heavy load of sin? "Come unto me, all ye that are weary and heavy laden, and I will give you rest." But I am not worthy of his forgiving love. Never mind that. "He says he will, and that's enough for me."

Take the Lord Jesus at his word, for the forgiveness of your sins, and for peace to your soul. "My peace I give unto you," he says. Will he? Oh, his peace is very precious. Will he give us his peace? "*He says he will, and that's enough for me.*" God is angry with the wicked every day. "There is no peace, saith my God, to the wicked." Let us act accordingly, and flee from the wrath to come.—*Child's Paper.*

For the Children.

Who is a Gentleman.

A gentleman is not merely a person acquainted with the forms and etiquettes of life, easy and self-possessed in society, able to speak, and act, and move in the world without awkwardness, and free from habits which are vulgar and in bad taste. A gentleman is something beyond all this; that which lies at the root of all his ease, and refinement, and tact, is power of pleasing—how he can show respect for others—how he may avoid hurting their feelings. When he is in society he scrupulously ascertains the position and relation of every one with whom he comes in contact, that he may give to each his due honor, his proper position. He studies how he may avoid touching in conversation upon any subject which may needlessly hurt their feelings, how he may abstain from any such allusion which may call up a disagreeable or offensive association. A gentleman never alludes to, never appears conscious of any personal defect, bodily deformity, inferiority of talent, of rank, of reputation, in the persons in whose society he is placed. He never assumes any superiority for himself; he never ridicules, never sneers, never boasts, never makes a display of his own power, or rank, or advantage—such as is implied in ridicule, and sarcasm, or abuse—as he never indulges in habits or tricks, or inclinations which may be offensive to others.

Read.

There was once a lad who at fourteen was apprenticed to a soap-boiler. One of his resolutions was to read one hour a day, or at least at that rate; and he had an old silver watch left him by his uncle, which he timed his reading by. He stayed seven years with his master, and his master said when he was twenty-one years old he knew as much as the squire did. Now let us see how much time he had read in seven years, at the rate of an hour a day. It would be twenty-five hundred and fifty-five hours; which, at the rate of eight reading hours a day, would be three hundred and nineteen days: equal to forty-five weeks, equal to eleven months; nearly a year's reading. That time spent in treasuring up useful knowledge, would pile up a very large bookstore. I am sure it is worth trying for. Try what you can do. Begin now.

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Boston, Mass.

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THE WORLD'S CRISIS.

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MILES GRANT, EDITOR. | BOSTON, MASSACHUSETTS, WEDNESDAY, JUNE 9, 1858. | WHOLE NO. 145. VOL. VII. NO. 15.

Poetry.

For the Crisis.

INVOCATION.

Father in Heaven! High and Holy One!
Who, gazing from thy bright and dazzling throne,
Dost view each world, and guide each whirling sphere
In their eternal march and bright career;
Though viewing them, dost every action scan,
That's wrought on earth below by mortal man;—
O Thou, before whose throne bright seraphs bow
And raise their songs in swelling chorus now;
Thou who dost merit praise from every heart,
O that Thou wouldst to me thy love impart,
And teach thine erring child the way of life,
The way to live, to act, 'mid earth's wild strife;
O that Thou wouldst o'ershadow me with love,
With cheering light of hope from Thee above;
That, should dark woes my treasured hopes destroy,
Thou still may'st be my counsellor and joy!
O Father! teach me how to follow right,
That thine own will may be my sweet delight;
The good of all to seek while here I stay;
To soothe with words of hope the mourner's way,
And bind with healing balm the heart that bleeds;
That I may thus win Life with holy deeds,
That when this stormy voyage shall be o'er,
My home shall be on Salem's sunny shore!
Now grant, O Lord, that this my portion be,
On earth to praise, in heaven reign with Thee.

ORRIN P. ALLEN.

Original Articles.

For the Crisis.

"I Know that my Redeemer Liveth."

What a flood of joy and tenderness flows upon the soul as the heart gives utterance to this Alpha and Omega of the Christian's faith! It stands like a heaven-reaching pyramid, far above the clouds and storms which often wrap its base, and would hide it forever from the believer, were his eye not fixed with implicit trust upon the promise given. A man without this knowledge is in the most dreadful state that can be conceived, for nothing could compensate, in earth or heaven, for the loss of that precious hope. It is the very life of man. The sorrow-stricken Job, suffering from an unparalleled accumulation of distress, felt it in his heart, and was comforted. Stephen, sinking beneath the dreadful hail, experienced the blessed assurance, and sweetly fell asleep. Paul felt it as he stooped his neck to the axe. The hunted Waldenses and Albigenses felt it as their hoof-trodden bosoms heaved their last sigh. The flame enwrapped martyr felt it as he hugged the burning stake. The weary, tempted, buffetted but faithful christian of our own day, feels it in his heart and rejoiceth. It lightens the gloomiest cell, strews flowers upon the rack, and sets at naught the worst that fiendish persecution can do. From dungeon and scaffold, gibbet and fire arises the glad anthem, "I know that my Redeemer liveth!"

Paul in his renowned defence of the resurrection from the dead, after alluding to his own dreadful trials and persecutions, says, "what advantageth it me, if the dead rise not?" Thus, as it is often done in the Scriptures, in the form of a question putting truth in its strongest light. If there be no resurrection, Christ once dead, remains so, and the sinner is lost forever. But the plan of redemption is complete throughout, and Jesus liveth to make intercession for us. The hopeless being who dies impenitent and unforgiven, although he knows the "God-man" lives, 'tis not as his Redeemer but as his judge. He is not his Savior, for he is not saved; because he chose the perishable things of this world rather than the incorruptible treasures of eternal life.

The christian in this stage of trial need expect nothing of this world but sorrow and persecution, inasmuch as it is antagonistical to his dearest hopes and wishes. "If," said Christ, as he admonished and comforted his disciples, "ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The world had lifted its red hand against the Lord's Anointed, and his followers need expect no better treatment; for the servant is not greater than his lord.

Jesus Christ intended that persecution, at the present not joyous but grievous, should work out and establish a perfect church, which could not otherwise exist, if there were a fusion of holy and secular things. Therefore, although bearing peace and good will towards men, he placed a sword between his servants and the servants of the devil, declaring war to the knife—grace and mercy to the repentant sinner, but no peace with Satan! Nor should there be a single moment's truce; for the wily old serpent lets no chance escape him when he may hurl the unguarded christian from his position and set his foot upon his neck. The evil One hates every thing that is like God; and at no time is he moved with such ferocious dislike, as when in the kindling eye of the repenting prodigal, he recognizes the almost effaced image of the Eternal. Yet fear him not, dear soul, for He who is now for you is mightier far than all that is against you.

Shall tribulation, or distress, or persecution separate us from the love of Christ? Shall we grow weary in the struggle, or slacken our speed when life everlasting is the prize? No; not even if it be permitted that grim death should have for a time our poor worn out bodies in his grasp; we may lay down in calm repose a little while, knowing that that glooming incarceration is but temporal, and that we shall be delivered in His own good time, for

We know that our Redeemer ever lives,
And with his voice shall wake the slumbering dead,
And call them forth, whether the mighty deep,
Or gaping earthquake, or the field of war,
Or pestilence, or famine, or the sword
Of fiery persecution, swept them off

May we so live that our part shall be in the first resurrection, over which the second death has no power.

JNO. F. COTTON.

For the Crisis.

Are We a People?

No. II.

WHAT HAVE WE DONE?

I. We have stood forth as those who were called by a special providence—and willingly obeyed the summons—to declare the doctrine of the kingdom of God, as taught in the prophecies. The prophecy of Daniel,—exhibiting the four universal, earthly monarchies, and showing the Divine Kingdom as the fifth, also as a legitimate deduction, a literal monarchy on earth, and being the ninth in order, now soon to be established,—has been our theme. This prophecy has not only been employed to establish this view of the kingdom (its literality and territorial locality,) thus overthrowing the Whitlyan theory; but to show the proximity of the grand event, (the Judgment,) which shall install that heavenly rule. All the prophecies of the Old Testament have been searched, and with constant labor and care presented, showing the literal new Heavens and Earth, as the hope of the church of God, the expectation of patriarchs, prophets, Christ, his apostles and martyrs. By the help of God we have been doing more in this country to establish the literal principle of interpretation, than all other expositors together. This has been one specific feature of the work to which we have been manifestly called.

The New Testament, in the instructions and predictions of Christ and his Apostles, has also been examined and developed, presenting the *facts* of the future, with the *signs of the times;* till many have been brought to believe in the literal second coming of Christ to judgment—his literal and glorious reign on the earth, as "*the millennium*"—distinguished from his figurative coming or reign, or the conversion of the world; while the Apocalyptic parchment has been unrolled, and light from history and chronology, with analogy, has been thrown upon it, as well as upon the *Empire Book* of Daniel. The destiny of human dominion has been seen from the inspired visions of the old and new *dynasty seers,* while all the prophets, whose burning thoughts of future glory divine have been treasured in our living record since the world began, have been gladly urged upon the hearts of wondering multitudes, many of whom have been converted to the truth. Not only so, but all this glory of Christ's kingdom has been, for the last fifteen years,—by evidence which is yet good, and which none of the adversaries have been effectually able to gainsay,—urged as near at hand. It has been a *godlike work!* allying us, though unworthy, to the prophets themselves. Who regrets it?

II. What else? The word of God presents to us a connected system of truth. We have learned to discover evidences of this system everywhere, in the holy record. In presenting the plan of God it was necessary that we should dwell upon the second coming of Christ and the resurrection. To preach the one we must preach the other, since they are both in the divine covenant together promised. The one, as a literal event, and personal appearing of the Son of God, was, a few years ago, entirely neglected, or spiritualized away; the other, either neglected or denied—if not denied, made of no account in the economy of God to bring man to the possession of his image and glory.

We have insisted on the veritable coming of the very Christ who went away, and in "like manner" as he went. We have also contended for the coming back to life again of those who have died; and, as an especial qualification of the Kingdom of God, the identity of the man *saved*, as well as the "man Christ Jesus" who *saves*. Alas! how little preaching upon these topics from any other sources. Who has defended the apostolic position on these questions? Here we have stood and battled in a degenerate age of Theology. Have we fought in vain? If our voice is still, the world may, it appears, listen through all the hosts of the church for the sound "behold he cometh!" "Go ye out to meet him." "The dead shall be raised and the living changed."

III. At an early point in the work of preaching the "gospel of the kingdom," the question of the final condition of the wicked was introduced by some devoted and inquiring minds, who had prayerfully studied the Scriptures on that point; and the view of their destruction was soon embraced by the great proportion, who had been called by the stern convictions of duty to preach the immediate second advent of Christ. It became one of the cardinal doctrines of this interest that the wicked would cease to exist under the wrath of God; that in suffering punishment they would suffer destruction. This is but taking the Scriptures literally which speak of the sinner's final condition. By such a view, the divine attributes are seen to exist in harmony—God's justice and mercy appear in his love; and while his law is sustained by the *future* punishment of his enemies, no charge can be made of undue severity—of vindictive vengeance.

But by this effort we have influenced many to examine the word of God; they have left Calvinism gladly—Universalism, Infidelity, and Skepticism. It is a view of God's purpose which we have delighted to exhibit, at whatever hazard or sacrifice. No people have been so fully identified in these days as the defenders of that view, as ourselves; and indeed we may say from almost all others we have met with opposition.

The past on this question in the United States has been a grand reform effort upon the theology of our times, which none who have taken the word and buckler, and met the onset valiantly can ever deplore.

IV. We have set forth, in addition, the kindred sentiment of the sleep of the dead; especially, that the righteous have no reward till the resurrection—that the dead are unconscious. This is so intimately connected with the question of the resurrection of the dead, that we could not preach the one without the other; hence, we have taken what appears plainly to have been the doctrine of the apostles, who regarded the day of Christ's appearing and kingdom as the time of the crown; of Luther who allowed the Pope to hold as one of the dogmas of the "Roman dunghill of decretal,"—"that the soul is immortal"—[naturally]; of George Wishart of the sixteenth century, who was charged by the papists (17th specification) with believing that "the dead sleep from death to the resurrection, and do not put on immortality till then." He was a martyr.

By divine aid, we have produced a revolution on this point; one which is telling in this country to-day, and will be felt to the *end of time.* It has been the means of correcting the expectations of the church, and led to the belief of a real heaven, a tangible existence in the future, and one of the most effectual agents against the foolish dogmas of Spiritualism.

On this Scriptural, harmonious view of the way of salvation to man, we glory in occupying the front rank. Vastly modified is the position of believers, as a whole, within a few years. Many have secured confidence, hope and assurance, where all was darkness and doubt before.

Finally; we have preached, as well as others, repentance, faith, the atonement, free grace, holy living;—in a word, the whole plan of God and the whole duty of man. Have insisted upon baptism, and the Lord's supper in the church; have done much to break down prejudice among christian sects; have come out of every sect almost, and yet are not "come-outers," fanatics,—not Spiritualists, but the fartherest from them and most constant and consistent opposers of them;—and what are we?

W. S. C.

Roxbury, Mass.

For the Crisis.

The Lord's Coming---The Subject of Hope.

No. I.

"*I will come again.*"—John 14: 3.

"This same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven."—Acts 1: 2.

The second advent of our Lord Jesus Christ is a point not only of revelation, but is of so vast practical importance, that without it there is no completeness to the grand system of salvation proposed thro' Jesus Christ. Indeed, so important is this great prospective fact, that in regard is the questions as to what shall constitute the nature and object of his coming—and the time when he should come—it would seem no disciple of Christ could possibly be indifferent. And yet again, that such should to the unsophisticated reader exist as questions, rather than as well-defind and glorious doctrines, is but little less surprising. That the Scriptures are pregnant with thought relating to this very point, none who are conversant with them will for a moment question. Every prophecy, every gospel, every epistle; yea, almost every discourse, chapter, and parable, point more or less directly to this very event. Not to refer to the Old Testament for illustrations of this statement—which however is full and explicit—the New Testament is more than sufficient for this purpose.

First, then, let us notice the nature and object of the Lord's second advent, and then ask the question why there is so much discrepancy existing between Christian men on this subject.

If upon the unambiguous, unequivocal and positive statements of divine testimony we may establish a belief, then why from the following declarations of Scripture, may we not believe the second advent of our Lord Jesus Christ is to be personal, and not mystical, or purely spiritual? "And Jesus said unto them, Verily I say unto you, ye that have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. "And they shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels," &c. Matt. 24: 30, 31. "If I go and prepare a place for you I will come again." John 14: 3. "Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." 1 Thess. 4: 16. "So Christ was once offered to bear the sins of many; and unto them that look for him will he appear the second time, without sin unto salvation." Heb. 9: 28. To which scripture there might be added scores of other texts of similar import.

And the object of his coming is no less clearly set forth in the Scriptures. It is to "reckon with his servants." Matt. 25: 19. To "judge the world." Acts 17: 31. To raise the dead and change the righteous living. John 5: 28, 29. 1 Cor. 15: 51, 52. Phil. 3: 21; 1 Thess. 4: 17. To receive the righteous to himself, that where he is they may be also. John 14: 3. To establish and welcome his saints into his kingdom. Luke 19: 11–27; Matt. 25: 34. To destroy death and all the works of the devil. 1 Cor. 15: 26, Heb. 2: 14. 1 John 3: 8. To destroy the man of sin, and effect the restitution of all things—filling the earth with his glory, and taking his great power and reigning as King over all the earth—Acts 3: 19–21. 2 Thess. 2: 8. Ps. 72: 19. Zech. 14: 9. Rev. 11: 17.

And if these things depend upon the second advent of our Lord Jesus Christ, as it is affirmed they do—then surely they cannot be realized before this event. Hence is seen the occasion for the immense practical importance which the Scriptures and the early church attached to this doctrine. It was touching the resurrection of the dead, Jesus said it was spoken, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Matt. 22: 31, 32.—At the return of the Lord from heaven, the ancient disciple expected to be received by and thenceforth continue with him. John 14: 3. And this felicity was not expected before; because our Lord had distinctly declared to them, (see chap. 13: 33,) "whither I go ye cannot come;" but shortly adds,—"if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, ye may be also." To think, therefore, that it is ours to be with the Lord, until he come again, is to us little less than to say our Lord's words as here recorded are meaningless.

In support of this position let it be observed, that the day of the Lord's second advent and of the resurrection, is invariably pointed forward to as the time, and the only time, when God has promised to give the final reward to the saints. It is only with this view we can understand the apostle Paul in his masterly argument for the resurrection of the dead as recorded in 1 Cor. 15th chap. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. Who does not discover from this that St. Paul based his expectation of a future life entirely upon the hope of the resurrection through Jesus Christ. Hence the pertinence of his inquiry—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" Surely, what! Yet did he forget that if a state of felicity was to be uninterruptedly enjoyed independent of a resurrection, his warfare might avail him much! So it is we are enabled to understand St. Paul, who writes, just previous to his martyrdom, "I have fought a good fight, I have finished my course, I have kept the faith—henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them that love his appearing." 2 Tim. 4: 7, 8. "His appearing" being evidently *the* time when the crowns are given and received. See 2 Tim. 1. Rev. 11: 18; 22: 12.

Again. "The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world,—*looking for* that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 11–13.

With such a view we cannot marvel that martyrs cried, "How long?" (Rev. 6: 10,) or that St John should conclude the sacred canon with the Catholic cry,—"Come, Lord Jesus!" (ib. 22: 20) or that the poet has sung,—

"In expectation sweet,
We'll wait, and watch, and pray,
Till Christ's triumphant car we meet,
And see an endless day!"

***.

For the Crisis.

Freedom.

Freedom! The heart of the patriot thrills at the word. The pulse of the lover of liberty beats quickly as he pores over the speeches of Freedom's champions. How his blood leaps as he follows the towering grandeur and noble daring of Pitt in the defence of the liberty of the colonies—the simple, earnest, passionate outbursts of our own Otis—the deep and resistless eloquence of Samuel Adams—the electric enthusiasm of Patrick Henry—and the patriotic words of a host of others—all of whom had more or less to do in bringing about the American Revolution.

But after all that has been said and written, after all our boasts of Freedom, how much real Freedom does the world enjoy? Even our own land, professing to be the freest on the face of the globe, rivets the accursed chain of slavery upon the helpless hands of millions. This is the Freedom of the "freest land on earth!" This is the Freedom of the country that Shelley says is

——"Like an eagle, whose young gaze
Feeds on the noontide beam, whose golden plume
Floats moveless on the storm, and in the blaze
Of sunrise gleams when earth is wrapped in gloom;
An epitaph of glory for the tomb
Of murdered Europe!"

Our country enslaves the blacks, and most other countries enslave even the white peasantry, and the poor are robbed of their rights. Designing men, lifted to power, would crush even the first rising of true liberty.

"High hopes, that shone like stars sublime,
Go down i' the heavens of Freedom,
And true hearts perish in the time
We bitterliest need 'em!"

Such has been and such ever will be the case with more or less of earth's nations, till the dawning of the glorious day of universal Freedom—till the time that the great God shall emancipate the down-trodden. In this present life there can be no perfection of freedom, no perfection of joy. This is the state of preparation, the condition of trial.

"This life's a stage, the prologue tears,
The acts, vain hopes and varied fears;
The scene shuts up with loss of breath,
And leaves no epilogue but death."

But there will be a change of scene. A new government will be established—a government for the whole world. The subjects of that government will all be free. There will be no over-bearing aristocracy there, either monied or by birth. The King will be the choice of the people, the beloved Guardian of the nation. Freedom will be perfected there; joy and happiness will be the boon of all. The luxuriant verdure, the flowered beauty, the most excellent glory, the lovely splendor that decked earth in its Eden hours, will again be spread out like a mantle, and from every mount, and hill, and plain, shall burst forth the chorus of rejoicing; and the universal host shall send forth a glad shout, hailing the glorious morn of emancipation—the bright day of perfect freedom! And they salute their King—hear them:—"Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever!"

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Dost view each world, and guide each whirling sphere
In their eternal march and bright career;
Though viewing them, dost every action scan,
That's wrought on earth below by mortal man;—
O Thou, before whose throne bright seraphs bow
And raise their songs in swelling chorus now;
Thou who dost merit praise from every heart,
O that Thou wouldst to me thy love impart,
And teach thine erring child the way of life,
The way to live, to act, 'mid earth's wild strife;
O that Thou wouldst o'ershadow me with love,
With cheering light of hope from Thee above;
That, should dark woes my treasured hopes destroy,
Thou still may'st be my counsellor and joy!
O Father! teach me how to follow right,
That thine own will may be my sweet delight;
The good of all to seek while here I stay;
To soothe with words of hope the mourner's way,
And bind with healing balm the heart that bleeds;
That I may thus win Life with holy deeds,
That when this stormy voyage shall be o'er,
My home shall be on Salem's sunny shore!
Now grant, O Lord, that this my portion be,
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Are We a People?

No. II.

WHAT HAVE WE DONE?

I. We have stood forth as those who were called by a special providence—and willingly obeyed the summons—to declare the doctrine of the kingdom of God, as taught in the prophecies. The prophecy of Daniel,—exhibiting the four universal, earthly monarchies, and showing the Divine Kingdom as the fifth, also as a legitimate deduction, a literal monarchy on earth, and being the ninth in order, now soon to be established,—has been our theme. This prophecy has not only been employed to establish this view of the kingdom (its literality and territorial locality,) thus overthrowing the Whitlyan theory; but to show the proximity of the grand event, (the Judgment,) which shall install that heavenly rule. All the prophecies of the Old Testament have been searched, and with constant labor and care presented, showing the literal new Heavens and Earth, as the hope of the church of God, the expectation of patriarchs, prophets, Christ, his apostles and martyrs. By the help of God we have been doing more in this country to establish the literal principle of interpretation, than all other expositors together. This has been one specific feature of the work to which we have been manifestly called.

The New Testament, in the instructions and predictions of Christ and his Apostles, has also been examined and developed, presenting the *facts* of the future, with the *signs of the times;* till many have been brought to believe in the literal second coming of Christ to judgment—his literal and glorious reign on the earth, as *"the millennium"*—distinguished from his figurative coming or reign, or the conversion of the world; while the Apocalyptic parchment has been unrolled, and light from history and chronology, with analogy, has been thrown upon it, as well as upon the *Empire Book* of Daniel. The destiny of human dominion has been seen from the inspired visions of the old and new *dynasty seers*, while all the prophets, whose burning thoughts of future glory divine have been treasured in our living record since the world began, have been gladly urged upon the hearts of wondering multitudes, many of whom have been converted to the truth. Not only so, but all this glory of Christ's kingdom has been, for the last fifteen years,—by evidence which is yet good, and which none of the adversaries have been effectually able to gainsay,—urged as near at hand. It has been a *godlike work!* allying us, though unworthy, to the prophets themselves. Who regrets it?

II. What else? The word of God presents to us a connected system of truth. We have learned to discover evidences of this system everywhere, in the holy record. In presenting the plan of God it was necessary that we should dwell upon the second coming of Christ and the resurrection. To preach the one we must preach the other, since they are both in the divine covenant together promised. The one, as a literal event, and personal appearing of the Son of God, was, a few years ago, entirely neglected, or spiritualized away; the other, either neglected or denied—if not denied, made of no account in the economy of God to bring man to the possession of his image and glory.

We have insisted on the veritable coming of the very Christ who went away, and in "like manner" as he went. We have also contended for the coming back to life again of those who have died; and, as an especial qualification of the Kingdom of God, the identity of the man *saved*, as well as the "man Christ Jesus" who *saves*. Alas! how little preaching upon these topics from any other sources. Who has defended the apostolic position on these questions? Here we have stood and battled in a degenerate age of Theology. Have we fought in vain? If our voice is still, the world may, it appears, listen through all the hosts of the church for the sound "behold he cometh!" "Go ye out to meet him." "The dead shall be raised and the living changed."

III. At an early point in the work of preaching the "gospel of the kingdom," the question of the final condition of the wicked was introduced by some devoted and inquiring minds, who had prayerfully studied the Scriptures on that point; and the view of their destruction was soon embraced by the great proportion, who had been called by the stern convictions of duty to preach the immediate second advent of Christ. It became one of the cardinal doctrines of this interest that the wicked would cease to exist under the wrath of God; that in suffering punishment they would suffer destruction. This is but taking the Scriptures literally which speak of the sinner's final condition. By such a view, the divine attributes are seen to exist in harmony—God's justice and mercy appear in his love; and while his law is sustained by the *future* punishment of his enemies, no charge can be made of undue severity—of vindictive vengeance.

But by this effort we have influenced many to examine the word of God; they have left Calvinism gladly—Universalism, Infidelity, and Skepticism. It is a view of God's purpose which we have delighted to exhibit, at whatever hazard or sacrifice. No people have been so fully identified in these days as the defenders of that view, as ourselves; and indeed we may say from almost all others we have met with opposition.

The past on this question in the United States has been a grand reform effort upon the theology of our times, which none who have taken the word and buckler, and met the onset valiantly can ever deplore.

IV. We have set forth, in addition, the kindred sentiment of the sleep of the dead; especially, that the righteous have no reward till the resurrection—that the dead are unconscious. This is so intimately connected with the question of the resurrection of the dead, that we could not preach the one without the other; hence, we have taken what appears plainly to have been the doctrine of the apostles, who regarded the day of Christ's appearing and kingdom as the time of the crown; of Luther who allowed the Pope to hold as one of the dogmas of the "Roman dunghill of decretal,"—"that the soul is immortal"—[naturally]; of George Wischart of the sixteenth century, who was charged by the papists (17th specification) with believing that "the dead sleep from death to the resurrection, and do not put on immortality till then." He was a martyr.

By divine aid, we have produced a revolution on this point; one which is telling in this country to-day, and will be felt to the *end of time*. It has been the means of correcting the expectations of the church, and led to the belief of a real heaven, a tangible existence in the future, and one of the most effectual agents against the foolish dogmas of Spiritualism.

On this Scriptural, harmonious view of the way of salvation to man, we glory in occupying the front rank. Vastly modified is the position of believers, as a whole, within a few years. Many have secured confidence, hope and assurance, where all was darkness and doubt before.

Finally; we have preached, as well as others, repentance, faith, the atonement, free grace, holy living;—in a word, the whole plan of God and the whole duty of man. Have insisted upon baptism, and the Lord's supper in the church; have done much to break down prejudice among christian sects; have come out of every sect almost, and yet are not "come-outers," fanatics,—not Spiritualists, but the fartherest from them and most constant and consistent opposers of them;—and what are we?

W. S. C.

Roxbury, Mass.

For the Crisis.

The Lord's Coming---The Subject of Hope.

No. I.

"I will come again."—John 14 : 3.

"This same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven."—Acts 1 : 2.

The second advent of our Lord Jesus Christ is a point not only of revelation, but is of so vast practical importance, that without it there is no completeness to the grand system of salvation proposed thro' Jesus Christ. Indeed, so important is this great prospective fact, that in regard is the questions as to what shall constitute the nature and object of his coming—and the time when he should come—it would seem no disciple of Christ could possibly be indifferent. And yet again, that such should to the unsophisticated reader exist as questions, rather than as well-defind and glorious doctrines, is but little less surprising. That the Scriptures are pregnant with thought relating to this very point, none who are conversant with them will for a moment question. Every prophecy, every gospel, every epistle; yea, almost every discourse, chapter, and parable, point more or less directly to this very event. Not to refer to the Old Testament for illustrations of this statement—which however is full and explicit—the New Testament is more than sufficient for this purpose.

First, then, let us notice the nature and object of the Lord's second advent, and then ask the question why there is so much discrepancy existing between Christian men on this subject.

If upon the unambiguous, unequivocal and positive statements of divine testimony we may establish a belief, then why from the following declarations of Scripture, may we not believe the second advent of our Lord Jesus Christ is to be personal, and not mystical, or purely spiritual? "And Jesus said unto them, Verily I say unto you, ye that have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 28. "And they shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels," &c. Matt. 24 : 30, 31. "If I go and prepare a place for you I will come again." John 14 : 3. "Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven." Acts 1 : 11. *"For the Lord himself shall descend from heaven*, with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." 1 Thess. 4 : 16. "So Christ was once offered to bear the sins of many; and unto them that look for him will he appear the second time, without sin unto salvation." Heb. 9 : 28. To which scripture there might be added scores of other texts of similar import.

And the object of his coming is no less clearly set forth in the Scriptures. It is to "reckon with his servants." Matt. 25 : 19. To "judge the world." Acts 17 : 31. To raise the dead and change the righteous living. John 5 : 28, 29. 1 Cor. 15 : 51, 52. Phil. 3 : 21; 1 Thess. 4 : 17. To receive the righteous to himself, that where he is they may be also. John 14 : 3. To establish and welcome his saints into his kingdom. Luke 19 : 11–27; Matt. 25 : 34. To destroy death and all the works of the devil. 1 Cor. 15 : 26, Heb. 2 : 14. 1 John 3 : 8. To destroy the man of sin, and effect the restitution of all things—filling the earth with his glory, and taking his great power and reigning as King over all the earth—Acts 3 : 19–21. 2 Thess. 2 : 8. Ps. 72 : 19. Zech. 14 : 9. Rev. 11 : 17.

And if these things depend upon the second advent of our Lord Jesus Christ, as it is affirmed they do—then surely they cannot be realized before this event. Hence is seen the occasion for the immense practical importance which the Scriptures and the early church attached to this doctrine. It was touching the resurrection of the dead, Jesus said it was spoken, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Matt. 22 : 31, 32.—At the return of the Lord from heaven, the ancient disciple expected to be received by and thenceforth continue with him. John 14 : 3. And this felicity was not expected before; because our Lord had distinctly declared to them, (see chap. 13 : 33,) "whither I go ye cannot come;" but shortly adds,—"if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, ye may be also." To think, therefore, that it is ours to be with the Lord, until he come again, is to us little less than to say our Lord's words as here recorded are meaningless.

In support of this position let it be observed, that the day of the Lord's second advent and of the resurrection, is invariably pointed forward to as the time, and the only time, when God has promised to give the final reward to the saints. It is only with this view we can understand the apostle Paul in his masterly argument for the resurrection of the dead as recorded in 1 Cor. 15th chap. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. Who does not discover from this that St. Paul based his expectation of a future life entirely upon the hope of the resurrection through Jesus Christ. Hence the pertinence of his inquiry—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" Surely, what! Yet did he forget that if a state of felicity was to be uninterruptedly enjoyed independent of a resurrection, his warfare might avail him much! So it is we are enabled to understand St. Paul, who writes, just previous to his martyrdom, "I have fought a good fight, I have finished my course, I have kept the faith—henceforth there is laid up for me a crown, of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them that love his appearing." 2 Tim. 4 : 7, 8. "His appearing" being evidently *the* time when the crowns are given and received. See 2 Tim. 1. Rev. 11 : 18; 22 : 12.

Again. "The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, —*looking for* that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2 : 11–13.

With such a view we cannot marvel that martyrs cried, "How long?" (Rev. 6 : 10,) or that St John should conclude the sacred canon with the Catholic cry,—"Come, Lord Jesus!" (ib. 22 : 20) or that the poet has sung,—

"In expectation sweet,
We'll wait, and watch, and pray,
Till Christ's triumphant car we meet,
And see an endless day!"

***.

For the Crisis.

Freedom.

Freedom! The heart of the patriot thrills at the word. The pulse of the lover of liberty beats quickly as he pores over the speeches of Freedom's champions. How his blood leaps as he follows the towering grandeur and noble daring of Pitt in the defence of the liberty of the colonies—the simple, earnest, passionate outbursts of our own Otis—the deep and resistless eloquence of Samuel Adams—the electric enthusiasm of Patrick Henry—and the patriotic words of a host of others—all of whom had more or less to do in bringing about the American Revolution.

But after all that has been said and written, after all our boasts of Freedom, how much real Freedom does the world enjoy? Even our own land, professing to be the freest on the face of the globe, rivets the accursed chain of slavery upon the helpless hands of millions. This is the Freedom of the "freest land on earth!" This is the Freedom of the country that Shelley says is

——"Like an eagle, whose young gaze
Feeds on the noontide beam, whose golden plume
Floats moveless on the storm, and in the blaze
Of sunrise gleams when earth is wrapped in gloom;
An epitaph of glory for the tomb
Of murdered Europe!"

Our country enslaves the blacks, and most other countries enslave even the white peasantry, and the poor are robbed of their rights. Designing men, lifted to power, would crush even the first rising of true liberty.

"High hopes, that shone like stars sublime,
Go down i' the heavens of Freedom,
And true hearts perish in the time
We bitterliest need 'em!"

Such has been and such ever will be the case with more or less of earth's nations, till the dawning of the glorious day of universal Freedom—till the time that the great God shall emancipate the down-trodden. In this present life there can be no perfection of freedom, no perfection of joy. This is the state of preparation, the condition of trial.

"This life's a stage, the prologue tears,
The acts, vain hopes and varied fears;
The scene shuts up with loss of breath,
And leaves no epilogue but death."

But there will be a change of scene. A new government will be established—a government for the whole world. The subjects of that government will all be free. There will be no over-bearing aristocracy there, either monied or by birth. The King will be the choice of the people, the beloved Guardian of the nation. Freedom will be perfected there; joy and happiness will be the boon of all. The luxuriant verdure, the flowered beauty, the most excellent glory, the lovely splendor that decked earth in its Eden hours, will again be spread out like a mantle, and from every mount, and hill, and plain, shall burst forth the chorus of rejoicing; and the universal host shall send forth a glad shout, hailing the glorious morn of emancipation—the bright day of perfect freedom! And they salute their King—hear them:—"Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever!"

J. O. B.

Letter from "Carrie."

Dear Brethren and sisters in Christ:—I have just received two numbers of the Crisis, and, looking over their pages, I find a letter to myself which reminds me of my long-neglected duty. I should have written long ago, but feeling my weakness and inability to say any thing that would *instruct or encourage*, I have neglected that which I should have done. The Crisis has lately become very dear to me, and as from week to week I peruse its columns, I am encouraged, strengthened and enabled to rejoice, and praise God for the rich treasures it contains. Every number is read and re-read with a great deal of interest and, I *hope*, with profit.

Only the next day after I *first* wrote, begging an interest in your prayers, as I sat alone with sorrowing heart and tearful eyes, searching for the "pearl" I had lost, the dear Savior appeared to bless. My mouth was filled with praises and my eyes shed tears of joy, and perfect bliss pervaded my soul. And to-day I am rejoicing in the hope of the gospel, and striving to do the will of God. Dear brethren and sisters, help me to declare his praises, and tell of his wonderful works. O *work!* while the day lasts; surely there is no time to *slumber* now, when the judgment is but just before us. Let us be willing to go without the camp, bearing the reproach for Christ's sake, fearing not "the scoffs and frowns of the world," but with the eye fixed on the "bright morning star," move forward in the great work before us.

Dear sister "Hattie," I thank you very much for your answer to my request—your advice and your prayers; and may I ask you still to remember me at the throne of grace? I still need the prayers of God's children. I feel every day the need of a deeper work of grace in my heart. I feel there is a great deal of sin hidden there, and I know that it all must be eradicated ere I can behold him who is holy.

You ask, sister dear, if my mind is made up to *stand for Christ?* I answer *yes!* let the storm of persecution still drive on, let every earthly friend forsake, the world frown; for, with the good old apostle, I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature be able to separate from the love of God, which is in Christ Jesus our Lord. He who has promised is faithful, and will bring us off conquerors at last.

I noticed in the index that some one beside you had responded to my letter, but I have not seen it, for that number, with one or two more never came to the office or were lost in some way.

You were mistaken, sister Hattie, with regard to my living in the same city with yourself; in Rochester, *Mass.*, is my home.

It was wrong in the *paper*. I should be very happy to hear from you or see you, my sister. It would be very pleasant to meet and mingle our songs and prayers here upon the earth, but if not permitted, God grant that we may meet in that "better home."

"O, I long to be there,
Where no sorrow nor care,
Shall disturb that heavenly rest."

May God bless you all, and crown you at last with immortality and eternal life, is the prayer of

Carrie.

From Eld. P. B. Morgan.

Bro. Grant:—Our Conference has concluded its session, and I am happy to report to you that, although the season has been so unpropitious, we have nevertheless had a good gathering and a good session. Ministering brethren present were Elders M. Chandler, W. Pratt, A. S. Calkins, H. H. Janes, G. W. Rathburn, Johnson and Morgan of Illinois, with Eld. I. Morgan from Ct. and Eld. J. Hemenway of Mass.; beside a good number of delegates from churches. The reports were cheering and the prospect seemed most encouraging. Eld. M. Chandler was appointed Conference Evangelist and agent for the ensuing year.

But purposing to prepare a digest of the minutes for the *Crisis* and *Herald* shortly, I will add no more except to say—it was resolved the minutes of the Conference be published in full and bound, with our plan of arrangements in pamphlet form for gratuitous circulation, orders for which may be addressed to myself, Secretary of the Conference.

And I am fraternally yours,
P. B. Morgan.

Ottawa, Ill., May 25, 1858.

The Illinois Conference Evangelist and Agent is appointed to attend the following quarterly Conferences:

Rock Island District, Princeton, (Ia.) June 3d.

Military Tract District, St. Albans, June 17th.

Galena District, Elizabeth, July 8th.

Fox River District, Earl-Ville, July 12th.

From Bro. C. F. Churchill.

Dear Bro. Grant:—It is with pleasure I write a few lines to let the dear brethren and sisters know how we fare in this part of God's vineyard. The good Lord has heard the cry of his weeping few in this land, and sent us Bible men and Bible tracts; and, blessed be his heavenly Name, the truth has taken effect,—good done in the name of the Holy Child Jesus,—mourners been comforted, the weary and heavy laden found rest in Jesus,—strangers to God by wicked works have been brought nigh by the precious blood of Christ, and made heirs of immortality and eternal life. Seventeen have been baptized since the first of January, fifteen of whom found Jesus since that time.

Brn. Reid, Ingraham and Clifford have visited us. The same evening Brn. Reed and Clifford came here, Brn. Pitcher and Durgan (Christian ministers,) arrived. About the same time Eld. Ingraham came. It seems as if the good Lord made it a set time to favor his children. We had union meetings. God was present and blessed the word of life. Eld. Reed was here some two weeks—preached some five or six times and visited other places. Elds. Ingraham and Pitcher have had two baptisms together. This had a good effect. Eld. Ingraham is here now, preaching the good news of the kingdom. O! how it harmonizes the word of God, dear brethren. We have made up our minds to

"Face the storm, it can't be long;
We'll anchor by and by."

And in the glorious world to come we shall live no more to die. O, ye tried ones, pray on a little longer; it is your Father's good pleasure to give you the kingdom. The heavenly mansions are already prepared. The Life Giver cometh quickly, and his reward is with him. Immortality, eternal life, a kingdom for his children, is to be awarded at his appearing. Let us rejoice. Redemption draweth nigh! From your brother in hope of life through Jesus,

Christian F. Churchill.

Salmon Brook, Aroostook, Me.

From Z. Grovier.

Dear Brethren: We read that the whole world is to be deceived, except the elect; and "shall I find faith on earth, (says Jesus,) when I come?" It appears to me that Spiritualism and the doctrine of going to heaven or hell at death, are systems now deceiving the whole world. The people are falling by thousands every day. The like has not been known for centuries. Now, brethren, is the time of trial for true saints; for what fellowship has Christ with Belial? If we wish them God speed we are partakers with them. If God has called us out, why turn back? O brethren, stand fast in the liberty wherewith Christ has made you free, and be not again entangled!

I believe God has called out a few to proclaim the end of all things near, and the effect of every vision. Let us hold fast a little longer, and we shall see the salvation of God. May the great Head of the church keep one and all of us that love his appearing steadfast, immovable, till we see him in the clouds of heaven who will save us with an everlasting salvation. Amen.

Z. Grovier.

Walnut Grove, N. J.

From Sr. E. H. Cotton.

Bro. Grant:—I take this time to pen a few lines for the Crisis. I feel thankful for your good paper that comes weekly laden with light and love. It manifests a spirit of sympathy, and I love to hear from my dear brethren and sisters in the Lord; it is like a prayer meeting when I read the communications. I am looking for and I hope loving the appearing of the blessed Savior. I believe that the hope of the church is in the resurrection from the dead. I do not hear much preaching in accordance with my faith, except what I hear through the Crisis.

Your sister in the Lord,
Eliza H. Cotton.

Addison, Me.

—Faith is the wire by which we have communication with the Deity.

The World's Crisis.

BOSTON, JUNE 9, 1858.

Queries.

1. Bro. T. Mansfield wishes our opinion on Isa. 65: 20,—"The child shall die an hundred years old," &c. We would refer him to an article in No. 18 of the Crisis, for an exposition of this verse.

2. "Whom will the immortal saints reign over?"

We see no reason why they should not reign over other immortal saints, or in other words, their brethren. We believe that all the saints will be under some kind of government; if so, it is proper that some should be governors. The fact that some act as rulers, does not prove that they are placed over their *inferiors*. We have elders to rule in the church, not because the others are inferior, or are wicked and need to be judged, but to *serve* the church in good deeds. We are taught to "be *subject* one to another." We learn from Eph. 5: 24, that the "church is *subject* to Christ;" and in 1 Cor. 15: 28, we are taught that Christ is "*subject*" unto God; hence we are all *subjects*; but some among these subjects may act as officers, but be such as the prophet mentions when he says, "I will also make thy officers peace, and thine exactors righteousness." Christ is to be our king, and at the same time christians are his brethren, and joint heirs with him. We are rejoiced to learn that Jesus is to *reign over* us, and be the head of the great family of the redeemed. We ardently desire to be his *subjects*, and be directed by any officer whom he may appoint to see to the welfare of the righteous family, in the everlasting kingdom.

Query.

A brother inquires:—

"What do you understand St. Paul to mean when he talks of being 'absent from the body, and present with the Lord?'" 2 Cor. 5: 6.

In the preceding five verses, Paul uses several figures to illustrate our condition in this world and our future one in the world to come. Such as, "earthly house," "tabernacle," "dissolved," "clothed," "naked," &c.; and we think he uses the word "body" in the sixth verse, in a similar sense.

Let Paul explain himself. Rom. 12: 5. "So we, being many are one *body* in Christ, and every one members of another." This passage shows that the whole church is denominated a "body."

Paul writes the same thing to the Corinthian brethren, as to the Roman. 1 Cor. 12: 27, "Now ye are the *body* of Christ, and members in particular."

In writing to the Ephesians he says in chap. 1: 22–23, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his *body*."

To the Colossian brethren he says, chap. 1: 18, "And he is the head of the *body*, the church." We can easily conceive why Paul was "*willing* rather to be absent from the body, (the church) and to be present with the Lord." But he most plainly shows us that he does not expect to be with the Lord till the resurrection of the dead. It is evident Paul did not consider Christ as *personally* in this world, because he declares that while he is here in "the body," (the church) he is "absent from the Lord." He shows us in 1 Thess 4: 13–17, how we shall be present with the Lord; to wit, by a resurrection of the dead, or if alive when Jesus comes, by being translated, like Enoch and Elijah. He gives us no idea that he expects to go to Christ spiritually at death, as some at the present day assume to believe. He says, "If after the manner of men I have fought with the beasts at Ephesus, what advantageth it me if the *dead rise not?* Let us eat and drink, for to-morrow we *die*."—No hope of future life unless the *dead* rise again.

For the Crisis.

This Same Jesus.

I am thankful to God that my feet were ever guided into his testimony. For the word of God is as a lamp to my feet and a light to my path. It is left upon record, in plain language, by the two men in white apparel,—"*This same Jesus* which is taken up from you into heaven, *shall so come* in *like manner* as ye have *seen him go into heaven*." The same Jesus, and not something else. In the *same manner*, *personally*, not spiritually. "Every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." And all the tribes of the earth mourn when the sign of the Son of man appears in heaven. "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels," &c. He went away in a cloud, (of glory) he comes with clouds, in great glory and power. Angels escorted him upwards to the throne of God, and angels will accompany him back to earth, when he comes to gather together his elect from the four quarters of the earth. Angels will gather the harvest home. When Jesus comes, all the people of the earth and seas will know it.

But some have become impatient waiting for the Lord, and begin to think that "this same Jesus" has come—in some of the inventions of the nineteenth century; others that he has appeared and is manifested in some of the sects of the day; others that he may never come; and some think he came at the destruction of Jerusalem, and that his kingdom is now set up in the believer's heart. Many believe he comes at the day of our death.

Thus the human family, put them all together, have got a great many different comings of the same Jesus. But there is only *one* coming, and one manner of his coming. He was seen to go away into heaven. The men of Galilee had no doubt as to the reality of the whole affair. Neither will the inhabitants of this world have any more doubts when Jesus appears the second time, than the men of Galilee had when they saw the Savior ascend up into heaven. There will be such a clear and visible manifestation of the second advent of our Savior, that no one will have to ask his neighbor, is this the day of Christ's appearing? Is this the great day of his wrath? No, no! All the tribes of the earth will mourn and wail when he comes. The great and rich as well as the poor man will cry for rocks and mountains to fall upon them. The great white throne will appear, and He that sits thereon, from whose face the earth and the heaven will flee away, that there will be no place found for them. The dead will hear his *voice* and come forth; that *voice* which once spake comfort to the sorrowing sons of men, will then shake the solid ground, and be heard through this universal world as when he cried on the cross—"My God, why hast thou *forsaken me?*"

Yes, he will come—*the same Jesus*—the man of sorrows and who was acquainted with grief. He who was rich, but for our sakes became poor, that we through his poverty might be rich. The Lord Jesus who raised Lazarus and the widow's son to life, and who blest little children and said, "Of such is the kingdom of Heaven." The same Jesus who was laid in the manger, the son of Joseph and Mary; who confounded the doctors of the law in the temple at the age of twelve years, and after a life of suffering and trials was taken by wicked hands and crowned with thorns, and mocked, and led away to Mount Calvary and crucified.

"He dies, the friend of sinners dies."

The same Jesus who laid three days and nights in Joseph's new tomb; who arose the third day, immortal, and invested with all power in heaven and in earth; who appeared unto the disciples while worshiping, and said, "Peace be unto you;" he also appeared to over five hundred brethren at once; they *knew* it was the Lord. Peter knew it was the Lord, after toiling all night, having caught nothing. He saw a man standing on the shore (for it was morning) who said, "Cast your net on the right side of the ship;" and they obey and could not draw it for the multitude of fishes. Then Peter exclaimed, "It is the Lord!" and swam to meet him. Peter knew it was the Lord.

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The Teacher's First Prayer.

FROM THE AMERICAN MESSENGER.

E—— L——, the daughter of pious parents, but herself without a Christian hope, was about leaving her home to engage, for the first time in teaching.

She was young, and though possessing uncommon energy and hopefulness, the responsibility which she was to assume pressed heavily upon her. "How can I hope to succeed without God's blessing?" was a question she pondered more and more as the time drew near for her to go; and before leaving home she resolved solemnly before God to make it her first concern to seek his favor and the way of eternal life.

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But how could she? Young and inexperienced, with no hope that she was a Christian, surrounded by an ungodly neighborhood, where there was no one to whom she could look for help in religious duties, how could she take so bold a stand?

But there was no time for delay; the school was waiting; the first step must be taken, and if that step was a wrong one, she felt that all after steps would be wrong also. "If I shrink from this duty will God hear me when I ask him to lead me to himself?" was her thought, and this decided her. She led the school in prayer, and then she was enabled to go on with quietness to her remaining duties. And thus she continued from day to day, asking before her scholars for the blessing of God, although for two full weeks no light dawned upon her soul as to her acceptance with him. At the close of that time Christ appeared, and she could rejoice in him as her light and her salvation. Speaking of this afterward she said, "I believe it was that decided act that turned the scale with me. Had I refused to do what my conscience told me I ought to do, I am sure I could have had no heart and no hope to continue seeking my own salvation. I should have felt that God looked upon me as a mocker, and that he could not consistently grant me his aid." Does not this example speak to others who are inquiring the way of life? The way of obedience is the way of light, and to such as humbly and penitently walk in that way, trusting in the merits of Christ for acceptance, will the true light appear.

H.

Inconsistencies.

There are some human inconsistencies and foibles so very terrible and degrading that we greet them with a laughter which is akin to tears. The wisely foolish skepticism of a young man is ludicrous in its vanity; yet very terrible when viewed in another and a clearer light. It seems so unnatural that we can claim no kindred with him, and his doubts repel the better

Letter from "Carrie."

Dear Brethren and sisters in Christ:—I have just received two numbers of the Crisis, and, looking over their pages, I find a letter to myself which reminds me of my long-neglected duty. I should have written long ago, but feeling my weakness and inability to say any thing that would *instruct* or *encourage*, I have neglected that which I should have done. The Crisis has lately become very dear to me, and as from week to week I peruse its columns, I am encouraged, strengthened and enabled to rejoice, and praise God for the rich treasures it contains. Every number is read and re-read with a great deal of interest and, I *hope*, with profit.

Only the next day after I *first* wrote, begging an interest in your prayers, as I sat alone with sorrowing heart and tearful eyes, searching for the "pearl" I had lost, the dear Savior appeared to bless. My mouth was filled with praises and my eyes shed tears of joy, and perfect bliss pervaded my soul. And to-day I am rejoicing in the hope of the gospel, and striving to do the will of God. Dear brethren and sisters, help me to declare his praises, and tell of his wonderful works. O *work!* while the day lasts; surely there is no time to *slumber* now, when the judgment is but just before us. Let us be willing to go without the camp, bearing the reproach for Christ's sake, fearing not "the scoffs and frowns of the world," but with the eye fixed on the "bright morning star," move forward in the great work before us.

Dear sister "Hattie," I thank you very much for your answer to my request—your advice and your prayers; and may I ask you still to remember me at the throne of grace? I still need the prayers of God's children. I feel every day the need of a deeper work of grace in my heart. I feel there is a great deal of sin hidden there, and I know that it all must be eradicated ere I can behold him who is holy.

You ask, sister dear, if my mind is made up to *stand for Christ?* I answer *yes!* let the storm of persecution still drive on, let every earthly friend forsake, the world frown; for, with the good old apostle, I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature be able to separate from the love of God, which is in Christ Jesus our Lord. He who has promised is faithful, and will bring us off conquerors at last.

I noticed in the index that some one beside you had responded to my letter, but I have not seen it, for that number, with one or two more never came to the office or were lost in some way.

You were mistaken, sister Hattie, with regard to my living in the same city with yourself; in Rochester, *Mass.*, is my home. It was wrong in the *paper*. I should be very happy to hear from you or see you, my sister. It would be very pleasant to meet and mingle our songs and prayers here upon the earth, but if not permitted, God grant that we may meet in that "better home."

"O, I long to be there,
Where no sorrow nor care,
Shall disturb that heavenly rest."

May God bless you all, and crown you at last with immortality and eternal life, is the prayer of

Carrie.

From Eld. P. B. Morgan.

Bro. Grant:—Our Conference has concluded its session, and I am happy to report to you that, although the season has been so unpropitious, we have nevertheless had a good gathering and a good session. Ministering brethren present were Elders M. Chandler, W. Pratt, A. S. Calkins, H. H. Janes, G. W. Rathburn, Johnson and Morgan of Illinois, with Eld. I. Morgan from Ct. and Eld. J. Hemenway of Mass.; beside a good number of delegates from churches. The reports were cheering and the prospect seemed most encouraging. Eld. M. Chandler was appointed Conference Evangelist and agent for the ensuing year.

But purposing to prepare a digest of the minutes for the *Crisis* and *Herald* shortly, I will add no more except to say—it was resolved the minutes of the Conference be published in full and bound, with our plan of arrangements in pamphlet form for gratuitous circulation, orders for which may be addressed to myself, Secretary of the Conference.

And I am fraternally yours,
P. B. Morgan.

Ottawa, Ill., May 25, 1858.

The Illinois Conference Evangelist and Agent is appointed to attend the following quarterly Conferences:

Rock Island District, Princeton, (Ia.) June 3d.

Military Tract District, St. Albans, June 17th.

Galena District, Elizabeth, July 8th.

Fox River District, Earl-Ville, July 12th.

From Bro. C. F. Churchill.

Dear Bro. Grant:—It is with pleasure I write a few lines to let the dear brethren and sisters know how we fare in this part of God's vineyard. The good Lord has heard the cry of his weeping few in this land, and sent us Bible men and Bible tracts; and, blessed be his heavenly Name, the truth has taken effect,—good done in the name of the Holy Child Jesus,—mourners been comforted, the weary and heavy laden found rest in Jesus,—strangers to God by wicked works have been brought nigh by the precious blood of Christ, and made heirs of immortality and eternal life. Seventeen have been baptized since the first of January, fifteen of whom found Jesus since that time.

Brn. Reid, Ingraham and Clifford have visited us. The same evening Brn. Reed and Clifford came here, Brn. Pitcher and Durgan (Christian ministers,) arrived. About the same time Eld. Ingraham came. It seems as if the good Lord made it a set time to favor his children. We had union meetings. God was present and blessed the word of life. Eld. Reed was here some two weeks—preached some five or six times and visited other places. Elds. Ingraham and Pitcher have had two baptisms together. This had a good effect.

Eld. Ingraham is here now, preaching the good news of the kingdom. O! how it harmonizes the word of God, dear brethren. We have made up our minds to

"Face the storm, it can't be long;
We'll anchor by and by."

And in the glorious world to come we shall live no more to die. O, ye tried ones, pray on a little longer; it is your Father's good pleasure to give you the kingdom. The heavenly mansions are already prepared. The Life Giver cometh quickly, and his reward is with him. Immortality, eternal life, a kingdom for his children, is to be awarded at his appearing. Let us rejoice. Redemption draweth nigh! From your brother in hope of life through Jesus,

Christian F. Churchill.

Salmon Brook, Aroostook, Me.

From Z. Grovier.

Dear Brethren: We read that the whole world is to be deceived, except the elect; and "shall I find faith on earth, (says Jesus,) when I come?" It appears to me that Spiritualism and the doctrine of going to heaven or hell at death, are systems now deceiving the whole world. The people are falling by thousands every day. The like has not been known for centuries. Now, brethren, is the time of trial for true saints; for what fellowship has Christ with Belial? If we wish them God speed we are partakers with them. If God has called us out, why turn back? O brethren, stand fast in the liberty wherewith Christ has made you free, and be not again entangled!

I believe God has called out a few to proclaim the end of all things near, and the effect of every vision. Let us hold fast a little longer, and we shall see the salvation of God. May the great Head of the church keep one and all of us that love his appearing steadfast, immovable, till we see him in the clouds of heaven who will save us with an everlasting salvation. Amen.

Z. Grovier.

Walnut Grove, N. J.

From Sr. E. H. Cotton.

Bro. Grant:—I take this time to pen a few lines for the Crisis. I feel thankful for your good paper that comes weekly laden with light and love. It manifests a spirit of sympathy, and I love to hear from my dear brethren and sisters in the Lord; it is like a prayer meeting when I read the communications. I am looking for and I hope loving the appearing of the blessed Savior. I believe that the hope of the church is in the resurrection from the dead. I do not hear much preaching in accordance with my faith, except what I hear through the Crisis.

Your sister in the Lord,
Eliza H. Cotton.

Addison, Me.

—Faith is the wire by which we have communication with the Deity.

The World's Crisis.

BOSTON, JUNE 9, 1858.

Queries.

1. Bro. T. Mansfield wishes our opinion on Isa. 65: 20,—"The child shall die an hundred years old," &c. We would refer him to an article in No. 18 of the Crisis, for an exposition of this verse.

2. "Whom will the immortal saints reign over?"

We see no reason why they should not reign over other immortal saints, or in other words, their brethren. We believe that all the saints will be under some kind of government; if so, it is proper that some should be governors. The fact that some act as rulers, does not prove that they are placed over their *inferiors*. We have elders to rule in the church, not because the others are inferior, or are wicked and need to be judged, but to *serve* the church in good deeds. We are taught to "be *subject* one to another." We learn from Eph. 5: 24, that the "church is *subject* to Christ;" and in 1 Cor. 15: 28, we are taught that Christ is "*subject*" unto God; hence we are all *subjects*; but some among these subjects may act as officers, but be such as the prophet mentions when he says, "I will also make thy officers peace, and thine exactors righteousness." Christ is to be our king, and at the same time christians are his brethren, and joint heirs with him. We are rejoiced to learn that Jesus is to *reign over* us, and be the head of the great family of the redeemed. We ardently desire to be his *subjects*, and be directed by any officer whom he may appoint to see to the welfare of the righteous family, in the everlasting kingdom.

Query.

A brother inquires:—

"What do you understand St. Paul to mean when he talks of being 'absent from the body, and present with the Lord?'" 2 Cor. 5: 6.

In the preceding five verses, Paul uses several figures to illustrate our condition in this world and our future one in the world to come. Such as, "earthly house," "tabernacle," "dissolved," "clothed," "naked," &c.; and we think he uses the word "body" in the sixth verse, in a similar sense.

Let Paul explain himself. Rom. 12: 5. "So we, being many are one *body* in Christ, and every one members of another." This passage shows that the whole church is denominated a "body."

Paul writes the same thing to the Corinthian brethren, as to the Roman. 1 Cor. 12: 27, "Now ye are the *body* of Christ, and members in particular."

In writing to the Ephesians he says in chap. 1: 22–23, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his *body*."

To the Colossian brethren he says, chap. 1: 18, "And he is the head of the *body*, the church." We can easily conceive why Paul was "*willing* rather to be absent from the body, (the church) and to be present with the Lord." But he most plainly shows us that he does not expect to be with the Lord till the resurrection of the dead. It is evident Paul did not consider Christ as *personally* in this world, because he declares that while he is here in "the body," (the church) he is "absent from the Lord." He shows us in 1 Thess 4: 13–17, how we shall be present with the Lord; to wit, by a resurrection of the dead, or if alive when Jesus comes, by being translated, like Enoch and Elijah. He gives us no idea that he expects to go to Christ spiritually at death, as some at the present day assume to believe. He says, "If after the manner of men I have fought with the beasts at Ephesus, what advantageth it me if the *dead rise not?* Let us eat and drink, for to-morrow we *die*."—No hope of future life unless the *dead* rise again.

For the Crisis.

This Same Jesus.

I am thankful to God that my feet were ever guided into his testimony. For the word of God is as a lamp to my feet and a light to my path. It is left upon record, in plain language, by the two men in white apparel,—"*This same Jesus* which is taken up from you into heaven, *shall so come in like manner* as ye have *seen him go into heaven*." The same Jesus, and not something else. In the *same manner*, *personally*, not spiritually. "Every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." And all the tribes of the earth mourn when the sign of the Son of man appears in heaven. "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels," &c. He went away in a cloud, (of glory) he comes with clouds, in great glory and power. Angels escorted him upwards to the throne of God, and angels will accompany him back to earth, when he comes to gather together his elect from the four quarters of the earth. Angels will gather the harvest home. When Jesus comes, all the people of the earth and seas will know it.

But some have become impatient waiting for the Lord, and begin to think that "this same Jesus" has come—in some of the inventions of the nineteenth century; others that he has appeared and is manifested in some of the sects of the day; others that he may never come; and some think he came at the destruction of Jerusalem, and that his kingdom is now set up in the believer's heart. Many believe he comes at the day of our death.

Thus the human family, put them all together, have got a great many different comings of the same Jesus. But there is only *one* coming, and one manner of his coming. He was seen to go away into heaven. The men of Galilee had no doubt as to the reality of the whole affair. Neither will the inhabitants of this world have any more doubts when Jesus appears the second time, than the men of Galilee had when they saw the Savior ascend up into heaven. There will be such a clear and visible manifestation of the second advent of our Savior, that no one will have to ask his neighbor, is this the day of Christ's appearing? Is this the great day of his wrath? No, no! All the tribes of the earth will mourn and wail when he comes. The great and rich as well as the poor man will cry for rocks and mountains to fall upon them. The great white throne will appear, and He that sits thereon, from whose face the earth and the heaven will flee away, that there will be no place found for them. The dead will hear his *voice* and come forth; that *voice* which once spake comfort to the sorrowing sons of men, will then shake the solid ground, and be heard through this universal world as when he cried on the cross—"My God, why hast thou *forsaken me?*"

Yes, he will come—*the same Jesus*—the man of sorrows and who was acquainted with grief. He who was rich, but for our sakes became poor, that we through his poverty might be rich. The Lord Jesus who raised Lazarus and the widow's son to life, and who blest little children and said, "Of such is the kingdom of Heaven." The same Jesus who was laid in the manger, the son of Joseph and Mary; who confounded the doctors of the law in the temple at the age of twelve years, and after a life of suffering and trials was taken by wicked hands and crowned with thorns, and mocked, and led away to Mount Calvary and crucified.

"He dies, the friend of sinners dies."

The same Jesus who laid three days and nights in Joseph's new tomb; who arose the third day, immortal, and invested with all power in heaven and in earth; who appeared unto the disciples while worshiping, and said, "Peace be unto you;" he also appeared to over five hundred brethren at once; they *knew* it was the Lord. Peter knew it was the Lord, after toiling all night, having caught nothing. He saw a man standing on the shore (for it was morning) who said, "Cast your net on the right side of the ship;" and they obey and could not draw it for the multitude of fishes. Then Peter exclaimed, "It is the Lord!" and swam to meet him. Peter knew it was the Lord.

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Thus resolving, she met her pupils on the first morning of school. She had not definitely considered how she should begin her work, but as she looked upon the group around her, as she felt her need of a higher wisdom to direct, and as she tho't of the resolution she had made, conscience whispered that she ought to begin her school with prayer.

But how could she? Young and inexperienced, with no hope that she was a Christian, surrounded by an ungodly neighborhood, where there was no one to whom she could look for help in religious duties, how could she take so bold a stand?

But there was no time for delay; the school was waiting; the first step must be taken, and if that step was a wrong one, she felt that all after steps would be wrong also. "If I shrink from this duty will God hear me when I ask him to lead me to himself?" was her thought, and this decided her. She led the school in prayer, and then she was enabled to go on with quietness to her remaining duties. And thus she continued from day to day, asking before her scholars for the blessing of God, although for two full weeks no light dawned upon her soul as to her acceptance with him. At the close of that time Christ appeared, and she could rejoice in him as her light and her salvation. Speaking of this afterward she said, "I believe it was that decided act that turned the scale with me. Had I refused to do what my conscience told me I ought to do, I am sure I could have had no heart and no hope to continue seeking my own salvation. I should have felt that God looked upon me as a mocker, and that he could not consistently grant me his aid." Does not this example speak to others who are inquiring the way of life? The way of obedience is the way of light, and to such as humbly and penitently walk in that way, trusting in the merits of Christ for acceptance, will the true light appear.

H.

Inconsistencies.

There are some human inconsistencies and foibles so very terrible and degrading that we greet them with a laughter which is akin to tears. The wisely foolish skepticism of a young man is ludicrous in its vanity; yet very terrible when viewed in another and a clearer light. It seems so unnatural that we can claim no kindred with him, and his doubts repel the better

nature and love which are the prerogative of youth, the divinity of which is harnessed in a dark and heavy burden, under which it cannot rise nor be got rid of except by earnest and terrible struggles.—*Exch.*

Contentment.—Content is the tranquility of the heart; prayer is its aliment. It is satisfied under every dispensation of Providence, and takes thankfully its allotted portion; never inquiring whether a little more would not be a little better; knowing that if God had so judged, it would have been as easy for him to have given the more as the less. That is not content which does not enjoy, as the gift of Infinite Wisdom, what it has; nor is that true patience which does not suffer meekly the loss of what it had, because it is not His will that it should have it longer.—*Hannah More.*

A Definition of Baptism.—The *Tennessee Baptist* has put forth a definition of "Baptism," which goes somewhat further back than the definitions usually given and received by the Baptist churches. It says:

"Genuine baptism is not immersion by an unauthorized minister, nor is it immersion by a Presbyterian or a Methodist preacher, even though he may have been immersed; nor is it immersion by a *Baptist* preacher. Christian Baptism is immersion by a Baptist preacher who himself has been *regularly immersed* by a *regularly immersed Baptist minister*."

For the Crisis.

THE REVIVAL.

God is moving—God is working
By his Spirit's mighty power,
In the broad bright dreams of daylight,
And at midnight's silent hour;
Moving on the heart of manhood,
Breathing soft in childhood's ear,
And the cheek of age bedewing
With the penitential tear.

God is moving! List at morning
To the earnest cry of prayer
Going forth from hundreds, thousands—
Vocal seems the very air;
Praises are borne up to heaven
Hourly from the gather'd throng,
While the sinner's cry for mercy
Mingles with the convert's song.

God is working by his Spirit
Out upon the mighty sea;
'Mid the vessel's masts and rigging
Many a sailor bends the knee:
And in lieu of angry cursing
Borne upon the mighty air,
With the sea-bird's song ascendeth
Now the seaman's fervent prayer.

Men engaged in active conflict,
Busy in commercial strife,
Turn to this most solemn question—
How to gain eternal life:
E'en the gay and thoughtless listen
To the words of truth divine,
While in this blest work all christians
Whatsoe'er their name combine.

God is moving! God is calling!
Listen to that voice of love;
It may be the last great message
Sent in mercy from above—
Sinner turn, the Lord is gracious,
With the heart his word believe;
See! the Savior stands before thee,
Look O! dying one, and *live.*

Mrs. A. C. Judson.

For the Children.

The Winds of Spring.

"Flora, how pleasantly the wind sings in the warm spring days, when it has to sing almost alone. It does not sound lonely, but it seems just as if the sparrows, and blue birds, and robins, came flying to the bare fields on purpose to keep the cheerful breezes company. Every morning there is a new song among our elm trees. And, Flora, it seems, too, as if the wind coaxed the blossoms out of their hard, scaly buds on the trees. After the boughs have been dancing in the sunshine, with the wind playing and whispering around them, their blossoms are a great deal thicker and fresher than before. Hark! how the pine trees rock! and there is a sound in them like the sea! Don't you love to listen to the wind, cousin Flora?"

"Who can help it, Bell? The wind of spring is like a sweet, loving spirit. We cannot see it, but we love it for what it does."

"I think, sometimes, that I can hear what the wind says, when it runs along through the dry fields, and over the brown hill-sides. It creeps in where the violets and anemones are hidden beneath dry bunches of weeds, and says, 'Come out, Violet! come out, Anemone! The place for flowers is up here in the air and sunshine. Don't stay shut up under ground, when you are wanted to make the world bright and beautiful.' And when the flowers hear that soft voice through the loose earth, they know that their prison-doors are open, and that Jack Frost, their jailor, will not dare come back to shut them up again. I think this happy wind does not feel quite at home, till it has hundreds of birds to run flying races with, and hundreds of blossoms to sing to, making them open their sleepy eyes into the sunshine. Flora, what is that verse you used to say to me about the flowers keeping house under ground in the winter?"

"You mean the verse of good old George Herbert, I think. He is speaking about himself."

"Who would have thought my shrivelled heart
Could have recovered greenness? It was gone
Quite under ground, as flowers depart
To see their mother-root, when they have blown,
Where they together
All that hard weather
Dead to the world, keep house alone."

"Well, Flora, the wind will not let the flowers keep house quietly now,—although without the dew and the rain, they would never get up to see the light, would they?"

"No; but the light itself is what they most need. The warm sun of spring must send its rays down to their weak roots, to make them strong. Do you not see, Bell, that the sun, the rain, and the breezes work among the little plants, to free them from their earth-prison, just as God works among human hearts, to set them free from all that is dark and earthly, and to make them bud and blossom in holiness? God is Light; and every good thought is warmed into being by Him. His love falls like dew or rain upon our souls; and it is by His Spirit, breathing through us, that the germs of truth and goodness are awakened and kept alive."

"Why, that is like what the Bible says, Flora. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth. So is every one that is born of the Spirit.' The flowers cannot blossom, nor keep themselves fresh and alive by their own power. Is that what good people mean, when they say that every good thing in them is not of themselves, but of God?"

"Yes, little Bell, the Spirit of God alone can waken our hearts from the death-sleep of sin; and we must have His life within us, or we are not truly alive. Never, till this Spirit breathes upon us, can that life be revealed. But when that heavenly breath passes over the world, what seemed only dry roots, become green and lovely plants in the garden of God."

"Now the wind sounds sweeter than ever to me, cousin Flora, for making me think of these things."

"And there is something else that the wind of spring is like;—the voice of God, which shall at last awaken the dead. The Apostle Paul says that the bodies of saints are sown like seed in the ground; and when His voice shall pass like this soft wind among the graves, the dead shall come forth, the holy dead, with bodies as much surpassing in beauty their earthly ones, as the full-blown flower surpasses the insignificant seed. And then, in Paradise, where these spiritual forms blossom in God's smile, there will fall no blight, there will be no more death."

"Oh, Flora, the wind teaches as well as sings! I shall never hear it now, without remembering the beautiful lessons it bids me learn. Certainly, the wind is one of the voices of God."—*Congregationalist.*

Health Department.

The Stomach and the Brain.

Dr. Bayard, of New York, recently delivered a lecture upon medical treatment, from which we take the following paragraph, showing the condition of mind as resulting from what is taken into the stomach:—

Every drug had its peculiar power, and some drugs had the power of disturbing the physical, mental, and even moral dispositions of man. Mercury, for example, would cause ill humor, distrustfulness, suspicion, distraction and disgust of life. What a sad reflection to the parent who had allowed such tampering with the constitution and the leaving of such baneful impressions upon the sensorium of his child, whom he found fretful and unable to control the mental manifestation! The child was whipped when its will was shackled, and oftentimes grave consequences followed. The normal condition of the mind was perverted by repeated large doses of drugs. Dr. Bayard instanced in illustration the case of a murderer in Glasgow, whose body was examined after death, and it was discovered that the febrile organs were afflicted, and arsenic was found interwoven in the tissues of the brain; consequently new traits of character were given to the man; camomile would also affect the moral symptoms, causing stupidity, taciturnity, apathy, hypochondria, and a mischievous disposition in children. The lecturer cited the case of a lady hypochondriac, whose manner was changed from a congenial to a sensitive humor; she knew her weakness, but could not control her unhappy infirmity; she had no power over her will. This lady was in the habit of taking a wine glass full of a decoction of camomile daily, but was restored to health by abandoning the practice. Orsini and Pierri's execution was spoken of; Orsini appeared to die with fortitude, in the possession of all his faculties; Pierri was volatile, his tongue never being still a minute. He would sooner say the first died heroically and that the second was gabbling and weak, but the truth was that coffee being offered them previous to their expiation, Orsini declined and Pierri drank freely. Hahneman's opinion of the effect of coffee drinking was that it excited the mental and physical powers and excessive loquacity was a consequence.

Hon. Thomas H. Benton, in a speech in New York, turned to the ladies, and referring to his mother, said:—

"My mother asked me never to use tobacco, and I have never touched it from that time to the present day. She asked me not to game, and I have never gamed; and I cannot tell this day who is winning and who is losing in games that can be played. She admonished me, too, against hard drink; and whatever capacity for endurance I may have at present, and whatever usefulness I may attain in life, I attribute to having complied with her pious and earnest wishes. When seven years of age, she asked me not to drink, and I made then a resolution of total abstinence. I formed an abstinence society at a time when I was the sole constituent member of my own body, and that I have adhered to it through all time, I owe to my mother."

Foreign News.

THE DUKE OF HAMILTON KISSING THE POPE'S TOE.

The Glasgow Free Press (Roman Catholic Organ) contains a letter from "Our Roman Correspondent," denouncing the rude conduct of some ill-bred visiters in the holy city. The letter, however, concludes with the following statement, which we give as we find it: "It is relieving to know that at least every one that comes here from England is not disorderly, overbearing, or arrogant. We have very often some of the best specimens of refinement and morality coming from England to this place; and it gives me the greatest pleasure that could be afforded to me in this way to be able to point to a bright example of this kind from your own door.—*His Grace the Duke of Hamilton, on his arrival here lately, went to kiss the Pope's foot.* The holy father, rising from his seat found a gift of twelve thousand scudi lying at his feet. His Grace attended at all the holy offices performed at St. Peter's and the Sistine church during holy week, and at the solemn mass and benediction of the blessed sacrament of the mass on Easter Sunday. I saw him afterwards, mounted, along with General Goyon, at the head of the Roman army. He wore a red coat and Tartan trowsers."

THE ATLANTIC TELEGRAPH CABLE.

A recent number of the London Times, in a long notice of this undertaking says, that the apparatus for paying out the cable may be regarded as perfect. About the middle of next month the Agamemnon and Niagara will swim away into deep water and try every known test which can be attempted to prove the efficiency of the paying-ont machinery. The machinery thus obtained will be applied to improving any little defects which may exist in the apparatus before the final starting of the expedition in June next.

THE CONDITION OF AFFAIRS AT CALCUTTA.

The following is an extract from a letter recently received by Mr. H. A. Loomis of this city, from a relative in Calcutta, dated Mar. 15, 1858:

* * * "Vessels are anchered off the city, and boats all manned with sailors, cannon and every thing ready to give the insurgents a warm reception if they attack Calcutta. Five hundred more distressed families have arrived here from Lucknow; where they are to be 'stowed' I cannot say. Calcutta is crowded to suffocation. 'Dacoits,' or bands of robbers have come down also, and their operations have already commenced. Many houses have been robbed in Howrah, a village opposite Calcutta, and a few days since a gentleman was killed with his family, and his money, plate, jewels, &c., stolen.—These Dacoits send their victims to the spirit world by a method called 'gole hottya.'—They clasp their two hands around the victim's neck and strangle him. Robbery, famine and murder all follow in the train of war. The French now make open threatenings against the English. The Burmese hate them as well as the Russians, and all the hill tribes are against them.

* * * A feeling of uneasiness still exists here as to the Sepoys at Barrackpore.—There are a goodly number of them and it is well known that they are constantly plotting. General Hersey, however, has a good intelligence department, and is never long ignorant of what is on foot. On the nihgt of Tuesday last there was some little excitement in Calcutta in consequence of an order being circulated among the volunteers to hold themselves in readiness to turn out at a moment's notice. This warning was given at ten o' clock, and the impression it created was that immediate danger was apprehended by the authorities. Information which was considered worthy of belief was received at Barrackpore, of the purport that those Sepoys which were on that day to march to Calcutta to relieve the Guards there, were to receive arms on the road through a native of rank, after which they and their brethren in Calcutta, whom they were supposed to relieve, were conjointly to try what they could do in the way of mischief. Early that evening the Nawab of Rampore, who had just returned from England, was arrested at Calcutta, and with several of his suite, placed in the common jail."

THREE DAYS LATER FROM EUROPE.

New York, June 1.

Steamship Hammonia has arrived at her dock.

Later news from India has been received. Azingier has been relieved.

The rebels have been defeated near Futtyghur and many killed.

At Bheels the rebels were also defeated, 500 taken prisoners, with a loss to the British of 70.

There has been a battle between the Turks and Montenegrins at Grahovo. The Turks were totally defeated, their commander killed, with the loss of Cannon, baggage, &c., and then fled to Klobach where they remained in a state of seige.

Telegraphic dispatches from Bombay, received at Malta, state that Azinghur was relieved April 15, by Gen. Lugare, with but trifling loss.

Brigadier Seaton defeated the rebels near Futtyghur, killing and wounding three hundred, and capturing their guns and ammunition.

A body of rebels in the Maltapoora Mountains had also been defeated.

A large body of Bheels had also been defeated in the Sautpora Hills, and five hundred captured. The British loss was severe, including five officers.

Gen. Ros had delayed his advance upon Calpee in consequence of the advance of the rebels upon Jhansi.

A Vienna dispatch states the Montenegrins had attacked the Turks near Grahovo, and nearly annihilated their whole force, killing their commander, Kiamil Pasha, and capturing all their guns. The Montenegrans lost two hundred killed and wounded. The Turks numbered seven thousand strong, and the Montenegrins five thousand.

The London Times says rumors are prevalent in political circles concerning the intentions of France toward Belgium.

Washington, June 1.

Lord Napier has desired his dispatches to Admiral Stewart, sent from Washington yesterday, to be forwarded from Halifax by special steamer to Bermudo. He has advised the Admiral to order the discontinuance of the visitation of American vessels, pending the instructions of Her Majesty's government.

Domestic Summary.

REVOLUTION IN NEW ORLEANS.

Alarmed at the great increase of vice and crime in their midst, a large number of the best, the most honorable, and justice-loving citizens of New Orleans, forming themselves into a Vigilance Committee, took possession of the Arsenal in Jackson Square, on the evening of the 2d inst.

The committee is composed equally of the Democratic and American parties. They have issued an uninflamable, yet resolute proclamation, in which they state their determination to no longer submit tamely to the indignities and crimes perpetrated by lawless ruffians, but, taking the law into their own hands, are resolved to give every offender the punishment due his crime.

The Mayor and Council proceeded to the head-quarters of the Vigilance Committee and read the riot act, but the committee paid no attention to it. A battle between the Vigilance Committee and the City Government seems likely. A slight skirmish occurred between some of the committee and the opposition on Friday night, but no one was killed. The committee have made several arrests, and some individuals obnoxious to them have had orders to leave the city.

The proclamation of the Vigilance Committee concludes thus: "The ruffians who have dyed our streets with the gore of unoffending citizens, and spread terror among the peaceable, orderly, and well-disposed, must leave or perish. So the people have determined."

Later.—Since the above was in type, we have received later news. Four of the Vigilance party had been killed by the accidental discharge of a cannon. The Mayor is not fully committed to either party as yet, but vascilates. At the election on Monday, Gerard Stith, the candidate of the American party, is said to have been elected.

The Difficulties in Kansas.—St. Louis, May 31.—Thirty boxes of muskets have been shipped from Jefferson City to the border country, in charge of the Quartermaster, Gen. Hackney, and Inspector Gen. Blakey, with the inferred design of repelling the invasion of Missouri by marauding bands from Kansas. It is probable that the militia in some of the western counties may be called out.

The Bible in the Public Schools.—New York, June 1.—The recent action of the School Trustees in some of our wards, in banishing the Bible from the schools is creating much excitement. The United Americans have taken the matter up, and a meeting was held last night of delegates from all the chapels to determine on measures for opposing this alleged attempt of Roman Catholics to get control of our public schools. It is understood that a general committee of the Protestant American Associations is organized for the same purpose.

RELIGIOUS REVIVALS.

The fruits of the revivals have at length been reduced to statistical demonstration. Returns are given of the exact number of conversions in every State in the Union up to the first of May, 1858, and these are recapitulated thus:

Maine	2,670	Missouri	2,027
New Hampshire	1,376	Kentucky	2,666
Vermont	770	Tennessee	1,666
Massachusetts	6,254	Dis. Columbia	93
Rhode Island	1,431	Delaware	179
Connecticut	2,799	Maryland	1,806
New York	16,674	Virginia	1,005
New Jersey	6,025	N. Carolina	558
Pennsylvania	6,652	S. Carolina	127
Ohio	8,099	Georgia	250
Illinois	10,460	Alabama	372
Indiana	4,775	Florida	25
Michigan	3,081	Mississippi	135
Wisconsin	1,467	Texas	27
Iowa	2,179	California	50
Missesota	508		
Total			96,216

The number of conversions in the principal cities have been as follows:

New York	4,000	Detroit	1,000
Philadelphia	640	Milwaukie	18
Boston	400	St. Louis	406
Circinnati	500	Nashville	200
Chicago	200	Richmond, Va.,	60
Washington City	93	Petersburgh	18
Jersey	500	Hoboken	250
Princeton	300	Trenton	500
N. Brunswick	600	Elizabeth	200
Total			11,185

Brookline is omitted in the above, as well as Baltimore and other prosperous cities and towns.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

L. N. Coburn 156, $2.86; J. Harlow 143, $1.16, J. S. Brown 166, $1.12.

W C Clark 156, A. Richer 174, W H Porter 152, M Hobart 143, S F Leavett 172, J Wilbor 169, S J Mosley 169, Mrs. O Saber 169, J S Brooks 156, M Garland 130, M Reynolds 130, D Shaw 130, S Colton 135, A Dolloff 169, H Raymond 170, I Cutting 170, Mrs. M Austin 195, N Cole 170, M M Markham 156,—$1.00 each.

S Raymond 166, O S Longee 133, J E Baker 164,—$2.00 each.

For the Poor—Mrs. M Austin 50 cents.

Errata.—In the article, "*Are we a People?*" No. 2, tenth line from beginning, for "ninth" read *next.* In the 17th line, for "Whitlyan" *Whitbyan.*

☞ Bro. J. Lenfest's P. O. address is Fairmount, Mass. Subscriptions or orders for his new quarterly publication—"The Repository of Biblical Knowledge"—must be addressed to him there, instead of Machiasport.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning,* as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

The Maine Conference of Adventists.

This conference is to be holden in Richmond, Reed Meeting-house, to commence on Thursday, 10 o'clock, A. M., June 17th, and continue over the following Sabbath. It is hoped that those who are specially interested in the great truths which have called us out as a distinct class, sufficiently see and feel that the cause they have espoused, and which has already benefited so many, demands their continued and more united efforts to sustain and increase the interest upon the all-important theme of the day of the Lord, the judgment, and the kingdom of God at hand. Never, since we became a people, has there been a time when we could labor so understandingly and effectually as now. Let us try to unite all our strength given by the Lord, and encourage all who are inclined to the truth. Come, brethren, all who can consistently, and let us see each other again in the flesh; talk, pray, sing, and consult how we may best act to save our fellow men and ourselves by the instrumentalities God has put in our hands. The meeting is 2 miles from the Rail Road station and from steamboat wharf. Those coming from the North can arrive at 12 M. Those from the South and West at 3 P. M. Brethren in the vicinity, though few, will do all they can to provide for them, and will furnish pasturing for the horses. As this meeting is intended for the benefit of the cause generally, in all parts of the State, churches and lay brethren should furnish means to defray the expenses of the ministers, or come prepared to contribute at the meeting; as those in the place will do all their duty in taking care of those who come, and they will be glad to see all who can come. Call for Eld. I. C. Wellcome, at the village, or David Robinson, Low Curtis, or John Umberhind in the vicinity.

We take the liberty to sign the names to this call of several of our ministers whom we know to be anxious for the meeting, as time has not permitted us to notify them of its arrangement. Will all other ministers interested, send their names to the offices to be added?

N. Smith, Chairman.
S. K. Partridge, Secretary.

I. C. Wellcome,	R. R. York,
L. L. Howard,	Jesse Partridge,
C. Goud,	Thomas Smith,
I. Damman,	H. B. Sevey,
E. M. Haggett,	D. M. Hanscomb.

I will preach as follows:
Rawsonville, Jamaica, Vt., Sunday, June 6th.
I will hold a grove meeting near Wallingford, North Village, commencing Sunday, June 13th.

S. W. Bishop.

I will preach, the Lord willing, at
Snowsville, Pomfret, Vt., June 13th.
Bowlville, Mt. Holley, (Friday P. M. 5 o'clock) June 18th.
Rutland, Vt., (Town Hall) June 20th.

H. Bundy.

I propose, if the brethren in the places named please to make the appointments, to speak at
Fairhaven, Mass, Wednesday eve., June 16th.
New Bedford, Thursday eve., June 17th.
Head of the River, (Bro. White's) Friday eve., June 18th.

W. S. Campbell.

Roxbury, June 7th.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymns.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. Postage 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By [illegible] Batteson. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $4.00 per hundred,—5 cts. single. Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50 postage paid. Every family should have a copy.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $15.00 per hundred; 25 cents single; postage 5 cents. Bound, 40 cents; postage 8 cents.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 18 cts —pos. 1 ct.

The Seven [illegible]. By W. Sheldon. Price 8 cts. —postage 1 ct.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

Treatise on Matt. xxiv. and xxv. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.–The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.–The Great Controversy between God and Man. Its origin, progress and termination, By H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.–Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.–The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo pp. 175, cloth gilt, 25 cents—post-paid.

5.–Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.–Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson, Professor of Languages in N. Y. Central College. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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1—The Night Cometh; by J. Adey. 2—The [illegible] of Judgment; by St. Cyril.

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[illegible] which are the prerogative of youth, the divinity of which is harnessed in a dark and heavy burden, under which it cannot rise nor be got rid of except by earnest and terrible struggles.—*Exch.*

CONTENTMENT.—Content is the tranquility of the heart; prayer is its aliment. It is satisfied under every dispensation of Providence, and takes thankfully its allotted portion; never inquiring whether a little more would not be a little better; knowing that if God had so judged, it would have been as easy for him to have given the more as the less. That is not content which does not enjoy, as the gift of Infinite Wisdom, what it has; nor is that true patience which does not suffer meekly the loss of what it had, because it is not His will that it should have it longer.—*Hannah More.*

A DEFINITION OF BAPTISM.—The *Tennessee Baptist* has put forth a definition of "Baptism," which goes somewhat further back than the definitions usually given and received by the Baptist churches. It says:

"Genuine baptism is not immersion by an unauthorized minister, nor is it immersion by a Presbyterian or a Methodist preacher, even though he may have been immersed; nor is it immersion by a *Baptist* preacher. Christian Baptism is immersion by a Baptist preacher who himself has been *regularly immersed* by a *regularly immersed Baptist minister.*"

For the Crisis.

THE REVIVAL.

God is moving—God is working
By his Spirit's mighty power,
In the broad bright dreams of daylight,
And at midnight's silent hour;
Moving on the heart of manhood,
Breathing soft in childhood's ear,
And the cheek of age bedewing
With the penitential tear.

God is moving! List at morning
To the earnest cry of prayer
Going forth from hundreds, thousands—
Vocal seems the very air;
Praises are borne up to heaven
Hourly from the gather'd throng,
While the sinner's cry for mercy
Mingles with the convert's song.

God is working by his Spirit
Out upon the mighty sea;
'Mid the vessel's masts and rigging
Many a sailor bends the knee;
And in lieu of angry cursing
Borne upon the mighty air,
With the sea-bird's song ascendeth
Now the seaman's fervent prayer.

Men engaged in active conflict,
Busy in commercial strife,
Turn to this most solemn question—
How to gain eternal life?
E'en the gay and thoughtless listen
To the words of truth divine,
While in this blest work all christians
Whatsoe'er their name combine.

God is moving! God is calling!
Listen to that voice of love;
It may be the last great message
Sent in mercy from above—
Sinner turn, the Lord is gracious,
With the heart his word believe;
See! the Savior stands before thee,
Look O! dying one, and *live.*

MRS. A. C. JUDSON.

For the Children.

The Winds of Spring.

"Flora, how pleasantly the wind sings in the warm spring days, when it has to sing almost alone. It does not sound lonely, but it seems just as if the sparrows, and blue birds, and robins, came flying to the bare fields on purpose to keep the cheerful breezes company. Every morning there is a new song among our elm trees. And, Flora, it seems, too, as if the wind coaxed the blossoms out of their hard, scaly buds on the trees. After the boughs have been dancing in the sunshine, with the wind playing and whispering around them, their blossoms are a great deal thicker and fresher than before. Hark! how the pine trees rock! and there is a sound in them like the sea! Don't you love to listen to the wind, cousin Flora?"

"Who can help it, Bell? The wind of spring is like a sweet, loving spirit. We cannot see it, but we love it for what it does."

"I think, sometimes, that I can hear what the wind says, when it runs along through the dry fields, and over the brown hill-sides. It creeps in where the violets and anemones are hidden beneath dry bunches of weeds, and says, 'Come out, Violet! come out, Anemone! The place for flowers is up here in the air and sunshine. Don't stay shut up under ground, when you are wanted to make the world bright and beautiful.' And when the flowers hear that soft voice through the loose earth, they know that their prison-doors are open, and that Jack Frost, their jailor, will not dare come back to shut them up again. I think this happy wind does not feel quite at home, till it has hundreds of birds to run flying races with, and hundreds of blossoms to sing to, making them open their sleepy eyes into the sunshine. Flora, what is that verse you used to say to me about the flowers keeping house under ground in the winter?"

"You mean the verse of good old George Herbert, I think. He is speaking about himself."

"Who would have thought my shrivelled heart
Could have recovered greenness? It was gone
Quite under ground, as flowers depart
To see their mother-root, when they have blown,
Where they together
All that hard weather
Dead to the world, keep house alone."

"Well, Flora, the wind will not let the flowers keep house quietly now,—although without the dew and the rain, they would never get up to see the light, would they?"

"No; but the light itself is what they most need. The warm sun of spring must send its rays down to their weak roots, to make them strong. Do you not see, Bell, that the sun, the rain, and the breezes work among the little plants, to free them from their earth-prison, just as God works among human hearts, to set them free from all that is dark and earthly, and to make them bud and blossom in holiness? God is light; and every good thought is warmed into being by Him. His love falls like dew or rain upon our souls; and it is by His Spirit, breathing through us, that the germs of truth and goodness are awakened and kept alive."

"Why, that is like what the Bible says, Flora. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth. So is every one that is born of the Spirit.' The flowers cannot blossom, nor keep themselves fresh and alive by their own power. Is that what good people mean, when they say that every good thing in them is not of themselves, but of God?"

"Yes, little Bell, the Spirit of God alone can waken our hearts from the death-sleep of sin; and we must have His life within us, or we are not truly alive. Never, till this Spirit breathes upon us, can that life be revealed. But when that heavenly breath passes over the world, what seemed only dry roots, become green and lovely plants in the garden of God."

"Now the wind sounds sweeter than ever to me, cousin Flora, for making me think of these things."

"And there is something else that the wind of spring is like;—the voice of God, which shall at last awaken the dead. The Apostle Paul says that the bodies of saints are sown like seed in the ground; and when His voice shall pass like this soft wind among the graves, the dead shall come forth, the holy dead, with bodies as much surpassing in beauty their earthly ones, as the full-blown flower surpasses the insignificant seed. And then, in Paradise, where these spiritual forms blossom in God's smile, there will fall no blight, there will be no more death."

"Oh, Flora, the wind teaches as well as sings! I shall never hear it now, without remembering the beautiful lessons it bids me learn. Certainly, the wind is one of the voices of God."—*Congregationalist.*

Health Department.

The Stomach and the Brain.

Dr. Bayard, of New York, recently delivered a lecture upon medical treatment, from which we take the following paragraph, showing the condition of mind as resulting from what is taken into the stomach:—

Every drug had its peculiar power, and some drugs had the power of disturbing the physical, mental, and even moral dispositions of man. Mercury, for example, would cause ill humor, distrustfulness, suspicion, distraction and disgust of life. What a sad reflection to the parent who had allowed such tampering with the constitution and the leaving of such baneful impressions upon the sensorium of his child, whom he found fretful and unable to control the mental manifestation! The child was whipped when its will was shackled, and oftentimes grave consequences followed. The normal condition of the mind was perverted by repeated large doses of drugs. Dr. Bayard instanced in illustration the case of a murderer in Glasgow, whose body was examined after death, and it was discovered that the febrile organs were afflicted, and arsenic was found interwoven in the tissues of the brain; consequently new traits of character were given to the man; camomile would also affect the moral symptoms, causing stupidity, taciturnity, apathy, hypochondria, and a mischievous disposition in children. The lecturer cited the case of a lady hypochondriac, whose manner was changed from a congenial to a sensitive humor; she knew her weakness, but could not control her unhappy infirmity; she had no power over her will. This lady was in the habit of taking a wine glass full of a decoction of camomile daily, but was restored to health by abandoning the practice. Orsini and Pierri's execution was spoken of; Orsini appeared to die with fortitude, in the possession of all his faculties; Pierri was volatile, his tongue never being still a minute. He would sooner say the first died heroically and that the second was gabbling and weak, but the truth was that coffee being offered them previous to their expiation, Orsini declined and Pierri drank freely. Hahneman's opinion of the effect of coffee drinking was that it excited the mental and physical powers and excessive loquacity was a consequence.

HON. THOMAS H. BENTON, in a speech in New York, turned to the ladies, and referring to his mother, said:—

"My mother asked me never to use tobacco, and I have never touched it from that time to the present day. She asked me not to game, and I have never gamed; and I cannot tell this day who is winning and who is losing in games that can be played. She admonished me, too, against hard drink; and whatever capacity for endurance I may have at present, and whatever usefulness I may attain in life, I attribute to having complied with her pious and earnest wishes. When seven years of age, she asked me not to drink, and I made then a resolution of total abstinence. I formed an abstinence society at a time when I was the sole constituent member of my own body, and that I have adhered to it through all time, I owe to my mother."

Foreign News.

THE DUKE OF HAMILTON KISSING THE POPE'S TOE.

The Glasgow Free Press (Roman Catholic Organ) contains a letter from "Our Roman Correspondent," denouncing the rude conduct of some ill-bred visiters in the holy city. The letter, however, concludes with the following statement, which we give as we find it: "It is relieving to know that at least every one that comes here from England is not disorderly, overbearing, or arrogant. We have very often some of the best specimens of refinement and morality coming from England to this place; and it gives me the greatest pleasure that could be afforded to me in this way to be able to point to a bright example of this kind from your own door.—*His Grace the Duke of Hamilton, on his arrival here lately, went to kiss the Pope's foot.* The holy father, rising from his seat found a gift of twelve thousand scudi lying at his feet. His Grace attended at all the holy offices performed at St. Peter's and the Sistine church during holy week, and at the solemn mass and benediction of the blessed sacrament of the mass on Easter Sunday. I saw him afterwards, mounted, along with General Goyon, at the head of the Roman army. He wore a red coat and Tartan trowsers."

THE ATLANTIC TELEGRAPH CABLE.

A recent number of the London Times, in a long notice of this undertaking says, that the apparatus for paying out the cable may be regarded as perfect. About the middle of next month the Agamemnon and Niagara will swim away into deep water and try every known test which can be attempted to prove the efficiency of the paying-out machinery. The machinery thus obtained will be applied to improving any little defects which may exist in the apparatus before the final starting of the expedition in June next.

THE CONDITION OF AFFAIRS AT CALCUTTA.

The following is an extract from a letter recently received by Mr. H. A. Loomis of this city, from a relative in Calcutta, dated Mar. 15, 1858:

* * * "Vessels are anchered off the city, and boats all manned with sailors, cannon and every thing ready to give the insurgents a warm reception if they attack Calcutta. Five hundred more distressed families have arrived here from Lucknow; where they are to be 'stowed' I cannot say. Calcutta is crowded to suffocation. 'Dacoits,' or bands of robbers have come down also, and their operations have already commenced. Many houses have been robbed in Howrah, a village opposite Calcutta, and a few days since a gentleman was killed with his family, and his money, plate, jewels, &c., stolen.—These Dacoits send their victims to the spirit world by a method called 'gole hottya.'—They clasp their two hands around the victim's neck and strangle him. Robbery, famine and murder all follow in the train of war. The French now make open threatenings against the English. The Burmese hate them as well as the Russians, and all the hill tribes are against them.

* * * A feeling of uneasiness still exists here as to the Sepoys at Barrackpore.—There are a goodly number of them and it is well known that they are constantly plotting. General Hersey, however, has a good intelligence department, and is never long ignorant of what is on foot. On the nihgt of Tuesday last there was some little excitement in Calcutta in consequence of an order being circulated among the volunteers to hold themselves in readiness to turn out at a moment's notice. This warning was given at ten o' clock, and the impression it created was that immediate danger was apprehended by the authorities. Information which was considered worthy of belief was received at Barrackpore, of the purport that those Sepoys which were on that day to march to Calcutta to relieve the Guards there, were to receive arms on the road through a native of rank, after which they and their brethren in Calcutta, whom they were supposed to relieve, were conjointly to try what they could do in the way of mischief. Early that evening the Nawab of Rampore, who had just returned from England, was arrested at Calcutta, and with several of his suite, placed in the common jail."

THREE DAYS LATER FROM EUROPE.

NEW YORK, June 1.

Steamship Hammonia has arrived at her dock.

Later news from India has been received. Azingier has been relieved.

The rebels have been defeated near Futtyghur and many killed.

At Bheels the rebels were also defeated, 500 taken prisoners, with a loss to the British of 70.

There has been a battle between the Turks and Montenegrins at Grahovo. The Turks were totally defeated, their commander killed, with the loss of Cannon, baggage, &c., and then fled to Klobach where they remained in a state of seige.

Telegraphic dispatches from Bombay, received at Malta, state that Azinghur was relieved April 15, by Gen. Lugare, with but trifling loss.

Brigadier Seaton defeated the rebels near Futtyghur, killing and wounding three hundred, and capturing their guns and ammunition.

A body of rebels in the Maltapoota Mountains had also been defeated.

A large body of Bheels had also been defeated in the Santpore Hills, and five hundred captured. The British loss was severe, including five officers.

Gen. Ros had delayed his advance upon Calpee in consequence of the advance of the rebels upon Jhansi.

A Vienna dispatch states the Montenegrins had attacked the Turks near Grahovo, and nearly annihilated their whole force, killing their commander, Kiamil Pasha, and capturing all their guns. The Montenegrins lost two hundred killed and wounded. The Turks numbered seven thousand strong, and the Montenegrins five thousand.

The London Times says rumors are prevalent in political circles concerning the intentions of France toward Belgium.

WASHINGTON, June 1.

Lord Napier has desired his dispatches to Admiral Stewart, sent from Washington yesterday, to be forwarded from Halifax by special steamer to Bermudo. He has advised the Admiral to order the discontinuance of the visitation of American vessels, pending the instructions of Her Majesty's government.

Domestic Summary.

REVOLUTION IN NEW ORLEANS.

Alarmed at the great increase of vice and crime in their midst, a large number of the best, the most honorable, and justice-loving citizens of New Orleans, forming themselves into a Vigilance Committee, took possession of the Arsenal in Jackson Square, on the evening of the 2d inst.

The committee is composed equally of the Democratic and American parties. They have issued an uninflamable, yet resolute proclamation, in which they state their determination to no longer submit tamely to the indignities and crimes perpetrated by lawless ruffians, but, taking the law into their own hands, are resolved to give every offender the punishment due his crime.

The Mayor and Council proceeded to the head-quarters of the Vigilance Committee and read the riot act, but the committee paid no attention to it. A battle between the Vigilance Committee and the City Government seems likely. A slight skirmish occurred between some of the committee and the opposition on Friday night, but no one was killed. The committee have made several arrests, and some individuals obnoxious to them have had orders to leave the city.

The proclamation of the Vigilance Committee concludes thus: "The ruffians who have dyed our streets with the gore of unoffending citizens, and spread terror among the peaceable, orderly, and well-disposed, must leave or perish. So the people have determined."

LATER.—Since the above was in type, we have received later news. Four of the Vigilance party had been killed by the accidental discharge of a cannon. The Mayor is not fully committed to either party as yet, but vascilates. At the election on Monday, Gerard Stith, the candidate of the American party, is said to have been elected.

THE DIFFICULTIES IN KANSAS.—St. Louis, May 31.—Thirty boxes of muskets have been shipped from Jefferson City to the border country, in charge of the Quartermaster, Gen. Hackney, and Inspector Gen. Blakey, with the inferred design of repelling the invasion of Missouri by marauding bands from Kansas. It is probable that the militia in some of the western counties may be called out.

THE BIBLE IN THE PUBLIC SCHOOLS.—New York, June 1.—The recent action of the School Trustees in some of our wards, in banishing the Bible from the schools is creating much excitement. The United Americans have taken the matter up, and a meeting was held last night of delegates from all the chapels to determine on measures for opposing this alleged attempt of Roman Catholics to get control of our public schools. It is understood that a general committee of the Protestant American Associations is organized for the same purpose.

RELIGIOUS REVIVALS.

The fruits of the revivals have at length been reduced to statistical demonstration. Returns are given of the exact number of conversions in every State in the Union up to the first of May, 1858, and these are recapitulated thus:

Maine	2,670	Missouri	2,027
New Hampshire	1,376	Kentucky	2,666
Vermont	770	Tennessee	1,666
Massachusetts	6,254	Dis. Columbia	93
Rhode Island	1,431	Delaware	179
Connecticut	2,799	Maryland	1,806
New York	16,674	Virginia	1,005
New Jersey	6,025	N. Carolina	558
Pennsylvania	6,652	S. Carolina	127
Ohio	8,099	Georgia	250
Illinois	10,460	Alabama	372
Indiana	4,775	Florida	25
Michigan	3,081	Mississippi	135
Wisconsin	1,467	Texas	27
Iowa	2,179	California	50
Missesota	508		
Total			96,216

The number of conversions in the principal cities have been as follows:

New York	4,000	Detroit	1,000
Philadelphia	640	Milwaukie	18
Boston	400	St. Louis	406
Circinnati	500	Nashville	200
Chicago	200	Richmond, Va.,	60
Washington City	93	Petersburgh	18
Jersey	500	Hoboken	250
Princeton	300	Trenton	500
N. Brunswick	600	Elizabeth	200
Total			11,185

Brookline is omitted in the above, as well as Baltimore and other prosperous cities and towns.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise there may be a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

L. N. Coburn 158, $2.86; J. Haslow 143, $1.15; J. S. Brown 166, $1.12.

W C Clark 156, A. Richer 174, W H Porter 162, M Hobart 149, S F Leavett 172, J Wilbur 169, [illegible] 160, Mrs. C [illegible] 169, J S Brooks 156, M Garland 130, M Reynolds 130, D Shaw [illegible], S Chase 136, A Dulloff 169, H Raymond 170, I Cushing 170, Mrs. M Austin 195, N Cole 170, M M Markham 156,—$1.00 each.

S Raymond 166, O S Longee 138, J E Baker 164,—$2.00 each.

For the Poor—Mrs. M Austin 50 cents.

ERRATA.—In the article, "*Are we a People?*" No. 2, tenth line from beginning, for "ninth" read *next.* In the 17th line, for "Whitlyan" *Whitbyan.*

☞ Bro. J. Lenfest's P. O. address is Fairmount, Mass. Subscriptions or orders for his new QUARTERLY publication—"The Repository of Biblical Knowledge"—must be addressed to him there, instead of Machiasport.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

The Maine Conference of Adventists.

This conference is to be holden in Richmond, Reed Meeting-house, to commence on Thursday, 10 o'clock, A. M., June 17th, and continue over the following Sabbath. It is hoped that those who are specially interested in the great truths which have called us out as a distinct class, sufficiently see and feel that the cause they have espoused, and which has already benefited so many, demands their continued and more united efforts to sustain and increase the interest upon the all-important theme of the day of the Lord, the judgment, and the kingdom of God at hand. Never, since we became a people, has there been a time when we could labor so understandingly and effectually as now. Let us try to unite all our strength given by the Lord, and encourage all who are inclined to the truth. Come, brethren, all who can consistently, and let us see each other again in the flesh; talk, pray, sing, and consult how we may best act to save our fellow men and ourselves by the instrumentalities God has put in our hands. The meeting is 2 miles from the Rail Road station and from steamboat wharf. Those coming from the North can arrive at 12 M. Those from the South and West at 3 P. M. Brethren in the vicinity, though few, will do all they can to provide for them, and will furnish pasturing for the horses. As this meeting is intended for the benefit of the cause generally, in all parts of the State, churches and lay brethren should furnish means to defray the expenses of the ministers, or come prepared to contribute at the meeting; as those in the place will do all their duty in taking care of those who come, and they will be glad to see all who can come. Call for Eld. I. C. Wellcome, at the village, or David Robinson, Low Curtis, or John Umberhind in the vicinity.

We take the liberty to sign the names to this call of several of our ministers whom we know to be anxious for the meeting, as time has not permitted us to notify them of its arrangement. Will all other ministers interested, send their names to the offices to be added?

N. SMITH, Chairman.

S. K. PARTRIDGE, Secretary.

I. C. Wellcome,	R. R. York,
L. L. Howard,	Jesse Partridge,
C. Goud,	Thomas Smith,
I. Damman,	H. B. Sevey,
E. M. Haggett,	D. M. Hanscomb.

I will preach as follows:

Rawsonville, Jamaica, Vt., Sunday, June 6th.

I will hold a grove meeting near Wallingford, North Village, commencing Sunday, June 13th.

S. W. BISHOP.

I will preach, the Lord willing, at
Snowsville, Pomfret, Vt., June 13th.
Bowlville, Mt. Holley, (Friday P. M. 5 o'clock) June 18th.
Rutland, Vt., (Town Hall) June 20th.

H. BUNDY.

I propose, if the brethren in the places named please to make the appointments, to speak at
Fairhaven, Mass, Wednesday eve., June 16th.
New Bedford, Thursday eve., June 17th.
Head of the River, (Bro. White's) Friday eve., June 18th.

W. S. CAMPBELL.

Roxbury, [illegible]

Books and Tracts.

[illegible] requires all transient publications shall be [illegible] persons ordering books or tracts must [illegible] enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMNS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. Postage 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a final destruction of wicked men and devils, at the judgment. All texts on Future Punishment [illegible] and arranged. By J. Blain. Price [illegible]

Life and Religious Experience of Hiram Munger, [illegible]

[illegible] by Himself. [illegible] —postage 10 cents.

The Excellency of the Lord's [illegible] or Christ [illegible] Saturday [illegible] day. Every one should have a copy. Price [illegible] per hundred, [illegible] single. Postage 1 cent.

Cruden's Concordance. [illegible] can furnish this [illegible] postage paid. Every family should have a copy.

English Bibles.—We have made arrangements so that we can furnish them as low, or lower than they can be bought at any other place in the city.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. [illegible], Baptist minister. [illegible] hundred; 25 cents single; postage [illegible] Bound, 40 cents; postage [illegible] cents.

The Three Kingdoms: or the Kingdom of God the Father, the Kingdom of Satan, the Kingdom of the Lord Jesus Christ; or, a View of this world as it was, as it is, and as it [illegible]. By T. M. Preble. Price $6.00 per hundred, [illegible] per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

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nature and [illegible] which are the prerogative of youth, the divinity of which is harnessed in a dark and heavy burden, under which it cannot rise nor be got rid of except by earnest and terrible struggles.—*Exch.*

CONTENTMENT.—Content is the tranquility of the heart; prayer is its aliment. It is satisfied under every dispensation of Providence, and takes thankfully its allotted portion; never inquiring whether a little more would not be a little better; knowing that if God had so judged, it would have been as easy for him to have given the more as the less. That is not content which does not enjoy, as the gift of Infinite Wisdom, what it has; nor is that true patience which does not suffer meekly the loss of what it had, because it is not His will that it should have it longer.—*Hannah More.*

A DEFINITION OF BAPTISM.—The *Tennessee Baptist* has put forth a definition of "Baptism," which goes somewhat further back than the definitions usually given and received by the Baptist churches. It says:

"Genuine baptism is not immersion by an unauthorized minister, nor is it immersion by a Presbyterian or a Methodist preacher, even though he may have been immersed; nor is it immersion by a *Baptist* preacher. Christian Baptism is immersion by a Baptist preacher who himself has been *regularly immersed* by a *regularly immersed Baptist minister.*"

For the Crisis.

THE REVIVAL.

God is moving—God is working
By his Spirit's mighty power,
In the broad bright dreams of daylight,
And at midnight's silent hour;
Moving on the heart of manhood,
Breathing soft in childhood's ear,
And the cheek of age bedewing
With the penitential tear.

God is moving! List at morning
To the earnest cry of prayer
Going forth from hundreds, thousands—
Vocal seems the very air;
Praises are borne up to heaven
Hourly from the gather'd throng,
While the sinner's cry for mercy
Mingles with the convert's song.

God is working by his Spirit
Out upon the mighty sea;
'Mid the vessel's masts and rigging
Many a sailor bends the knee;
And in lieu of angry cursing
Borne upon the mighty air,
With the sea-bird's song ascendeth
Now the seaman's fervent prayer.

Men engaged in active conflict,
Busy in commercial strife,
Turn to this most solemn question—
How to gain eternal life?
E'en the gay and thoughtless listen
To the words of truth divine,
While in this blest work all christians
Whatsoe'er their name combine.

God is moving! God is calling!
Listen to that voice of love;
It may be the last great message
Sent in mercy from above—
Sinner turn, the Lord is gracious,
With the heart his word believe;
See! the Savior stands before thee,
Look O! dying one, and live.

MRS. A. C. JUDSON.

For the Children.

The Winds of Spring.

"Flora, how pleasantly the wind sings in the warm spring days, when it has to sing almost alone. It does not sound lonely, but it seems just as if the sparrows, and blue birds, and robins, came flying to the bare fields on purpose to keep the cheerful breezes company. Every morning there is a new song among our elm trees. And, Flora, it seems, too, as if the wind coaxed the blossoms out of their hard, scaly buds on the trees. After the boughs have been dancing in the sunshine, with the wind playing and whispering around them, their blossoms are a great deal thicker and fresher than before. Hark! how the pine trees rock! and there is a sound in them like the sea! Don't you love to listen to the wind, cousin Flora?"

"Who can help it, Bell? The wind of spring is like a sweet, loving spirit. We cannot see it, but we love it for what it does."

"I think, sometimes, that I can hear what the wind says, when it runs along through the dry fields, and over the brown hill-sides. It creeps in where the violets and anemones are hidden beneath dry bunches of weeds, and says, 'Come out, Violet! come out, Anemone! The place for flowers is up here in the air and sunshine. Don't stay shut up under ground, when you are wanted to make the world bright and beautiful.' And when the flowers hear that soft voice through the loose earth, they know that their prison-doors are open, and that Jack Frost, their jailor, will not dare come back to shut them up again. I think this happy wind does not feel quite at home, till it has hundreds of birds to run flying races with, and hundreds of blossoms to sing to, making them open their sleepy eyes into the sunshine. Flora, what is that verse you used to say to me about the flowers keeping house under ground in the winter?"

"You mean the verse of good old George Herbert, I think. He is speaking about himself."

"Who would have thought my shrivelled heart
Could have recovered greenness? It was gone
Quite under ground, as flowers depart
To see their mother-root, when they have blown;
Where they together
All that hard weather
Dead to the world, keep house alone."

"Well, Flora, the wind will not let the flowers keep house quietly now,—although without the dew and the rain, they would never get up to see the light, would they?"

"No; but the light itself is what they most need. The warm sun of spring must send its rays down to their weak roots, to make them strong. Do you not see, Bell, that the sun, the rain, and the breezes work among the little plants, to free them from their earth-prison, just as God works among human hearts, to set them free from all that is dark and earthly, and to make them bud and blossom in holiness? God is light; and every good thought is warmed into being by Him. His love falls like dew or rain upon our souls; and it is by His Spirit, breathing through us, that the germs of truth and goodness are awakened and kept alive."

"Why, that is like what the Bible says, Flora. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth. So is every one that is born of the Spirit.' The flowers cannot blossom, nor keep themselves fresh and alive by their own power. Is that what good people mean, when they say that every good thing in them is not of themselves, but of God?"

"Yes, little Bell, the Spirit of God alone can waken our hearts from the death-sleep of sin; and we must have His life within us, or we are not truly alive. Never, till this Spirit breathes upon us, can that life be revealed. But when that heavenly breath passes over the world, what seemed only dry roots, become green and lovely plants in the garden of God."

"Now the wind sounds sweeter than ever to me, cousin Flora, for making me think of these things."

"And there is something else that the wind of spring is like;—the voice of God, which shall at last awaken the dead. The Apostle Paul says that the bodies of saints are sown like seed in the ground; and when His voice shall pass like this soft wind among the graves, the dead shall come forth, the holy dead, with bodies as much surpassing in beauty their earthly ones, as the full-blown flower surpasses the insignificant seed. And then, in Paradise, where these spiritual forms blossom in God's smile, there will fall no blight, there will be no more death."

"Oh, Flora, the wind teaches as well as sings! I shall never hear it now, without remembering the beautiful lessons it bids me learn. Certainly, the wind is one of the voices of God."—*Congregationalist.*

Health Department.

The Stomach and the Brain.

Dr. Bayard, of New York, recently delivered a lecture upon medical treatment, from which we take the following paragraph, showing the condition of mind as resulting from what is taken into the stomach:—

Every drug had its peculiar power, and some drugs had the power of disturbing the physical, mental, and even moral dispositions of man. Mercury, for example, would cause ill humor, distrustfulness, suspicion, distraction and disgust of life. What a sad reflection to the parent who had allowed such tampering with the constitution and the leaving of such baneful impressions upon the sensorium of his child, whom he found fretful and unable to control the mental manifestation! The child was whipped when its will was shackled, and oftentimes grave consequences followed. The normal condition of the mind was perverted by repeated large doses of drugs. Dr. Bayard instanced in illustration the case of a murderer in Glasgow, whose body was examined after death, and it was discovered that the febrile organs were afflicted, and arsenic was found interwoven in the tissues of the brain; consequently new traits of character were given to the man; camomile would also affect the moral symptoms, causing stupidity, taciturnity, apathy, hypochondria, and a mischievous disposition in children. The lecturer cited the case of a lady hypochondriac, whose manner was changed from a congenial to a sensitive humor; she knew her weakness, but could not control her unhappy infirmity; she had no power over her will. This lady was in the habit of taking a wine glass full of a decoction of camomile daily, but was restored to health by abandoning the practice. Orsini and Pierri's execution was spoken of; Orsini appeared to die with fortitude, in the possession of all his faculties; Pierri was volatile, his tongue never being still a minute. He would sooner say the first died heroically and that the second was gabbling and weak, but the truth was that coffee being offered them previous to their expiation, Orsini declined and Pierri drank freely. Hahneman's opinion of the effect of coffee drinking was that it excited the mental and physical powers and excessive loquacity was a consequence.

HON. THOMAS H. BENTON, in a speech in New York, turned to the ladies, and referring to his mother, said:—

"My mother asked me never to use tobacco, and I have never touched it from that time to the present day. She asked me not to game, and I have never gamed; and I cannot tell this day who is winning and who is losing in games that can be played. She admonished me, too, against hard drink; and whatever capacity for endurance I may have at present, and whatever usefulness I may attain in life, I attribute to having complied with her pious and earnest wishes. When seven years of age, she asked me not to drink, and I made then a resolution of total abstinence. I formed an abstinence society at a time when I was the sole constituent member of my own body, and that I have adhered to it through all time, I owe to my mother."

Foreign News.

THE DUKE OF HAMILTON KISSING THE POPE'S TOE.

The Glasgow Free Press (Roman Catholic Organ) contains a letter from "Our Roman Correspondent," denouncing the rude conduct of some ill-bred visiters in the holy city. The letter, however, concludes with the following statement, which we give as we find it: "It is relieving to know that at least every one that comes here from England is not disorderly, overbearing, or arrogant. We have very often some of the best specimens of refinement and morality coming from England to this place; and it gives me the greatest pleasure that could be afforded to me in this way to be able to point to a bright example of this kind from your own door.—*His Grace the Duke of Hamilton, on his arrival here lately, went to kiss the Pope's foot.* The holy father, rising from his seat found a gift of twelve thousand scudi lying at his feet. His Grace attended at all the holy offices performed at St. Peter's and the Sistine church during holy week, and at the solemn mass and benediction of the blessed sacrament of the mass on Easter Sunday. I saw him afterwards, mounted, along with General Goyon, at the head of the Roman army. He wore a red coat and Tartan trowsers."

THE ATLANTIC TELEGRAPH CABLE.

A recent number of the London Times, in a long notice of this undertaking says, that the apparatus for paying out the cable may be regarded as perfect. About the middle of next month the Agamemnon and Niagara will swim away into deep water and try every known test which can be attempted to prove the efficiency of the paying-out machinery. The machinery thus obtained will be applied to improving any little defects which may exist in the apparatus before the final starting of the expedition in June next.

THE CONDITION OF AFFAIRS AT CALCUTTA.

The following is an extract from a letter recently received by Mr. H. A. Loomis of this city, from a relative in Calcutta, dated Mar. 15, 1858:

* * * "Vessels are anchered off the city, and boats all manned with sailors, cannon and every thing ready to give the insurgents a warm reception if they attack Calcutta. Five hundred more distressed families have arrived here from Lucknow; where they are to be 'stowed' I cannot say. Calcutta is crowded to suffocation. 'Dacoits,' or bands of robbers have come down also, and their operations have already commenced. Many houses have been robbed in Howrah, a village opposite Calcutta, and a few days since a gentleman was killed with his family, and his money, plate, jewels, &c., stolen.—These Dacoits send their victims to the spirit world by a method called 'gole hottya.'—They clasp their two hands around the victim's neck and strangle him. Robbery, famine and murder all follow in the train of war. The French now make open threatenings against the English. The Burmese hate them as well as the Russians, and all the hill tribes are against them.

* * * A feeling of uneasiness still exists here as to the Sepoys at Barrackpore.—There are a goodly number of them and it is well known that they are constantly plotting. General Hersey, however, has a good intelligence department, and is never long ignorant of what is on foot. On the nihgt of Tuesday last there was some little excitement in Calcutta in consequence of an order being circulated among the volunteers to hold themselves in readiness to turn out at a moment's notice. This warning was given at ten o' clock, and the impression it created was that immediate danger was apprehended by the authorities. Information which was considered worthy of belief was received at Barrackpore, of the purport that those Sepoys which were on that day to march to Calcutta to relieve the Guards there, were to receive arms on the road through a native of rank, after which they and their brethren in Calcutta, whom they were supposed to relieve, were conjointly to try what they could do in the way of mischief. Early that evening the Nawab of Rampore, who had just returned from England, was arrested at Calcutta, and with several of his suite, placed in the common jail."

THREE DAYS LATER FROM EUROPE.

NEW YORK, June 1.

Steamship Hammonia has arrived at her dock.

Later news from India has been received. Azingier has been relieved.

The rebels have been defeated near Futtyghur and many killed.

At Bheels the rebels were also defeated, 500 taken prisoners, with a loss to the British of 70.

There has been a battle between the Turks and Montenegrins at Grahovo. The Turks were totally defeated, their commander killed, with the loss of Cannon, baggage, &c., and then fled to Klobach where they remained in a state of seige.

Telegraphic dispatches from Bombay, received at Malta, state that Azinghur was relieved April 15, by Gen. Lugare, with but trifling loss.

Brigadier Seaton defeated the rebels near Futtyghur, killing and wounding three hundred, and capturing their guns and ammunition.

A body of rebels in the Maltapoora Mountains had also been defeated.

A large body of Bheels had also been defeated in the Sautpore Hills, and five hundred captured. The British loss was severe, including five officers.

Gen. Ros had delayed his advance upon Calpee in consequence of the advance of the rebels upon Jhansi.

A Vienna dispatch states the Montenegrins had attacked the Turks near Grahovo, and nearly annihilated their whole force, killing their commander, Kiamil Pasha, and capturing all their guns. The Montenegrins lost two hundred killed and wounded. The Turks numbered seven thousand strong, and the Montenegrins five thousand.

The London Times says rumors are prevalent in political circles concerning the intentions of France toward Belgium.

WASHINGTON, June 1.

Lord Napier has desired his dispatches to Admiral Stewart, sent from Washington yesterday, to be forwarded from Halifax by special steamer to Bermudo. He has advised the Admiral to order the discontinuance of the visitation of American vessels, pending the instructions of Her Majesty's government.

Domestic Summary.

REVOLUTION IN NEW ORLEANS.

Alarmed at the great increase of vice and crime in their midst, a large number of the best, the most honorable, and justice-loving citizens of New Orleans, forming themselves into a Vigilance Committee, took possession of the Arsenal in Jackson Square, on the evening of the 2d inst.

The committee is composed equally of the Democratic and American parties. They have issued an uninflamable, yet resolute proclamation, in which they state their determination to no longer submit tamely to the indignities and crimes perpetrated by lawless ruffians, but, taking the law into their own hands, are resolved to give every offender the punishment due his crime.

The Mayor and Council proceeded to the head-quarters of the Vigilance Committee and read the riot act, but the committee paid no attention to it. A battle between the Vigilance Committee and the City Government seems likely. A slight skirmish occurred between some of the committee and the opposition on Friday night, but no one was killed. The committee have made several arrests, and some individuals obnoxious to them have had orders to leave the city.

The proclamation of the Vigilance Committee concludes thus: "The ruffians who have dyed our streets with the gore of unoffending citizens, and spread terror among the peaceable, orderly, and well-disposed, must leave or perish. So the people have determined."

LATER.—Since the above was in type, we have received later news. Four of the Vigilance party had been killed by the accidental discharge of a cannon. The Mayor is not fully committed to either party as yet, but vascilates. At the election on Monday, Gerard Stith, the candidate of the American party, is said to have been elected.

THE DIFFICULTIES IN KANSAS.—St. Louis, May 31.—Thirty boxes of muskets have been shipped from Jefferson City to the border country, in charge of the Quartermaster, Gen. Hackney, and Inspector Gen. Blakey, with the inferred design of repelling the invasion of Missouri by marauding bands from Kansas. It is probable that the militia in some of the western counties may be called out.

THE BIBLE IN THE PUBLIC SCHOOLS.—New York, June 1.—The recent action of the School Trustees in some of our wards, in banishing the Bible from the schools is creating much excitement. The United Americans have taken the matter up, and a meeting was held last night of delegates from all the chapels to determine on measures for opposing this alleged attempt of Roman Catholics to get control of our public schools. It is understood that a general committee of the Protestant American Associations is organized for the same purpose.

RELIGIOUS REVIVALS.

The fruits of the revivals have at length been reduced to statistical demonstration. Returns are given of the exact number of conversions in every State in the Union up to the first of May, 1858, and these are recapitulated thus:

Maine	2,679	Missouri	2,027
New Hampshire	1,376	Kentucky	2,666
Vermont	770	Tennessee	1,666
Massachusetts	6,254	Dis. Columbia	93
Rhode Island	1,431	Delaware	179
Connecticut	2,799	Maryland	1,806
New York	16,674	Virginia	1,005
New Jersey	6,025	N. Carolina	558
Pennsylvania	6,652	S. Carolina	127
Ohio	8,099	Georgia	250
Illinois	10,460	Alabama	372
Indiana	4,775	Florida	25
Michigan	3,081	Mississippi	135
Wisconsin	1,467	Texas	27
Iowa	2,179	California	50
Missesota	508		
Total			96,216

The number of conversions in the principal cities have been as follows:

New York	4,000	Detroit	1,000
Philadelphia	640	Milwaukie	18
Boston	400	St. Louis	466
Circinnati	500	Nashville	200
Chicago	200	Richmond, Va.,	60
Washington City	93	Petersburgh	18
Jersey	500	Hoboken	250
Princeton	300	Trenton	500
N. Brunswick	600	Elizabeth	200
Total			11,185

Brookline is omitted in the above, as well as Baltimore and other prosperous cities and towns.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

L. N. Coburn 155, $2.86; J. Harlow 143, $1.16, J. S. Brown 166, $1.12.

W C Clark 156, A. Richer 174, W H Porter 152, M Hobart 143, S F Leavett 172, J Wilbur 169, [illegible] 169, Mrs. C [illegible] 169, J S Brooks 156, M [illegible] 130, M Reynolds 130, D Shaw 13[illegible], S Cotton 136, A Dolloff 169, H Raymond 170, I Cutting 170, Mrs. M Austin 195, N Cole 170, M M Markham 156,—$1.00 each.

S Raymond 166, O S Longee 133, J E Baker 164,—$2.00 each.

For the Poor—Mrs. M Austin 50 cents.

ERRATA.—In the article, "*Are we a People?*" No. 2, tenth line from beginning, for "ninth" read *next*. In the 17th line, for "Whitlyan" *Whitbyan.*

☞ Bro. J. Leufest's P. O. address is Fairmount, Mass. Subscriptions or orders for his new QUARTERLY publication—"The Repository of Biblical Knowledge"—must be addressed to him there, instead of Machiasport.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

The Maine Conference of Adventists.

This conference is to be holden in Richmond, Reed Meeting-house, to commence on Thursday, 10 o'clock, A. M., June 17th, and continue over the following Sabbath. It is hoped that those who are specially interested in the great truths which have called us out as a distinct class, sufficiently see and feel that the cause they have espoused, and which has already benefited so many, demands their continued and more united efforts to sustain and increase the interest upon the all-important theme of the day of the Lord, the judgment, and the kingdom of God at hand. Never, since we became a people, has there been a time when we could labor so understandingly and effectually as now. Let us try to unite all our strength given by the Lord, and encourage all who are inclined to the truth. Come, brethren, all who can consistently, and let us see each other again in the flesh; talk, pray, sing, and consult how we may best act to save our fellow men and ourselves by the instrumentalities God has put in our hands. The meeting is 2 miles from the Rail Road station and from steamboat wharf. Those coming from the North can arrive at 12 M. Those from the South and West at 3 P. M. Brethren in the vicinity, though few, will do all they can to provide for them, and will furnish pasturing for the horses. As this meeting is intended for the benefit of the cause generally, in all parts of the State, churches and lay brethren should furnish means to defray the expenses of the ministers, or come prepared to contribute at the meeting; as those in the place will do all their duty in taking care of those who come, and they will be glad to see all who can come. Call for Eld. I. C. Wellcome, at the village, or David Robinson, Low Curtis, or John Umberhind in the vicinity.

We take the liberty to sign the names to this call of several of our ministers whom we know to be anxious for the meeting, as time has not permitted us to notify them of its arrangement. Will all other ministers interested, send their names to the offices to be added?

N. SMITH, Chairman.

S. K. PARTRIDGE, Secretary.

I. C. Wellcome,	R. R. York,
L. L. Howard,	Jesse Partridge,
C. Goud,	Thomas Smith,
I. Damman,	H. B. Sevey,
E. M. Haggett,	D. M. Hanscomb.

I will preach as follows:
Rawsonville, Jamaica, Vt., Sunday, June 6th.
I will hold a grove meeting near Wallingford, North Village, commencing Sunday, June 13th.

S. W. BISHOP.

I will preach, the Lord willing, at
Snowsville, Pomfret, Vt., June 13th.
Bowlville, Mt. Holley, (Friday P. M. 5 o'clock) June 18th.
Rutland, Vt., (Town Hall) June 20th.

H. BUNDY.

I propose, if the brethren in the places named please to make the appointments, to speak at
Fairhaven, Mass, Wednesday eve., June 16th.
New Bedford, Thursday eve., June 17th.
Head of the River, (Bro. White's) Friday eve., June 18th.f

W. S. CAMPBELL.

Roxbury, June 7th.

Books and Tracts.

[illegible] requires all transient publications shall be [illegible] persons ordering books or tracts must [illegible] to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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Poetry.

[Re-published by request.]

PAST, PRESENT, AND FUTURE.

Another year is numbered with the past,
With all its disappointments, hopes and fears,
And in eternity's deep ocean vast,
Immeasurable, lo! it disappears.
To some it gladness brought—to others tears,—
To some is rang a merry marriage bell,—
To others death and shrouds and gloomy biers
In ghastly march, to which the passing bell
And funeral dirge the while kept time surpassing well.

The sage philosophers, with anxious brow,
Which tells of study ardent, long and deep,
As they dive into Nature, seeking how
She moves and is, and climb the slippery steep
To proud pre-eminence, whilst still they keep
The longing eye upon some distant star,
As if they grudged the necessary sleep,
Lest other hand should pluck from their tiar
The spangle called renown, so sought for from afar!

Warrior and statesman, merchant, prince and king,
With all their glory, craft [illegible] sovereignty,
Which in their train so much [illegible] bring,
In one short year have been by death set free,
If the dark numbness of the grave might be
Called liberation—where, in gloom profound,
Unconscious they await the time when He
Shall bid th' archangel his dread tocsin sound,
Which shall awake from sleep the myriads under ground!

Then shall the meek, who long have borne the cross,
Unshrinking at and unabashed by scorn,
And counted worldly gain as worthless dross,
Shall wake to gladness on that glorious morn
With all who from the Gospel womb are born,
To greet their Lord triumphant from the skies,
So long expected by the few who mourn
At his long tarrying—but now their eyes
Behold the glorious Sun of Righteousness arise.

May we, who by the mercy of our God
Have been preserved to see another year,
Be not ashamed to spread the truth abroad,
Undaunted by that kind of slavish fear
Which makes us dread the scorner's laugh and sneer;
But boldly spread Emmanuel's banner free,
That all may see and from our lips may hear
The tidings of Redemption, and that we
May gather many souls to serve and worship Thee.

JNO. F. COTTON.

Original Articles.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. VI.

TO UNCLE FRED;—Allow me, dear uncle, to present to you another class of evidences, which go to establish my position, in regard to the kingdom of God. I have already cited to you Scriptures that show plainly the *locality* of this kingdom; viz., "under the whole heaven;" but I wish to introduce to you further evidence touching the future and eternal abode of the saints, for it is generally believed, (and I think that you entertain the same view,) that the saints go to heaven at death—then, at the resurrection, they may return and assume their natural bodies, and ascend again to heaven, there to remain forever.

That man had the dominion over the earth, and all that God created therein, before his fall, I suppose you do not for a moment question. "Thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea," says the Psalmist.

Paul, when commenting on this declaration, after quoting it to show that man once had universal dominion, adds; "But *now* we see *not yet* all things put under him." Man, by transgression, had forfeited his title to the kingdom. Satan had usurped the dominion, and Christ had come to save that which was lost, and restore it back again to man. To this the apostle seems to have reference when he says, "For unto the angels hath he not put in subjection the *world to come*, whereof we speak." He then refers to man's former exalted condition and dominion—remarks that he hath it not *now*, and then points us to Jesus, tasting death in order to bring many sons unto glory, and destroy him, who from the fall of man, had "had the power of death, that is, the devil."

When this work is fully accomplished, man will be reinstated in his former exalted and kingly position; hence, we hear the King when seated upon the throne of [illegible]

[illegible]

of Zion, unto thee shall it come, even the *first dominion*, the *kingdom* shall come to the daughter of Jerusalem." What the first dominion was, we have clearly shown from the Scriptures. If it be the first dominion, then its locality must be the same—*the earth.*

Another evidence of this fact is derived from the promise made to David and sanctioned by the prophets, and by the angel to Mary—viz. in regard to Christ's preparing the throne of David and reigning thereon *forever*. In 2 Sam. 7: 16, we find a promise that David's throne shall be established forever. In Ps. 69: 20–44, we find promises made to David which can be fulfilled in none other than Christ. The subjugation of his enemies; his exalted state; the immortality of his seed, and eternity of his throne, with its present abasement, are all brought to view.

The prophet Isaiah, speaking of Christ and the titles that shall be given him, says, "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom. Many talk about Christ's kingdom as being now increasing; but I would ask, Does Christ now sit on David's throne? Is his seat of government at Mount Zion?

In Jer. 33: 17, we find a promise that David shall never want a man to sit upon the throne of Israel. This cannot refer to the present world, for that throne has been vacated ever since Zedekiah, the last prince of Israel sat upon it. God then said, remove the diadem and take off the crown; this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more *until he come whose right it is, and I will give it him.*" Ezek. 21: 26, 27.

Who was that? Hear the words of the angel to Mary respecting him to whom she should give birth. "He shall be great, and he shall be called the Son of the Highest, and the Lord God shall give unto him *the throne of his father David*, and he shall *reign over the house of Jacob forever, and of his kingdom there shall be no end.*" Is not this the rightful heir? Is not he of whom Isaiah said, "Of the increase of his government and peace there shall be no end, *upon the throne of David, and upon his kingdom?*"

Do you not see a perfect harmony between the prophets and the declaration of the angel?

Now, Uncle Fred, the question turns just on this point—*were those predictions* accomplished at the *first* advent of Jesus Christ?

Was he received by the Jewish nation, and welcomed to David's throne as the rightful heir? Or did they say, "Behold this is the heir, come let us kill him and the inheritance shall be ours?" If Jesus sat on the throne of David, and reigned over the house of Israel *then*—he reigns there *to-day*, for he was to reign there *forever*. But you will not for a moment admit that this was literally accomplished, and probably as do many others, suppose that it refers to a spiritual reign.

If this be so, Christ then spiritually sat on David's spiritual throne, (query, where was it?) and spiritually reigned over the spiritual house of spiritual Jacob! I must confess that this is too much spiritualism for me!

I cannot think that Peter understood it to be thus spiritual, when he said that God spake with an oath unto David, that of the fruit of his body, *according to the flesh*, he would raise up Christ to sit on his throne. Acts 2: 29.

If the throne of David was a literal throne, if literal men sat upon it and received literal authority over literal subjects, so will all the nature of Christ's kingdom be. And that he is to sway the princely sceptre of the house of David, from the same seat of royalty, even Mount Zion, is so plainly and positively affirmed, that none but those who spiritualize the word of God can evade it.

Yours in love,

KATE.

For the Crisis.

"Lord, Remember Me."

What a prayer! and at what a time! when the Son of God hung between the heaven and the earth, expiring on the cross; when in sharp and excruciating pains from the nails in his hands and feet, his lacerated back yet smarting with the scourging which he had recently borne from the hands of his enemies; with the revilings of those haughty pharisees, and the Father's face veiled for a moment, leaving him to tread the wine-press alone!—and then at that time to hear a voice [illegible] him saying, "Lord, remember me when thou comest into thy kingdom!" Why did he ask it then? It was his last, his only chance! Amid the darkness of that hour; amid the sound of the quaking earth; amid the rending of the rocks and the opening of the graves; amid all the scenes of that day, enough to make the stoutest heart faint, went forth that prayer, "Lord, remember me!" And the answer,—how glorious, how merciful, how precious to the supplicant! There was one, who had transgressed the laws of his country, made whole, washed in the gushing blood of the Son of God. The first to receive the blood of the atonement was a thief, a transgresser doomed to die.

Now, dear reader, what think you? If one so vile could receive pardon from him, do you not think he can pardon now? Yes. If he could hear then, he can now; his arm is not shortened that he cannot save; it is long enough to reach you amid all the moral darkness that has covered the land, and amid the convulsions of earth he can hear that cry, "Lord, remember me," when it is put forth in earnestness as it was then. Will you not make one effort to save yourself by the atoning blood of Jesus? He will hear. Do try, dear friends; try yourself, and earnestly, for time is short. God help you to try, and then I hope you will know what it is to be remembered with favor, so that you may escape the wrath to come.

"I own I'm guilty, own I'm vile,
Yet thy salvation's free;
Then in thy all-abounding grace,
Dear Lord, remember me!"

ARIEL P. HYDE.

For the Crisis.

"WHOM THE LORD LOVETH HE CHASTENETH."

How often hath my wayward heart,
Wearied with this world's wrong and strife,
Prayed for some balm to heal its smart,
Some strength to nerve its feeble life,
That it, unshrinking, still might bear
Its weighty load of pain and care,
And yet repeat the "Savior's prayer."

How often hath it, weak and worn,
In thankless mood, said, God forgets
The many burdens I have borne,
And round my thorny pathway sets
No lovesome light, no gladsome ray
To lead me, so I may not stray
From the straight path and "narrow way."

Ah! I forget that truth to heed,
Gethsemane's sad wail hath taught!
Not as our work, shall be our meed,
Not earth shall praise for what we've wrought;
Forget the chastening rod is given
By Him, who fondest hopes hath riven,
To bring us earlier home to Heaven.

"MIRAH."

For the Crisis.

My Religious Belief.

Belief, says Webster, is credit given to evidence, full persuasion of mind; or to have faith in given testimony. My religious belief is that God's holy word is *all true, or truth.* Do you wish to know why I believe thus? I will tell you; *Jesus says it is truth.* "Sanctify them through thy truth, *thy word is truth.*" Another says that holy men wrote as they were moved by the Holy Ghost." So that it is the same as though God spake every word of it himself. I believe that the heavens and the earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgement;—I believe that the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat;—I believe the Lord will create new heavens and a new earth wherein the righteous will dwell forever;—I believe also that the kingdom and dominion under (not above) the whole heaven, shall (future tense) be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, &c.

II. I believe that there are but two advents of the Savior to this earth; that both are personal and visible; that the first took place in the days of Herod; that the Savior was vailed in humanity, went about doing good, suffered on the cross, died, was buried, arose again the third day, and finally ascended into heaven; where he must remain until the times of restitution of all things, spoken of by the mouth of all the holy prophets;—I believe that the *second* coming of Christ will take place when he shall descend from heaven at the sounding of the last trump, to give his people rest; and that he will then judge the quick and the dead at his appearing and kingdom.

III. I believe that the second coming of Christ is now emphatically nigh, even at the door, for three reasons; namely—

1. The chronology of the prophetic periods;

2. By the fulfillment of prophecy; and

3. By the signs of the times.

Hence, the Master of the house will soon rise up and shut to the door of mercy!—Much scripture proof might be given here.

IV. I believe the condition of salvation is repentance towards God, and faith in our Lord Jesus Christ; and that those who have *true* repentance and faith, will, and *do*, live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ.

V. I believe that there will be a resurrection of all the dead, both saints and sinners; that those who are Christ's will be raised at his coming; and that the rest of the dead will not live again until after a thousand years; and that the saints shall not all sleep, but those that are alive, and remain shall be changed in a moment, in the twinkling of an eye, at the sounding of the last trump.

VI. I believe that the only Millenium taught in the Bible, is the thousand years which are to intervene between the *first* resurrection and that of the *rest of the dead*, as taught in the 20th chap. of Revelations. And I believe that the many passages of Scripture which refer to the Millenial state, are to have their fulfillment after the resurrection of all the saints who sleep in Jesus.

VII. I believe that the promise that Abraham should be heir of the world was not to him or to his seed through the law, but through the righteousness of faith; that there is no difference under the gospel dispensation between Jews and Gentiles; that God will render to every man according to his deeds; that if we are Christ's, then are we Abraham's seed, and heirs according to promise.

VIII. I do believe that there is no promise of this world's conversion; or of a temporal millenium. The wheat and tares must grow together until the harvest.—Hence, the children of the kingdom, and the children of the wicked one, will continue together until the end of the gospel age, when all things that offend, and them which do iniquity shall be gathered out of *the kingdom*, and the righteous nation, which shall then inhabit the earth in its restituted capacity, shall shine forth as the sun in the kingdom of their Father. Then the Man of sin will be destroyed by the brightness of Christ's coming. Glorious era! Oh blessed abode!

IX. I believe it is the duty of the ministers of the word, and also the lay members of the church of Christ, to continue faithful in the duty of serving God and doing good in the world, until Christ's second advent into the world. *Occupy till I come*, says Christ. Then, oh what a time of rejoicing with the dear saints!

X. I do sincerely believe that the departed saints do not enter upon their inheritance or receive their crown till death. That their inheritance, which will be incorruptible and undefiled, and that will never fade, is reserved in heaven, ready to be revealed in the last time. That there is laid up a crown for all the truly faithful, which the Lord the righteous Judge shall give you at the day of his second appearing. Then they will be satisfied when they awake in Christ's likeness. Then I believe the saint's of God will be equal to the angels, being the children of God and of the resurrection.

It is said by a eminent divine, that "the earliest creeds, and all creeds of all denominations in Christendom, from the apostles to this day, recognize no other millenium than that glorious one on the renovated earth at the coming again of Christ and the resurrection of the dead." "It must be confessed by intelligent divines, that the popular doctrine of the millenium is a modern one totally unknown to the primitive and martyr church." "Consider further," says the same writer, "that neither St. Peter nor St. Paul, nor St. Justin, nor St. Cyprian, nor St. Cyrel, nor Jerome, nor any other saint, or father, or eminent man in the primitive church, received or admitted the doctrine of the temporal or spiritual millenium for one moment; except it was in the coming of the Lord Jesus Christ with the resurrection of the dead.

And now let us inquire for the good old paths to heavenly bliss our fathers trod; and to the true millenium through Jesus and the Resurrection. May the Lord by his Holy Spirit guide us into all truth.—[illegible]

Yours in hope of redemption when Christ cometh,

P. TANDY.

Choice Selections.

Something "New under the Sun."

Editors are prayed for! Reader, can you believe it? Was such a thing ever? Strange as it is, marvelous as it is, editors are prayed for publicly. A petition was recently sent into a union prayer meeting soliciting prayer for editors. This is *the* wonder of the age.

Every other subject, society and institution, has been remembered at a throne of grace, but whoever before heard a public prayer for editors, that God would give them wisdom, truth, love, grace, salvation—keep them from the evil to come? and that now is? Sure there is hope, joyous hope! What is pending? What have editors to do touching the world's salvation, or damnation? Look abroad and see! Look! open your eyes.

What is type set for? for good or for evil, for righteousness or unrighteousness? What the special motive power of our paper mills, steam presses, the foldings and mailings?

Satan has taken mainly the superintendency of this whole machinery for years. Our mail bags are pressed down with evil tidings. The great mass of our book and periodical literature hitherto, has been to poison the community, to curse it, and not to bless it. The world is set on fire, even the fires of hell, through the instrumentality of a corrupt and infidel press. Editors have done their full share in this work of death. Look at our dailies, where is there one in our city that does not advertise and puff theatres? and what is a theatre?

Archbishop Tillotson pronounces the theatre "a nursery of licentiousness and vice, the devil's chapel, a recreation which ought not to be allowed among a civilized, much less a christian people."

And yet the half is not told. And is the theatre all the vile things these dailies publish? Ask yourself, parent, if these are safe mediums of instruction for the rising age? Then turn to the miscellaneous weeklies, monthlies and semi-monthlies, the light popular readings of the day. What are they doing? O what a curse! *what* a curse!! Come nearer home—take a peep into our religious periodicals, so called—are there no dark spots here? no catering to a corrupt public taste! Was there ever a petition for prayer more important—fraught with consequences so momentous? Suppose all these editors, daily editors, weekly editors, monthly editors, political, religious, miscellaneous, should repent in dust and ashes—put on sackcloth, turn to God with full purpose of heart, "lay aside every weight, and the sin that doth so easily beset them," and write henceforth for God and only for God? What now? Hallelujahs would ring from pole to pole! All heaven would be in jubilee—"Glory to God in the highest."

"Salvation, O the joyful sound." Pray for editors! cease not, pray on. Pray for editors, publishers, printers, booksellers. Give us everywhere a pure, wholesome, sanctified, Bible literature, and the world is saved.—*Golden Rule.*

A Lay Revivalist in Scotland.

The Glasgow correspondent of the *Presbyterian Herald* gives the following account of the history and labors of Mr. Brownlow North, a lay preacher lately converted from a life of profligacy, and now freely admitted into orthodox pulpits of the straitest sect:

"In the early part of the year, our city enjoyed the ministrations of Mr. Brownlow North, a lay gentleman of independent means, who has devoted himself to the preaching of the Gospel. He is an Episcopalian, but addresses all who choose to listen to him wherever he finds an open door. His object is to deliver the simple Gospel message, which he does with overpowering earnestness. He speaks with fluency and even elegance, makes no attempt at exegetical preaching, says that he has but one doctrine to expound and enforce, and disavows the ministerial character and authority. But such is the fervor of his earnestness, that the largest edifice in town was not capable of containing the multitude who flocked to hear him, from the highest to the lowest, nor were two addresses on the Sabbath sufficient to meet the demand upon his ministrations, which were continued throughout the week. Our Presbyterian ministers of the Free Church and United Presbyterian Church, and one of the Established clergy, admitted him to their pulpits; and the ministers of all our churches received from the example of this good man a lesson on the importance of earnest preaching. Many inquiries who had been awakened by the addresses of Mr. North, visited and conversed with him during the week. His visit, there is reason to believe, was productive of much spiritual good.

This gentleman, a few years ago, was a terrible reprobate. He had a shooting lodge in the Highlands, where he indulged in very loose and profligate practices. After his conversion he devoted his labors as a christian man exclusively to those districts where he had formerly rendered himself most notorious and obnoxious by his profligacy. In his expressions of self-reproach, which of course must be taken with considerable limitation, he has repeatedly declared that he had been guilty of all the sins in the Decalogue except murder. Mr. North is no fanatic. He is a calm-minded man, thoroughly imbued with christian principle, and profoundly impressed with a sense of the duty laid upon him of making known the great salvation. I heard him address about three thousand people, who were admitted by ticket to the City Hall, and the effect of his simple and earnest pleading was very impressive and memorable. No preaching, I dare say, since the days of Whitefield, has produced such a powerful effect upon the popular mind as this remarkable man's addresses; and their power lies not in their logical structure, but in their *earnestness.*

A friend of mine, who has seen Mr. North in his wild days, on the stage as an amateur player, once dined in his Highland lodge along with a gay party. The wine was circling freely, and a Highland boy, whom Mr. North had engaged as a domestic servant, entered with a fresh supply of liquor, and in setting it before his master, whispered something to him, upon which North instantly withdrew from the table and took a cigar, refusing to indulge longer in his cups. Turning to my informant, he said, 'P——, that boy is a christian; I could trust him with untold gold.' Whether that poor Highland boy's humble influence as a child of God was instrumental in touching the wicked heart of his master, my friend could not tell. But on the occasion referred to, his warning whisper arrested North in his bacchanalian career, and probably he was in the habit of using the same liberty with his master on other festive occasions."

CHEERFULNESS.—Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshiper of passion and hell, the sun-worshiper of clear self-possession; and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up—and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate—truly you will wonder at your own improvement.—*Richter.*

Seek Riches.

Reader, I should like you to be very rich. Perhaps you would like it yourself. But the riches you want are probably not the riches which I mean. I should like you to be rich in grace, rich in faith, and rich in heavenly treasure. Oh, *seek these riches.*

I am very sorrow for those who have nothing but gold and silver and bank-notes and land, and no grace. They are not truly rich. I feel deeply for those who have no better portion than this world can give them, and no place in that kingdom that cannot be removed. In reality they are very poor. Their treasures only last for a few years. They die and carry nothing with them beyond the grave. They rise again in a world where money is of no use, and all who die without grace will be paupers forever. Oh, *they are very poor!*

Take advice of a minister of Christ this very day. Seek durable riches, a treasure that cannot be taken from you, a city which hath lasting foundations. Give yourself to the Lord Jesus Christ, and seek that incorruptible crown he is ready to bestow. Take his yoke upon you, and learn of him. Come away from a world which will never really satisfy you, and from sin which will bite like a serpent at last. Come to the Lord Jesus as a lowly sinner, and he will receive you, pardon you, give you his renewing Spirit, fill you with peace. This shall give you more real comfort than the world has ever done. There is a gulf in your heart which nothing but the peace of Christ can fill. Enter in and share our privileges. Come with us and sit down by our side.

Reader, if you want riches, I offer you the riches of Christ—a free, full, immediate supply of wealth. Oh, do not let the offer be made in vain. COME AND BE RICH.—*Rev. J. C. Ryle, B. A.*

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

The World's Crisis

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. Miles Grant, Boston, Mass.

Particular Rule for Correspondents.—Over all matters intended for publication, write Private [illegible]

Over all communications for the paper, write For the Crisis.

Over all business matters write Business.

Poetry.

[Re-published by request.]

PAST, PRESENT, AND FUTURE.

Another year is numbered with the past,
With all its disappointments, hopes and fears,
And in eternity's deep ocean vast,
Immeasurable, lo! it disappears.
To some it gladness brought—to others tears,—
To some it rung a merry marriage bell,—
To others death and shrouds and gloomy biers
In ghastly march, to which the passing bell
And funeral dirge the while kept time surpassing well.

The sage philosophers, with anxious brow,
Which tells of study ardent, long and deep,
As they dive into Nature, seeking how
She moves and is, and climb the slippery steep
To proud pre-eminence, whilst still they keep
The longing eye upon some distant star,
As if they grudged the necessary sleep,
Lest other hand should pluck from their tiar
The spangle called renown, so sought for from afar!

Warrior and statesman, merchant, prince and king,
With all their glory, craft [illegible] sovereignty,
Which in their train so much [illegible] bring,
In one short year have been by death set free,
If the dark numbness of the grave might be
Called liberation—where, in gloom profound,
Unconscious they await the time when He
Shall bid th' archangel his dread tocsin sound,
Which shall awake from sleep the myriads under ground!

Then shall the meek, who long have borne the cross,
Unshrinking at and unabashed by scorn,
And counted worldly gain as worthless dross,
Shall wake to gladness on that glorious morn
With all who from the Gospel womb are born,
To greet their Lord triumphant from the skies,
So long expected by the few who mourn
At his long tarrying—but now their eyes
Behold the glorious Sun of Righteousness arise.

May we, who by the mercy of our God
Have been preserved to see another year,
Be not ashamed to spread the truth abroad,
Undaunted by that kind of slavish fear
Which makes us dread the scorner's laugh and sneer;
But boldly spread Emmanuel's banner free,
That all may see and from our lips may hear
The tidings of Redemption, and that we
May gather many souls to serve and worship Thee.

JNO. F. COTTON.

Original Articles.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. VI.

To UNCLE FRED;—Allow me, dear uncle, to present to you another class of evidences, which go to establish my position, in regard to the kingdom of God. I have already cited to you Scriptures that show plainly the *locality* of this kingdom; viz., "under the whole heaven;" but I wish to introduce to you further evidence touching the future and eternal abode of the saints, for it is generally believed, (and I think that you entertain the same view,) that the saints go to heaven at death—then, at the resurrection, they may return and assume their natural bodies, and ascend again to heaven, there to remain forever.

That man had the dominion over the earth, and all that God created therein, before his fall, I suppose you do not for a moment question. "Thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea," says the Psalmist.

Paul, when commenting on this declaration, after quoting it to show that man once had universal dominion, adds; "But *now we see not yet* all things put under him." Man, by transgression, had forfeited his title to the kingdom. Satan had usurped the dominion, and Christ had come to save that which was lost, and restore it back again to man. To this the apostle seems to have reference when he says, "For unto the angels hath he not put in subjection the *world to come*, whereof we speak." He then refers to man's former exalted condition and dominion—remarks that he hath it not *now*, and then points us to Jesus, tasting death in order to bring many sons unto glory, and destroy him, who from the fall of man, had "had the power of death, that is, the devil."

When this work is fully accomplished, man will be reinstated in his former exalted and kingly position; hence, we hear the King when seated upon the throne of his glory, rewarding every man according to his works, saying to those upon his right hand, "Come, ye blessed, inherit the kingdom prepared for you from the *foundation* of the world." The very same kingdom [illegible] [illegible] [illegible] of Zion, unto thee shall it come, even the *first dominion*; the *kingdom* shall come to the daughter of Jerusalem." What the first dominion was, we have clearly shown from the Scriptures. If it be the first dominion, then its locality must be the same—*the earth.*

Another evidence of this fact is derived from the promise made to David and sanctioned by the prophets, and by the angel to Mary—viz. in regard to Christ's preparing the throne of David and reigning thereon *forever.* In 2 Sam. 7: 16, we find a promise that David's throne shall be established forever. In Ps. 69: 20–44, we find promises made to David which can be fulfilled in none other than Christ. The subjugation of his enemies; his exalted state; the immortality of his seed, and eternity of his throne, with its present abasement, are all brought to view.

The prophet Isaiah, speaking of Christ and the titles that shall be given him, says, "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom. Many talk about Christ's kingdom as being now increasing; but I would ask, Does Christ now sit on David's throne? Is his seat of government at Mount Zion?

In Jer. 33: 17, we find a promise that David shall never want a man to sit upon the throne of Israel. This cannot refer to the present world, for that throne has been vacated ever since Zedekiah, the last prince of Israel sat upon it. God then said, remove the diadem and take off the crown; this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more *until he come whose right it is, and I will give it him.*" Ezek. 21: 26, 27.

Who was that? Hear the words of the angel to Mary respecting him to whom she should give birth. "He shall be great, and he shall be called the Son of the Highest, and the Lord God shall give unto him *the throne of his father David*, and he shall *reign over the house of Jacob forever, and of his kingdom there shall be no end.*" Is not this the rightful heir? Is not he of whom Isaiah said, "Of the increase of his government and peace there shall be no end, *upon the throne of David, and upon his kingdom?*"

Do you not see a perfect harmony between the prophets and the declaration of the angel?

Now, Uncle Fred, the question turns just on this point—*were those predictions* accomplished at the *first* advent of Jesus Christ?

Was he received by the Jewish nation, and welcomed to David's throne as the rightful heir? Or did they say, "Behold this is the heir, come let us kill him and the inheritance shall be ours?' If Jesus sat on the throne of David, and reigned over the house of Israel *then*—he reigns there *to-day*, for he was to reign there *forever.* But you will not for a moment admit that this was literally accomplished, and probably as do many others, suppose that it refers to a spiritual reign.

If this be so, Christ then spiritually sat on David's spiritual throne, (query, where was it?) and spiritually reigned over the spiritual house of spiritual Jacob! I must confess that this is too much spiritualism for me!

I cannot think that Peter understood it to be thus spiritual, when he said that God spake with an oath unto David, that of the fruit of his body, *according to the flesh*, he would raise up Christ to sit on his throne. Acts 2: 29.

If the throne of David was a literal throne, if literal men sat upon it and received literal authority over literal subjects, so will all the nature of Christ's kingdom be. And that he is to sway the princely sceptre of the house of David, from the same seat of royalty, even [illegible] Zion, is so plainly [illegible] positively affirmed, that none but those who spiritualize the word of God can [illegible] it.

Yours in love,

KATE.

For the Crisis.

"Lord, Remember Me."

What a prayer! and at what a time! when the Son of God hung between the heaven and the earth, expiring on the cross; when in sharp and excruciating pains from the nails in his hands and feet, his lacerated back yet smarting with the scourging which he had recently borne from the hands of his enemies, with the revilings of those haughty pharisees, and the Father's face vailed for a moment, leaving [illegible] [illegible] that time [illegible] him saying, "Lord, remember me when thou comest into thy kingdom!" Why did he ask it then? It was his last, his only chance! Amid the darkness of that hour; amid the sound of the quaking earth; amid the rending of the rocks and the opening of the graves; amid all the scenes of that day, enough to make the stoutest heart faint, went forth that prayer, "Lord, remember me!" And the answer,—how glorious, how merciful, how precious to the supplicant! There was one, who had transgressed the laws of his country, made whole, washed in the gushing blood of the Son of God. The first to receive the blood of the atonement was a thief, a transgresser doomed to die.

Now, dear reader, what think you? If one so vile could receive pardon from him, do you not think he can pardon now? Yes. If he could hear then, he can now; his arm is not shortened that he cannot save; it is long enough to reach you amid all the moral darkness that has covered the land, and amid the convulsions of earth he can hear that cry, "Lord, remember me," when it is put forth in earnestness as it was then. Will you not make one effort to save yourself by the atoning blood of Jesus? He will hear. Do try, dear friends; try yourself, and earnestly; for time is short. God help you to try, and then I hope you will know what it is to be remembered with favor, so that you may escape the wrath to come.

"I own I'm guilty, own I'm vile,
Yet thy salvation's free;
Then in thy all-abounding grace,
Dear Lord, remember me!"

ARIEL P. HYDE.

For the Crisis.

"WHOM THE LORD LOVETH HE CHASTENETH."

How often hath my wayward heart,
Wearied with this world's wrong and strife,
Prayed for some balm to heal its smart,
Some strength to nerve its feeble life,
That it, unshrinking, still might bear
Its weighty load of pain and care,
And yet repeat the "Savior's prayer."

How often hath it, weak and worn,
In thankless mood, said, God forgets
The many burdens I have borne,
And round my thorny pathway sets
No lovesome light, no gladsome ray
To lead me, so I may not stray
From the straight path and "narrow way."

Ah! I forget that truth to heed,
Gethsemane's sad wail hath taught!
Not as our work, shall be our meed,
Not earth shall praise for what we've wrought;
Forget the chastening rod is given
By Him, who fondest hopes hath riven,
To bring us earlier home to Heaven.

"MIRAH."

For the Crisis.

My Religious Belief.

Belief, says Webster, is credit given to evidence, full persuasion of mind; or to have faith in given testimony. My religious belief is that God's holy word is *all true, or truth.* Do you wish to know why I believe thus? I will tell you; *Jesus says it is truth.* "Sanctify them through thy truth, *thy word is truth.*" Another says that holy men wrote as they were moved by the Holy Ghost." So that it is the same as though God spake every word of it himself. I believe that the heavens and the earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgement;—I believe that the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat;—I believe the Lord will create new heavens and a new earth wherein the righteous will dwell forever;—I believe also that the kingdom and dominion under (not above) the whole heaven, shall (future tense) be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, &c.

II. I believe that there are but two advents of the Savior to this earth; that both are personal and visible; that the first took place in the days of Herod; that the Savior was vailed in humanity, went about doing good, suffered on the cross, died, was buried, arose again the third day, and finally ascended into heaven; where he must remain until the times of restitution of all things, spoken of by the mouth of all the holy prophets;—I believe that the *second* coming of Christ will take place when he shall descend from heaven at the sounding of the last trump, to give his people rest; and that he will then judge the quick and the dead at his appearing and kingdom.

III. I believe that the second coming of Christ is now emphatically nigh, even at the door, for three reasons; namely

1. The chronology of the prophetic periods;

2. By the fulfillment of prophecy; and

3. By the signs of the times.

Hence, the Master of the house will soon rise up and shut to the door of mercy!—Much scripture proof might be given here.

IV. I believe the condition of salvation is repentance towards God, and faith in our Lord Jesus Christ; and that those who have *true* repentance and faith, will, and *do*, live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ.

V. I believe that there will be a resurrection of all the dead, both saints and sinners; that those who are Christ's will be raised at his coming; and that the rest of the dead will not live again until after a thousand years; and that the saints shall not all sleep, but those that are alive, and remain shall be changed in a moment, in the twinkling of an eye, at the sounding of the last trump.

VI. I believe that the only Millenium taught in the Bible, is the thousand years which are to intervene between the *first* resurrection and that of the *rest of the dead*, as taught in the 20th chap. of Revelations. And I believe that the many passages of Scripture which refer to the Millenial state, are to have their fulfillment after the resurrection of all the saints who sleep in Jesus.

VII. I believe that the promise that Abraham should be heir of the world was not to him or to his seed through the law, but through the righteousness of faith; that there is no difference under the gospel dispensation between Jews and Gentiles; that God will render to every man according to his deeds; that if we are Christ's, then are we Abraham's seed, and heirs according to promise.

VIII. I do believe that there is no promise of this world's conversion; or of a temporal millenium. The wheat and tares must grow together until the harvest.—Hence, the children of the kingdom, and the children of the wicked one, will continue together until the end of the gospel age, when all things that offend, and them which do iniquity shall be gathered out of *the kingdom*, and the righteous nation, which shall then inhabit the earth in its restituted capacity, shall shine forth as the sun in the kingdom of their Father. Then the Man of sin will be destroyed by the brightness of Christ's coming. Glorious era! Oh blessed abode!

IX. I believe it is the duty of the ministers of the word, and also the lay members of the church of Christ, to continue faithful in the duty of serving God and doing good in the world, until Christ's second advent into the world. *Occupy till I come*, says Christ. Then, oh what a time of rejoicing with the dear saints!

X. I do sincerely believe that the departed saints do not enter upon their inheritance or receive their crown till death. That their inheritance, which will be incorruptible and undefiled, and that will never fade, is reserved in heaven, ready to be revealed in the last time. That there is laid up a crown for all the truly faithful, which the Lord the righteous Judge shall give you at the day of his second appearing. Then they will be satisfied when they awake in Christ's likeness. Then I believe the saint's of God will be equal to the angels, being the children of God and of the resurrection.

It is said by a eminent divine, that "the earliest creeds, and all creeds of all denominations in Christendom, from the apostles to this day, recognize no other millenium than that glorious one on the renovated earth at the coming again of Christ and the resurrection of the dead." "It must be confessed by intelligent divines, that the popular doctrine of the millenium is a modern one totally unknown to the primitive and martyr church." "Consider further," says the same writer, "that neither St. Peter nor St. Paul, nor St. Justin, nor St. Cyprian, nor St. Cyrel, nor Jerome, nor any other saint, or father, or eminent man in the primitive church, received or admitted the doctrine of the temporal or spiritual millenium for one moment; except it was in the coming of the Lord Jesus Christ with the resurrection of the dead.

And now let us inquire for the good old paths to heavenly bliss our fathers trod; and to the true millenium through Jesus and the Resurrection. May the Lord by his Holy Spirit guide us into all truth.—[illegible]

Yours in hope of redemption when [illegible]

P. TANDY.

Choice Selections.

Something "New under the Sun."

Editors are prayed for! Reader, can you believe it? Was such a thing ever? Strange as it is, marvelous as it is, editors are prayed for publicly. A petition was recently sent into a union prayer meeting soliciting prayer for editors. This is *the* wonder of the age.

Every other subject, society and institution, has been remembered at a throne of grace, but whoever before heard a public prayer for editors, that God would give them wisdom, truth, love, grace, salvation—keep them from the evil to come? and that now is? Sure there is hope, joyous hope! What is pending? What have editors to do touching the world's salvation, or damnation? Look abroad and see! Look! open your eyes.

What is type set for? for good or for evil, for righteousness or unrighteousness? What the special motive power of our paper mills, steam presses, the foldings and mailings?

Satan has taken mainly the superintendency of this whole machinery for years. Our mail bags are pressed down with evil tidings. The great mass of our book and periodical literature hitherto, has been to poison the community, to curse it, and not to bless it. The world is set on fire, even the fires of hell, through the instrumentality of a corrupt and infidel press. Editors have done their full share in this work of death. Look at our dailies, where is there one in our city that does not advertise and puff theatres? and what is a theatre?

Archbishop Tillotson pronounces the theatre "a nursery of licentiousness and vice, the devil's chapel, a recreation which ought not to be allowed among a civilized, much less a christian people."

And yet the half is not told. And is the theatre all the vile things these dailies publish? Ask yourself, parent, if these are safe mediums of instruction for the rising age? Then turn to the miscellaneous weeklies, monthlies and semi-monthlies, the light popular readings of the day. What are they doing? O what a curse! *what* a curse!! Come nearer home—take a peep into our religious periodicals, so called—are there no dark spots here? no catering to a corrupt public taste! Was there ever a petition for prayer more important—fraught with consequences so momentous? Suppose all these editors, daily editors, weekly editors, monthly editors, political, religious, miscellaneous, should repent in dust and ashes—put on sackcloth, turn to God with, full purpose of heart, "lay aside every weight, and the sin that doth so easily beset them," and write henceforth for God and only for God? What now? Hallelujahs would ring from pole to pole! All heaven would be in jubilee—"Glory to God in the highest."

"Salvation, O the joyful sound." Pray for editors! cease not, pray on. Pray for editors, publishers, printers, booksellers. Give us everywhere a pure, wholesome, sanctified, Bible literature, and the world is saved.—*Golden Rule.*

A Lay Revivalist in Scotland.

The Glasgow correspondent of the *Presbyterian Herald* gives the following account of the history and labors of Mr. Brownlow North, a lay preacher lately converted from a life of profligacy, and now freely admitted into orthodox pulpits of the straitest sect:

"In the early part of the year, our city enjoyed the ministrations of Mr. Brownlow North, a lay gentleman of independent means, who has devoted himself to the preaching of the Gospel. He is an Episcopalian, but addresses all who choose to listen to him wherever he finds an open door. His object is to deliver the simple Gospel message, which he does with overpowering earnestness. He speaks with fluency and even elegance, makes no attempt at exegetical preaching, says that he has but one doctrine to expound and enforce, and disavows the ministerial character and authority. But such is the fervor of his earnestness, that the largest edifice in town was not capable of containing the multitude who flocked to hear him, from the highest to the lowest, nor were two addresses on the Sabbath sufficient to meet the demand upon his ministrations, which were continued throughout the week. Our Presbyterian ministers of the Free Church and United Presbyterian Church, and one of the Established clergy, admitted him to their pulpits; and the ministers of all our churches received from the example of this good man a lesson on the importance of earnest preaching. Many inquiries who had been awakened by the addresses of Mr. North, visited and conversed with him during the week. His visit, there is reason to believe, was productive of much spiritual good.

This gentleman, a few years ago, was a terrible reprobate. He had a shooting lodge in the Highlands, where he indulged in very loose and profligate practices. After his conversion he devoted his labors as a christian man exclusively to those districts where he had formerly rendered himself most notorious and obnoxious by his profligacy. In his expressions of self-reproach, which of course must be taken with considerable limitation, he has repeatedly declared that he had been guilty of all the sins in the Decalogue except murder. Mr. North is no fanatic. He is a calm-minded man, thoroughly imbued with christian principle, and profoundly impressed with a sense of the duty laid upon him of making known the great salvation. I [illegible] [illegible] thousand people who were admitted by ticket to the City Hall, and the effect of his simple and earnest pleading was very impressive and memorable. Nothing, I dare say, since the days of Whitefield, has produced such a powerful effect upon the popular mind as this remarkable man's addresses; and their power lies not in their logical structure, but in their *earnestness.*

A friend of mine, who has seen Mr. North in his wild days, on the stage as an amateur player, once dined in his Highland lodge along with a gay party. The wine was circling freely, and a Highland boy, whom Mr. North had engaged as a domestic servant, entered with a fresh supply of liquor, and in setting it before his master, whispered something to him, upon which North instantly withdrew from the table and took a cigar, refusing to indulge longer in his cups. Turning to my informant, he said, 'P——, that boy is a christian; I could trust him with untold gold.' Whether that poor Highland boy's humble influence as a child of God was instrumental in touching the wicked heart of his master, my friend could not tell. But on the occasion referred to, his warning whisper arrested North in his bacchanalian career, and probably he was in the habit of using the same liberty with his master on other festive occasions."

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I am very sorrow for those who have nothing but gold and silver and bank-notes and land, and no grace. They are not truly rich. I feel deeply for those who have no better portion than this world can give them, and no place in that kingdom that cannot be removed. In reality they are very poor. Their treasures only last for a few years. They die and carry nothing with them beyond the grave. They rise again in a world where money is of no use, and all who die without grace will be paupers forever. Oh, *they are very poor!*

Take advice of a minister of Christ this very day. Seek durable riches, a treasure that cannot be taken from you, a city which hath lasting foundations. Give yourself to the Lord Jesus Christ, and seek that incorruptible crown he is ready to bestow. Take his yoke upon you, and learn of him. Come away from a world which will never really satisfy you, and from sin which will bite like a serpent at last. Come to the Lord Jesus as a lowly sinner, and he will receive you, pardon you, give you his renewing Spirit, fill you with peace. This shall give you more real comfort than the world has ever done. There is a gulf in your heart which nothing but the peace of Christ can fill. Enter in and share our privileges. Come with us and sit down by our side.

Reader, if you want riches, I offer you the riches of Christ—a free, full, immediate supply of wealth. Oh, do not let the offer be made in vain. COME AND BE RICH.—*Rev. J. C. Ryle, B. A.*

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

The World's Crisis

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PUBLISHING COMMITTEE.

HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

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THE WORLD'S CRISIS.

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE,

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Poetry.

[From the American Messenger.]

RAISED IN GLORY.

A seed found in the hand of a mummy two thousand years old, when planted bloomed into a beautiful flower.

Two thousand years ago, a flower
Bloomed brightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Savior came to earth,
That man had lived, and toiled, and died;
And even in that far-off time
That flower had shed its perfume wide.

Suns rose and set, years came and went;
The dead had kept its treasure well:
Nations were born and turned to dust,
While life was hidden in that shell.

The senseless hand is robbed at last;
The seed is buried in the earth;
When lo! the life long sleeping there
Into a lovely flower bursts forth.

Just such a plant as that which grew
From such a seed when buried low—
Just such a flower in Egypt bloomed
And died two thousand years ago.

And will not He who watched the seed
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er his buried saints as well?

And will he not from 'neath the sod
Cause something glorious to arise?
Aye, though it sleeps two thousand years,
Yet all that sleeping dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
But yet more glorious far, will rise
To meet the Savior in the air.

Then will I lay me down in peace,
When called to leave this vale of tears;
For "in my flesh I shall see God,"
E'en though I sleep two thousand years.

S. H. B.

Original Articles.

For the Crisis.

The Birth of the Spirit.

BY R. ROBBINS.

No. I.

"*So is every one that is born of the Spirit.*"—John 3: 8.

The birth of the Spirit, as the key stone in the economy of God, is a subject of infinite importance to the Bible student. It is a subject respecting which a few who profess to love God and his truth widely differ from the mass; thus showing, that one or the other of the two classes have misunderstood the truth on this point: in view whereof, we propose the following question, viz., in what does the birth of the Spirit consist? In subjoining an answer to this question, we shall in the first place, present the negative side, and endeavor to show by the light of inspiration that the birth of the Spirit does *not* consist in conversion. Says the Savior, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." If it is true that conversion constitutes the birth of the Spirit, we shall do the inspired word no violence, if we substitute the word *converted* for the phrase, "born of the Spirit;" thus: the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is *converted*. Nay, if it is true that conversion constitutes the birth of the Spirit, *truth demands* this change in the reading of this text. But, in order that we may *test* this view of the subject, let us examine the history of the past, and see if we can find among all the sons and daughters of Adam one converted person.

We will make the apostolic age our first landing place, and, if we fail here in the object of our pursuit, we may abandon our task as a fruitless one. Well, we make examples of the apostles themselves. We follow them in their travels; as they stand before assembled multitudes, holding forth the words of life, we watch them; as they are brought before kings and rulers, our eye is upon them; we see them scourged, and incarcerated in loathsome prisons; we also [illegible] of these persons under the superintendence of angels; yea, through the whole course of their life, we subject them to the closest scrutiny; yet in not a single instance do we find them coming and going, and, like the wind, unseen in their movements. But thus it *must* be with *every one* that is "*born of the Spirit.*" [Or, *converted!* if the popular theory of the new birth is true.] The quality of being like the wind in coming and going, is given as a sign, by which it may be known who has been born of the Spirit. But, says one, it is that *Spirit* by which the new birth is *effected*, that is like the wind; the sound of which may be heard, but cannot be seen coming or going. And, for proof of which, reference is had to the descent of the Holy Ghost, (Spirit) on the day of Pentecost. Well, really! this interpretation would make Christ *mean* to say, the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is the Spirit by which *every one*, without exception, *is converted!* As *good* an interpretation as the Universalist could ask for! But, than which, nothing can be more absurd! But the *Savior's words positively declare*, that it is the *man*; that same *physical, organic being*, that has *been born of the flesh*, and must be born *again*—of the Spirit—that is to be constituted like the wind in respect to coming and going.

Again, we object to the popular view of the new birth, because, according to it, we have *three* births; while the *Savior* declares but *two*. Hence it would make him say, except a man be born *again*, and after that be born AGAIN, he cannot see the kingdom of God! Let us listen to the injunction of the Wise Man;—"Add thou not unto his words, lest he reprove thee." The following text, "And be renewed in the spirit of your mind," (Eph. 4: 23,) is often quoted in support of the popular theory of the new birth. But we turn to Chap. 1: 1, and we see that the apostle addressed his epistle to "*saints;*"—"*faithful* in *Christ Jesus;*"—those who had been *previously* converted. And when we learn that the art of renewing may be repeated at pleasure, and that the mind is renewed in *knowledge*, we are led to conclude that this text has nothing to do with conversion; but that it implies the same as,—"The eyes of your understanding being enlightened;" (eyes of the understanding and spirit of the mind being the same,) and is equivalent to;—"But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18.) Therefore, as often as there is an advancement in grace and in knowledge, so often is the renewing of the spirit of the mind repeated.

Again, says Jesus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." That every generative being propagates its own nature, none will deny. Hence, as God is not flesh, but Spirit, the fact that Jesus was born of the flesh, would forever exclude him from being the veritable Son of God, unless he could be born again, under circumstances different from those connected with his first birth, and of a different nature, producing an entire change in the quality of his physical constitution. But, says one, what has *this* to do with the birth of the Spirit? I answer; much, every way! And if we can prove that, while Christ was in the flesh, he was not the veritable Son of God, we shall also prove that man cannot remain mortal after having been born of the Spirit. We shall also establish the fact that even *converted* mortality is a child of God only by virtue of having been begotten of him, by the word of truth; that it is in a state of embryo; and will prove an abortion, unless it experiences another birth which will change it from the corruptible nature in which it now is, to the incorruptible nature of eternal life. When Christ asked the Jews, concerning himself, whose son he was, and was answered by them that he was the son of David; he next asked of them, with what propriety David could call him *Lord* while he was his *son?* This was a hard question for them. They knew that the Scripture saith that Christ [illegible] come of the seed of David. But with what propriety David could call his own son *Lord*, was more than they could see through. Well, here comes the point. And we affirm that David *did not*, in *fact*, call his own son Lord. He was not the son of *David*, in *fact*, and the Son of *God*, in *fact*, at the same time. He, being born of the flesh, and in the lineage of David, was the *son* of David so long as he was *in* the flesh, and no longer. Having been begotten of God, he was the Son of God in *prospect*, but, as it respects his being the Son of God in *fact*, or by virtue of birth, he was in a state of embryo.

Hope unto the End.

Hope, the anticipation of future good, is natural to mankind. And the hope of future blessings and blessedness is an essential portion of scriptural Christianity. The assured anticipation of future glory for the christian, rests upon no precarious or uncertain foundation. For whatsoever things were *written* were written for our learning, that we through patience and comfort of the Scriptures might have *hope*. God being abundantly willing to show unto the heirs of promise the immutability of his counsel, has confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us.

No other hope *has* or *can have* such a basis of everlasting strength as this. It rests upon impregnable foundations. The immutable purposes of Deity,—the explicit promises of the God of truth,—the eternal covenant of Jehovah with his obedient people,—the Oath of God who cannot lie, and who when he could swear by no greater sware by himself,—*these* are the massive and immutable foundations of the christian's hope.

"Thine Oath and promise, mighty God,
Recorded in thy word,
Become our HOPE'S *foundation broad*
And confidence afford."

The hypocrite has his hopes,—it is like a spider's web; the worldling has his hope,—like a fleeting dream; the sinner has his hope feeble as a dying gasp; but the christian has his hope like "an anchor to the soul!" Their rock is not like our rock, and though the lee-shore of ages is strewn with the wrecks of those who rested upon worldly hopes, the christian's alone abides in perpetual steadfastness and unperishable strength.

But there are various expectations cherished by good men, which still are not the christian's hope, from the fact that they are based upon no promise of God—confirmed by no oath, and revealed in no passage of sacred truth.

For example, there is the hope of many that at death the saints of God ascend immediately to heaven. Now this hope, however pleasing, is not the christian hope. Concerning it we are well contented to use the language of John Wesley, who says in his sermon on Luke 16: 31, "It is, indeed, very generally supposed that the souls of good men, as soon as they are dislodged from the body, go directly to heaven. *This opinion has not the least foundation in the Oracles of God.*" We would not, however, be willing to admit with Wesley that *Paradise* is an underground place for the spirits of the dead, for recent geological investigations afford considerable evidence that the interior of the earth is one mass of liquid fire, which would render it a very ineligible locality for the abode of the people of God. And besides, *the tree of Life* is "in the midst of the Paradise of God;" Rev. 2: 7. But the "*tree of Life*" is far from being in some underground region of the dead, for it is in the midst of the street of the Holy Jerusalem and on either side of the river of Life. Rev. 22: 1, 2. So, as there is no foundation for the idea that souls go *to heaven at death*, and as the underground paradise has only a *fancied* existence, we are just as ignorant of the state of the dead as was Job, when he said, "man dieth and wasteth away, yea, man giveth up the ghost and *where is he?*" Job 14. Hence all speculations upon the state of the dead, and all hopes based upon contradictory inferences, Papal traditions, Protestant fancies, Spiritual Rappings and Ghost stories are no part of the christian's hope.

Again, there is a wide-spread anticipation that this world is to glide calmly onward to a condition of millennial peace and glory—a good time that's coming. But this is no part of the christian's hope, for scripture nowhere certifies it as such. We may speak of it as did Martin Luther in his commentary on John 10: 11–16. (Voice of the Church, p. 158.) "Some in explaining this passage say, that before the latter days, the whole world shall become christians. *This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware of this delusion.*" With this statement of the fearless reformer we leave others to combat. We believe that every jot and tittle of it may be reaffirmed without doing violence to the word of God. This then is no component of the christian's hope. An expectation so vague, so various, so baseless and so tinged by the fancy of its many-systemed adherents, cannot be that hope which rests upon the broad platform of the divine promises and which to the faithful is a source of constant joy.

What then is this "good hope through grace" which is a fountain of such "ever lasting consolation" to the church of God?

1. This hope is a hope of being saved by the grace of Christ.

In the darkness and fury of faith's most dreadful conflicts, we are to take "for an helmet *the Hope* of Salvation." This confidence that God hath not appointed us to wrath, but that we may at last obtain salvation by Christ, gives us safety beneath those powerful assaults which would otherwise crush us in the very dust and darkness of despair. Of this great Salvation the prophets searched and inquired diligently in ancient time, while they contemplated the sufferings of Christ and the *glory* that should follow.

For this salvation the patriarchs and pilgrims of every age have longed "with eager hope and strong desire." This salvation is at present *incipient*, not perfected. We are saved by *hope*, but the salvation is *incomplete*. We may be saved from the guilt and condemnation and thralldom of sin and Satan,—we may be delivered from the fear of death which has so long enchained and harassed our race,—we may be saved from fear which hath torment, and which bringeth a snare, but still our foes are not entirely vanquished and destroyed. Still oppression and violence and iniquity prevail; still sin grieves the heart and fills the eyes with tears; still the dark tide of ungodliness rolls down to death; still disease riots, and death, the grim monster, arrayed in terrors, goes forth to blast and wither and devour, to chill our hearts, and blight our hopes, and desolate our homes, and rob us of our friends, and crush out from our trembling hearts the last dim spark of life that yet remains.

The Salvation for which we hope, includes full and final and eternal deliverance from all these ills and woes that afflict and burden our hearts and waste our lives. It lifts man from the depths of sin and misery up to the heights of glory and rapture at Christ's own right hand in the kingdom to come.

II. Again, the christian's hope comprehends the second glorious appearing of the Lord Jesus Christ. To them that look for him he shall appear the second time without sin unto salvation. Long have the mourning children of the Lord expected and longed for the appearing of him whom having not seen they love, and in whom, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory. O! with what intense desire have the myriads of martyrs and of saints expected that joyful day. They have cried "thy kingdom come" with an unparalleled intensity of love. Said the faithful pilgrim Rutherford, "His absence hangs like a mountain of iron on my heavy heart." The church can never rest in its desolate condition; the bride cannot rejoice in the Bridegroom's absence; the victory cannot be achieved until the great Captain of their salvation shall come with voices of triumph and shouts of joy. O what a day will that be, when the weary and desolate church shall meet their Lord, no more despised and rejected of men, but crowned with many crowns and covered with the glories of his everlasting reign.

III. The christian's hope includes the resurrection of the dead. Without this all faith and hope are vain. For the hope and resurrection of the dead they have often been called in question, but still they have hope toward God that there shall be a resurrection of the dead, both of the just and of the unjust. Around this hope cluster the tenderest sympathies of their bleeding hearts. They are afflicted, but they sorrow not as those who have no hope. They have listened to the words of Him who, standing in the midst of a death-stricken race, proclaimed "I am the Resurrection and the Life," and they have taken these words as their joy and consolation. Hence they rejoice that *their* leader is *death's conqueror*. And they rejoice as he exclaims, "I am he that liveth and was dead, and behold I am alive forevermore . . . and have the keys of hell and of death." Hence they hope for the day when he shall waken with the resurrection-trumpet his unnumbered myriads, and lead them upward on wings of light, while they shall roll back the lofty and triumphant song, "O death, where is thy sting? O grave, where is thy victory?" How blessed this anticipation. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," and "in my *flesh* shall I see God." When He shall appear we shall be like him, for we shall see him as he is, and every one that hath *this hope* in him, purifieth himself even as he is pure.

IV. The christian's hope is a hope of eternal life. The resurrection alone is not sufficient for the saints; they must be secured forever from the destroyer's power. Hence they have hope of eternal life, which God that cannot lie promised before the world began. Being justified by grace, they are made heirs according to the hope of eternal life. This eternal life is the gift of God through Jesus Christ our Lord. We fight the good fight of faith and lay hold on eternal life. We have the promise of the life that now is and of that which is to come, and we hope at the great day of separation to go with the righteous unto life eternal. O the thought of living on, and *on*, and ON, throughout the mighty roll of everlasting ages! Of living when sorrow, and tears, and woes are forgotten in the far distance of the receding past, of living in all the vigor of eternal youth, in all the glories of immortality! *O God, let me live eternally in thy presence!* O, when the sinner shall die amid the anguish of the second death, let *me* live in bright glory through everlasting ages!

Thus have we in a few words mentioned *some* of the exceeding great and precious blessings which become objects of the christian's hope; we might go on and portray the glorious inheritance, the everlasting kingdom, the unfading crown, the eternal rest, the everlasting glory, the many mansions, and all the treasured joys that are laid up for the redeemed of the Lord. But the time would fail to consider them all. But in view of the blessings that we have noticed, how important that we *hope unto the end!* We must not despair. We must not sink when the harbor is in view! We must not faint when the journey is so near its end! Hope unto the *end*, the end of sin, and sorrow, and toil, and pain, and temptation, and death, and trial, and tears, —the end of persecution, and tribulation, and affliction! of scoffing, and mocking, and malice, and spite;—*the end of every sorrow, the beginning of every joy.* O then thy triumph will begin! Then thy dejection will end, and the crown of light shall sparkle on thy brow forever more! Hope unto the end, O, thou poor weeping saint, hope on, hope ever, the rest is just ahead. A few more weary steps, and the angels shall greet you with their joyous welcome and lead you to your rest! A few more tossing billows and your bark shall touch the holy strand where tempests [illegible] end! Hope in the Lord, ye shall yet praise him!

But, poor sinner, what shall I say to you? You who are shut up in darkness! You who have *no hope*, and are without God in the world! You who are out of Christ and under condemnation! O dear friend, turn to the Lord! Turn to the strong hold, *ye prisoners of hope!* Come to Jesus—flee to the cross—lay hold on the hope set before you! O! come while God invites, the spirit strives, and mercy lingers to receive you—come and grasp this "BLESSED HOPE." Come and be saved! Hope in the Savior, the sinner's friend.—Hope unto the end! Hope till hope is lost in sight, and eternal glory shall reward your toils. God bless you. Amen.

[From "The Cross and Crown," for sale by H. L. Hastings, Rochester, N. Y. Price 75 cts. Postage 20 cts.]

For the Crisis.

What is the Sanctuary?

Dan. 8: 14. "And he said unto me, unto twenty-three hundred days; then shall the sanctuary be cleansed." Prior to and at the time of the utterance of this prophecy, the sanctuary was located at Jerusalem. It was said (ver. 11) that heathen arms should cast down the place of his sanctuary, which place was Palestine. Dan. 9: 26; "And the people of the prince that shall come shall destroy the city and sanctuary; . . . and unto the end of the war desolations are determined." Truly the city and the sanctuary have suffered desolation to the uttermost. Ver. 27; "And for the overspreading of abominations (or wickedness of the Jewish people) he shall make it desolate (make what desolate? The city and sanctuary. Forever?) even unto the consummation, (or restoration) and that determined shall be poured out upon the *desolate*." What was the desolate? The city and sanctuary. What was determined? To punish the city and sanctuary for the sins of the people.

It is believed by some that the true sanctuary is in heaven. To such we would say that any sanctuary that may be in heaven has never been defiled, certainly never trodden under foot. Who was to tread down the sanctuary? Dan. 8: 20, Media, Persia, Grecia, and Rome. For how long? Twenty-three hundred days (years). It is a fact that each of these powers have oppressed the city of Jerusalem, the place of the sanctuary of the most high God, with an iron heel. And Jesus says (Luke 21: 24,) Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled.

Again. There are others who believe that the whole earth is the sanctuary; and this is the ground taken by Bro. Miller, as well as a large portion of his followers.

Allow me to call your attention to three of our best witnesses. Saith Moses (Ex. 15: 17,) "Thou shalt bring them in and plant them in the mountain of thine inheritance in the place, O Lord, which (in the sanctuary, O Lord, which) thy hands have established. And David saith, Ps. 78: 54, "And he brought them to the borders of his sanctuary, *even to this mountain* which his right hand hath purchased." Daniel also saith, (9: 16, 17) "Let thine anger and thy fury be taken away from thy city Jerusalem, thy holy mountain . . . and cause thy face to shine upon thy sanctuary that is desolate."

Let me modestly affirm that here lies the mistake of millenarians with reference to the twenty-three hundred days; a mistake *not in time*, but in the event. To illustrate. If the sanctuary is the whole earth, then are we authorized to say, unto twenty-three hundred days, then shall the earth be cleansed by fire, &c. &c. But on the contrary, if the place of his sanctuary be Palestine, we are not authorized to make the foregoing proclamation.

How will the sanctuary be cleansed? How was it defiled? By the [illegible] heathen armies; by the [illegible] false system of worship in the place which God had chosen to put his name [illegible] ple the powers [illegible]

key, or in the expressive symbol of the Revelator (19, 20) "And the beast (Latin kingdom) was taken, and with him the false prophet; (Mohammedan kingdom) these both were cast *alive* into the lake of fire. They are there to-day; both are held together as matters of policy by the allied powers of Europe; to cause the dominion to pass from these powers that have trodden down the sanctuary; to procure the repeal of those laws that interdicted its restoration; and the premonitory signs of God's returning favor to Zion. Ps. 102: 13, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, YEA, THE SET TIME IS COME." Is not a reference had to the twenty-three hundred days? Ver. 16; "*When the Lord shall build up Zion he shall appear in his glory.*" This would appear to be the true sanctuary or tabernacle, which the Lord pitched and not man. We have no account of a tabernacle being pitched by the Lord in heaven; But he has told us that he will pitch one at Jerusalem. Rev. 21. 3; "Behold the tabernacle of God is with men and *he will dwell with them*, and they shall be his people, and God *himself* shall be with them and be their God."

We would call the attention of those who claim that the sanctuary is contained within their own persons, to the phrase—"God himself;" as if he had said, "I will not dwell with you through an agent, but personally." Ex. 33: 2; "And I will send an angel before thee, and will drive out," &c. Ver. 3; "For I will not go up in the midst of thee . . . lest I consume thee," &c. "And Moses said unto the Lord (Ver. 15,) if thy presence go not with me, carry us not up hence." "And the Lord said unto Moses, I will do this thing also that thou hast spoken." Ex. 29: 45. "And I will dwell among the children of Israel, and will be their God." Ex. 33: 11; and the Lord spake unto Moses face to face, as a man speaketh unto his friend." Ver. 23; "Thou shalt see my back parts, but my face shall not be seen."

The above quotations prove that altho' the Lord dwells wiih his people by or through his Spirit, yet the time was when the mighty God dwelt with his people personally, bodily; and he has permitted that the time shall come when he shall dwell with them. Ps. 132: 13, 14; "For the Lord hath chosen Zion; he hath desired it for his habitation. *This is my rest for ever, here will I dwell for I have desired it.*" Joel 3; 16–21; "The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel, so shall ye know that I am the Lord your God, *dwelling in Zion*, my holy mountain. Then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk; and all the rivers of Judah shall flow with waters; and a fountain shall come forth of the Lord and shall water the valley of Shittim . . . Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; *for the Lord dwelleth in Zion.*" Isa. 60: 12, 18; "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine tree and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious."

WILBERT H. HANFORD.

New York.

From Bro. S. S. Brewer.

BRO. GRANT:—Frequently of late I have heard the inquiry has been made—"What has become of Bro. Brewer?—has he renounced his faith?—has he backslidden?—has he quit preaching?" Neither; thanks be to my heavenly Father who has kept me from any disposition to do any of the three.

As it regards the first, I am still looking for the promise at the ending of the days, believing there will be a resurrection of the *dead* both of the just and the unjust; that the *dead* are dead and will remain dead until then, and then they will inherit the kingdom, and the greatness of the kingdom under the whole heaven forever and ever. Amen.

With regard to the second, let me with [illegible] religion has in [illegible] backslidden in heart in times like these. O Lord, preserve me lest I fall, is my constant prayer; and so let it remain until Jesus comes, or I sleep in death. Amen.

With regard to the third and last question, I can, to the praise of the Searcher of hearts, say, I never saw or felt so much the necessity of being in season and out of season, in the proclamation of the last great message to this last doomed generation, which, in my humble opinion, will very soon behold the definite realities of the Judgment. The coming of Jesus, and a preparation to meet him in peace, does in very deed and truth seem to me to be the present truth. Oh! what a thought to the poor disciple—I shall see Jesus and be like him in a few short days. How desirable the consummation of Hope. Yes, my dear friends, this is thy poor brother's expectation and desire. Amen.

I have for a year past been trying to preach the Gospel to the church in Fairhaven, Mass., on Lord's day; and, as my health would admit, to present the word as I understand it in regions round about, with various success, which will be made known when the Lord maketh up his jewels. Further, at present, thy Bro. sayeth not.

S. S. BREWER.

June, 1858.

The World's Crisis.

BOSTON, JUNE 16, 1858.

Our Visit.

No. I.

We have again enjoyed a pleasant visit among our friends in Connecticut, on our way to the Indians on Long Island.

We left Boston May 29th, and with rapid speed hastened through beautiful landscape scenes, covered with the most verdant foliage, wild flowers, and orchards in full bloom. It is rarely that fruit trees blossom so beautifully as they have done this spring. There is a flattering prospect of a rich fruit harvest at the time of the ingathering. All nature seems in earnest to produce such a result. But when we consider that man will surely pervert and abuse these rich bounties of Providence, if nature fills his basket with her store of rich fruits, it darkens the lovely prospect before us, and makes us sigh for the land of the good, where man will appreciate his blessings, and use them to the glory of the bountiful Giver. O let the day come when Paradise shall bloom again, and the fair and good of earth shall enjoy the rich fragrance of its lovely flowers, and like the happy pair, once more roam in innocence through Eden bowers, singing angelic songs in heaven's sweetest harmony, basking in the wide spread glory of our elysian home.

On our way to the Indian settlement, we stopped at Danielsonville, Ct., and spent four days with the church in that place. We had very interesting meetings. Four were baptized, and others resolved to become the followers of Christ. This is a living church. They are letting their light shine. They have just opened a Sabbath School of about fifty scholars. New ones are becoming interested in the great truths of the Bible, and are receiving them into joyful hearts. This church has adopted the covenant published a short time since in the Crisis, and is trying to carry it out practically. We think it may be truly said, it is a church in Bible order.

We are satisfied that many of the churches, who are looking for the speedy return of our Savior, have been too negligent about church order and discipline, as set forth in the New Testament. Many of us were connected where a kind of cast creed had been adopted, binding us to believe so much, no more, no less, on penalty of excommunication; and when the theological rubbish was removed, and the truth, diamond like, beamed in all its brilliance upon our minds, we supposed that all would see it and rejoice with us in the discovery; but to our sad disappointment, we found ourselves tied to a creed, like a prisoner to a cannon ball, which would allow us to go only so far as to believe only just what that taught. We struggled for freedom, but were charged with rebellion, tried, condemned, and cast over the wall as an object of detestation, unworthy of their association; but when thus forsaken, the Lord took us up, and led us into green pastures, and by the side of still waters; and we resolved we should never be confined in another such sectarian pen; but, as we had been made free in the Lord, we should, by his help, keep so. Since that time, we have been so fearful of getting into *prison* again, we have refused to go into *any building*, lest some one fasten the door upon us. Like the horse which sees a hole on one side of the bridge, and in his care to shun it, runs off on the other side; so we, in our extra caution against church *creeds*, have run out of church *order*, and have fallen into a state of church *anarchy*. But we are glad that, after so long a time, most of our brethren and sisters see the importance, not of forming church creeds again, but of coming into Bible order, being *subject one to another in love.*

The following is the covenant as adopted by the church in Danielsonville, and several other places.

"CHRISTIAN COVENANT."

"We, whose names are subjoined, do hereby covenant and agree, by the help of the Lord, to walk together as a church of Christ; faithfully maintaining its ordinances, taking the *Bible* as our *only* rule of faith and practice church order and discipline; making *christian character* the *only test* of fellowship and communion.

We further agree, with christian fidelity and meekness, to exercise mutual watchcare, to counsel, admonish or reprove, as duty may require, and to receive the same from each other as becometh the household of faith."

We see no reason why *every christian* in the world cannot sign this covenant. If it was so worded as to cut off *one* whom the Lord accepts, or receive one whom he rejects, we would not sign it. As it is, we sign it with a hearty good will, feeling the approval of the great Head of the church. Would it not be well for all to adopt the same, and thus encourage the spirit of christian union, for the want of which, some of the best efforts of the church have been greatly crippled. In Danielsonville, and elsewhere where the covenant has been adopted, happy results have followed. We all feel the need of christian association, and the closer our union, the stronger the bond, and the less likely to be broken by the enemy. While the powers of darkness are marshalling their forces, well knowing the importance of united effort, shall we totally ignore all the teachings of our Savior on this point, and the wonderful results which have followed a union of action in all ages of the world, whether for or against the truth? We hope otherwise. The time has *come* when we should cease our petty war about words and non-essentials, and unite in solid phalanx against the swelling tide of error now sweeping over our land, and the wide world, engulphing millions in the vortex of eternal ruin. Come, brother, give us your hand, and in the name of the Lord, we'll press the battle to the very gates of the enemy. The victory is *sure*.

THE readers of "Debt and Grace" are anxious to know something of its author, C. F. Hudson. He is a Congregational minister; but now employed as a Professor in the New York Central College.

☞ Many thanks to friends who sent us Nos. 28 and 42 of the first volume of the Crisis to complete our set for binding.

☞ If GUY W. RATHBONE, who wrote from near MONMOUTH, ILL., Feb. 2d, '58, will send his address, or If some friend will do it for him, I will send him a book that he ordered and paid for; viz., Cummings on Daniel. Address H. L. Hastings, Rochester, N. Y.

WE would call the attention of our Brn. and Srs. in Vermont and vicinity to the notice of the Conference to be held in Rutland. Come if you can, and come praying. The field is one of interest. We purpose to be present.—ED.

For the Crisis.

Christ Formed Within.

We hear much said about Christ in the various stages of his life; Christ in the manger; Christ in the Temple, among the doctors; Christ at the river Jordan; Christ in the wilderness; Christ at the tomb of Lazarus; Christ in the garden; Christ on the cross; Christ ascending to heaven; Christ's second coming and reign on the earth; but the most important relation in which he stands to us at present is, to be formed within, the hope of glory. If he does not reign in and rule over us, of what benefit will it be to us to understand every thing in relation to him from his birth to the end of his reign in his Kingdom? We are assured from his own words that many will come to him in that day and ask admission to his kingdom, to whom he will say, "Depart, I never knew you;" and this leads to the inquiry,

What is it to be known of Christ? He says, "I know my sheep, and am known of mine." We also read about the Spirit being given to them that obey him and of the spirit of adoption, whereby we cry Abba, Father; and the Spirit witnessing with ours that we are the children of God. There is such a union with Christ to a humble follower of him, that all doubts and fears are banished, and he feels that his own will is swallowed up in Christ.

This I believe is what constitutes being formed within, the hope of glory. Give me this witness in preference to gifts prophetic, or any other kind of knowledge which will not stand the test at that great day.

Yours in hope,

D. N. SMITH.

Subscriptions Received.

BRO. GRANT:—I have received the following subscriptions to the Camp Meeting Fund; and for convenience would like to have the list published in the *Crisis*,

Bro.	Wm. Allen,	$1.00
"	Eggleston,	5.00
"	M. Grant,	10.00
"	W. Brown,	5.00
"	C. Smith,	5.00
"	T. M. Storer,	3.00
"	P. Howard,	2.00
"	Boynton,	1.00
"	Sloan,	1.00
"	Higgins,	1.00
"	Crowningshield	1.00
"	C. Newell,	2.00
"	F H. Berick,	10.00
"	Thos. Wilkins,	5.00
"	B. Trask,	5.00
"	I. Morgan,	2.00
"	H. L. Hastings,	5.00
"	J. Morgan,	1.00
"	R. B. Reed,	5.00
"	S. F. Rogers,	5.00
Sr.	Boynton,	1.00
"	Akers,	1.00
"	S. Spiller,	5.00
	Amount,	$82.00

But two and a half months more, and our feast of tabernacles takes place. We want the subscription *now*, as soon as possible. We hope our brethren will send forward at once their several amounts, that the committee may not be embarrassed in their labor and duties.

Yours hoping for life,

R. E. LADD.

For the Crisis.

To Bro. I. C. Wellcome.

The Address from the Advent Churches in New York and Newark, N. J., was sent forth by the body of brethren constituting those two churches, and represents the faith, so far as the time is concerned, of those brethren. If the arguments presented are erroneous, let us have the truth, and a favor will be conferred on those who are still clinging to the interpretations taught us by Bro. Miller, Litch, and a host of others.

Yours truly, M. E. GREEN.

New York, June 5th, 1858.

From Sr. B. L. Clark.

BRO. GRANT:—My lot being cast in the far West, and while meditating on my lonely situation, my mind was led toward the rising of the sun, where my Advent brethren and sisters enjoy great privileges of which I am wholly deprived. I have no one of like precious faith to converse with, no Advent meetings nearer than forty or fifty miles; no privilege of speaking my sentiments only in private, and then their minds are blinded to the great and glorious truths of the precious Bible. I am told that I have embraced some new doctrine; they cannot see that it is plain Bible doctrine. When I speak of the sleep of the dead and the glorious resurrection, it seems as if I could tell them so that they might see, but, alas, I can only speak to the ear; God must speak to the heart. My prayer is, Lord, enlighten the minds of thy children, that they may know more of thy truth. As for me, I wish to sit at the feet of Jesus and learn of him, for his examples are worthy of imitation. But when I look into this sinful heart I see so much there that is unlike my blessed Savior, I feel truly to reach out my hand of faith toward Jesus and cry like sinking Peter, "Save, Lord, or I perish!" Blessed be God, he is ever near to his children to hear them when they cry unto him in faith. I desire to be stripped of self-righteousness and every thing which would prevent my Savior's dwelling in this heart; that I may know of mine own self that Christ is within me the hope of glory, the hope of immortal glory. I rejoice in this hope. The resurrection will soon come; then will Jesus change these vile bodies; and as we have borne the image of the earthly, we shall also bear the image of the heavenly. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. [illegible] altars, remember us who are in this western wild.

Your sister, seeking to know more of Christ and his truth,

B. L. CLARK.

Maquoketa, Iowa.

—"As poor, yet making many rich!" Strange paradox, yet strictly true! Look at Christ, who for our sake became poor, that we through his poverty might be rich. Look at the fishermen of Gallilee; how poor, how wretched and obscure, how despicable among men, yet how rich in faith and every Christian grace, and how do they enrich the world by their heavenly doctrines.—*Ex.*

—The moss grows upon the sterile rock; the mistletoe flourishes upon the naked branches; the ivy clings to the mouldering ruin; and, Heaven be praised, something green, something beautiful to see, will, in the darkest hour of fate, still twine its tendrils around the broken altars and crumbling arches of the desolate temple of the human heart.—*W. S. Lander.*

The Great Clock.

A traveler in Europe thus describes the great clock in the cathedral, at Strasburg:—

"The priests and military have retired, and I am now sitting in a chair facing the gigantic clock—from the bottom to the top not less than one hundred feet, and about thirty feet wide and fifteen deep. Around me are many strangers waiting to see the working of this clock, as it strikes the hour of noon. Every eye is upon the clock. It now wants five minutes to twelve. The clock has struck and the people are gone, except a few whom the sexton or head man with a wand and sword is conducting round the building. The clock has struck in this way: The dial is some twenty feet from the floor, on each side of which is a cherub, or little boy, with a mallet, and over the dial is a small bell; the cherub on the left strikes the first quarter, that on the left the second quarter. Some fifty feet over the dial in a large niche, is a huge figure of Time, a bell in his left, a sythe in his right hand. In front stands a figure of a young man with a mallet, who strikes the third quarter on the bell in the hand of Time, and then turns and glides, with a slow step, round behind Time, comes out an *old* man with a mallet, and places himself in front of him.

As the hour of twelve comes the old man raises his mallet, and deliberately strikes twelve times on the bell, that echoes through the building and is heard all round the region of the church. The old man glides slowly behind Father Time, and the young man comes round readily to perform his part, as the time comes round again. Soon as the old man has struck twelve and disappeared, another set of machinery is put in motion some twenty feet higher still, and is thus: there is a high cross, with the image of Christ on it. The instant twelve is struck one of the apostles walks out from behind, comes in front, turns, bows, and passes in. So twelve apostles, figures as large as life, walk round, bow, and pass on. As the last appears, an enormous cock, perched on the pinnacle of the clock, slowly flaps its wings, stretches its neck, and crows three times, so loud as to be heard outside the church to some distance, and so naturally as to be mistaken for a real cock. Then all is silent as death. No wonder that this clock is the admiration of Europe. It was made in 1571, and has performed these mechanical wonders ever since, except about fifty years, when it stood out of repair."

The Quaker's Corn Crib.

A man had been in the habit of stealing corn from his neighbor, who was a Quaker. Every night he would go softly to the crib and fill his bag with the ears which the good old Quaker's toil had placed there. Every morning the old gentleman observed a diminution of his corn pile. This was very annoying and must be stopped, but how? Many a one would have said, "Take a gun, conceal yourself, wait till he comes, and fire." Others would have said, "Catch the villain and have him sent to jail." But the Quaker was not prepared to enter into any such severe measures. He wanted to punish the offender and at the same time bring about his reformation, if possible. So he fixed a sort of trap close to the hole, thro' which the offender would thrust his arm in getting the corn.

The wicked neighbor proceeded on his unholy errand at the hour of midnight, with bag in hand. [illegible] eat, when lo! he found himself unable to withdraw it! In vain he tugged, and pulled, and sweated, and alternately cried and cursed. His hand was fast, and every effort to remove it only made it more secure. After a time the tumult in his breast measurably subsided. He gave over his useless struggles and began to look around him. All was silence and repose. Good men were sleeping comfortably in their beds, while he was compelled to keep a dreary, disgraceful watch the remainder of that long and tedious night, his hand in constant pain from the pressure of the trap which held it. His tired limbs compelled to sustain his weary body would have sunk beneath him, and his heavy eyes would have closed in slumber, but lo! there was no rest, no sleep for him. There he must stand and watch the progress of the night, and at once desire and dread the approach of morning. Morning came at last and the Quaker looked out of his window and found he had "caught his man."

What was to be done? Some would say, "Go and give him a good cowhiding, just as he stands, and then release him; that'll cure him." But not so said the Quaker. Such a course would have sent the man away embittered, and muttering curses of revenge. The old man hurried on his clothes, and started at once in relief and punishment of the prisoner.

"Good morning, friend," said he, as he came in speaking distance. "How does thee do?"

The poor culprit made no answer, but burst into tears.

"O fie!" said the Quaker, as he proceeded to release him. "I am sorry that thee has got thy hand fast. Thee put it in the wrong place or it would not have been so."

The man looked crestfallen, and begging forgiveness, hastily turned to make his retreat. "Stay," said his persecuter, for he was now becoming such to the offender, who could have received a blow with much better grace than the kind words that were falling from the Quaker's lips, "stay, friend, thy bag is not filled. Thee needs corn or thee would not have taken so much pains to get it. Come let us fill it." (And the poor fellow was obliged to stand and hold the bag while the old man filled it, interspersing the exercises with the pleasantest conversation imaginable, all of which were like daggers in the heart of his chagrined and mortified victim.) The bag was filled, the string tied, and the sufferer hoped soon to be out of the presence of his tormenter, but again his purpose was thwarted.

"Stay," said the Quaker, as the man was about to hurry off, having muttered once more his apologies and thanks. "Stay, Ruth has breakfast ere this; thee must not think of going without breakfast. Come, Ruth is calling."

This was almost unendurable. This was heaping coals with a vengeance. In vain the mortified neighbor begged to be excused; in vain he pleaded to be released from what would to him have been a punishment ten times more severe than stripes and imprisonment. The Quaker was inexorable, and he was obliged to yield.

Breakfast over, "Now," said the old farmer, "if thee needs any more corn, come in the day time and thee shall have it."

With what shame and remorse did that guilty man turn from the dwelling of the pious Quaker. Everybody is ready to say that he never again touched the Quaker's corn crib. I have something still better than that to tell you. He at once repented and reformed, and my informant tells me that he afterwards heard him relate, in an experience meeting, the substance of the story I have related; and he attributed his conversion, under God's blessing, to the course the Quaker had pursued, to arrest him in his downward course.

Obituary.

Died in Blackstone, Mass., June 10th, Sr. Sarah Bellows, aged 54 years.

Sister Bellows was the mother of Bro. E. Bellows. She was a devoted christian, highly esteemed by all who knew her, and distinguished for her kindness to the sick and sympathy with the poor. She was converted in 1833 under the labors of Maxey W. Burlingame, and joined the Free Will Baptist church, and has continued an ornament in the church of Christ till her death.

She suffered much during her sickness, but no murmurs escaped her lips. She loved the Bible, and spent much time in studying its precious truths. She expected to sleep till the resurrection at the last day, which she believed to be very near.

The husband has lost a kind and affectionate wife, the children a faithful mother, and society a valuable member. [illegible]

Health Department.

"Quick to Eat, Quick to Work."

It is an old saw which used often to be urged upon boys, particularly in the country, till many came to consider it as much of a duty to gobble down their dinners in the least number of minutes possible, as to be "*spry*" when sent on an errand. Whether the saying was imported, or originated at home, we cannot say with certainty, but we suspect it to be wholly a Yankee invention. However that may be, a worse maxim never was urged upon children. They are too quick in eating, naturally, and the propensity is one which should be restrained rather than encouraged. An attentive observer of our habits in this respect—if we were a foreigner—would naturally ask of what use are teeth to these people; they do not even attempt to masticate their food with them; two grinds and a swallow, with a dose of water every minute or two to keep the road open, constitutes their whole process of eating—no wonder that dyspepsia is such a common complaint with them.

Turkeys swallow corn whole—also gravel stones, but they never get dyspeptic. Humans swallow small junks of meat whole, and in time—*it is only a question of time*—they break down under the process. Turkeys have no grinders, and need none. Nature has made provision in their maws for the digestion of whatever instinct prompts them to swallow, without its being pulverized beforehand; but nature has made no such provision for man, and if he will not use his grinders, his digestive organs must suffer. An English physician, treating this subject, says:

"Nature has provided man with teeth for the purpose of mastication, and all the food he takes into his mouth—meat especially—should be thoroughly pulverized by his grinders before it is swallowed. While that process is going on the salival glands exude their secretion, which mixes with the food and prepares it so that it may be easily swallowed—*without the aid of water or other liquid*—and passed into the stomach ready for the second process of digestion; *therefore no liquid should be taken till after the eating is finished.* By forcing down food half masticated, with the aid of liquids, an improper mass—and generally too much, also—is pressed upon the digestive organs, requiring more gastric juice than they are able to furnish. The effort to accomplish the task thus recklessly forced upon these organs, weakens their power from day to day, ending at last in dyspepsia, sour stomach, debility, &c., while a proper attention to the rule indicated above, presents the food to them in such manner, and in such quantity, that they are always able to perform their functions with facility, whereby the whole system is not only kept in healthy condition, but is constantly improved and developed as nature intended it to be."

There may be nothing new in this to most of our readers, but if only one can be induced to change his habit of eating—miscalled so in most cases—and follow the advice of our English writer, our object will be partly gained.

What shall I eat? is a question often asked. The same author says *the rules of diet are simple.* Any nourishing food, in proper quantities, properly cooked, properly masticated, and *taken at regular intervals.* But, lest this answer should be deemed too general, he amplifies a little. "The flesh of young animals is less nutritious than that of the same animals full grown. Fatty substances are generally to be avoided; also hard salted meats. Spices and condiments are worse than useless. Hot bread contains gases which are hurtful, and it never should be eaten. Fine bread is not so good as coarse. Ripe fruits, foreign or domestic, may be used freely, either raw or cooked. Cold food is always better than hot; it comes in contact with the natural heat of the stomach, and is negative to it—therefore the process of digestion commences immediately, and is soon completed. Meat is never required but once a day. One hearty meal a day is enough; let the others be light. Drink enough to satisfy thirst, but not enough to make a soup in your stomach, and impede digestion."—*Boston Jour.*

To Clean Glass.—Common newspaper is one of the best articles. The chemical operation of some ingredient of the printing ink gives a beautiful polish. Slightly moisten a piece of paper; roll it up and rub the glass; then take a dry, soft piece and repeat the process. No lint will remain, as in the case of using cloth.—*Germantown Telegraph.*

A Long Journey.—Professor Gould of Cambridge has obtained the sun's equatorial horizontal parallax, showing that the sun is 96,160,000 statute miles distant from the earth instead of 95,000,000, the usual [illegible]

Domestic Summary.

GREAT GALE AND FEARFUL LOSS OF LIFE.

The French packet from St. Pierre to Sydney, C. E., reports a heavy gale previous to the first instant, on the banks of Newfoundland, attended with immense loss of life and property to the French fishermen. Besides the damage and loss of vessels, it is said that no less than three hundred men perished during the storm.

THE TORNADO AT ELLISON, ILL.

The Oquawka (Ill.) Plaindealer of the 4th inst. gives additional particulars of the tornado which destroyed the village of Ellison, and inflicted serious injuries on other places. The house of David Thompson about ten miles from Terre Haute was destroyed, and William Thompson, his brother, was instantly killed. A child of David Thompson was injured so that it died the next day. The following are the names of those killed at Ellison: Mary L. Braselton, wife of Jacob Braselton; Chas. H. Braselton, their son; Martin Wentworth; Lavina, daughter of Josiah Lacy; Elizabeth, wife of William E. Thompson, and her infant; Mrs. Mary McWilliams, Miss Harriet McWilliams, Hiram Johnson and his infant child, Mrs. Willard Hurd and her son Charles, Mrs. Spaulding. The last five were all inmates of one house, which was fairly blown to atoms. The following were so badly injured that their recovery is doubtful: Geo. N. Braselton, Wm. F. Torrence, Sarah J. Sherwood, Thomas McWilliams, Elizabeth Kelshaw. Mr. Willard Hurd had a hole cut in his lungs, and is regared as fatally injured.

Mr. Hurd, with family, had but recently removed from the State of Vermont. He had several hundred dollars in gold and silver in a small trunk which was contained in a larger one, no trace of which has been discovered. Mrs. Spaulding who lived in the same house also had considerable money in the house at the same time. This lady's husband was in Vermont, and was to have started West on Monday. Mr. Hurd's pocket book containing about $400 in notes and money, was subsequently picked up about a quarter of a mile from where the house stood, and in the same vicinity a splinter from the trunk which contained his gold and silver, of which no trace was found. Several silver spoons were picked up.

The force of the tornado was such as to tear large and sound stumps from the ground, while hickories, four to six inches in diameter, were twisted like withes. The very ground was torn up and the grass swept away. The dwellings and their furniture were broken and torn into the merest splinters and fragments. The large and beautiful timber at the West part of the town, was crushed down for nearly a quarter of a mile. Many of the marble slabs in the cemetery are broken and torn into the merest splinters and fragments.

There were some twenty-five houses in the place, and all but three were demolished. The school-house was taken up about thirty feet into the air, when it broke into a thousand fragments, and not a vestige of it has since been seen.

Some of the wounded testify that they were carried fifty to one hundred feet in the air, and suffered by the fall.

Washington, June 10, 10 P. M.

The President this evening sent in a message to the House, stating that hostilities had been suspended with Utah, in consequence of news received from Gov. Cummings. The President congratulates the country on this result. The two regiments voted by Congress will not be needed.

In the announcement of this news in Congress, congratulations were exchanged on all sides, and the House immediately adjourned.

[*To the Associated Press.*]

Official information has been received from Gov. Cumming of his arrival at Salt Lake City, and favorable reception there. Brigham Young formerly delivered to him all authority and counselled the people to obedience. There was not the slightest demonstration of hostility. Brigham and the prominent Mormons were to have left Salt Lake on Tuesday last. The various Mormon settlements were broken up, and the inhabitants were moving South for, or in the direction of Sonora. The scene is represented as being most distressing and mournful, and the men, women and children, poorly clad and illy provided for, uncomplainingly took their departure from the Territory.

THE GRASSHOPPER PLAGUE.

A friend of Hawleyville, Iowa, writes:—"The grasshoppers or locusts have again made their appearance in our midst in countless millions, and already commenced destroying our spring wheat. Fears are entertained that they will destroy every thing in their way this season."—*N. Y. Sun.*

TORNADO AT OSHKOSH, WIS.

Buildings Destroyed—Narrow Escapes.

The following is an extract from a letter dated Oshkosh, Wis., June 7:

"About half past twelve last night we were awakened by a terrific peal of thunder, and the whole heavens were in a perfect blaze of light. In a few moments a tornado burst upon us, rocking our house like a cradle. Having the late tornado in Illinois in our minds, we, of course, felt a little fearful as to our own fate, and therefore retired to the wood shed for safety till the fury of the tempest had passed. Our house stood the test well. On going out the next morning I found that some of our neighbors did not fare so well. There were about a dozen houses within a short distance of us, wholly or partially destroyed. Some were removed from their foundations, and others were reduced to a heap of ruins. Two brothers—Messrs George and Samuel Gray—living adjoining each other, were most unceremoniously moved; George's house going off the foundations and Samuel's being nearly demolished—the roof and one end being blown entirely away. Mrs. Gray was in bed when the roof fell in, but was saved from harm from its resting upon the bedstead.

One man named Macintosh had a sick child, a little girl about three years old. He had just been for the doctor, and with him had returned to his house when the gale struck it, raising it from the foundation. The family left the building and went out into the storm; the excitement threw the little girl into a fit, which resulted in her death.

I learn also that the tornado did considerable damage on the south side of the river, blowing down several houses and barns, and unroofing others."

ITEMS.

Railroads in the United States.—The aggregate length of all the railroads in the United States is about 20,000 miles, with a united capital stock of near $385,000,000, and a bonded debt of $400,000,000. To this there must be added the floating debt, probably not far, if any, short of $100,000,000, making a grand total of $900,000,000 expended in railroad property management and mismanagement.—*Evening Post.*

Singular Discovery in Horticulture.—A new process has been discovered by an Italian florist, by which it is asserted that delightful fragrance may be bestowed upon plants naturally inodorous. In order to attain this object, the roots of the plants are covered with fragrant manures. Thus, with a decoction of roses, the discoverer has been enabled to give to the Rhododendron the perfect fragrance of the rose. In order to insure a successful result, it is necessary to treat the seeds of the plant to which it is desired to give fragrance. They are steeped two or three days in the required essence, then dried in the shade, and shortly afterwards are sown. If it is desired to change the natural odor of the plant for one more agreeable or more desirable, the strength of the essence is doubled or tripled, and a change must be made in the nutrition of the plant.—*Boston Herald.*

Rarey's Method of Taming Horses.—Having haltered your colt and caressed him, fasten his near fore-foot with a strong strap round the pastern and radius or fore-arm, fasten his foot up safe, make him hop round on three legs till tired. When he is tired put a strap with a noose round the off pastern, make him hop, then pull the strap that's on the off pastern, and he will come on his knees. When on his knees keep the strap so tight that he cannot get his foot slack to get up. Bear against the horse's shoulder with yours steadily and he will lie down in a few minutes. When he is down stroke him the way the hair lies. Take off the straps as soon as he is down. You can now do any thing with him you wish, or beat a drum on him, &c., without alarming him. Operate on your horse in this manner as often as occasion requires.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF STEAMER KANGAROO.

New York, June 9.

The steamer Kangaroo, from Liverpool May 26th, arrived at her dock about eight o'clock this morning.

Calcutta dates are to April 22d. The rebels have been driven from Azinghur with heavy losses. Sir Colin Campbell's staff were marching towards Rohilcund. Sundry successful encounters with the rebels reported.

Lord Elgin and colleagues were about to leave Shanghae for Teensing. The fleets will follow.

The ship Courser, bound to New York with tea, was lost on Prata Shoals. Crew saved.

The project for a line of steamers between Galway, Ireland and America, has been revived. It is said a first class steamer will sail about the 10th of June.

The Telegraph fleet would leave Plymouth on an experimental trip about the 20th ult., and return to that port instead of Queenstown. It is proposed to lay a cable from Placentia Bay, Newfoundland, direct to Portland, Me., on the completion of the present enterprise.

The trial of the Chalons insurgents resulted in the fine and imprisonment of the majority of the prisoners.

Another Ministerial crisis is anticipated at Madrid.

Gen. Concha asks to be recalled from Cuba on account of ill health.

The French Government had caused excitement by proposing to convert the property of charitable institutions into government stock.

The London Times says editorially that the Neapolitan government has distinctly refused compensation to the English engineers, and that there is but one tone which becomes a British Cabinet under such circumstances. There has been far too much delay already, and the time has arrived for immediate satisfaction from the Neapolitan or immediate action by the British government.

John O'Connell, son of the late Daniel O'Connell, and one of the principal repeal agitators, is dead.

FOUR DAYS LATER FROM EUROPE.

St. Johns, N. F., June 11.

The Canadian crew-steamship Nova Scotian, from Liverpool, June 2d, for Quebec, arrived at the Straits of Belle Isle at 5 A. M., yesterday, the 10th.

INDIA.

Alexandria dates of 26th have been received at Malta on the 30th. The Ganges with the Bombay mails, arrived at Suez yesterday.

The Commander-in-Chief and General Walpole entered Shahjehanpore, without opposition, on the 30th of April, and marched for Barclly on the 2d of May, the Moulvie and followers flying back to Mahguldee, in Oude.

Nena Sahib was in Barclly. The Hindoos were friendly, and the Musselmen were escaping.

The reported reverses sustained by Walpole in Oude are confirmed.

Gen. Adrian Hope had been killed.

The Ghoorka column, under Col. Jones, occupied Mogadabad, after defeating the enemy at Dugechabad and Mujeenah.

Gen. Penny was at Punallee on the 26th of April, and marched the same day to join the Commander-in-Chief.

A dispatch from Futteghur, of May 2d, states that he followed the rebels into an ambuscade, and was killed, but the enemy were defeated by his troops.

Letters from Central Italy and some parts of Lombardy state that the various Governments are making preparations against an apprehended Mazzinian rising. Incendiary proclamations are circulated through the country; and it is said that Mazzini himself has appeared at several points to encourage his partizans.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

The first quarterly meeting of the Galena District will commence Thursday, July 8th, 1858, at Elizabeth, Joe Davis Co., Ill. There will be a conference held in connection, and it is hoped that there will be a general attendance, and delegates sent by all the churches in that region. It is expected Bro. W. Pratt will be with me.

Moses Chandler.

Cordova, June 1st, 1858.

Conference.

The first quarterly conference of the Military Tract District, will be held at St. Albans, Hancock Co., Ill., to commence Thursday, June 17th, 1858. We hope there will be a delegation from the churches of Pike, Brown, Adams, Hancock, and Warren counties.

Moses Chandler,
In behalf of the Conference.

Bro. E. Whitney appoints to preach at Lawrence, June 20, 1858.

Conference in Rutland, Vt.

Providence permitting, a conference will commence at the Town Hall in Rutland, Vt., Wednesday evening, June 30th, and continue over the following Lord's day. Ministering and lay brethren are invited to attend.

C. W. Smith,
A. B. Thayer, } Committee.
Thos. Chenky,

Providence permitting, I will preach in Vernon, Vt., June 22d.
Brattleboro, (evenings) June 23d and 24th.

Miles Grant.

J. Blanchard appoints to preach in Goshen, Mass., June 27th.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

The Maine Conference of Adventists.

This conference is to be holden in Richmond, Reed Meeting-house, to commence on Thursday, 10 o'clock, A. M., June 17th, and continue over the following Sabbath. It is hoped that those who are specially interested in the great truths which have called us out as a distinct class, sufficiently see and feel that the cause they have espoused, and which has already benefited so many, demands their continued and more united efforts to sustain and increase the interest upon the all-important theme of the day of the Lord, the judgment, and the kingdom of God at hand. Never, since we became a people, has there been a time when we could labor so understandingly and effectually as now. Let us try to unite all our strength given by the Lord, and encourage all who are inclined to the truth. Come, brethren, all who can consistently, and let us see each other again in the flesh; talk, pray, sing, and consult how we may best act to save our fellow men and ourselves by the instrumentalities God has put in our hands. The meeting is 2 miles from the Rail Road station and from steamboat wharf. Those coming from the North can arrive at 12 M. Those from the South and West at 3 P. M. Brethren in the vicinity, though few, will do all they can to provide for them, and will furnish pasturing for the horses. As this meeting is intended for the benefit of the cause generally, in all parts of the State, churches and lay brethren should furnish means to defray the expense of the ministers, or come prepared to contribute at the meeting; as those in the place will do all their duty in taking care of those who come, and they will be glad to see all who can come. Call for Eld. I. C. Wellcome, at the village, or David Robinson, Low Curtis, or John Umberhind in the vicinity.

We take the liberty to sign the names to this call of several of our ministers whom we know to be anxious for the meeting, as time has not permitted us to notify them of its arrangement. Will all other ministers interested, send their names to the offices to be added?

N. Sairs, Chairman.
S. K. Partridge, Secretary.

I. C. Wellcome,	R. R. York,
L. L. Howard,	Jesse Partridge,
C. Goud,	Thomas Smith,
I. Damman,	H. B. Sevey,
E. M. Haggett,	D. M. Hanscomb.

I will preach, the Lord willing, at
Snowsville, Pomfret, Vt., June 13th.
Bowlville, Mt. Holley, (Friday P. M. 5 o'clock) June 18th.
Rutland, Vt., (Town Hall) June 20th.

H. Bundy.

I propose, if the brethren in the places named please to make the appointments, to speak at
Fairhaven, Mass, Wednesday eve., June 16th.
New Bedford, Thursday eve., June 17th.
Head of the River, (Bro. White's) Friday eve., June 18th.

W. S. Campbell.

Roxbury, June 7th.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.
The No. appended to each name is that of the Crisis to which the money credited pays.

J Emerson 143, 25 cts, F S Axe 210, $4.00, J S Burwell 156, $2.12, R R York 124, $1 25, L. Osgood 161, 75 cts, D S Batchelor 156, $1.66, J Perkins 44 44 cts, Mrs P Haynes 171, $1.13, Wm Webster 152, 24 cts.

J. Blaisdell 132, M Waterhouse 132, M. Nelson 143, 50 cts. each.

A Bissel 167, B Sampson 156, W Chapman 168, Dr. Jones 162, W H Salisbury 170, B Waterman 135, D S King 170, J H Hall 170, H Cady 170, C W Bemis 114, S Sherman 169, G W Denny 156, B F Kelsey 161, V B Salters 130, H Goodell 156, H Harrington 156, W Bassford 176, D Bunn 160, S Walker 160, W W Wentworth 173, T L Saltonstall 166, G Dillabough 165, W C Peck 170, R Clayton 169, G W Barnes 170,—$1.00 each.

R E Ladd 134, Ira Brown, C C West 197, Thos. Harrington, 203,—$2.00 each.

For Books and Tracts.—L F Wilkinson 66 cts, J Perkins 56, W C Keve $1.56, George Moyer 48 cts, E R Southwick $1.00, A Hofman $5 00, G W Barnes $3.00

B. L. Clark—All right, paid to 153.

Thos. Smith—Money received.

F. H. Berick's P. O. address is Salem, Mass.

Married.

June 10th, by Eld. F. H. Berick, Mr. John F. Cotton to Miss Matilda Umlah, both of Boston.

We wish to say to the preachers that come this way: Send your appointments at least one week before hand, as we have made arrangements with the printer to have all our preaching meetings noticed in the Waterbury paper; also state the subjects upon which you intend to preach if you can, as we always draw a large congregation when we state the subject. We should like to have preaching every Sabbath.

G. W. Denney.

Waterbury, Ct.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements upon the opening of Spring, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymns.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

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The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

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Treatise on Matt. xxiv. and xxv. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

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Poetry.

For the Crisis.

TO A BACKSLIDER.

Seek once more a precious Savior;
Seek, oh, seek him ere you die;
Let your heart once more embrace him,
And forever faithful be.

His strong arms are stretched to save you,
Gladly would once more be thine;
Only waits your deep repentance
To accept you as his own.

Do you feel that you have wandered
Far away from Him you loved,
Grieved away his blessed Spirit,
And so long unfaithful proved?

Still he's ready to forgive you
Just the moment when you feel
Sorrow for the wrong you've done him,
And desire him as your all.

Let no earthly fetter keep thee
From repentance deep and full,
That the God of glory meet thee
And re-bless thee once for all.

'Twill be soothing to thy spirit,
As you journey onward home,
And a thousand fold repay thee
In that blessed world to come.

O! then, never, never linger,
But retrace thy steps at once;
Turn to the strong-hold in Jesus,
And the world once more renounce.

Nor let Satan tempt thee ever
To believe all mercy gone,
While a Savior sits in kindness
On a mercy-giving throne.

So. Wilbraham. D. D. C.

Original Articles.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. VII.

To Uncle Fred:—Having, as I think, *demonstrated* from the promises made to David, and the various prophecies touching the subject of the kingdom, that Christ is yet to reign on David's throne, I wish now to take up another chain, or rather other *links* in the great chain of prophecy, which reached from Paradise lost to Paradise restored, that you may see how harmoniously they are interwoven, and how conclusively they go to establish the position I have taken, viz, that Christ's kingdom is yet future; that it is eternal, and is the very same dominion first given to man, and will be exercised over the same domain.

These links of the prophetic chain that I am about to examine, possess, to me, a peculiar interest. How utterly ignorant was I of their existence and beauty, previous to my becoming—what you denominate me—"a *Millerite!*"

The two covenants! What a vast field is here presented for the mind's eye to explore! The one made with the natural seed of Abraham, the other made with the spiritual. The one embracing old Canaan as the promised inheritance—the other embracing the heavenly Canaan. The one having for its Capitol the Jerusalem which is in bondage with her children—the other having the New Jerusalem which is above—the golden city, whose children are free, and which is to descend from God out of heaven, and become the Capitol at Mount Zion, where the Lord will reign before his people, and before his ancients gloriously. But we have not opportunity to explore the field, and must confine our pen to an expression of a few points of interest, touching the *locale* of the inheritance.

That God made promise to Abraham respecting his seed, that they should serve a strange nation four hundred years, and afterward be brought forth from their captivity into the land of Canaan, and possess it for an inheritance, is a point that no one questions, and that the promise was literally fulfilled, no one doubts.

But that there was another promise made concerning another seed, and another inheritance, is a matter of doubt with many. That Abraham had promised "to *him*, and to his seed, which is Christ," *land*, and land embracing all that his eye could explore, as it turned the entire circle of the compass—and that he, with a seed as vast as the sands upon the sea shore, and as innumerable as the stars of heaven ("for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise,") would actually possess that land, and dwell [illegible]

which was promised to Abraham and his seed for an everlasting inheritance.

When God told Abraham to look northward and southward, eastward and westward, he assured him that all the land which he saw should be given to *him* and *to his seed forever.* "Arise," says he, "and walk through the land, for *I will give it unto thee.*" Gen. 13: 14, 15. In the 15th chapter God says to Abraham "I am he that brought thee out of Ur of the Chaldees, *to give thee this land, to inherit it.*" Here is (1st) the promise that the land should be Abraham's; and (2d) that it should be a gift, or inheritance from God. Abram is desirous to have the promise still further confirmed, and he asks, "Whereby shall I know that I shall inherit it?" Not, "whereby shall I know that my *seed* shall inherit it?" but "*I*"—it is *himself*, his own possession of the land that interests him now. The process by which God confirmed the covenant, is familiar to you, and I need not record it. That the land was promised to Abraham for an everlasting possession, is positively affirmed. And now the question to be answered is this—did Abraham inherit the land during his lifetime?

Do you reply—"Yes, he did?" Then turn with me to Heb. 11: 8, and read; "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Mark a few points. "By *faith* he *sojourned.*" What is it to sojourn? Says Webster, "To dwell for a time; to live in a place as a temporary resident, or as a stranger, not considering the place as his permanent habitation. So Abraham *sojourned* in Egypt. Gen. 12.

A temporary residence, as that of a traveler in a foreign land. It was thus that Abraham dwelt in the land of promise. "As in a *strange country*" Just as he would in a foreign land, away from his own country. "Dwelling in *tabernacles* with Isaac and Jacob." "*Tabernacle*"—"A tent—a temporary habitation—a movable building." *Webster.* Was it not rather a strange way for Abraham, and the heirs with him, to inherit the land? By *faith? sojourning?* as in a *strange country?* in a *tabernacle?* And why did he thus live? "For he looked for a city which hath foundations, whose builder and maker is God." Then it was because he looked for a city yet to come. Paul says to the Hebrew church, "Here have we no continuing city, but we *seek one to come.*" Chap. 13.

Don't you see, Uncle Fred, how it all runs into the same chain? I have been telling you in a former letter about this city which is to be the Capitol of the kingdom—the New Jerusalem which is to *come;*—yes, Uncle Fred, the Bible does positively say that it is to *come down from God out of heaven!* Abraham, Isaac and Jacob will not go up to heaven to possess it; for it is coming down on the land promised to them for an inheritance, and I know that John describes the very one for which Abram looked, for Paul says that he looked for one with *foundations*, and this one John tells us has *twelve*, and that they are adorned with all manner of precious stones. I do not wonder that Abraham was willing, "by *faith*" to *sojourn*, and look and wait for such a city as this—a city of pure gold, with jasper walls adorned with twelve kinds of precious stones, and gates of pearl.

I feel that I would willingly be a stranger with him, as all our fathers were, that I might be an heir with him to the same glorious inheritance, would n't you, Uncle Fred?

But my sheet is full, and I must postpone further argument until my next.

Till then adieu,

Kate.

For the Crisis.

Brother A. P. Wells.

A TRIBUTE.

"*The memory of the just is blessed.*"

If I might speak without the supposition that my word is an attempt to improve upon what another has said, I would offer thus a tear of affectionate grief over the grave of our beloved, departed brother, A. P. Wells, of Laporte, Ind.

I had the happiness of being acquainted with him from Dec. 1855. He was a lover of the truth, as presented by the blessed gospel of the Son of God. He was a good man, upon whose heart lay the interest of [illegible]

which he took the greatest delight. His religion consisted not simply in good wishes and good feelings; but in doing good and living right. It appeared to be his purpose to do all that could be demanded, and that would tell effectually in promoting the advancement of the *divine doctrine*. A frank, whole-souled man, and a christian from the principle and goodness of the thing itself. He was ever ready to encourage the laborers in the field to the promotion of their work, by giving a quiet christian home in his christian family,—to the pilgrim missionary, by taking them with his own team, often for many miles, to their appointments,—by giving them of his worldly substance. I remember well when first welcomed by him, of a cold December night, to his hospitable dwelling; and again I remember the hearty "come in" after a fatiguing tramp—on a sultry July evening—from Michigan City. I have often at other times received his hospitalities. His last "good bye" to me (July 15, '57,) was after carrying me long on my way to a distant station.

I had a love for him as one of the best and most faithful of our brethren. And who of our ministers and people that knew him did not love him? Our sympathies are with his deeply bereaved family. May they be sustained by Heaven's promised grace to the afflicted.

He is gone to his rest in the grave,—the sleep in Jesus,—which will not be disturbed till the trump of God shall bring the long-forgotten and *long-remembered* saints to their final reward. His works follow. The sweet and saving influences of a christian example still tell upon the family—upon the neighbors around the endeared circle of its exhibition, and his friends abroad. His voice is still deeply heard, while he lies silent in the dark sepulchre.

It is hard to part with a brother. He was a brother! We mourn his death as an event which has deprived us of another of the *firm and tried*, who have stood side by side in the battle shock. Thus one after another goes down to *gloomy hades*. The only opposition we can continue to the enemy is the affection we still bear to those whom he imprisons. We will love them in the dearest remembrances of truth, and the gospel kindness which has knit our hearts in one undying bond of sympathy. We can also pray that they may live again. And they will live again, a life which cannot be subjected to disease and dissolution. We can cherish our *hate* of death, by cultivating regard for the exaltation of the Prince of Life.

Farewell, brother! Beyond the sepulcral lands we'll meet thee, upon shores of living beauty; gladdened with the smile of abiding health! We'll meet thee, when recovered from the darkness of the night—when the morning's bright dawn, hailed by the ransomed millions, shall witness the long-bound captives, bringing the honors of salvation to the throne of Messiah.

W. S. Campbell.

Roxbury, Mass., May 25.

For the Crisis.

THE LONE WIDOW'S SOLILOQUY.

Has God a guardian angel given
To watch me night and day,
And help me in the way to heaven
And hedge up the wrong way?

Does he encamp my dwelling round,
That I may safely sleep,
And all day bear me on his hand,
Lest I should dash my feet?

Is he a witness to my prayer
When I kneel down alone,
To catch the penitential tear
And bear it to the throne?

Does he rejoice when duty's done,
And grieve when I'm remiss?
O! should this thought not urge me on
To works of righteousness?

And if I sleep in death will he
Not watch keep o'er my clay,
Till Christ the Life Giver wake me,
Then soar with me away.

Or, if my Jesus come before
I sleep in death, will he
Not guide me upward through the air
To where my Lord shall be;

To meet those dear now absent friends
I've laid in the cold grave,
While 'round each guardian angel stands
Rejoicing we are saved?

Saved from the curse of sin and death,
Triumphant o'er the tomb,
With all the saints of God to rest
In that bright, Eden home.

Thank God for guardian angels here,
To aid us all the day,
And nightly whisper in our ears,
And watch our sleeping clay.

O come, my soul, now bless the Lord,
And thank him for his care;
[illegible]

For the Crisis.

TRUST IN GOD.

"What time I am afraid, I will trust in thee."—Ps.

When temptation fierce my heart doth assail,
Causing my flesh in deep terror to quail;
When dark arrows fly swift on every hand,
Fearing the onset I cannot withstand;
In haste, quickly, Lord, to thee I will flee—
What time I'm afraid I will trust in thee.

When long is the conflict and deep the affray
And my fainting heart is ready to say—
As David long since, pursued by king Saul—
"Before my enemy I soon shall fall;"
For refuge, O Lord, to thee I will flee—
What time I'm afraid I will trust in thee.

When faith is weak and I fear it will fail,
And dark unbelief strives hard to prevail,
And drives from my breast thine own blessed light
And I grope in darkness like that of night,—
Then, while I fear I shall be overthrown,
I will trust in thee and in thee alone.

I will trust in thee when storm-cloud's lower,
When trembling I fear their gath'ring power;
I will trust in thee when trials surround,
And dangers and snares unnumbered abound;
In fear and dismay to thee will I flee,
What time I'm afraid I will trust in thee.

Margarett.

Choice Selections.

The Vast Army.

BY REV. EDW. MUNRO, PERPETUAL CURATE OF HARROW-WEALD, ENG.

CHAPTER I.—THE APPOINTED PLACE.

I thought there was a Vast Army marching on over some wild, rough lands: rocks, and narrow paths, and slippery places were all around. There were very few spots which were fruitful or had aught growing on them save half-withered stocks of grass, or creeping brambles; while over head tall, lank fir trees pointed their long and leafless fingers to the wild hills and crags, which went on and on, rising in the distance.

The army was moving through this bleak land, and found it hard work to keep together, or to get forward. I was told they were going against enemies who were drawn up on a beautiful, green and flowery plain beyond the hills, and were many-more in number.

I thought I was following this Vast Army, and One walked by my side who told me all about them. Their movements were strange and wonderful, so as to fill my soul.

I will tell all I saw.

It was late in the evening when I first came into the midst of this Vast Army; overhead the stars were just beginning to come in the pale blue sky. The thin, clear crescent of the moon was sailing on with the old moon in its arms.

To the east there were many sharp, ragged rocks which pierced up into the air. I should have thought it would have been dark in this part of the sky, as it was night, and the glow of twilight was in the west. But no; there was a light among those sharp points, clearer and softer than the twilight which still hovered on the other side, where the sun had gone down; a clear, beautiful glow of light which made the rocks stand out black against it, and gave them a sharp, terrible look; and though this lovely light was low down in the horizon, and though it was getting on for night when I came, still I saw that every man's brow of that Vast Army, which was turned toward the glow, shone with a pale, lovely, peaceful light, like marble tatues look by moonshine, or faces when they are lit up by the blue flame of sulpher.

There was a glow in the west, but it was the sweet fading of sunlight, still it was not half so beautiful; and besides, it grew fainter, while the glow in the east grew stronger, though very slowly.

And now of the Vast Army.

My guide told me that the enemy lay in the west among the mountains, under the sunset, though the Army was constantly looking to the east, because they were expecting a certain glorious King, who was coming with an army of unknown size to help them; besides, this King was their King, and his kingdom lay in far-off lands, where the soft glow was, beyond the hills; and the soldiers of his army were all to go back with him after he had won the victory; and they longed to go, for a lovely land, most lovely, they heard was the land of the King.

It seemed the soldiers of the Vast Army had never seen the King. But still they loved him with a deep love, for he sent over kind messages to them, and all glorious beings ever marched with them, and attended them who had seen the King in his beauty in the land which was very far off, and ever and anon they told all-glorious stories of the King and his noble land, as ever could have entered their "hearts to fancy." Besides, the King's character was most beautiful, such as men love without seeing the man, and he sent them all kinds of refreshment and help for their weary march.

The fathers of this Vast Army had long ago seen the King, but had been (as I was told) cut off from his own hosts, on account of some dispute in which they alone were to blame, "for in him was no fault;" and he said, by way of punishment, that the Vast Army should not come back to him till they had gone through the weary march, and conquered their cruel foe. My guide told me the King longed with a strange love to have them back, and he said (though it was strange to me) that he had each soldier of the Vast Army in sight of him, as from the glow, he saw them coming up amidst the hills; though they did not see him, [illegible]

It was plain that all of the soldiers were not to be at the last great battle, for I will tell presently how some dropped away; but I was told that all who left the Vast Army were taken by bright messengers to the King, and that the King would bring them back when he came.

The men of this vast army were many in number, of all sorts and dispositions; they marched in regular order and were very close in their ranks, and obeyed the orders of those over them strictly. I saw each one had a cross on his brow, which seemed liquid, like living water, and their crosses ever caught the sweet light from the eastern glow, and shone with a most lovely color on the forehead of each soldier of the Vast Army.

Mingled among them were countless beings who followed them, clad in radiant garments, with faces of unsullied purity, who were ever active, moving about among the soldiers. They were never idle, but always had their eyes fixed on those they had to guard; and whenever one of the soldiers dropped away, these beings carried him to the host of the glorious King: the air and ground seemed quite taken up with them. My companion told me, they were messengers from the King. I saw, too, there were many dark ones which moved about among these messengers, who were bent on evil, and hindering the Vast army in their march.

The men were advancing with their arms in their hands, and their shields on their bosoms, ready for battle, when first I saw them. My companion beckoned me to follow him; for I was standing, gazing with wonder at the moving of these soldiers, and the beings who followed him; and he led them through many barren passes of rocks, till on a sudden we stood over where the enemy were. They were drawn up in dense columns and lines over the beautiful plains. It was morning before I saw them, and the glorious sun was bursting full on their colored dresses and glittering arms; while the red beams caught far away the snowy peaks of the mountains, and shone all burning hot on the vineyards of purple grapes and golden corn which grew in the valley. I thought I had never seen a more lovely glow from the enemies land, but all intense burning, scorching sunshine.

They were careless and unwatchful, and many stragglers were wandering about over the rich lands, gathering fruits and flowers, or sleeping on delicious banks by cool flowing rivers of blue and silver water. They did not seem to be giving heed to the vast army who I knew were making their sure onward way amid the mountains.

"Do you see," said my companion, "how many of these men have crosses of fire burning on their brows, running up and down like liquid flame?"

I said I saw it; "and," said I, "it seems to me as if the fiery crosses were gnawing with pain the flesh of those who bore them."

"Even so," said he, "you have judged truly. These men of the fiery crosses did belong to the Vast Army, and their crosses were then of silver; but since they have left the army they have become fire!"

I remarked on the very anxious expression the crosses gave to the faces of those who had them.

But I must go back to the Vast Army, whom I wished much to watch, and soon returned with my guide to the mountains, along which they were moving.

I saw each one was clad in a vesture of snowy white, and that whenever they went contrary to the orders they received from the King or those placed over them, a dark black stain was left on their white dress, which no power of theirs could move away; no, nothing but the King himself could take it away, which he was ever ready to do when they came back again to the right way, and grieved over what they had done.

But I must come to the point of my story. Down in a deep hollow among the rocks, while the glow was hovering still and softly over the distant east, three boys were standing; they were soldiers of the Vast Army, and wore their snowy vests and their silver crosses upon their brows, which caught the rays from the hills.

The cold evening air was rising amid the rocks and caverns; the vast army lay quiet all around; my guipe had told me they had been long on the march, and would be very long yet, perhaps, before the final struggle with the foe; and that very many would be sent for to join the host of the King before the day of the last terrible battle came.

"Ulric," said a boy whom I had watched some time with interest, "Ulric, have you heard of the noise among the mountains? they say it has been heard these three days, and men say it is as if the glorious king were coming, for it sounds like chariots driving swiftly on the hills."

"And what if they have, Albyn?" cried the other; "what if they have? they are always fancying they hear sounds on the mountains: they say ever since the Vast Army set out men have fancied the same. I'm not going to be taken. It's all fancy, I say."

"What was the sound like?' asked a young boy, who was standing and leaning listlessly against a rock, and playing with the point of his sword; "What was the sound like, Albyn?" said he, looking up quickly and anxiously.

"Like the wheels of many chariots and the treading of many feet, which move swiftly over the mountains,' said Albyn, looking thoughtfully toward the hills that lay off in the east.

"Do you think it is the King?" said the [illegible]

"I cannot tell, Ezra. I know when he comes he will come suddenly."

There was a silence for a few moments.

"Oh, nonsense," cried Ulric, "nonsense, Ezra; come with me, boy, and let us go about the sport we were going at before this stupid Albyn put all this in your brain."

Ezra lingered, still looking in Albyn's face, yet seeming anxious to go with Ulric.

"I wish I knew if he were coming," said Ezra again.

"And why?"

"Because, Albyn, I would not go about the work I promised to do with Ulric."

"Why not?"

"Why not! why, because it's what'll stain my garment; and that must be white, you know, when the king comes."

"Oh, Ezra! dear Ezra! if you know that, how can you think of going? Suppose the king were to come on a sudden, as they say he will, how would you look when you had known this and would not act on it? what excuse would you have?"

Ezra hung his head down and did not speak. He loved Albyn, but he could not give up his work with Ulric. He moved slowly and hesitatingly away. But before either he or Ulric were out of sight, a swift messenger came up from the main Army, bearing orders from the leader.

"The noise increases among the mountains," said the Messenger, "and you are ordered to keep the narrow path which comes down between yon rocks in the enemy's land, that no part may be left open to the foe, and that all may be found watching if the King should come. All are ordered to their post, continued the Messenger, "and each one of you has your own appointed. You, Ulric, are to guard the level ground at the top of the rocks, and by no means to let any one pass you without the watchword given: you, Albyn, are to guard the rocky pass beneath, and to let none pass save your dead body: and, Ezra, you must stand on yonder hill and keep a look-out, and fire the signal if you see the enemy advance in the plains beneath." The boys listened attentively; they did not linger: those who wore the shining cross were bound to obey.

They each moved to their post. Ulric muttered to himself, "It's an old alarm; they always try to frighten us in this way; the king is not coming, I'll be bound;" and he went sulkily to his post.

Albyn bowed, and went swiftly to the dark pass. Ezra, who was pale with fright at the very mention of the King's coming, seemed unwilling to leave Albyn's side, and moved to his place hesitatingly and sadly.

While I was watching them my guide drew my attention to one or two things I had not noticed.

"See," said he, "how each one has his own place given him to which he is suited; so wise are the leaders of the vast army in giving each their place: the hardest place to Ablyn the boldest, to Ulric the easier place, and to little Ezra but the work of watching."

I saw each of them had a Being who followed them and talked with them when they were alone, and helped them with advice. I was told they were secret messengers from the great King.

[*To be Continued.*]

Obedience in Children.

It is unspeakable what a blessing it is to a child—what a saving of unhappiness and wickedness in after life to be early taught absolute obedience; there must be no hesitating or asking why, but what a mother says must at once be done. The young twig bends easily, but remember that in after years it becomes hard, and you will break before you can bend it. A little steadiness at first will save you many years of sorrow. While you insist upon obedience, however, you must take care that you do not provoke the child, and tempt it to disobedience by unreasonable and foolish commands. "Provoke not your children to wrath," and when it is necessary to punish them, see that it never be done violently and in a passion, but as a duty.

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Poetry.

For the Crisis.

MORNING.

Break, break, eternal morning,
Thou day of rest, draw nigh!
Soon may thy radiant dawning
Beam o'er the darkened sky!
O let earth's time of groaning
And bitter bonds be o'er;
Soon may our storm-driven vessel
Reach the eternal shore!

Soon shall the dead, awaking
From their cold and silent tombs,
Behold the morning breaking,
And hail it as it comes.
O, what a scene of splendor,
When o'er the ransomed world,
The Prince of Peace his banner
In glory has unfurled!

Ere long that joyful morning
Shall bathe us with its light;
For it Creation's groanings
Rise through Luna's tedious night.
Let heaven and earth departing,
To fairer scenes give place,
Then everlasting gladness
Shall bless the ransomed race.

H. L. H.

Original Articles.

For the Crisis.

The Birth of the Spirit.

BY R. ROBBINS.

No. II.

Respecting Christ, God had declared, in prophetic song, that he would raise him from the dead. But if he had been the Son of God by virtue of birth, he could not have died. He would have inherited the incorruptible nature of God. (See rule, John 3 : 6). Christ possessed the divine nature, but not fully. Neither did he possess the two natures in a distinct form, the one from the other, in such a manner as that one could escape, and leave the other to suffer alone. For *he*, the *whole* of him, "was made a little lower than the angels, for the suffering of death."

We will now make some inquiry respecting the constitution of Christ, and see if we can ascertain in what sense he possessed the two natures; the human and the divine. Says Paul, (Heb. 2: 16) "For verily he took not on him the nature of angels, but he took on him" (the nature of) "the seed of Abraham." Then if Christ took on him the nature of the seed of Abraham, (for this is the most obvious import of the text,) we are under the necessity of finding the seed of Abraham, and of discovering the nature of their constitution, before we can ascertain the nature of Christ. Says Paul, (Gal. 3 : 16,) "Now to Abraham and his seed were the promises made. He saith not And to seeds as of many," (i. e. many *kinds*,) "but as of one," (one *kind*,) "and to thy seed, which is Christ."

But did Christ numerically constitute the seed of Abraham? (See v. 29) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (See also v. 7.) But how shall we know who are Christ's? (See v. 27). "For as many of you as have been baptized into Christ have put on Christ."

But is there not something required as a prerequisite to baptism? (Acts 2: 28). "Then Peter said unto them, repent, and be baptized, in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." (See also Mark 16: 16, and Acts 3 : 19). We see then, that those who have repented, and have believed on the Lord Jesus Christ, and have been baptized into him; (into his name,) together *with him* as their representative head, constitute the seed of Abraham.

Having now ascertained who the seed of Abraham are, our next object is to get an understanding of their nature, which will enable us rightly to comprehend the constitution of Christ. For, he must possess, in every respect, the same nature that his brethren the seed of Abraham possessed; as it is written, (Heb. 2: 17,) "Wherefore in all things it behooved him" (i. e. it was necessary for him,) to be made like unto his brethren." (See also Phil. 2: 7, 8.) [illegible] spoke of Christ in this chapter, we will first inquire into his physical nature, (v. 15,) "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same," (i. e. *partook* of the same) "that through death he might destroy him that hath the power of death, that is the devil." (See also Rom. 8 : 11.) "But if the spirit of him that raised up Jesus from the dead dwell in you, he shall also quicken your mortal bodies."

Are Christ's brethren, the seed of Abraham, mortal, in a physical sense? So was he! And, it was necessary that he should be made physically mortal, not only that he might "taste death for every man," but that he might also in all things be constituted like his brethren, so that he might be a merciful and a faithful high priest in things pertaining to God, and that he might be touched with the feelings of our infirmities, and that he might be able to succor those who are tempted, having himself suffered, being in all points tempted like as we are, and yet without sin. We see, then, that it was essential to the economy of God, that Christ, in his physical constitution, should possess human nature. And it was in this sense that he took not on him the nature of angels." "That which is born of the flesh *is* flesh."

The question now arises; In what sense did he partake of the *divine* nature?—*Ans.* In the *same sense that his brethren partake of it!* For it was necessary for him in *all things* to be made like his brethren. Says Peter, (2 Pet. 1 : 4,) "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Peter here addresses those to whom are left exceeding great and precious *promises*. To Abraham and his seed were the promises made. Hence we have again found the *seed* of Abraham, and we find them partaking of the Divine nature, but not in a physical sense, for we have seen that they are physically mortal. But Peter says, that by *these promises* they are made partakers of the divine nature, having escaped "the corruption that is in the world through lust;" i. e. a mortal corruption. Hence they are made partakers of the divine nature in a moral sense only. But we will let Paul settle this point, (Heb. 12 : 10,) "For they verily after a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Holiness is a divine attribute. Therefore, those who partake of holiness, partake of the divine nature by virtue of the *promises* left them; Christ *inherited* the same nature by virtue of his being begotten of God. They by acquirement possess the divine moral nature in a finite degree. *He*, by *inheritance*, possessed the divine nature in an *infinite* degree.

We understand, therefore, that while Christ was in the *flesh*, he was the son of David *physically*; and that in a moral sense he was the representative head of the seed of Abraham, and that, as he was corruptible in the physical constitution, a second birth was necessary to his being constituted the veritable Son of God.

For the Crisis.

The Way of Life.

How pleasant the sound! "Jesus, the way, the truth, and the life. O, how our hearts should melt in love to God for the gift of his Son! Through his blood we may be cleansed from all sin. If we possess the Spirit of Christ we will give ear to the command,—"Keep yourselves in the love of God." "As ye have received Christ, so walk ye in him." Let us make a self-examination, that we may know if we are walking in that straight and narrow way that leads to life. It is a subject of vital importance to consider, for if we have not the spirit of Christ, we are none of his; not in the way of life, but in the road that leads to death; we are as criminals with that sentence passed upon us, not in possession of that freedom that the Son giveth; whom he maketh free are free indeed.

Whatever qualities we possess, or whatever zeal and devotion, love of the truth are manifested in the service of our heavenly Father; if we do not prove ourselves by the word of God, and know that Jesus is in us, controlling and governing our actions, we are in darkness, not in the faith of the just, that grows brighter and brighter unto the perfect day. If we find ourselves coming far behind following the example of our Savior, let us awake to duty and see that we are exhibiting to the world his traits of character.

O let us have a spirit of watchfulness over ourselves, and not let opportunities of doing good be unimproved! May the practical piety of our Divine Master be the theme of our minds; then will we better understand and appreciate the word of God and enjoy more sweet communion with our Father in heaven. If we are truly followers of the meek and lowly Jesus, and not conformed to the world, but as strangers and pilgrims, then can we rejoice in hope of the crown of life, and the glory that may soon be revealed.

MINERVA.

Plymouth, Ohio.

For the Crisis.

Right and Wrong.

"TWO WRONGS CANNOT MAKE ONE RIGHT."

I have noticed for some time a heedless neglect in many places about doing one duty; viz., coming into some kind of order and having a principle to act from in supporting our meetings, each one having his portion of the temporal burden. Some are so religiously conscientious about form or organization, that they do next to nothing toward supporting the cause they profess to love so well. I have been called upon a number of times to give my advice, in different places, about supporting meetings where only the breath of life was left. On inquiring, I found things as follows:

Bro. A. says, "We have had no preaching for ten weeks, and I'll not ask any one to come until we can pay them something for coming. I have done all that I could. I cannot see a preacher go away with only fifty cents in his pocket when it cost him $1.50 to get here, if I know it, and I do know it, for they generally stop with me, and I can't shut my eyes and rest easy and know nothing about these matters as some of our brethren do. I hear A., B., C. and D. talk in the street about their hope, but they hardly ever think of going to prayer meeting, and never think of taking up a collection or offering a cent. They don't believe in such things. Since they have got out of Babylon, they feel free, and thank God for a free gospel. They say we must not let the right hand know what the left doeth, but what they give, they choose to give it secretly, &c.

Now I cannot find out as they give any thing. They have good farms, and other property; their families are very dressy. Now these things try me very much, and what shall I do? If I go to meeting it does me but little good, knowing that these things are wrong. I should have given up before now, but when I see an interest among the unconverted to attend our meetings, I keep trying, but I can go no further. Now what would you do? Have you seen other places in the same fix in your travels?"

Yes, I very often see similar cases. I have seen them when I was a Methodist. There was always a class of small-soul professors, who would cecede and keep ceceding, to save a dollar, caring more for a few dollars than for Bible doctrines. You mustn't stagger in this; you are only a child in these things. Don't do wrong because B., C. and D. do. That will make two wrongs.

I will tell you what I would do before I would give up. Take a paper, present it to the congregation, to have it read as follows;—"We, the undersigned, feeling it a privilege to have meetings in this place, will pay the sums affixed to our names, once in two weeks, or as often as we have meetings." This will appear reasonable to any candid mind. You say that there are twelve or fifteen who call themselves brethren, and as many sisters, and eight or ten cousins or nonprofessors. Now out of these twenty or thirty, you could raise from three to five dollars a week, at seventeen cents per week, or every time you have preaching. You say you would pay fifty cents per week, and probably some others would do the same. This would make the amount even if a half were unable to pay any thing. I advise you to try it, and you will then have made your last effort with a clear conscience. Perhaps these selfish brethren will do more if the thing is started than you expect. I would try it before I gave up meetings entirely. "Agreed." The paper was circulated; the Lord was pleased with the move. Four signed fifty cents every time there was preaching on Sunday, and twenty-five cents per week for evening meetings. Six sent twenty five cents for Sunday and thirteen cents for evening meetings. Ten sent ten cents for every time they had preaching, and others said they would pay into the contribution if they had one. So the brother's heart was liberated from this heavy burden. He raised much more than he expected, and after they had pledged themselves they felt more interest, and attended meetings much better.

This I have found to be the case in many places. Just as some brother was discouraged and about to give up and do wrong, because some others did, the Lord would open the way if he would try once after they had made up their minds to do no more. Try it, brethren.

"Bro. Munger, how is the best way to manage the money matters?"

Just as you would any other business. Have a good, prudent treasurer, who is not afraid to question the preacher and find out his real wants, traveling expenses, &c., and if he is to but little expense, and a single man, pay him accordingly. Not because he happens to hit the high key, pay him all you have got. Act from principle. Always strive to keep a few dollars in the treasury against a rainy day, or a time when some one comes who is really needy; which often happens *on* a rainy day, when there are but few out; then you will find it very convenient to have a few dollars to help such as are needy and worthy. Many times I have seen some dandily dressed fellow get hold of the sympathies of the people and get double that a good old servant of God did, who was more worthy and needy. Here are two wrongs again. Be careful to have only one wrong, and that not on our part.

There, Bro. Miles Grant, these are my views, and this my advice on these things, and if you think them too strong for some stomachs, you can reduce them a little, but not much, for I know that the cause of God is suffering on account of these things. There are remedies for all evils, and this cured a number.

Since writing the above, I met with a brother B——, who was in a severe trial because he says he has preached himself nearly into the grave, and has not made enough the past winter to pay his horse hire, if he had to hire one. He has been to a place lately, got an interest started, and an urgent request to return. He was unable to go, but sent another man. He went, and got not a cent. They didn't believe in jingling money Sundays. No, nor giving any thing. Bro. B. learned this fact a while after, and gave the man the last dollar he had. This and other things so tried him that he said he was tempted to turn his horse loose and go to work at his trade if he went to the devil, which he should if he left off preaching. I advised him to hold on a little longer. It wouldn't do for him to do wrong because others did. I suppose others are in the same trial from the same cause, but I am not. I can live while fish grow and run, and I can catch them, and work at different trades.

Some one is accountable for these trials of preachers. Keep your fast horses, your gay clothing, shut your eyes to the wants of poor laboring brethren, and God will open your eyes to look on the books and see what Gabriel has written to your account, you will have a case in court that neither your property nor fine clothes will settle. Be patient, brethren, in doing your duty; the scale will turn; soon the poor and meek will inherit the earth.

HIRAM MUNGER.

Chicopee Falls, Mass.

For the Crisis.

Notes and Queries.

Bro. W. H. S. wants to know about 1 Cor. 15: 24-28. Well, here is my opinion.

1. "All power in heaven and in earth" is now "delivered into Christ's hands." See Matt. 28 : 18; Eph. 1 : 20, 21; Rom. 14 : 9, &c.

2. He sits at God's right hand until his enemies are made his footstool. Ps. 110; Rev. 2 : 21.

3. The world *now* is not under the sovereign rule of *justice* as in the days of *Israel*, but under the reign of grace and truth which came by *Jesus Christ*.

4. God the *Father* is to make Christ's foes his footstool. Ps. 110.

5. This cannot be properly said to be done by the Father while all power is in *Christ's hands*; because now the long-suffering of God and the intercession of Christ, stay the merited punishment of sin.

6. Consequently Christ must deliver up or *hand over*, or *give up* (the word is often rendered "betray" in the New Testament) the kingdom of God even the Father; that the Father may overthrow the enemies of God.

7. The kingdom is the *territorial* kingdom, out of which the angels are to gather all things which offend, and them which do iniquity; (Matt. 13,) and is *not* the *future kingdom* of Christ, but his present jurisdiction over the world, as Mediator between God and man.

8. The delivering up is placed after the ingathering or harvest of "them that are Christ's at his coming," and *before* "the end"—which seems to be "the end of this age," (Matt. 13 : 40) wherein both wheat and tares are to be gathered in.

9. The rule of *grace* is then to be exchanged again for one of *justice* and judgment, and God the Father is to overthrow by such agencies as he pleases, whether by Christ or angels, all his foes.

10. Then the kingdom of Christ is to be established, and the Lord God shall give him David's throne—he shall reign over the house of Jacob forever, and of his kingdom there shall be *no end*. But he will be subject to the father, that God may be all and in all.

11. To this agree the words of Daniel 2. The *God of heaven sets up* the kingdom, but we know *Christ* is to reign *in* that kingdom. Dan. 7 : 13. The Ancient of Days, "the Eternal," is enthroned—the beast is slain, his body is burned, all foes put under foot. *Then* and not *till* then, *Christ* receives the kingdom and dominion and glory. Rev. 11 : 15-18. The Lord God Almighty *takes to himself* his great power (that has been given into Christ's hands, but is now delivered up) and *reigns*. Then the nations are angry. Then wrath comes. The kingdoms of this world become the kingdoms (1) of our Lord, and (2) of his Christ, and he (Christ) shall reign for ever and ever.

H. L. H.

Rochester, N. Y.

For the Crisis.

Are We a People?

No. III.

WHEN DID WE BEGIN TO EXIST?

We cannot, with some, claim antiquity in church order and discipline, nor that our doctrines, as recognized by human formularies, date back to either of the distinguished Councils which have given character and authority—with assumed antiquity to various denominations—yet as the most important of these were held long before the birth of Protestantism, to acknowledge them is to admit the validity of the acts of the church of Rome, which would be making it a representative of the Christian system. We believe it is altogether antichrist. But we can claim the doctrines of the New Testament, taught by Christ and his apostles, as the basis of our superstructure, and a succession upon the same ground as all the Protestant churches—save the Protestant Episcopal—that view (the high church position) which brings down the Christian ministry through the Romish Hierarchy. Good God! is that the source of antiquity, or line and recognition of authority to ministers of an enlightened, *established*, Christian system of worship in the nineteenth century?

The strictures of the *Church Advocate*, published at Boston, but lately, upon the origin of the Methodist Episcopal Church, in this country, in which it was contended that "the Church" must "*protest*" against the performance of the functions of the Christian ministry by the preaching of that sect—because Mr. Wesley, not being a bishop in the Established Church, (of which he ever remained a member and minister) could not give the power of a bishop, since he did not possess it himself—when he ordained Thomas Coke, in a private room, superintendent (what is that but a bishop?) of the Methodist churches in America. Coke ordained Asbury to the same office; but Mr. Wesley complained very much that they were called bishops—these strictures will show how the "Established" Church regards our ordination, our worship and our baptism. Also, in the same article, remarks to prove the same thing upon the commencement of the Baptist churches. Roger Williams, of the Established Church, was its founder, at Providence, R. I. He was immersed by a layman, Mr. Holliman. He in turn immersed the layman. This of course must shock all the ideas of *apostolic succession*, held in America and *even in Boston* in ☞1858.

Allow one paragraph upon the true apostolic position. We believe that God calls ministers to the work of preaching, as really as he called the apostles—as really as he converts sinners; for we believe that the church of Christ was composed of converted sinners in the time of Paul and is still in our time; for we believe again in the Spirit of God upon the earth, and hence as the church exists the ministry will exist. It is *a succession* which depends not upon Councils, not upon Peter, nor yet upon Peter's constant successor in the papal chair of Rome; not upon the land where the apostles preached, as Italy, France, Germany, England; but upon the *fact that they preached* the truths of the new dispensation, and that the word and Spirit of God remain in the world in all ages succeeding the apostolic times.

To Mr. William Miller of Low Hampton, N. Y., we must in fairness refer, as having been a distinguished instrument in the hand of God in arousing the attention of the churches and the world in this country to the pre-millennial advent of Christ. His first public lecture was delivered in 1833. His first published articles appeared in the *Vermont Telegraph*, in 1832. He prepared his sixteen lectures for the press in 1836. His first visit to Massachusetts was in the spring of 1839. In Nov., 1839, he visited Exeter, N. H. In Dec. of the same year, by invitation of Eld. J. V. Himes, he visited Boston and gave a course of lectures. From this time some date the beginning of the interest. I think a conference of believers in the immediate pre-millennial advent of Christ was called in Boston in 1838. In March, 1840, was issued the first number of the "*Signs of the Times*;" which has been continued to this time, now known as the "*Advent Herald*."

Mr. Spaulding, a minister of the Tabernacle in Salem, Mass., delivered a course of lectures upon the pre-millennial coming of Christ and the literal nature of the Kingdom about the beginning of the present century.

Joseph Wolf, a missionary in Asia, preached there the coming of the Lord Jesus Christ about the year 1847. In various parts of this country different gentlemen—about the time that Mr. Miller was qualifying himself and beginning his work—were investigating the subject and beginning to speak out in opposition to the then prevailing popular belief upon the coming and kingdom of Christ. In England many names appeared [illegible] the literal interpretation of Scripture and the fulfilment of prophecy [illegible] pretation principle [illegible] great foundation [illegible]

We must [illegible]

as a distinct interest with the excitement of 1840—1843. Mr. Miller had begun to labor more publicly in 1839. A powerful revival followed. Many ministers and members of churches became zealous in the defence of his views. At first, he labored to show from Prophetic Chronology that the coming of Christ would transpire about the year 1843. Afterward he, having inspired the positive conviction in other minds that the Lord Jesus would return to this world in 1843, became more positive himself. He was also a believer in the position of the brethren, almost unanimously endorsed, that the reign of Christ would begin on earth in 1844—upon the tenth day of the seventh month, according to the Jewish mode of reckoning.

We must commence our history from the work of the Lord in connection with the preaching which urged the establishment of the Kingdom in 1843. Eld. Geo. Storrs, who had begun to publish upon the destruction of the wicked, about this time issued his "Six Sermons" on that subject, and became a full believer in the immediate coming and kingdom of Christ, and was identified as one of the ministers who labored effectually upon this question. Others embraced his view of the final condition of the wicked; and soon this became a great doctrine with a large portion of the brethren who believed in Mr. Miller's views; they also endorsed the kindred topic of the sleep of the dead from death till the resurrection. This has led to different positions.

A paper was started at Rochester, N. Y., called the "Glad Tidings," which, with various changes in name and position, continues till now. The "Midnight Cry"—at first published in New York city daily, afterwards weekly—was united to the "Advent Herald." As early as 1846, a paper was begun in Hartford, Conn., called the "Bible Advocate." It was afterwards merged into the "Harbinger" at Rochester.

In September, 1850, the "Advent Watchman" was started in Hartford. It continued for several years and was finally called the "Christian Reformer," in 1855.

The "World's Crisis" was first issued in Lowell, Mass., in 1854. A paper was published monthly for a while at Moline, Ill. The "Cross and Crown" was published two years at Machias Port, Me. There is a paper now published in Michigan, called the "Advent Review," which has been in existence a number of years.

Among the more important papers published by those who believe in the views which have distinguished us, is the "Bible Examiner," by Eld. Geo. Storrs, at Philadelphia and New York, but recently discontinued. It is not our object to mention names, whether more or less distinguished; or we might mention many and perhaps give a more distinct idea. We found it impossible to proceed without naming some men.

A Second Advent Conference was called at Albany, N. Y., April 29, 1845.

The question of our existence as a people would be difficult, if we were to identify a *name* constantly employed, or constant uniformity of sentiment. Yet there appear elements from a given time, which, to one familiar with the meetings, ministers, doctrines, peculiarities of the cause in which we are engaged, are sufficient to identify a class. We date back but a few years—only to 1839—at the farthest. I should prefer to say 1843, for at that time the interest appeared to have reached a point (owing to the expectation that 1843 would reveal Christ) which had gathered a people out of all the different churches of the land, (with many sinners converted,) which gave character, if not name, to all who were looking for the coming of Christ and his literal kingdom. The disappointment of that year left the *meetings*, for that is the name we must use, somewhat broken; still there had been a starting point, and the doctrines which had been preached afforded a rallying point: recovery followed, and 1844 followed not simply as a year, in the Christian era, but as a great stand point, from which we could look, and to which we may still look—that in its utmost reaction did not destroy us.

As a general fact, we shall find all the older brethren among us, whatever might have been their relations to the church before, referring to the experience of that time, (1843) and the great work of that period—the expectation and coming out, connected with that time—as the point from which we began to exist. This is only a short time to have lived as a sect, [illegible] or party; but in [illegible]

done by this instrumentality we cannot doubt; and that much more might have been effected we cannot deny.

But the writer having been in this cause from the outset, and knowing what have been its phases and positions—its prosperity and its adversity—is prepared to speak of its rise. And whatever it may have known of exaltation, it certainly has known depression, which has called forth the sympathy, more particularly of those who were in the cause from the beginning, and had left other church relations to labor in this gospel of the kingdom. One thing must be confessed by all, (many will gladly confess it, from their desire to be free from all connection with such preaching,) the nearness of the coming and kingdom of God has been constantly set forth by us. The kingdom, the resurrection, the sleep of the saints, the destruction of the wicked, the day of judgment, the restoration of this earth as the final abode of the saints; the future position of Christ on David's throne,—have been urged upon the people of God, and the world, by us, as by no other people for the last fifteen years. If we have lived since we began to work, then it may be hoped we shall work while we live.

"In nearly a thousand places Advent congregations have been raised up, numbering, as nearly as I can estimate, some fifty thousand believers."—*Miller's Apology and Defence, Aug.* 1, 1845. This will show that, so far as numbers would go to make a religious body, those entertaining our views, with whatever difference of opinion, or deviations from the original preaching *on some points;* or with however wide differences and positions *now*, we were large enough then as a whole to have been a people.

From the time at which we contend we should be counted a living *branch*, important conferences have been held in New York and Boston; positions slightly varying have become immensely important standards. And still mighty interests are involved in the questions—*are we a people*, or several *peoples*, or a motley gathering of ungained, incohesive elements, in everlasting conflict? W. S. C.

The World's Crisis.

BOSTON, JUNE 23, 1858.

Our Visit.

No. II.

We parted with our readers at Danielsonville, Ct. During the Lord's day, May 30th, we had a 5 o'clock meeting at Williamsville. The house was very much crowded, as it was expected that a Spiritualist, who had lectured in the place, would reply to our remarks. We endeavored to show that the *whole man dies*, and remains unconscious till the resurrection. At the close of the discourse, the Spiritualist, who appeared to be a noble specimen of humanity, made some objections to our position, but the Lord gave us a rich blessing, and a rejoicing victory. We urged him to come over on the Lord's side, and have a share in the everlasting kingdom.

The great truth of the sleep of the dead, and the literal resurrection of the same, is gaining ground among the believers in the Bible, and many express the opinion that the people must either embrace this doctrine, or Spiritualism. It is evident that the minds of the people are in a transition state, halting between two opinions; but the majority appear to be turning in favor of the great delusion of these last days. A dark cloud is rising in the moral horizon of this world. The prophetical light of the Bible is unheeded, therefore the people must of necessity be groping in the dark, in danger of plunging into perdition. Millions are on the brink of eternal ruin, in consequence of following this *ignis fatuus* held out by demons—the fallen angels—who are trying in all possible ways to persuade us that they are the spirits of our friends, thus deceiving the people and cutting them loose from the moorings of truth, and leaving them to struggle with the rapids and whirlpools of error, or to plunge the cataract, and dash upon the rocks of destruction below, and be forever engulphed by the dark waves of oblivion.

Another fearful fact is this: many of the watchmen are asleep at their posts, heedless of the hour of danger, while this wolf is making an easy prey of their flocks. We fear the blood of the lost will be required at their hands. Like the [illegible] or [illegible], they give a silly look [illegible]

intoxicating breath of worldly applause. The love of praise from this vain world has made them as Sampson shorn of his locks. They attempt, at times, to rise and combat the foe, but alas! their strength is gone, and like a ship at sea, flying before the wind, with compass lost, helm torn away, surrounded by the darkness of night, they are driven and tossed by popular opinion, only "blind leaders of the blind," prepared to fall together in ruin at last.

Wednesday night, on the arrival of the steamboat train from Boston, we took the cars, in company with Bro. Berick, for Norwich; thence to New London on the splendid steamer Commonwealth, bound for New York.

Thursday, we visited the monument and old fort at Groton Heights, where Colonel Ledyard and others fell at the hand of a merciless enemy, in 1781. In the fort is a well of most excellent water, a brick house, a wooden one, and the old magazine. After some sad reflections upon the miseries and evils of war, we wound our way out through a covered walk in the walls, and a trench leading away from the fort, where they passed to and from the fortification, sheltered from the fire and observation of the enemy.

A little way down the hill is a modern fort, with cannon mounted, and stacks of balls, prepared for bloody action. We hope they will never be used. Let the Prince of peace come, and put an eternal end to all war, sin and misery.

How bright the prospect before the christian. He sees Eden in fair bloom again, and all the good basking in the sunshine of celestial glory, where no booming cannon ever roars, or dying groan is heard,—where no tear ever falls, or heavy sigh swells the aching heart; but where balmy peace and sparkling joy forever and ever abound. Praise the Lord for the hope of a home where we may truly say, this is *Paradise*. A home where

"Sickness, sorrow, pain and death
Are felt and feared no more."

At 3 o'clock, P. M., we took passage on the Steamer L. Boardman, Capt. Bates, bound for Sagharbor. We had a very pleasant sail across the Sound, and arrived in port about 6 o'clock, and found Bro. David Bunn, from the Indian settlement, waiting to take us to his hospitable home. After riding fourteen miles on a good road, surrounded by delightful scenery of flowers, blooming orchards, streams and ponds and beautiful gardens, we arrived among this quiet and unoffending people, and met a most hearty reception. If one wishes to know the true meaning of hospitality, let them visit among these natives who have been abused and crushed by those who should have taught them the way to Christ. As it is, most of our white population have reason to learn lessons of honesty and virtue of these whom they have so long oppressed.

This tribe is composed of about two hundred and fifty souls, situated on the Southeastern side of Long Island, on a level portion of land, bordering on the Shinnecock bay, from which are annually taken about fifty thousand bushels of the best clams in the world. These Indians live in comfortable, framed houses, which are well taken care of by good housekeepers. They hold their land in common, each one cultivating what he pleases, raising his own corn, rye, oats, potatoes, &c., besides catching fish and clams for family use and for the market. We have never seen better governed children, or those characterized by better behavior. When desired to do any thing, they obey at once, instead of stopping to ask, "what for," or to say, "I shan't," as many do among those who profess to be well bred. While observing their family government, we could not help thinking of the Bible account of Abraham. Says the Lord, "I know him, that he will command his children and his household after him."

Although this tribe has been very inhumanly treated, at different times, by the whites, yet these oppressions have been patiently born with a christian spirit, worthy of imitation by those who make higher professions. As a people, they are free from hypocrisy and affectation. They are noted for their strict honesty in all their business operations. Their word is as good as their note or bond. They can well be reckoned among the noble sons and daughters of the human race. Most of the men are now, or have been engaged in the whale fishery.

Saturday afternoon, we had a pleasant sail on the bay, visiting the new light house at its entrance. This light-house was opened the first of last Jan., and is [illegible]

lense, lamps and reflector were imported from France, and cost about eleven thousand dollars. We felt well paid for a long walk up spiral stairs about one hundred and seventy feet, to see that great lense employed to light the tempest-tossed mariner on the trackless deep. When the sun shone upon it, the prismatic colors of the rainbow appeared in such numbers and magnificence as we never before witnessed.

After looking far out upon land and ocean from this high tower, we wound our way down, and sailed away before a gentle breeze to the beach, where we gazed in silent awe at the angry foam of the surging waves, as they dashed high upon the shore. We stood where silence is unknown,—where the waters never rest. We here felt how striking the prophet's representation of the wicked, when he says, "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Bro. Berick went out into the foaming serf and wrested awhile with the proud and lofty waves, but returned satisfied that man in his strength is but a puny mortal—the sport of winds and waves. We felt it to be a good place to learn humility, and lay aside all boasting, and trust in Him who said,

"Will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"

It seemed almost as though we stood in the presence of God, who was thus speaking to the waters of the mighty deep, while they struggled with gigantic strength to reach us, but they could not go beyond "the bound." We feasted on the sight till the approaching evening shades hastened us home to the worship of Him whose works we had viewed with delighted admiration.

Our meetings. These were interesting, and, we hope, attended with good results. Lord's day, June 6th, we met in the grove, and had a large congregation, which gave good attention. Many came several miles to meet with us, and we trust that some of the seed sown will bring forth fruit to the glory of God. Five of the natives were buried with Christ in baptism, and in the evening twenty-one of them sat down to the table of the Lord, to commemorate his death and sufferings. We all felt that we were sitting together in a heavenly place.

Early Monday morning, we left these christian friends, loaded with their kind words and deeds, and again floated away upon the calm bosom of the sound, enjoying a most delightful passage to New London, in the Steamer L. Boardman, Capt. Bates, who is a very pleasant and gentlemanly commander. We were very much pleased with the kind treatment received from all connected with the boat. We spent our time in a very agreeable manner, singing the sweet songs of Zion, echoing along the verdant shore, as though all nature was participating in our comfort, and desired to joy with us in our delightful passage.

Campmeeting.

The campmeeting committee have decided to commence our great annual campmeeting at Wilbraham, the 23d of August. Particulars hereafter.

Anonymous Signatures.

Dear Brn. and Sisters:—Though my pen has been suffered to lie still for some time past, I assure you my interest in the cause of our Lord and Master continues unabated.

Neither do I stand an uninterested spectator of the times in which we live, or a cursory reader of the Crisis. I have been highly interested in almost *all* the communications *over a plain, intelligible signature*, thereby manifesting an honesty and nobleness of soul, which should ever characterize a servant of the living God.

And now, my *very dear Brethren and Sisters*, suffer me to inquire what means so much anonymous writing in our family medium for a few months past? I know the world act thus. I know that secular periodicals abound with the like. But for the Crisis, whose votaries have professed to "come out from the world," to appear with half a dozen or more anonymous communications, carries a look averse to that yea and nay simplicity which should ever characterize the follower of the humble Nazarene. "He, our blessed Lord and Master, says, "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Now when one is prompted to write something for the [illegible]

ship with, then is afraid or ashamed to affix his name thereto, does it not argue a want of that humility which characterizes the docile little child?

My dear friends, perhaps you do not know that this anonymous writing is injuring the paper you undertake to sustain. But could you hear the dissatisfaction there is on the account, my charity prompts me to believe you would no longer append a fictitious name, or two or three meaningless stars, at the conclusion of your otherwise excellent articles.

If you desire your articles read, let the household know you. Depend upon it, those anonymous articles, if read at all, are not read with that interest—will not be likely to leave that lasting impression, as though they had known the name of the author, his or her place of residence, &c.

Yes, there is a satisfaction in knowing WHERE things, especially EXCELLENT things, come from: whether from Maine or Mississippi.

Why our brother Editor, with his love of open frankness, has suffered this thing thus far, is more than I can solve. I know he has desired your name again and again; but still you persist. Friends, where is that spirit "easy to be entreated?" To continue thus, is it practicing the golden rule of doing as you wish to be done by? If not, I entreat you to desist. What *good* can possibly accrue from your withholding your name?

I am happy to see that some have reformed in this particular. Will not *all* the dear friends follow their example? Upon reflection I think you will think it best to do so.

It is true that some are capable of *writing* better things than they *practice*. In such a case, perhaps the article would be read with a better zest, by withholding the real name. But it is to be hoped, that no such persons write for the Crisis. No, brethren and sisters, "I am persuaded better things of you."

I do not say there can not a case exist where the real name should be withheld. For example, suppose there exists a common evil in the ministry; i. e., in their manner of communicating to their hearers. They are rash, or may be they use the name of God with apparent irreverence, &c. An inferior feels the evil should be reproved through the public medium, and thinks it would be better received by suppressing the real name. Perhaps it would be so. But when intelligent brethren write on such glorious topics as the coming and kingdom of our Lord and other kindred doctrines, and then suppress their real name, I hardly know what to think.

Well, by this time I presume you will think I make *much* of a *name*. Well, really, I have said much more about it than I expected. I commenced with the idea of writing a few thoughts on another subject, intending just to hit the evil I have mentioned, but my mind has run as you have read, and thus I have written. But I really feel there is something in a *name*, don't you? When you meet a dear Bro. or Sr. in Christ, does it not inspire you with deeper and more fragrant emotions of christian affection, to have them pronounce your name in addition to Bro. or Sr., than to meet you with "How do you do Bro. or Sr.," without the name? Is not pronouncing the name calculated to produce a reciprocity of affection? I think this must have been the idea of the loving disciple when he gave the command to "greet the friends by NAME. 3 John 19.

Yours in Christ,

BEULAH MATHEWSON.

Bakerville, Ct.

For the Crisis.

My Religious Belief.

No. II.

DEAR BRO. GRANT; and all who may read these articles of my belief; I would say, I do desire to believe the *whole truth*, and *nothing but the truth*. "If any man speak not according to this word, it is because there is no light in him. *I do not believe in the natural immortality of man.* And why I do not believe it is because God's word does not teach any such doctrine.

11. But I do believe "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Not an immortal soul.) "And so it is written, the first man Adam was made a living soul." "And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it. And . . . God commanded the man, saying, of every tree of [illegible]

the tree of the knowledge of good and evil, *that thou shalt not eat of it*; for in *the day thou eatest of it thou shalt surely die.*" And now instead of man's being in possession of immortality, he forfeited the right to it by his disobedience to God's holy law. And God said, "Behold the man is become as one of us, to know *good and evil*, and now lest he put forth his hand, and take *also* of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. *So he drove out the man; and he placed at the east of the garden of Eden, cherubims and a flaming sword which turned every way to keep the way of the tree of life.*

And now, as the stream cannot rise higher than the fountain, *man did not become immortal before his transgression; and it was impossible afterwords.* Now the question arises, *What is man?* Job says, "Shall *mortal* man be more just than God?" Paul says, "This mortal must put on immortality," this corruption must be raised in incorruption." Moses, the servant of God, says, "I call heaven and earth to record this day against you, that I have set life and *death* before you." The apostle Paul says, "The wages of sin is *death*;" which could not be, if man was immortal. *For immortality is not subject to death!*

12. I believe that God "*ONLY hath immortality.*" I believe also that our Lord and Savior hath abolished death, and hath brought *life and immortality to light* through the gospel. And Paul speaking to the Roman brethren tells us how we may obtain immortality; it is, "By patient continuance in well doing, *seek for glory and honor and immortality;*" &c. "Blessed are they that *do* his commandments, that they may have right to the *tree of life.*" When shall the saints of God put on Immortality? Ans. At the sound of the seventh or last trumpet; for the trumpet shall sound, and the dead (in Christ) shall be raised incorruptible, and we shall be changed, &c. When and where shall we inherit eternal life? "*In the world to come eternal life.*" "*When Christ who is our life shall appear, then shall we appear with him in glory.*"

Many are ready to tell us, that dead folks are alive when they are dead! I thought so once; and that they even knew more when they were dead, than they did when they were alive. *How inconsistent!* But I have been convinced by *divine truth*, to believe that "*The dead know not any thing.*" The blessed David declares respecting the dying man, "*His breath goeth forth, he returneth to his earth; in that very day* HIS THOUGHTS PERISH!" If any person is destitute of thoughts, how can he be alive?

Popular theology teaches us that saints not only go to God when dead, and praise him, but they remember Him. The word of the Lord teaches us that, "In death there is *no remembrance of thee*; (God;) in the grave, who shall give thee thanks?" Again, it says; "All they that go down to the dust shall bow before him; *and none can keep alive his own soul.*" We hear David speaking again; "He spared not their *soul from death*, but gave their life over to the pestilence." Then the Psalmist asks the following questions: "What man is he that liveth and shall not see death? Shall he deliver his *soul from the hand of the grave?* This claims a negative answer. For the same divinely inspired person declares, "God shall *redeem my soul from the power of the grave.*"

It is generally contended that love, hatred and envy are passions of the soul. While the soul exists it will not be shorn of its passions. But the soul dies, therefore its *love*, *hatred* and *envy* will be PERISHED;—or cease to exist.

Many are repeatedly saying, that Moses, Job and Daniel are in heaven praising God; but I don't believe it.

13. I believe that *they are* "*in the dust of the earth*"—"in the "*land of the enemy.*" What does Jesus say about this? He says that "*no man hath ascended up to heaven, but . . the Son of Man which is in heaven.*" Now can any one have the bare-faced effrontery to say, that Jesus Christ was mistaken! I heard a minister say, not long ago, that David, the sweet singer of Israel, was in glory, praising God! I believe that king David died in the Lord, and will sleep in Jesus till the morn of the resurrection; then he will come forth with all the saints, to meet the Lord in the air, and be forever with the Lord. What does the apostle Peter say about David being in heaven? He says "*David is not ascended into the heavens.*" [illegible]

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A paper was started at Rochester, N. Y., called the "Glad Tidings," which, with various changes in name and position, continues till now. The "Midnight Cry"—at first published in New York city daily, afterwards weekly—was united to the "Advent Herald." As early as 1846, a paper was begun in Hartford, Conn., called the "Bible Advocate." It was afterwards merged into the "Harbinger" at Rochester.

In September, 1850, the "Advent Watchman" was started in Hartford. It continued for several years and was finally called the "Christian Reformer," in 1855.

The "World's Crisis" was first issued in Lowell, Mass., in 1854. A paper was published monthly for a while at Moline, Ill. The "Cross and Crown" was published two years at Machias Port, Me. There is a paper now published in Michigan, called the "Advent Review," which has been in existence a number of years.

Among the more important papers published by those who believe in the views which have distinguished us, is the "Bible Examiner," by Eld. Geo. Storrs, at Philadelphia and New York, but recently discontinued. It is not our object to mention names, whether more or less distinguished; or we might mention many and perhaps give a more distinct idea. We found it impossible to proceed without naming some men.

A Second Advent Conference was called at Albany, N. Y., April 29, 1845.

The question of our existence as a people would be difficult, if we were to identify a *name* constantly employed, or constant uniformity of sentiment. Yet there appear elements from a given time, which, to one familiar with the meetings, ministers, doctrines, peculiarities of the cause in which we are engaged, are sufficient to identify a class. We date back but a few years—only to 1839—at the farthest. I should prefer to say 1843, for at that time the interest appeared to have reached a point (owing to the expectation that 1843 would reveal Christ) which had gathered a people out of all the different churches of the land, (with many sinners converted,) which gave character, if not name, to all who were looking for the coming of Christ and his literal kingdom. The disappointment of that year left the *meetings*, for that is the name we must use, somewhat broken; still there had been a starting point, and the doctrines which had been preached afforded a rallying point: recovery followed, and 1844 followed not simply as a year, in the Christian era, but as a great stand point, from which we could look, and to which we may still look—that in its utmost reaction did not destroy us.

As a general fact, we shall find all the older brethren among us, whatever might have been their relations to the church before, referring to the experience of that time, (1843) and the great work of that period—the expectation and coming out, connected with that time—as the point from which we began to exist. This is only a short time to have lived as a sect, [illegible] or party; but it [illegible]

done by this instrumentality we cannot doubt; and that much more might have been effected we cannot deny.

But the writer having been in this cause from the outset, and knowing what have been its phases and positions—its prosperity and its adversity—is prepared to speak of its rise. And whatever it may have known of exaltation, it certainly has known depression, which has called forth the sympathy, more particularly of those who were in the cause from the beginning, and had left other church relations to labor in this gospel of the kingdom. One thing must be confessed by all, (many will gladly confess it, from their desire to be free from all connection with such preaching,) the nearness of the coming and kingdom of God has been constantly set forth by us. The kingdom, the resurrection, the sleep of the saints, the destruction of the wicked, the day of judgment, the restoration of this earth as the final abode of the saints; the future position of Christ on David's throne,—have been urged upon the people of God, and the world, by us, as by no other people for the last fifteen years. If we have lived since we began to work, then it may be hoped we shall work while we live.

"In nearly a thousand places Advent congregations have been raised up, numbering, as nearly as I can estimate, some fifty thousand believers."—*Miller's Apology and Defence, Aug.* 1, 1845. This will show that, so far as numbers would go to make a religious body, those entertaining our views, with whatever difference of opinion, or deviations from the original preaching *on some points*; or with however wide differences and positions *now*, we were large enough then as a whole to have been a people.

From the time at which we contend we should be counted a living *branch*, important conferences have been held in New York and Boston; positions slightly varying have become immensely important standards. And still mighty interests are involved in the questions—*are we a people*, or several *peoples*, or a motley gathering of ungained, incohesive elements, in everlasting conflict?

W. S. C.

The World's Crisis.

BOSTON, JUNE 23, 1858.

Our Visit.

No. II.

We parted with our readers at Danielsonville, Ct. During the Lord's day, May 30th, we had a 5 o'clock meeting at Williamsville. The house was very much crowded, as it was expected that a Spiritualist, who had lectured in the place, would reply to our remarks. We endeavored to show that the *whole man dies*, and remains unconscious till the resurrection. At the close of the discourse, the Spiritualist, who appeared to be a noble specimen of humanity, made some objections to our position, but the Lord gave us a rich blessing, and a rejoicing victory. We urged him to come over on the Lord's side, and have a share in the everlasting kingdom.

The great truth of the sleep of the dead, and the literal resurrection of the same, is gaining ground among the believers in the Bible, and many express the opinion that the people must either embrace this doctrine, or Spiritualism. It is evident that the minds of the people are in a transition state, halting between two opinions; but the majority appear to be turning in favor of the great delusion of these last days. A dark cloud is rising in the moral horizon of this world. The prophetical light of the Bible is unheeded, therefore the people must of necessity be groping in the dark, in danger of plunging into perdition. Millions are on the brink of eternal ruin, in consequence of following this *ignis fatuus* held out by demons—the fallen angels—who are trying in all possible ways to persuade us that they are the spirits of our friends, thus deceiving the people and cutting them loose from the moorings of truth, and leaving them to struggle with the rapids and whirlpools of error, or to plunge the cataract, and dash upon the rocks of destruction below, and be forever engulphed by the dark waves of oblivion.

Another fearful fact is this: many of the watchmen are asleep at their posts, heedless of the hour of danger, while this wolf is making an easy prey of their flocks. We fear the blood of the lost will be required at their hands. Like the [illegible], they give a silly look [illegible]

intoxicating breath of worldly applause. The love of praise from this vain world has made them as Sampson shorn of his locks. They attempt, at times, to rise and combat the foe, but alas! their strength is gone, and like a ship at sea, flying before the wind, with compass lost, helm torn away, surrounded by the darkness of night, they are driven and tossed by popular opinion, only "blind leaders of the blind," prepared to fall together in ruin at last.

Wednesday night, on the arrival of the steamboat train from Boston, we took the cars, in company with Bro. Berick, for Norwich; thence to New London on the splendid steamer Commonwealth, bound for New York.

Thursday, we visited the monument and old fort at Groton Heights, where Colonel Ledyard and others fell at the hand of a merciless enemy, in 1781. In the fort is a well of most excellent water, a brick house, a wooden one, and the old magazine. After some sad reflections upon the miseries and evils of war, we wound our way out through a covered walk in the walls, and a trench leading away from the fort, where they passed to and from the fortification, sheltered from the fire and observation of the enemy.

A little way down the hill is a modern fort, with cannon mounted, and stacks of balls, prepared for bloody action. We hope they will never be used. Let the Prince of peace come, and put an eternal end to all war, sin and misery.

How bright the prospect before the christian. He sees Eden in fair bloom again, and all the good basking in the sunshine of celestial glory, where no booming cannon ever roars, or dying groan is heard,—where no tear ever falls, or heavy sigh swells the aching heart; but where balmy peace and sparkling joy forever and ever abound. Praise the Lord for the hope of a home where we may truly say, this is *Paradise*. A home where

"Sickness, sorrow, pain and death
Are felt and feared no more."

At 3 o'clock, P. M., we took passage on the Steamer L. Boardman, Capt. Bates, bound for Sagharbor. We had a very pleasant sail across the Sound, and arrived in port about 6 o'clock, and found Bro. David Bunn, from the Indian settlement, waiting to take us to his hospitable home. After riding fourteen miles on a good road, surrounded by delightful scenery of flowers, blooming orchards, streams and ponds and beautiful gardens, we arrived among this quiet and unoffending people, and met a most hearty reception. If one wishes to know the true meaning of hospitality, let them visit among these natives who have been abused and crushed by those who should have taught them the way to Christ. As it is, most of our white population have reason to learn lessons of honesty and virtue of these whom they have so long oppressed.

This tribe is composed of about two hundred and fifty souls, situated on the Southeastern side of Long Island, on a level portion of land, bordering on the Shinnecock bay, from which are annually taken about fifty thousand bushels of the best clams in the world. These Indians live in comfortable, framed houses, which are well taken care of by good housekeepers. They hold their land in common, each one cultivating what he pleases, raising his own corn, rye, oats, potatoes, &c., besides catching fish and clams for family use and for the market. We have never seen better governed children, or those characterized by better behavior. When desired to do any thing, they obey at once, instead of stopping to ask, "what for," or to say, "I shan't," as many do among those who profess to be well bred. While observing their family government, we could not help thinking of the Bible account of Abraham. Says the Lord, "I know him, that he will command his children and his household after him."

Although this tribe has been very inhumanly treated, at different times, by the whites, yet these oppressions have been patiently born with a christian spirit, worthy of imitation by those who make higher professions. As a people, they are free from hypocrisy and affectation. They are noted for their strict honesty in all their business operations. Their word is as good as their note or bond. They can well be reckoned among the noble sons and daughters of the human race. Most of the men are now, or have been engaged in the whale fishery.

Saturday afternoon, we had a pleasant sail on the bay, visiting the new light house at its entrance. This light-house was opened the first of last Jan., and its [illegible]

lense, lamps and reflector were imported from France, and cost about eleven thousand dollars. We felt well paid for a long walk up spiral stairs about one hundred and seventy feet, to see that great lense employed to light the tempest-tossed mariner on the trackless deep. When the sun shone upon it, the prismatic colors of the rainbow appeared in such numbers and magnificence as we never before witnessed.

After looking far out upon land and ocean from this high tower, we wound our way down, and sailed away before a gentle breeze to the beach, where we gazed in silent awe at the angry foam of the surging waves, as they dashed high upon the shore. We stood where silence is unknown,—where the waters never rest. We here felt how striking the prophet's representation of the wicked, when he says, "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Bro. Berick went out into the foaming serf and wrested awhile with the proud and lofty waves, but returned satisfied that man in his strength is but a puny mortal—the sport of winds and waves. We felt it to be a good place to learn humility, and lay aside all boasting, and trust in Him who said,

"Will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"

It seemed almost as though we stood in the presence of God, who was thus speaking to the waters of the mighty deep, while they struggled with gigantic strength to reach us, but they could not go beyond "the bound." We feasted on the sight till the approaching evening shades hastened us home to the worship of Him whose works we had viewed with delighted admiration.

Our meetings. These were interesting, and, we hope, attended with good results. Lord's day, June 6th, we met in the grove, and had a large congregation, which gave good attention. Many came several miles to meet with us, and we trust that some of the seed sown will bring forth fruit to the glory of God. Five of the natives were buried with Christ in baptism, and in the evening twenty-one of them sat down to the table of the Lord, to commemorate his death and sufferings. We all felt that we were sitting together in a heavenly place.

Early Monday morning, we left these christian friends, loaded with their kind words and deeds, and again floated away upon the calm bosom of the sound, enjoying a most delightful passage to New London, in the Steamer L. Boardman, Capt. Bates, who is a very pleasant and gentlemanly commander. We were very much pleased with the kind treatment received from all connected with the boat. We spent our time in a very agreeable manner, singing the sweet songs of Zion, echoing along the verdant shore, as though all nature was participating in our comfort, and desired to joy with us in our delightful passage.

Campmeeting.

The campmeeting committee have decided to commence our great annual campmeeting at Wilbraham, the 23d of August. Particulars hereafter.

Anonymous Signatures.

Dear Brn. and Sisters:—Though my pen has been suffered to lie still for some time past, I assure you my interest in the cause of our Lord and Master continues unabated.

Neither do I stand an uninterested spectator of the times in which we live, or a cursory reader of the Crisis. I have been highly interested in almost *all* the communications *over a plain, intelligible signature*, thereby manifesting an honesty and nobleness of soul, which should ever characterize a servant of the living God.

And now, my *very dear Brethren and Sisters*, suffer me to inquire what means so much anonymous writing in our family medium for a few months past? I know the world act thus. I know that secular periodicals abound with the like. But for the Crisis, whose votaries have professed to "come out from the world," to appear with half a dozen or more anonymous communications, carries a look averse to that yea and nay simplicity which should ever characterize the follower of the humble Nazarene. "He, our blessed Lord and Master, says, "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Now when one is prompted to write something for the [illegible]

ship with, then is afraid or ashamed to affix his name thereto, does it not argue a want of that humility which characterizes the docile little child?

My dear friends, perhaps you do not know that this anonymous writing is injuring the paper you undertake to sustain. But could you hear the dissatisfaction there is on the account, my charity prompts me to believe you would no longer append a fictitious name, or two or three meaningless stars, at the conclusion of your otherwise excellent articles.

If you desire your articles read, let the household know you. Depend upon it, those anonymous articles, if read at all, are not read with that interest—will not be likely to leave that lasting impression, as though they had known the name of the author, his or her place of residence, &c.

Yes, there is a satisfaction in knowing WHERE things, especially EXCELLENT things, come from: whether from Maine or Mississippi.

Why our brother Editor, with his love of open frankness, has suffered this thing thus far, is more than I can solve. I know he has desired your name again and again; but still you persist. Friends, where is that spirit "easy to be entreated?" To continue thus, is it practicing the golden rule of doing as you wish to be done by? If not, I entreat you to desist. What *good* can possibly accrue from your withholding your name?

I am happy to see that some have reformed in this particular. Will not *all* the dear friends follow their example? Upon reflection I think you will think it best to do so.

It is true that some are capable of *writing* better things than they *practice*. In such a case, perhaps the article would be read with a better zest, by withholding the real name. But it is to be hoped, that no such persons write for the Crisis. No, brethren and sisters, "I am persuaded better things of you."

I do not say there can not a case exist where the real name should be withheld. For example, suppose there exists a common evil in the ministry; i. e., in their manner of communicating to their hearers. They are rash, or may be they use the name of God with apparent irreverence, &c. An inferior feels the evil should be reproved through the public medium, and thinks it would be better received by suppressing the real name. Perhaps it would be so. But when intelligent brethren write on such glorious topics as the coming and kingdom of our Lord and other kindred doctrines, and then suppress their real name, I hardly know what to think.

Well, by this time I presume you will think I make *much* of a *name*. Well, really, I have said much more about it than I expected. I commenced with the idea of writing a few thoughts on another subject, intending just to hit the evil I have mentioned, but my mind has run as you have read, and thus I have written. But I really feel there is something in a *name*, don't you? When you meet a dear Bro. or Sr. in Christ, does it not inspire you with deeper and more fragrant emotions of christian affection, to have them pronounce your name in addition to Bro. or Sr., than to meet you with "How do you do Bro. or Sr.," without the name? Is not pronouncing the name calculated to produce a reciprocity of affection? I think this must have been the idea of the loving disciple when he gave the command to "greet the friends by NAME. 3 John 19.

Yours in Christ,

BEULAH MATHEWSON.

Bakerville, Ct.

For the Crisis.

My Religious Belief.

No. II.

DEAR BRO. GRANT; and all who may read these articles of my belief; I would say, I do desire to believe the *whole truth*, and *nothing but the truth*. "If any man speak not according to this word, it is because there is no light in him. *I do not believe in the natural immortality of man.* And why I do not believe it is because God's word does not teach any such doctrine.

11. But I do believe "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Not an immortal soul.) "And so it is written, the first man Adam was made a living soul." "And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it. And . . God commanded the man, saying, of every tree of [illegible]

the tree of the knowledge of good and evil, *that thou shalt not eat of it; for in the day thou eatest of it thou shalt surely die.*" And now instead of man's being in possession of immortality, he forfeited the right to it by his disobedience to God's holy law. And God said, "Behold the man is become as one of us, to know *good and evil*, and now lest he put forth his hand, and take *also* of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. *So he drove out the man; and he placed at the east of the garden of Eden, cherubims and a flaming sword which turned every way to keep the way of the tree of life.*

And now, as the stream cannot rise higher than the fountain, *man did not become immortal before his transgression; and it was impossible afterwords.* Now the question arises, *What is man?* Job says, "Shall *mortal* man be more just than God?" Paul says, "This mortal must put on immortality," this corruption must be raised in incorruption." Moses, the servant of God, says, "I call heaven and earth to record this day against you, that I have set life and *death* before you." The apostle Paul says, "The wages of sin is *death*;" which could not be, if man was immortal. *For immortality is not subject to death!*

12. I believe that *God "ONLY hath immortality.*" I believe also that our Lord and Savior hath abolished death, and hath brought *life and immortality to light* through the gospel. And Paul speaking to the Roman brethren tells us how we may obtain immortality; it is, "By patient continuance in well doing, *seek for glory and honor and immortality*;" &c. "Blessed are they that *do* his commandments, that they may have right to the *tree of life*." When shall the saints of God put on Immortality? Ans. At the sound of the seventh or last trumpet; for the trumpet shall sound, and the dead (in Christ) shall be raised incorruptible, and we shall be changed, &c. When and where shall we inherit eternal life? "*In the world to come eternal life.*" "*When Christ who is our life shall appear, then shall we appear with him in glory.*"

Many are ready to tell us, that dead folks are alive when they are dead! I thought so once; and that they even knew more when they were dead, than they did when they were alive. *How inconsistent!* But I have been convinced by *divine truth*, to believe that "*The dead know not any thing.*" The blessed David declares respecting the dying man, "*His breath goeth forth, he returneth to his earth; in that very day* HIS THOUGHTS PERISH!" If any person is destitute of thoughts, how can he be alive?

Popular theology teaches us that saints not only go to God when dead, and praise him, but they remember Him. The word of the Lord teaches us that, "In death there is *no remembrance of thee*; (God;) in the grave, who shall give thee thanks?" Again, it says; "All they that go down to the dust shall bow before him; *and none can keep alive his own soul.*" We hear David speaking again; "He spared not their *soul from death*, but gave their life over to the pestilence." Then the Psalmist asks the following questions: "What man is he that liveth and shall not see death? Shall he deliver his *soul from the hand of the grave?* This claims a negative answer. For the same divinely inspired person declares, "God shall *redeem my soul from the power of the grave.*"

It is generally contended that love, hatred and envy are passions of the soul. While the soul exists it will not be shorn of its passions. But the soul dies, therefore its *love, hatred* and *envy* will be PERISHED;—or cease to exist.

Many are repeatedly saying, that Moses, Job and Daniel are in heaven praising God; but I don't believe it.

13. I believe that *they are "in the dust of the earth"*—"in the "*land of the enemy.*" What does Jesus say about this? He says that "*no man hath ascended up to heaven, but . . the Son of Man which is in heaven.*" Now can any one have the bare-faced effrontery to say, that Jesus Christ was mistaken! I heard a minister say, not long ago, that David, the sweet singer of Israel, was in glory, praising God! I believe that king David died in the Lord, and will sleep in Jesus till the morn of the resurrection; then he will come forth with all the saints, to meet the Lord in the air, and be forever with the Lord. What does the apostle Peter say about David being in heaven? He says "*David is not ascended into the heavens.*"

I believe he told the truth respecting David; then he is not in heaven.

I believe also that the bodies of the wicked return to dust again, and the spirit (or breath) to God who gave it. There seems to be nothing said about an immortal soul going to God. It is evident from abundant scripture testimony, that God gives to man the breath of life; and then at death he takes it again. He does not take the soul or body to himself at death; this he does at the resurrection. They that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of damnation.

P. Tandy.

[*Concluded in our next.*]

From A. H. Bolton.

Bro. Grant:—I feel desirous to communicate some of my thoughts to the friends of Jesus through the Crisis. I believe the enemy has come down in these last days in great wrath, knowing that his time is short, and if possible will cause us to fall from our own steadfastness; he is setting snares on our right hand and on our left, and we need to have on the whole armor of God, that we may be able to withstand all the wiles of the enemy. The prophet Daniel informs us that many shall "be purified, made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." I do believe that there is a class of people that are seeking for purity of heart, although assailed by many trials and disappointments, who will not give over the struggle until Christ shall be revealed in the clouds of heaven. We looked for the Lord a few years ago and were disappointed, but the promise stands sure, "The wise shall understand." Glory to God.

Brothers and sisters, let us awake from our slumbers; let us seek to know the perfect will of God, and come up on the higher and holier ground. My prayer to God is that we all who profess to love Jesus, and love his appearing, might have our hearts fired anew for immortal glory. The Lord is at hand; let us live by faith and not by sight. Let us examine our own hearts daily and see if we have the spirit of Christ; "For if we have not the spirit of Christ we are none of his."

When we take the blessed volume and look into the word of God, and see how faithful he has been to fulfill his word thus far, it seems that we cannot but believe that the remaining items will be fulfilled.

I will cite your attention, my readers, to the opening of the sixth seal, and what followed; "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

How soon the above remaining items will be fulfilled, I know not. But the Lord is at hand. Sinner, what shall I say to you Will you refuse offered mercy, and call for the rocks and mountains to fall on you? or will you turn to God and live? Stop and reflect; now, Jesus stands ready with outstretched arms to receive you; do not delay, but seek an interest in Christ while it is an accepted time and a day of salvation.

Yours looking for Jesus to come,

A. H. Bolton.

East Braintree, Vt.

From Eld. Jona. Wilson.

Dear Bro Grant:—I am once more at home after a five days visit from house to house upon my two staves with which I walk, as John preached daily in his exhortation. My health is good, and I have as it were just commenced my second half century's labors, in the gospel, in good spirits and strong faith, and in hopes to live yet to see the Lord come before I die. We have many here that wish to serve God, that feel reluctant to join the churches. I am now about to circulate the pattern from the apostolic church which came in your last number. It is the first thing of the kind that I have ever seen that I was willing to put my name on, to form a church, since I left the Baptist churches. I was never excluded from them and the reason was, the last church of which I was a member gave me a recommendation to any church of the same order. That church disbanded, and was never afterwards returned, so that my name dropped out of the Baptist association and denomination to this day. Fifteen years ago this blessed providence was bestowed upon me by the Lord, so I was not excluded; but had a similar escape to that of St. Paul's, when he was let down in a basket by the wall and so escaped. 2 Cor. 11: 33. For afterwards some did desire to arrest me. By their own letter my character was defended up to the day I left them.

I am going out to gather a company to the before mentioned article. I mean to get as many as I can of those that have been excluded from the churches for believing and maintaining the truth; perhaps some discontented ones also. I am not to be their captain. I am enlisting them for the antitype of David, in the gospel. Perhaps their circumstances may be somewhat similar. Read 1 Sam. 22: 2.

In a few weeks I will send you the result of my labors. We had a great time here last Lord's day. Eld. Low of Fredonia preached here and baptized six young converts. There was some twenty-eight baptized by the Methodist minister, making in all thirty-four. There are yet more coming soon. May we be faithful unto death, and receive a crown of life.

Jonathan Wilson, a Bibleite.

Gerry, N. Y., June 1, 1858.

For the Crisis.

HYMN

Wake from thy slumbers,
Christian, depart!
Signs without number
Speak to thy heart.
Dream not 'mid dark hours
Of sadness and pain—
Fading are earthly powers,
But few days remain.

Chorus.

Swift the moments onward glide,
Dangers stand on every side;
Let me linger by thy side,
Savior, be mine.

Sounds of deep anguish
Fall on thine ear,
Haughty ones languish,
Vengeance is near.
Longing and sighing
In pleasure and pain,
Warm hearts are praying—
Come, Jesus, and reign.

Cho.

Bright rays are beaming,
Pilgrims to cheer;
Signals are gleaming,
Triumph is near.
Those found with pure hearts,
Will then obtain
Entrance, and share a part
In Eden regained.

Cho.

Death is now vanished,
Life is thine now,
Pleasures once banished
Play on thy brow.
Friends long departed
Greet thee again;
Joyous each bounding heart,
For Eden is gained.

Chorus.

There Life's river sweetly glides,
Thou shalt linger by its side,
While eternal ages glide
Eden is gained.

Millions advancing,
Robed in pure white;
Bright beams are glancing,
Radiant with light;
Anthems are swelling
In melting strains;
The ransomed are telling
Emmanuel reigns.

Cho.

S. S. Brewer.

From Bro. B. P. Manning.

Bro. Grant:—I attended the conference at Worcester, and it was one of the best meetings that I ever enjoyed. Love and union prevailed. There was no contention about different views in the meetings. It was truly a feast of fat things, full of marrow to my soul. Glory be to God forever. May the good Lord reward those dear brethren and sisters in W. for their hospitality and kindness to those that attended the meeting.

Well, we are almost home. Praise the Lord. Brethren and sisters, are we standing out on the word of the Lord, looking for our Master to come and take us home? Are we ready? Do we believe the word of God, the whole of it? If so, then we are a happy people. Truly these are the last day perils. Now is the time, when we need the whole armor of God, to be able to stand against the wiles of the Devil. I believe that the Lord is doing up his last work for his church, and giving the last call of mercy. Dear brethren and sisters, let us be wise as serpents and harmless as doves. Soon the trump will be blown and the dead will be raised, and we shall be changed and be caught away to meet our blessed Jesus in the air, to suffer no more forever.

B. P. Manning.

Goffstown, N. H.

Question.

As it is believed and argued by some that Christ will not reign over saints immortal, but that he will reign over the nations, I wish to ask the following questions.

1. Is the "kingdom" and "reign" of Christ ever to end? if not, will the nations exist *forever?*

2. If "Christ is to reign forever," and the nations of the wicked are to be "destroyed," *how* is Christ to reign over them *for ever?*

3. Who constitute the house of Jacob over whom Christ *shall* reign forever? Luke 1: 33.

C. F.

☞ I noticed an article in the Crisis from Bro. Grew, headed, "The Son of God." He shows clearly that Jesus Christ had a being before he was born of the virgin Mary. *Query*. Was he an immortal being? If so, how could he go through all this change, and, at last, "give up the ghost," and "pour out his soul unto death?"

Will Bro. Grew Give us some light on this point?

S. C——.

Poetry.

For the Crisis.

THE CUP OF SALVATION.

Yes, I'll take the cup—be it pleasure or sorrow;
Aught that will save—be it glory or shame:
The loneliest path may be green on the morrow,
The cloud that is darkest brings blessings of rain.

Yes, I'll take the cup—be it death or desertion;
Nature recoils, 'tis a moment of strife;
Brief is the struggle; it is past, and submission
Says, I'll take the cup, for the promise is life.

Yes, I'll take the cup—I am thirsting to drink it,
Sure I can suffer, upheld by His power;
I see the bright crown, by the cross I must win it,—
Soon will be ended life's bitterest hour.

Vesta N. Cudworth.

Foreign News.

LATER FROM EUROPE.

Halifax, June 15.

The Royal Mail Steamship Europa, Capt. Leitch, from Liverpool 1 P. M., 5th inst., arrived at this port at half past 12 to-day.

BELGIUM.

A collision occurred on the Railroad between Mons and Manage. Nine persons were killed, and about forty severely wounded. The latest dispatch reports the number of dead at 21, wounded 52.

THE CROPS.

Accounts from the south of Europe relative to the grain crops, are not very satisfactory; the yield will, it is believed, be but moderate in Lombardy, Romagna and the Kingdom of Naples.

It is generally considered that in the Provinces of Algiers, Oran, and Constantina, the harvest will be satisfactory.

From Spain the accounts are contradictory.

The London Times' Turin correspondent says that accounts from the provinces and the South of France, respecting the silk crop, are unfavorable, and the disease is again showing itself where it existed last year. Prices are slightly lower, with few sellers.

SWEDEN.

The health of the King of Sweden is so much improved that it is hoped that in a few months he will be able to resume the direction of affairs.

GREECE.

Insurrectionary movements in Candia are said to be extending.

MONTENEGRO.

The London Globe's Paris correspondent telegraphs that an army of 20,000 Turks has been ordered to advance into Montenegro.

The Moniteur publishes a lengthy dispatch from Prince Daniels, giving a detailed account of his battle with the Turks. He admits that De la Rue, his Secretary, asked of Sussiem Pasha permission to pass through the Turkish Camp, in order to go to Klobuck, but he denies that the Turks could infer from that that an armistice had been proposed.

It is stated that France will probably send more men-of-war into the Adriatic, and Paris papers say that six Turkish steamers, with 3600 men and 12 guns, cast anchor on the 31st of May, at Gravosa.

CIRCASSIA.

The Globe's Paris correspondent says, the Circassians have beaten a Russian division, and taken a Russian gun-sloop.

Steps are now being taken by the Order of St. John to re-establish an hospital at Jerusalem for sick pilgrims of all nations; and for the interest taken in this matter by the Empress Eugenia, she has been decorated with the cross of the Order.

LATER FROM EUROPE.

STEAMSHIP VANDERBILT.

INDIA.

Later telegraphic advices had been received from India. Sir Hugh Rose had had an engagement with the rebels, defeating them and killing four hundred.

The rebels are making another stand at Calpee.

Nena Sahib was attempting to make his escape into Central India, and a detachment of European and Ghoorka troops had been repulsed in the mountains.

CHINA.

Dispatches from the Emperor, at Pekin, direct the foreign Plenipotentiaries to return to Canton.

It is further stated that the new Commissioner is gathering forces to attack the [illegible]

GREAT BRITAIN.

The political intelligence is of no striking importance.

The London papers have editorials on the subject of the British outrages on American vessels, mostly taking a moderate view of the question at issue.

The Atlantic Telegraph continues to occupy public attention. The papers publish interesting details of the operations of the electricians and other matters connected with the enterprise.

CANDIA.

The insurrection in Candia was spreading. Five other districts of the island had risen.

There had been a fearful eruption of Vesuvius.

FRANCE.

The French squadron had been ordered to the Adriatic.

It was rumored that the French Minister at Madrid has been recalled.

The Times Paris correspondent says that it is generally admitted that there has not been more commercial distress experienced in Paris since the Revolution of 1848 than at the present moment.

Domestic Summary.

THE DAMAGE BY THE FLOOD.

The Flood at Cairo.—Centralia, Ill., June 14.—Reports from Cairo are of a most alarming character. The water still is rising, and is now running over the Ohio levee in several places.

Mr. Ashley, Chief Engineer of the Illinois, gives the opinion that one foot more rise will sweep Cairo entirely away.

Mound City is under water. The depot grounds in the highest part of the town are covered to the depth of four or five inches.

Passengers are conveyed a quarter of a mile from Mound City in boats to the cars.

Albany, June 18.—Chicago papers just received contain details of the immense destruction of property at Cairo, through the entire submersion of the town. The assessed valuation in 1857 was nearly $2,000,000, but the papers say this conveys no distinct idea of the actual loss of capital, or of loss sustained by the Illinois Central Railroad Company in actual improvements in Cairo. The last despatch reported the water still rising.

The people of the village of Illinoistown, opposite St. Louis, have all been driven from their homes by the great flood on the Mississippi, which has completely submerged the town, the water in many instances washing into the second story windows of the houses. Destruction reigns triumphant, and the pecuniary loss must be very great.

Memphis, Tenn., June 18.—The great Yazoo Pass gave way last night, and the channel is now over thirty yards wide, and rapidly increasing in width. The water in the Mississippi has, in consequence, fallen eight or ten feet, and is rushing with terrific force through the opening, felling all the trees in its course. It will deluge the whole Yazoo Valley.

The Freshet in the Illinois and Wabash Rivers.—The Alton Democrat says:—We learn that the Illinois river is at a higher stage now than it has been for several years past. At Grafton the two warehouses of W. Allen, Esq., are flooded, and moved from their foundations; and one report is, that they are destroyed. Most of the houses in the town are in water, some to the depths of four or five feet. A store three miles below Grafton is quite "drowned out." Hundreds of cords of wood, and myriads of fencing, are afloat and lost. Also, a considerable number of cattle and other stock has been lost in the bottom country, and great damage has and will ensue, no doubt, to the farmers in the bottom land all along the Illinois river.

In the Wabash Valley, as represented in the Evansville Journal, the losses by the farmers and property-owners will certainly be equally as heavy. That paper says: "A friend who has been voyaging over the Wabash bottoms in boats and steamers, represents the whole valley to be a lake, in width reaching ten and fifteen miles from shore to shore, and almost requiring a compass to navigate it. He was ferried from Vincennes to Lawrenceville, in Illinois, a distance of ten miles, over water, passing over a settled and cultivated section of the country, now submerged, from six to ten feet deep. These wide, rich bottoms, which yield such stores of food, and contribute so largely to our exports, will be barren and desolate wastes this summer. Those who ordinarily supplied so many mouths by their labor, will themselves seek food this year from others. The amount of the loss is incalculable."

The Mormons.—A letter received in Winston, Mo., from Salt Lake City, May 8th, says that the Mormons spoken of by Mr. Gilbert as going to Sonora and to the Russian possessions, were confined exclusively to those Mormons who had gone to Salt Lake from San Bernardino, with a view of protecting the city and entering the Mormon army. The Mormons having determined to have peace, these Mormons were returning to their homes, and were no part of the population of Utah. Although this letter comes from Mormon sources, the explanation seems reasonable.—*Traveller*.

VARIOUS ITEMS.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more on a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and truth are the sweet juices.

The French Medical Gazette states that charcoal has been accidentally discovered to be a cure for burns. By laying a piece of charcoal on the burn the pain subsides at once. By leaving it on for an hour the wound will be healed.

Sophistry may perplex truth, ingenuity may warp the decrees of justice, and ridicule may raise an undeserved laugh; but where free inquiry prevails, errors will be corrected, justice will be revered, and ridicule will be retorted on those who have abused its influence.

Salt and Water for Horses' Hoofs.—A man started on a journey; after travelling three or four days, he perceived his horse was stiff in his legs, and was advised to wash them in salt and water. His horse's hoofs were in a very bad state, being dry and crumbling; the next time he was shod the blacksmith remarked his horse's hoofs were [illegible]

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

For the Poor.—L Tiffany 50 cents.

J Beach—Money credited in paper Apr. 21; pays to 164.

M Greenough—Money received.

Bro. D. T. Taylor's P. O. address is Waterbury, Washington Co., Vt.

S F Hubbard 156, 50 cents; L Shular 162, 71 cents; L A Hoyt 156, $2.31.

H V Davis 149, $100.00.

N Rawson 171, B Snyder 171, E Griffin 174, P Tandy 149, J Scoville 135, D Dudley 171, D S Moulton 160, Mrs M Smith 170, J B Walker 175, Mrs Cole 149, S Blanchard 156, A M Humphreville 169, $1 each.

J Smith 172, N Tuttle 182, W C Ladd 164, O Ives 114, M Garland 182, S S Rogers 234, S Watkins 141, W Remington 198, J N Babb 198, $2 each.

For the Poor—J B Walker $1.

For Books and Tracts—L Moulton 9c, W S Olmsted 42c, J B Walker $2.35c, A E Sther $4.06, M L Clark $4.

Captain James Perrin, Fairport, N. Y., who has taken the "Crisis" but a few weeks, requests me to write and "tell them not to stop that paper while the world stands. I'll keep it paid up."

Who else can persuade their friends to try the Crisis for three months? Who will send 50 cents or $1.00, and have it sent to some distant friend for three, or six or twelve months. Come, friends, wake up and see what you can do. Fifty-two visits from the "Crisis" in a year might lead some friend to Christ. Try it and see.

H. L. H.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

The first quarterly meeting of the Galena District will commence Thursday, July 8th, 1858, at Elizabeth, Joe Davis Co., Ill. There will be a conference held in connection, and it is hoped that there will be a general attendance, and delegates sent by all the churches in that region. It is expected Bro. W. Pratt will be with me.

Moses Chandler.

Cordova, June 1st, 1858.

Conference in Rutland, Vt.

Providence permitting, a conference will commence at the Town Hall in Rutland, Vt., Wednesday evening, June 30th, and continue over the following Lord's day. Ministering and lay brethren are invited to attend.

C. W. Smith,
A. B. Thayer, } Committee.
Thos. Cheney,

Conference.

Bro. Grant:—As I purpose to travel two or three months in Mass., R. I., and Conn., I would say to Brn. who may wish me to visit them, that they may send their requests to the Crisis, and I will let them know when I can be with them.

Jacob Blain.

Boston, June 21, '58.

Persons who are indebted to me for books and tracts, are requested to remember me particularly in their prayers, that I may have great patience in tribulation, and that the Lord may revive the book and tract business as fast as it is for his glory to do so.

H. L. Hastings.

Rochester, N. Y., June 11, '58.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

J. Blanchard appoints to preach in Goshen, Mass., June 27th.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymns.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 748 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. Postage 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a final destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. [illegible]

Life and Religious Experience of Hiram Munger, including many [illegible]

and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price [illegible] per hundred,—8 cts. single. Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.[illegible] postage paid. Every family should have a copy.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 a hundred; 25 cents single; postage 3 cents. Bound 40 cents; postage 6 cents.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $4.00 per hundred, 50 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Leafest. Price 10 cts—pos. 1 ct.

Foster's Letter and Tract on Hell, $2.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

Treatise on Matt. xxiv. and xxv. By I. C Wellcome. An excellent work. 33 cts.; pos. 6 cts

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.–The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.–The Great Controversy between God and Man. Its origin, progress and termination, By H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.–Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

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6.–Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson, Professor of Languages in N. Y. Central College. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

7.–Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hund.—post. 1c.

8.–The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 18 cts. single, $12 per hundred—post. 1c.

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Tracts at 3 cents single copy; $1.50 per hundred: postage 1 ct. each, or half cent an ounce for packages of eight or more ounces.

1—Future Punishment; by Grew. 2—Scripture tract number one, Destiny of the Wicked. 3—Outline of the coast of Man; by Leafest. 4—Key of Truth; 5—Man's Future State; by Sheldon. 6—†Olive Leaves, by the sett.

Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The [illegible] of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality; 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand, and orders can be filled at once. Let us scatter them. Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that [illegible] free poor also.

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* The Landmarks are issued in setts of [illegible] which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 2000 Baptists; the Duration of the [illegible] Clarke; Hope and Duty of the Church [illegible] ry; Restitution, by Cyril; Warning [illegible] Mather; Loving Christ's Appearing, by [illegible]

† The Olive Leaves are [illegible] that can be separated for distribution. [illegible] Little Children, Love one Another; [illegible] Resting Place; three, My Friend; [illegible] the thing to distribute among all classes of saints and sinners.

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Poetry.

HYMN IN THE GARDEN OF EDEN.

These are thy glorious works, Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair; thyself how wondrous then,
Unspeakable, who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lowest works: yet these declare
Thy goodness beyond thought and power divine.
Speak, ye who best can tell, ye sons of light,
Angels; for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye in heaven,
On earth join, all ye creatures, to extol
Him first, him last, him midst, and without end.

Fairest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise him in thy sphere,
While day arises, that sweet hour of prime.
Thou Sun, of this great world both eye and soul,
Acknowledge him thy greater; sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gain'd, and when thou
fall'st.
Moon, that now meet'st the Orient sun, now fliest
With the fix'd stars, fix'd in their orb that flies;
And ye five other wandering fires, that move
In mystic dance, not without song, resound
His praise who out of darkness call'd up light.

Air, and ye elements, the eldest birth
Of Nature's womb, that in quaternion run
Perpetual circle multiform, and mix
And nourish all things, let your ceaseless change
Vary to our great Maker still new praise.
Ye mists and exhalations, that now rise
From hill or streaming lake, dusky or gray,
Till the sun paint your fleecy skirts with gold,
In honor to the world's great Author rise;
Whether to deck with clouds the uncolor'd sky,
Or wet the thirsty earth with falling showers,
Rising or falling, still advance his praise.

His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye pines,
With every plant, in sign of worship wave.
Fountains, and ye that warble, as ye flow,
Melodious murmurs, warbling, tune his praise;
Join voices, all ye living souls; ye birds,
That singing up to heaven-gate ascend,
Bear on your wings and in your notes his praise.
Ye that in waters glide, and ye that walk
The earth, and stately tread or lowly creep,
Witness if I be silent, morn or even,
To hill or valley, fountain or fresh shade,
Made vocal by my song, and taught his praise.

MILTON.

Original Articles.

For the Crisis.

Gleanings.

BY M. D. W.

Found the following report of an address delivered "by Rev. Peter Smith, an old Methodist minister, rather quaint and blunt in his style."

After an introduction he commences his subject as follows: "Many of you, I am aware, my beloved brethren, are in the habit of 'giving,' as you call it, 'for the support of the Gospel;' but, if I might judge from the little amounts you give, I should be compelled to believe that the 'Gospel' was in no danger of getting the 'gout,' at least in these parts, my beloved brethren. Some men, I know, would like to be clever if they could do it at a small expense, and without much inconvenience. Only a short time ago, my beloved brethren, an old brother came up to one of my colleagues just after he had preached a powerful big sermon, and giving him a smooth quarter, said, 'Now, Bro. John, take that, and preach that everlasting Gospel faithfully while you live.'

Some men, my beloved brethren, do contradict their christian profession by acts of 'human charity' most shockingly. I once knew a brother on one of my circuits, who was quite a prosperous farmer, and who agreed to give six dollars for 'the support of the Gospel' for the year. Some time afterwards he came to me, and asked, 'Bro. Smith,' said he, 'don't you want some apples?' I told him, 'yes, I did, that I would like to have some right well when he brought any to town.' Well, my brethren, a few days afterward the good brother came into town with a full wagon load of what he called 'fall apples.' He asked twenty cents a bushel for them, and he tried to sell them all round town, but he could n't do it, though he offered them at twelve and a half cents. Finding himself in such bad luck, he drove round to the 'parsonage,' and told sister Smith he'd brought her some apples. Well, you see, my beloved brethren, sister Smith just then wanted 'some apples' very much, and she smiled and thanked him, and said she would be glad if he would carry them into the cellar. Well, into the cellar they went, my beloved brethren, ten, twenty, thirty bushels, at twenty cents a bushel, as he told sister Smith; and so you see, my beloved brethren, the six dollars 'quarterage' was paid. But sister Smith didn't [illegible] 'quarterage,' though when [illegible] 'O [illegible] don't you think the Gospel will taste rather *appleish* to the poor man for a long time?' 'Yes, indeed,' said I; and I reckon, my brethren, if the good brother is still living, you might find an apple core away down his throat yet.

But, my beloved brethren, I must now draw my remarks to a close, for I know there are some folks who do not like to bear either long speeches or long sermons.

But I must tell you about my brother Jacob Snobbs, my beloved brethren, before I take my seat. Bro. Jacob, you see, for the most part, would, most always, pay his 'quarterage' in mending old boots and shoes, and somehow, notwithstanding brother Jacob was so clever, he did not like the preaching. Said he to me, not long since, my beloved brethren, 'Brother Smith, why is it that preaching don't sound or taste right to me any more—something's the matter I know.' 'Well,' said I, after I'd thought a little bit, 'My dear brother Jacob, I would n't wonder if the Gospel tasted to you like old shoes and boots—like it had too much old leather in it, for that's the kind of "support" you give it.' So it will be, my beloved brethren. 'Let him that hath an ear, hear what the Spirit saith unto the churches.'"

For the Crisis.

The Cross and the Crown.

It is related that Romulus, having conquered the Ceninensians, took the armor of Acron, their king, whom he had killed in single combat, and having cut down a great oak which grew in the camp, hewed it in the form of a trophy; to this he fastened Acron's whole suit of armor, disposed in its proper form; then he put on his own robes, and wearing a crown of laurel upon his head, took the trophy upon his right shoulder, and marched on in front of his troops, singing the song of victory and receiving the acclammations of the people.

So he who will be a true christian must take up the cross, be it never so heavy, and bear it on his journey toward the eternal city of God. But instead of the plaudits of an admiring army, flushed with the excitement of victory—instead of the wild cheering of the enraptured multitude, he must encounter scoffs, and jeers, and derision, and have the contumely of the mass heaped upon him. But he has consolation from above to cheer him on.

"As stars through dark skies stealing,
With tender, holy light;
As tongues of sweet bells pealing
Upon the deep, still night;
So, on his spirit streaming,
A heaven-light is thrown,
And angel-tones come teeming
With sweetest songs of home!"

He has no laurels here; no admiring crowds strew chaplets upon his way, no glory-maddened multitude crowns him with the bays. But when his journey is ended, the gates of the beautiful city will open to him, and while a flood of light far eclipsing the most glorious beams of the morning's brilliant gush, bursts enrapturingly upon him, the cross will drop from his shoulder, and the crown all glittering with stars will be placed upon his brow, and he will "enter into rest!"

J. O. R.

"If Children, then Heirs."

The poor christian, who is endeavoring to follow in the footsteps of his Master, though his way is thorny and his trials many, has the consolation to know that he is an heir—an heir of God. The glorious prospect that looms up before him, speeds him for the prize. He feels that he has abundant witness of the title being sure. Therefore he falters not, nor is weary, but takes courage at every step. His heirship depends upon his being a child; consequently, he looks for evidence that he is one. He knows, or thinks he knows, that if any man is in Christ Jesus, he is a changed being—a new creature—has passed from death unto life—is *born*—yes, I will venture the assertion—is *born* of God! He knows that according to the word the devil has *children*, and he thinks it not strange that God should have children also. He may not be able to give a theological description of the particular *modus operandi* by which he becomes God's son; but he heartily looks up and cries Abba Father. Take away his sonship and you destroy his hope, since none but children are heirs. Tell him that they only are the children of God who are the children of the resurrection, and you cut off his title to immortality—you take away the earnest of his inheritance—the pledge of his redemption. [illegible] man, in token of his change. He only waits for the manifestation of the sons of God, when he shall come forth in the likeness of his Redeemer. When the resurrection shall give an external, unmistakable representation of his character, and powerfully portray his right to the tree of life, which grows in the midst of the paradise of God. He rejoices in the liberty "wherewith Christ has made him free," and does not desire to be again entangled in the yoke of bondage. He is a pilgrim and a stranger here, a citizen of a better country—the "free woman's" son of promise. As a new born babe, he gladly drinks in the mothers milk (gospel truth) that he may grow thereby. Leave him then to enjoy the breasts of her consolations. Do not decoy him from the sweet flowing treasure. Let him still believe that he is not a mere "servant, but a son," and if a *son*, an *heir* of God through Jesus Christ.—*Selected by H.*

Selected.

Bad Temper.

The greatest plague in life is a bad temper. It is a great waste of time to complain of other people's faults; the *best* thing is to amend our own; and the next best quality is to learn to bear with what we meet in others. A bad temper will always wear itself out, if it find no one to resent it; and this very knowledge is worth a trifle. Irascibility is very injurious to health, and so, in fact, is every morbid indulgence of our inferior nature. Low spirits, melancholy, diffidence, disinclination for ordinary duties, discontent, fretfulness, even down to mental lassitude, indolence or despair, are very inimical to enjoyment in life; and every possible effort should be made to cast them all to the winds, and look unblushingly into the truth of the fact. It is astonishing what a little reflection will do. The fears are mostly imaginary, and with one dash of resolution may be overcome.

NATURE *bids me love myself* and *hate all that hate me.*

REASON *bids* me *love* my *friends* and *hate* those that *envy me.*

RELIGION *bids me love all, and hate none, and overcome evil with good.*

He that becomes acquainted, and is invested with authority and influence, will in a short time be convinced, that, in proportion as the power of doing well is enlarged, temptations to do ill are multiplied and enforced.

Love is like fire; it burns brightest when every thing around is dark.

REMEDY FOR FITS.

For a fit of passion;—Walk out in the open air; you may speak your mind to the wind without hurting any one.

For a fit of idleness;—Count the ticking of the clock. Do this for one hour, and you will be glad to take off your coat and go to work like a slave.

For a fit of ambition;—Go to the church yard and read the grave stones; they will tell you the end of ambition. The grave will soon be your bed chamber and the earth your pillow.

For a fit of repining;—Look about you for the halt and blind; visit the afflicted and deranged, and they will make you ashamed of complaining of your lighter afflictions.

Old Epitaph.

"Know, stranger, ere thou pass this stone,
Lye John Tradescant, grandsir, father and
son.
The last died in his Spring; the other two
Lived till they had travelled Art and Nature through,
As by their choice collections may appear,
Of what is rare in land, in sea, in air;
Whilst they (as Homer's Illiad in a nut)
A world of wonders in one closet shut.
These famous antiquarians that had been
Both gardeners to the rose and lilly queen,
Transplanted now themselves sleep here;
and when
Angels with their trumpets waken men,
And fire shall purge the world, these hence
shall rise,
And change this garden for a Paradise."

BRO. GRANT:—These lines are from a tomb in St. Mary's Churchyard, England, erected 1662, over the remains of the first of English gardeners and naturalists, by Hester, relict of the youngest.

I send it for the sound truth it contains,—the whole truth.

JOSEPH T. HOWLAND.

Bro. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund [illegible]

Choice Selections.

The Vast Army.

BY REV. EDW. MUNRO, PERPETUAL CURATE OF HARROW-WEALD, ENG.

CHAPTER II.—THE APPOINTED PLACE.

Down a steep pass, among steep, craggy rocks, in a place where any one could stand across the narrow pass, young Albyn stood alone. The moon was shining clearly in the sky, and shedding its silver light on the white dress of the youthful soldier till it shone in its soft folds like snow reefs; and the black shadow of the rocks was painted in raggy outline on the misty ground. Tall crags rose up above him in thin, tapering points; but between them shone the tender glow of light which caught the cross on Albyn's brow.

"Hark, Albyn!" said the Being who was by him; "hark! there is a sound in the pass beneath."

It was all silent around; not a sound, save where some bird of night stretched its long wing in the moonlight, or flapped it against the side of the rock.

"I hear nothing," said Albyn.

He placed his face near the earth, and plainly heard the sound of many footsteps coming up from the plain beneath.

"I will go down," said he, "and look over yonder crag. I may see them plainer where the moon shines on the plain."

So saying, the young soldier went to the rock with his tall spear in his hand, and his shield on his arm glittering in the night-light, and his helmet which rose above the cross on his brow.

He had no sooner moved off than a dark one of hideous form darted out from behind a rock, and slid up to where the Messenger stood, and leaning on the rock before him, fixed his small, round, flaming eyes on the bright one, and spoke to him.

"Lovest thou yon boy?"

"Thou knowest it," said the other.

"I will have him ere morning," said the dark one. "I have pledged my word and freedom to my King that I will get Albyn's white vesture black as ink before the sun rise to-morrow; and I will do it too: nor shall all the messengers of thy vile King hinder me. I hate thy King; and to ruin young Albyn forever is worth a thousand years of torment. Ha!" and the dark one shouted with wildness.

"Away! away!" said the Messenger, "do thy worst. His King loves him, and has sent me to guard him; and while Albyn is firm, thou shalt not touch a hair of the boy's head: while he keeps his garment white, I have power, dark one, to overcome thee; and thou shalt not prevail. The King has bought him at a great price, and loves him with a great love. His eye is ever on him. Away!"

"Ha!" cried the other, "dost thou dare me?"

So saying, the evil one, drawing an arrow from his quiver, threw it with all his force at Albyn, who was leaning over the rock with his back turned to the beings. The arrow hurtled through the air, and its fiery point looked as if it would have pierced Albyn through and through. But the Messenger slid like light before the boy, and the arrow, striking on his azure wing, broke into shivers; the ground was scattered with its fragments.

"No weapon that is formed against thee shall prosper," said the Being.

His voice died away in sweet accents among the hills, and it seemed to me as if an echo came back from the distance, though the words were changed.

"Because I have set my love upon him, therefore have I delivered him."

Most soft and lovely was the voice which spoke; so soft that my soul was filled with it, and it seemed to me to come from the part where the blow was. Albyn looked round quickly, as if he had caught the last accents; but he did not seem to see the shivered arrow, nor to know aught that had passed, and turned back as quickly to watch something in the pass below.

Meanwhile the dark one had fled behind the shadow of the rock, and the Messenger stood in the path between him and the boy.

But what was Albyn looking at?

Across the plain, over which the moonbeams' light fell like a flood of misty silver, a small band of men were seen quickly winding their way, armed from head to feet, moving rapidly, but softly, towards the pass which Albyn had to guard. It was plain they came from the enemy's camp, and were hoping to take that part of the army by surprise which lay in their tents near Albyn's pass.

News of the sound in the mountains and the King's approach had reached the enemy, and made them the more eager to make some impression on the Vast Army. Their power depended on finding them unwatchful at their post. The little party having moved swiftly over the place, came into the black shadow cast by the mountains, and Albyn could see them no more. But he heard their footsteps plainly come nearer and nearer as they approached the pass, and he imagined, by great straining of his eyes, he could catch here and there their spearheads gleaming in some wandering ray of the moon. He was watching this little band while the strife went on with the dark one.

"They are coming now, at last," said Albyn, throwing himself across the pass under the huge rock. "'Tis strange Ezra has given no signal."

As he spoke, an arrow from the plain flew through the air far over Albyn's head, and a shrill, bitter scream was heard far above as from one mortally wounded.

"It's from Ezra," said Albyn; "he was not watching. Poor Ezra!" said he, and drew himself up against the rock; he planted his foot across the path, placed his [illegible] firmly in his hand, with his helmet on his head, the young soldier seemed prepared for a dreadful strife.

"Fear not, for I am with thee," said a voice.

Albyn bowed his head; there was a silence for a moment, deep and awful: the echo of the dreadful scream had died away: then there was the low tread of many iron footsteps; another moment, and the foremost of the band of the enemy turned the rock, and stood straight before Albyn.

"Yield thee, or die," shouted the man, and shook his long spear in his hand.

"I yield not," said Albyn, "to the enemy of my King."

By this time the whole band had turned the sharp corner, and quite filled the narrow pass. It seemed a desperate moment for the gallant boy, alone against so large a body of men, and they armed with steel from head to foot. But he fought for the King he loved, and what cared he for many or few? The spear flew from the hand of the first foe, and striking on the rock over Albyn's head, broke to pieces at his feet. A shower of spears instantly filled the air, and fell, thick as hail, round the soldier of the King. His helmet rattled beneath the blows; his breast-plate blunted many an arrow's head; and his shield, with which he covered his face, made more than one sharp point fly back and wound the men who were pressing on.

Not a step had Albyn yielded yet, though his foe were fast gaining ground. It required the greatest clearness of the boy's head to see what he had best be doing; when on a sudden the dark shadow of the evil one was seen gliding from the rock behind the boy's ear. He began to confuse him by whispers.

"See down yonder crag," said he, "more men are coming fast. You will never hold out. You had better give up, and save your life."

Albyn never turned his head, but keeping his eye fixed before him, answered the dark one sharply.

"Away, foul fiend! it is not to numbers I yield."

"But," said the dark one, putting his face before Albyn, and fixing his fiery eyes full on the boy, "by giving up kindly, you will make these men love and serve the good King, your Maker. You will do more by kindness than by force."

But the Messenger passed like light across the path, and the dark one in terror fled away.

Full half an hour Albyn held out the pass against the men: it was so narrow that, young as he was, he was able to prevent any passing him. He had struck down three of the enemy dead in the pass; and finding that multitudes were pressing up the pass, he drew from his snowy vest his silver horn, and winding it till the rocks echoed again with the sound, he expected Ulric, or any that was near, to come to his help. But no Ulric came. Still it was Ulric's place to come.

All seemed becoming desperate, when on a sudden more troops were seen winding round the foot of the crags in the distance. The noise of battle was heard raging among the narrow defiles of the mountains; the clang of trumpets, the prancing of horses, the clash of armor, the shouts of men, all rose in one wild, indistinct noise, far and wide in the moonlight.

"The enemy are attacking the Vast Army at all sides at once," said Albyn, leaning faint on his spear, as for a moment the enemy paused at the sound of the great noise.

"Go down and join the great battle: so brave a boy as you will be of great use; far more than in keeping so narrow a pass as this," whispered the evil one.

"He hath appointed unto all their place. Blessed is that servant whom his Lord, when he cometh, shall find watching," said the Messenger.

A loud shout was heard on a sudden by the men in the pass, and they disappeared through a chasm of the rocks. They had descried another pass, and Albyn, faint and weary, was left alone.

"Now, Ulric, do thy work," said he to himself: "at the first blast of thy horn I am ready to come."

So saying, he bent down his parched lips to drink of a cool water which gurgled out from the rock, and with his face towards the glow, which shone on the cross on his brow, he prepared himself not to be taken by surprise.

"You see, said my guide, "how the King has given to each his own work and place, and how it would be wrong for any to leave his post. The soldiers of the Vast Army may not choose their own place. It is always chosen for them by the King himself, or those placed in authority under Him. Each has his own, and each has the place for which he is for some reason suited. If they think they would do better in another place, they are mistaken; for the King is most wise, and knows each one better than he does himself; and he has given great wisdom and discretion to the rulers of his army, to place the soldiers where they are best suited."

"Very true," said I. "The King is most wise. I noticed how young Albyn would not go to the great fight which is waging in the distance."

"Because," said my guide, "he knew he was placed in this very pass by the King, or those in power; and when the King comes he must give account of how he has kept the pass; and though he had done ever so good a work elsewhere, yet if he had neglected this pass, and thereby the enemy had passed by, he would have had a sad reckoning for it at the last account. It will have mattered little what other great things he has done. What the King loves is obedience to the death, and then constantly do the work of the station in which he is placed."

"How the Messenger put the evil one to flight!" said I.

"Yes; because Albyn was bravely fighting, and did not wish to do what the evil one told him; if he had, the Messenger could have done nothing."

(*To be continued.*)

Out-Door Exercise.

HINTS TO LADIES.

Ladies, one word: will you hear it, heed it? Out-door exercise,—do you have it sufficiently, regularly, daily? Is it strange, is it to be wondered at, that so many of you are laid on the shelf, useless, powerless, pale, feeble, puny, weakly, sickly, rickety, desponding, bowed down with chronics, dyspeptics and hysterics? Rather is it not a marvel you are alive, able to breathe a single breath? No woman need dream of being buoyant in faith, hope and love, rosy, bloomingly healthful, vigorous, cheerful, happy, while underground, buried every day, year in, year out.

"Her bloom was like the blooming flower,
That sips the early dew;
The rose was budded on her cheek,
Just opening to the view;
The rose grew pale and left her cheek—
She died before her time."

Out-door exercise, especially in the morning, is what the ladies need, must have, to sustain life, health, beauty and usefulness.—Why is it that the beauty of many females fades so soon? Is not one special cause, the neglecting air and exercise? Daily out-door exercise is the boon of life. Weakness, lassitude, indigestion, nervous affections, headache, loss of appetite, liability to sudden colds, and a fading complexion, as inevitably follow indolence and confinement, as the wilting of a plant results from the deprivation of light.

Those ladies that have gardens and fields to cultivate, have no excuse for this suicidal course, whatever. A beautiful writer, alluding to this pleasant, healthful, commendable exercise of the garden, speaks thus: "The garden is *woman's* proper sphere of out-door labor; here she finds a natural theatre for her taste, and a remedy for half her ills. The garden is her academy and her gymnasium, her school of beauty. Here are the graces, one with her rose in her hand, and another with her branch of myrtle. In their society she breathes the fragrant morning air, and rests at noon in the shade of the vine which her own fingers have trained. It is wonderful, the miracles which her hands work there, the beauty and loveliness that bloom under her eye. The garden is our paradise regained."

"Out-door employment gives pleasure and
gain,
And makes us our troubles forget;
For those who work hard have no time to
complain,
And 'tis better to labor than fret.
We need only labor as hard as we can,
For all that our bodies may need;
Still doing our duty to God and to man,
And we shall be happy indeed."

—*Golden Rule.*

The Baptism of Fire.

Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down, we might ask them, "How?" They point to a cannon-ball. Well, but there is no power in that; it is heavy, but no more than half a hundred, or perhaps a hundred weight; if all the men in the army hurled it against the fort, they would make no impression. They say, "No; but look at the cannon." Well, but there is no power in that. A child may ride upon it, a bird may perch in its mouth—it is a machine, and nothing more. "But, look at the powder." Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put in the powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunder-bolt, which smites as if it had been sent from heaven. So it is with our church machinery of this day—we have all the instruments necessary for pulling down strongholds, and oh! for the baptism of fire.—*Rev. W. Arthur.*

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Poetry.

For the Crisis.

ALL HAIL!

All hail! the glory of the peerless morn,
(Succeeding Time's long, dark and gloomy night!)
The sleepers' natal hour; though slumb'ring long—
A nation wakes to bless thy living light.

Hail, peaceful kingdom! come! we ever pray,
Let earth's dread curse forever hence remove;
When harmless lambs shall with the leopard play'
And loyal subjects serve their king in love.

Hail, sunny bowers! ambrosial fruits so sweet;
The fragrant pine, the box, and myrtle green;
Life's river, too, our grateful lips shall greet,
Where lillies bend to kiss the crystal stream.

Hail, endless rest! thou rich and priceless boon—
The christian's Sabbath, God had promised long;
Where tears,and death, and toil, amid earth's gloom,
Are now exchanged for life, and rest, and song.

Hail,mighty angels! that excel in strength,
Ye ministers of pure celestial birth;
I come through grace, to join your ranks at length,
Ransomed by Christ from yonder groaning earth.

Hail,prophets, martyrs! God's rejoicing hosts;
Hail parted friends I've loved in bygone days,
(With whom I sailed time's dark and dang'rous coast,)
We meet at last amid bright glory's blaze.

Hail,kindred spirits! whom with converse sweet,
Without alloy, I shall through countless years
Enjoy, with constant progress and each grace complete;
And with gigantic mind explore the spheres.

Hail,blessed Jesus! hail thou conquering King!
Thou SUN, amid ten thousand heavenly rays:
Without a shade or dimning vail between,
I shall upon thy matchless beauty gaze.

VESTA N. CUDWORTH.

Original Articles.

For the Crisis.

Treasures.

"*For where your treasure is there will your heart be also.*"—Matt. 6: 21, and Luke 12: 34.

When pressed by wondering thousands from Decapolis, Jerusalem, Judea, Galilee and distant regions beyond the Jordan where his fame had been wafted upon every wind, Christ withdrew with his disciples into the calm retirement of a mountain, and delivered that stupendous summary of Bible truths, unmatched for wisdom, eloquence and brevity. What a lesson might not some of our modern divines learn from it, and state their views simply, and to the point, instead of agonizing their poor brains, and wasting their time in hunting up high-sounding polysyllables; and with tedious circumlocution and long drawn sentences, crowded with "jaw break-breakers," thereby clothing their meaning in such sublime mystery, that it is not worth while to clear away the rubbish to find the mite of real worth, if really a mite of worth *does* exist in all the bloated mass.

In this master-piece of Theology, which suits all cases and circumstances, Christ earnestly sets before us the folly of laying up the treasures of this world, which at all times are subject to the ravages of the plunderer, the moth and the insidious rust; "For where your treasure is there will your heart be also." That man's thoughts cannot aspire to holy things, who hoards up dollars till they become hundreds, and hundreds till they become thousands and sometimes millions, while he hugs the knees of the golden image which his pride and avarice has set up, and cries in his heart, "Thee, mammon, only shall I worship." And that man's hopes are unstable as a rope of sand which the wave, the storm, the devouring flame may in an hour destroy. His treasure was laid up in earthen vessels, the blow descends and his stony, proud heart lies black and broken with their fragments.

I once knew a merchant whose moral character was irreproachable, and whose deeds of charity were numerous and liberal. He embarked almost all his wealth in building and fitting out as handsome a ship as ever cut the waters of the deep blue ocean. Every thing which art could do was lavished to give strength and beauty to the noble vessel. The owner, no mean amateur in painting and sculpture, carved and gilded the gorgeous figure head and called her the "Penelope." More than twenty thousand people assembled to witness the departure of the beautiful craft. From guard-board-streak to the sail her model was perfect. Science and seamanship pervaded her crew, and as her snowy pinions were spread to catch the breeze, and she began to recede from the crowded pier, a cheer which made the welkin ring burst from the multitude, while many wishes of good fortune followed the gallant ship. Mr. L—— was so elated with pride and confidence in the production of his darling scheme, that he impiously exclaimed—"God himself could not raise a storm sufficient to drown the Penelope!" That very night a storm arose, the like of which had not visited that rocky coast for many years; and in three days from the departure of the vessel her owner was a raving maniac, tearing his flesh and cursing the God who sent the storm. His pride was dashed into a thousand pieces, but all on board escaped. The wretched man never recovered. "Where your treasure is there will your heart be also."

There are other treasures of an earthly nature, distinct from gold and silver and precious stones, more difficult sometimes to alienate, and more bitter in their separation,—I mean the wayward affection of the heart. Sound judgment rarely chooses the object which often absorbs every feeling of love and devotion, to the exclusion of all thought of God and happiness, save that which springs from a blind idolatry which affords its votaries a mingled cup of pleasure, misery and remorse. Sometimes when laws divine and human place barriers to such an attachment, the unbridled heart, like a goaded and unbroken steed, would in defiance of Heaven, kick at all restraint and counsel, hug the viper which is destroying him, and drink with thirst insatiate from that intoxicating, deadly cup of pleasure. He cannot pray while he is sinning with his heart; or if he does, it seems as if his prayers had struck a brazen dome which sent no answer back but dreadful threatenings. He has laid up a treasure in his own breast which the rust of care and unutterable agony and sorrow is corroding away. And thus shall the ulcer eat, eat, eat, till he is past redemption, if he patient does not cry to Him who is mighty to save, even the soul's Physician, who with a touch can heal the wounded heart when penitent and prostrate before him.

Thus every earthly treasure is worse than dross, every earthly pleasure mixed with pain. The worm, the canker and the grief make sad havoc with us unless we lay up our treasure far above the reach of the plunderer or the moth. No bitter disappointment blasts our love. It gives us the cooling waters of life. Calmness and peace and happiness are in our hearts, and life without end before us.

JNO. F. COTTON.

For the Crisis.

Notes and Queries.

"M. T." wishes to know about "feet washing" as a religious ordinance. Was it practised by the church? Is it thus practised now? By whom?

1. Feet washing was a common act of hospitality in the East, where they walked either barefoot or with only a *sandal*, or sole tied about the ankle and toes, with thongs. See Gen. 18: 4; Gen. 19: 2; Gen. 43: 24.

2. It was so common, that to neglect it was a mark of impoliteness, and was rebuked as such by Christ. Luke 7: 44.

3. It being so common an act of courtesy, it could not well be regarded as a token of *special humility* for one christian to wash another's feet.

4. The significance of the act when performed by Christ at the last supper, arose from the fact that *He*, their *Lord* and *Master*, washed his servants' feet, thus teaching them that he that was greatest should be *servant of all; not* "in remembrance" of him as they ate "the supper"—not perhaps as an act of *kindness* which they were not to feel above performing for the *least* of Christ's flock, since he had set the example; and the disciple was not greater than his *Master*, nor he that is sent greater than him that *sent* him. John 3: 3–16.

5. In all the rest of the New Testament there is *no mention* of feet washing as a religious ordinance, though a period of some fifty years elapsed before the sacred writings were finished, and though the Lord's Supper and Baptism are mentioned, described, and alluded to very many times.

6. In the only other passage that makes mention of feet washing, it is spoken of not as a christian ordinance, but as a kind office perfomed by the christian widow who had "*lodged strangers*" and "washed the saints' feet;" the *two* being evidently connected as works of *hospitality*. 1 Tim. 5: 10.

7. In early christian history I have no recollection of any mention of feet washing as a christian ordinance, though there is frequent mention of the ordinances of the Lord's Supper and Baptism.

8. It is now practised as an ordinance of the gospel by the *Menonites*, (so called,) a very excellent though small society of baptized believers that arose near the time of Luther,—also by some at least of the "*Adventists*" who keep the seventh day, and believe it to be "the third Angel's message," and I think perhaps by one or two other minor sects—what over I cannot now recollect.

9. I have no objection to washing my brother's feet, or having him wash *mine*, if the act is necessary; but I doubt whether it is *required* of christians in connection with the Lord's Supper, as a *religious ordinance*.

H. L. H.

Rochester, N. Y.

For the Crisis.

The Birth of the Spirit.

BY R. ROBBINS.

No. III.

We will now open the volume of inspiration, and see if we can find this second birth, by virtue of which, he ceased to be the son of David, and became the veritable Son of God. In Ps. 89: 27, we read of Christ thus; "Also I will make him my first born, higher than the kings of the earth." His being born of the flesh did not set him above the kings of the earth: for he made himself of no reputation, and took upon him the form of a servant. (See Phil. 2: 7, and Luk. 22: 27.) Neither with reference to his *natural* birth, could it be said of him that he was *the first born*. Hence we must look for another birth, by virtue of which he can be called God's first born; which phrase, "first born," implies that others must follow him in the same birth. In Col. 1: 18, we read; "And he (Christ) is the head of the body, the church, . . . *the first born from the dead;* that in *all* things he might have the pre-eminence." Rom. 1: 3, 4. "Concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead." [We see that he was raised (*born*) from the dead according to the *spirit of holiness;* i. e., the spirit of holiness which he possessed, and which constitutes in him and in his brethren—who possess the same—the *divine* moral nature, by which also they *will* be raised (*born*) from the dead.]

We have now found a second birth. And we find but two births spoken of in the book of inspiration. 1. The birth of the flesh; and 2. The birth of the Spirit. Now in order to settle the question *forever*, and *establish* the truth of our position,—that the birth of the Spirit and the resurrection from the dead unto eternal life are identical,—we have only to prove that those who are born from the dead possess a spiritual nature in a physical sense. For, "that which is *born* of the Spirit, *is* spirit." And here we seem to be laid under the necessity of proving that the resurrection from the dead is effected by the Spirit. Says Paul, (Rom. 8: 11,) "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by (Mar. because of,) his Spirit that dwelleth in you." But what constitutes this spirit by which men are raised from the dead? (See Rom. 1: 4.) "And declared to be the Son of God with power, *according to the spirit of* HOLINESS;" which is identical with the divine moral nature, producing in him who possesses it a divine moral character; in consequence of which, and by the power of God, the resurrection (birth) from the dead is effected; thus constituting it the birth of the Spirit. But are those who are raised (born) from the dead, constituted *spirit* in a physical sense? (1 Cor. 15: 45.) "The first man Adam was made a living soul; the last Adam was made a *quickening spirit*." But *how* was he made a quickening spirit? Ans; By the resurrection from the dead! as it is written; "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual (*spirit*) body. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." "But," says one, "Christ was a quickening spirit when he was in the flesh; for he said, 'As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will,' and he raised up and quickened Lazarus, and others." But, if this reasoning is logical, Elijah was a quickening spirit. He raised to life the widow's son. (1 Kings 17: 22.) Paul also, for he raised to life a young man. (Acts 20: 10–12.) And, by parity of reasoning, Adam was, by *nature*, a quickening spirit, although he never acted in that capacity. For "as is the earthly," (in a physical sense, for it is in this sense that Paul is speaking,) "such are they also that are earthly;" and *vice versa*. "And as we have borne the image (*do bear the nature*) of the earthly, we shall also bear the image (nature) of the heavenly." But who is the heavenly? (See ver. 45, 47,) "The last man (Christ) is the Lord from heaven." (Ver. 50,) "Now this I say, brethren," (I have given you this instruction relative to the resurrection of the dead, that you may understand,) "that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. It is obvious, from the foregoing quotations from Paul, and also from the language of the Savior, (John 5: 21, compared with chap. 6: 33, 39, 40, 44, 54, 57,) that Christ becomes a quickening spirit *when*, and not *until*, he was raised from the dead. Hence we understand that, in the resurrection from the dead to eternal life, "that which is born of the spirit, *is* spirit."

But here we anticipate an objection, founded on Luk. 24: 39, where Christ said to his disciples that a spirit had not, like him, "*flesh* and *bones*." But if we admit the materiality of God, and at the same time admit that *he is a* SPIRIT, we must, of course, admit the spiritual materialty of his Son, since he has become the Son of God by virtue of birth. For the Son must possess the same material nature the Father possesses. We, therefore, use the event alluded to, Luk. 24: 36–39, John 20: 19, also the one in Luk. 24: 31, as the crowning point in our argument. "That which is born of the Spirit *is* spirit," a "spiritual," (or *spirit*) "*body*." And if Jesus said it was flesh, *let it* BE FLESH! (I suppose he understood the case as well as any one.) But it was no longer *mortal flesh*, for it was a "SPIRITUAL BODY!" and possessed the quality of going and coming, and, like the wind, unseen in its movements. So Christ, after he had been raised, or born from the dead, at one time suddenly disappeared, no one knowing whither he went; and at another time suddenly appeared, none knowing whence he came; thus answering the description he gave of one born of the Spirit. He was no longer then the son of David, but had reached that point where David saw him when he prophetically called him Lord, as it is written, (Rom. 14: 9,) "For to this end Christ both died, and rose, and revived, that he might be *Lord* both of the dead and living."

We think that it is clearly proved that conversion does *not* constitute the birth of the Spirit, but that the birth of the Spirit and the resurrection from the dead are identical.

For the Crisis.

Are We a People?

No. IV.

WHAT NAMES HAVE WE BORNE?

These would indeed make a motley group. At the present time many of our best brethren hardly know by which they should be most appropriately called; and some would refuse to be called by any one which has been used to designate us: while others still, would be happy to be called—and that we should all be known—by a name selected as appropriate because indicating some great leading peculiarity in our doctrinal position.

From the tendency in all instances to designate persons or classes by some peculiarity, doctrine, or individual occupying a prominent position, we were quite naturally called *Millerites*. Some almost from the commencement of our being, not agreeing in all things with Mr. Miller and the principal preachers connected with him, called themselves *Millenarians*—their views according mainly with the positions of the "English Literalists," whose works were freely published in this country, and whose doctrines upon the prophecies received the name of *American Millenarianism*.

At the conference at Albany, April 29, 1845, the name ADVENTISTS was selected as a proper *cognomen* for those holding to the pre-millennial advent of Christ. It has been held by some since and only those views of truth then declared as *original* articles of faith, with the *specific* work at the same time suggested—those views only are supposed *entitled* by the name, at least, entitled to orthodoxy.

Immediately positions were taken upon the future age, so diverse from those taught by the first promoters of the interest, that the grand principle was called "*Age to Come*." This indicated a class somewhat similar, in belief, to the Millenarians previously spoken of. Just at this time, and as a counterpoise, appeared the doctrines of the *general resurrection*, as distinguished from Mr. Miller's notion of two, and the "*Thousand years past*." To say nothing of "*Shut door believers*," and various other defections, we come to mention another class—the "Seventh Day Believers," who keep Saturday—our seventh day—as the true Christian Sabbath. These had many of them been with us in the faith and interest, and claim to be believers.

We have been a people or a body gathered together, of some kind—like the net cast into the sea which gathered of every kind—giving great attention to prophecy, and as a necessary consequence to prophetic chronology. Hence *Time* has been one of the characteristic features of our movement. Some, therefore, from the great interest they have manifested in this department, have been called "*Timists*."

Again, a portion have been distinguished as "Destructionists," and some by the stronger term of "Annihilationists;" while "Life and death believers" has been applied to the defenders of the doctrine of immortality only through Christ. We here say nothing of the "*ites*" that have been called after the various individuals who have taken prominent positions on various points—their name is well nigh *legion*. It may have been an honor to some to have stood thus; but to such eminence we have not aspired. There is not probably one of the classes which I have mentioned but would easily manage to be reckoned one of the brethren—somewhere—nay, all of the "*ites*" we would find among *Advent* worshipers, and taking a part, without let or hindrance, somewhere.

We have been used to such nominations as "Herald party," "Crisis folks," "Watchman side," "Harbinger people," &c. &c. This has all been within the body; we must admit it, unless we shall say that this one or that one has been the body of people, to the exclusion of all the others; and who wants to do that? Who would take the responsibility? Who would reject those who do not see with him on some question or usage? or do not take the same paper? or follow the same man, in meetings, &c., or worship in the same kitchen, school house or chapel?

Some one may doubt as to the personality of the Devil. We will name him—but must we have a name and a confession of faith that will dismember him and disfellowship him? Or perhaps his [illegible] comes from questioning the resurrection of all the wicked. Still he makes no trouble to the flock by either, and the general effort is to build up the cause of God among us. Shall this give him a *name* and separate position?

I conclude by remarking, that there is one name that many have adhered to as being the only one which we are allowed to employ, viz., *Christian*. Men may call us what they please, we can only consistently call ourselves Christians. But from the fact that there is a "Christian connection," it is contended that we should not be known if we should only be called by that name which Christ left us, and which was given to his disciples at a very early point in the history of the church. I do not know that we are responsible for that. I do not know that we are responsible for the abuse of the name Christian. We are not required to be known, that I find, as "Adventists." We are certainly not responsible for the many names that have been applied to us. How far we, as a church or gathering of people, are required to be called Adventists, from our views upon the advent of Christ, (many other christians hold the same views precisely,) I do not know; or whether there is any more propriety in being designated by one view which we may believe, than by any other which we may hold as equally true, I will not determine.

In looking over the names of the sects, I find the most of them take their name from some peculiarity of usage, form of worship, church order, baptism, name of an individual founder or leader. Now if they are to bear a *name*, this seems more appropriate than the name of a doctrine or sentiment. To be called an *Adventist*, is to be named after the believing in the advent of Christ; but it is not stated whether it is the Advent of Christ or some other advent; and if it were, it is not there stated whether it is the first or second Advent of Christ. But the name of Christian is after Christ. In this city, there is the Church of the Advent, (Protestant Episcopal,) and sometimes we see a notice of the Advent Church. Here is confusion.

I suppose we have all been trying to believe and act as Christians, and have been known as Christian congregations and ministers. Whether, therefore, we have been called *Millerites* or *Millenarians*, let us bear the Christian name hereafter.

W. S. C.

For the Crisis.

The Bread of Life.

A DISCOURSE BY WILLIAM SHEPHERD.

"*I am the bread of life.*"—John 6: 48.

Before we undertake to give an exposition of this remarkable saying of our blessed Lord, it may be necessary, in order to come to an appreciable conception of the same, to first consider briefly the origin, nature, and destiny of man, to whom this utterance or truth particularly relates. And indeed we cannot understand the Scriptures, we cannot comprehend the true import of the gospel, apart from this knowledge. Whatever facilities there may be designed to aid us in obtaining light on God's blessed word, they are obviously of no little importance. It is required of us that we should possess at least a knowledge of the outlines of our being, from whence we came, our present condition, and whither we are tending. And the main question at issue as regards this matter, and as respects a key to the correct interpretation of God's holy word falls entirely upon this one point; namely, whether man is really an immortal or a mortal being. Has he a deathless principle within him which is constitutional and hereditary, and which will survive the [illegible]

"the sentence of death" (1 Cor. 1: 9,) stamped obviously upon his entire being, "soul, body and spirit," and consequently doomed to die, to come to a final and utter extinction so far as personal living intelligences are concerned?

If he be constitutionally and hence necessarily immortal, then as a general thing, the popular construction and general interpretation of the Holy Scriptures is *not* a false one, and the chief points contained in the many creeds and teachings styled orthodox are true; and God has indeed spoken unto us in a mystery, hard to be understood and difficult to comprehend, at least by the commonality of men.

But let man be but a mortal and perishable creature, possessing a vaporish life as the Apostle affirms, "that appeareth for a little time and then vanisheth away," (James 4, 14); and whose whole entire being (according to the Mosaic account) was produced and "*formed out of the dust of the ground*," whose destiny is written in the divine record,—"In the sweat of thy face shalt THOU eat bread, till THOU return unto the ground; for out of it wast THOU taken; for *dust* THOU art, and unto *dust* shalt THOU return;" (Gen. 3: 19, Comp. Job 34: 14, Psa. 104: 29, and 146: 4); and it is very evident that no one will escape this common destiny; a destiny entailed upon the human race by the disobedience and transgression of our first parents or the first Adam, (Rom. 5: 12,) save such as are faithful, who may survive in their mortal state the coming of our Lord Jesus the Messiah, whose happiness and favored privilege will then be to be translated like Enoch, that they may not see death, being changed or "*clothed upon*" with immortality, invested with a body like Christ's. (Phil. 3: 20, 21, comp. 1 Cor. 15, 51; 1 Thess. 4: 17.)

On the other hand, if we concede to the truthfulness of the popular sentiment and opinion in regard to the great question of natural immortality, acknowledge the position of the theologians of the day, do you not see at once that the power of the gospel is destroyed, as it were, and all its ineffable glory and splendor become enshrouded in an almost impenetrable mist, and you strike from the glorious structure the very "*pillar and ground of the truth*." You take away the very essence and vitality of the gospel, ignoring its most important teachings, while you detract from the majesty of Christ's mission and ministry to the world, which, to say the least, is highly derogatory to the glory of the Father.

On the contrary, deny the validity of the popular theory, take the ground (i. e., Scriptural ground,) that the vaunted and boasted sentiment of Christendom is false as that which the Devil uttered to our first parents in Eden; (upon which the whole system is founded, Gen. 3: 4); that instead of man being naturally endowed with immortality, he is but the product of the dust of the ground, consequently but a mere mortal being, (Job 4: 17; 10: 9; 34: 14, 15; 1 Tim. 6: 16,) and no hope of a future and eternal life unless he strictly complies with God's way and plan of salvation, and then you attach that importance to the Messiah's first advent which justly belongs to him, and throw a halo of glory and grandeur around the blessed gospel. It is then indeed "the light of the gospel" of Christ" imparts power that it otherwise could never possess. This is its main-spring, its life, its all. You will comprehend its import more clearly and understand more fully this saying of Jesus, "The words that I speak unto you, they are spirit and they are life." I come that they might have life." From these declarations, and many others of a similar character, we may readily discover the nature of this mission to a lost and dying world—to rescue that world from this doom of death; mark you, not to save deathless spirits from an eternal hell of fire and brimstone, but to save dying mortals from *death*, and bestow upon them the rich and inestimable boon of *life*. And to deny such being the true interpretation of the word, as well might we attempt to say of the sun shining in all his meridian refulgence, that it is not a reality; as to dare say that the sacred volume does not clearly set forth the fact of man's entire mortality.

With this key (i. e., that man is but a mortal being) the door way to the treasure house of God's truth is unlocked, and we may freely enter in to the full investigation of the same. The Bible is no longer a sealed book, requiring of us to call [illegible] just adapted to his circumstances, wants, conditions and capacities. The passages which heretofore seemed ambiguous and incomprehensible, are now "all plain to him that understandeth," and those which appeared contradictory, and to cast imputations upon the Supreme Goodness, the just administration of His righteous government, are now harmonious; or, as the oracle of wisdom declares, they are "all right to them that seek after knowledge." He observes, "that God has spoken to man," and rejoices "that he has spoken according to the laws of human language," to be "interpreted according to the laws of human speech."

Thus we have opened, in a measure, the way for the reception of this great truth embodied in our text, with that importance which should be given it; and now, lest we anticipate the whole subject matter in our preliminary remarks, we proceed at once to the exposition of the text, which we purpose to discuss under three general heads, namely,

1. The nature of that life to which Jesus refers.

2. How he becomes the bread of life, or why he appropriates that phrase to himself.

3. The way and manner in which that life is communicated to the believer.

1. The new life brought to view in the gospel of God will now claim our attention for a few moments. We shall endeavor to economize time, and be as brief as possible here, and indeed this point requires but a little explanation from what has been premised already in the foregoing, further than it may be distinguished from "*the life that now is*" by "*the life which is to come*" thus: The life which we now enjoy, so to speak, is a *breath-life*, produced by inhaling within our lungs the surrounding atmosphere which the Lord God originally breathed into man; by which process he became a living soul, or living creature, in contradistinction to a dead one; for such is the Mosaic account. "And the Lord God breathed into his (man's) nostrils the breath of lives, (i. e., the breath of lives common to all, men and animals, see margin,) and man became a living soul." Prior to this action he was but an inanimate form. But this breath, or atmospheric air, being infused within and through the refined and beautiful texture of the lungs, all the grosser particles therein are excluded, while the life-giving qualities are admitted and conveyed by appropriate functions through the arterial system, imparting its vitality to man or beast, through the blood, as we read in regard to the common life thus; "For the life thereof is in the blood." See Lev. 17. Hence under the Jewish dispensation, and even under the present, (see Acts 15: 29,) man is strictly forbidden to eat any animal food containing the blood thereof. Thus we find that the very foundation of this present life argues its fleetness and mortality; for its existence is based alone upon corruptibility, and consequently must come to an end, together with the organic and perishable structure through which it is for a brief space of time developed. But that life which Jesus came to unfold to man, and proffer unto the world, is a divine life, in contradistinction to a human; it is heavenly instead of earthly. And the most striking feature of dissimilarity is this; the first is a *breath*, or *blood*-life, the second is a *Spirit*-life; the first is bounded in its existence by time, locality, and the natural laws; the second is perpetuated and measured only by the eternal years of God.

When we speak of a spirit-life, however, we do not wish to be understood as teaching the orthodox idea of a purely spiritual or immaterial existence, because that is a perfect nonentity, and we do not believe in any such absurdities, but we believe that the Bible teaches that the "life which is to come" will be (though a spirit-life) a spirit-material existence, if we may be allowed to coin a term expressive of our meaning; there will be "flesh and bones" in the organization of the redeemed, but no blood; instead of the arterial functions carrying the principle of life through the system by means of this fluid, the quickening and eternal Spirit of God, which raised up the Lord Jesus from the dead, dwells in them, and it is by and through this Spirit they live and move and have their being, and it is because he lives they shall live also, (John 14: 19,) with a life commensurate in duration with his own. Had Christ a tangible body of flesh and bones subsequent to his resurrection? Yes, verily, for he proved this to his disciples by ocular demonstration. See John [illegible] ed up into heaven,—the same which will come again in power and great glory; the same head which wore the thorns will wear the crown; the same side which was pierced shall be robed in vestments of crimson dye; (Rev. 19: 13); the same hands that were nailed to the cross will sway the sceptre over the world; the same feet that traversed the wilderness in temptation's hour, and ascended the lonely mountain top, shall soon stand upon Mount Olivet's favored summit. Zech. 14: 4. This is his glorified body, and this is *material*, tangible, and one that we can see, feel, and comprehend, and the bodies of believers will be nothing less tangible than this.

But, says one, "flesh and blood cannot inherit the kingdom of God." So says the Apostle, but he did not say but what "flesh and bones" may inherit glory; think of that, and then become a little more material, and hence more Scriptural in your ideas of God, his kingdom and glory. It is all material, praise the Lord, only the death principle, sin, and the devil taken out of it. Scores of so-called wise men (Job 32: 9) are puffed up with the strange notion that the glorious God is an immaterial being "without body and parts," or any such organism; but they are very much mistaken, for God has a form, is a person, possesses a body as much so as our Lord Jesus Christ, of whom we read "was found in fashion of a *man*," and who is "the brightness of the Father's glory, and the express *image* of his *person*." Heb. 1: 3. The redeemed have the promise that "*they shall see His face*." Rev. 22: 4. And they may hope through grace divine to be permitted ere long to look upon that venerable form, (Dan. 7: 9,) and gaze unveiled upon the gracious face of God our Heavenly Father, in whose presence is fulness of joy, and at whose right hand are pleasures forevermore.

"When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in his bosom rest?"

(*To be continued.*)

The World's Crisis.

BOSTON, JUNE 30, 1858.

Ministering Angels.

A brother who has lately come into the faith of the gospel, wishes to know what the Bible teaches concerning "Ministering Angels."

This is a subject of deep interest at the present time, and one on which many are calling for light. The word rendered angel signifies, "one sent, a messenger." It would be proper to apply this word to any one sent by another. We now assume,

1. That the angels of the Bible are an order of beings higher than men, created before man had an existence.

2. That they were on probation, and some of them sinned.

3. Those that sinned, called evil angels, or the devil's angels, have their abode upon, or about the earth.

4. Those who did not sin are called the Lord's angels, and are "all ministering spirits sent forth to minister for them who shall be heirs of salvation."

We will now bring proof that these assumptions are sustained by the Bible.

1. "That the angels of the Bible are an order of beings higher than men, created before man had an existence."

"What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast *made him a little* LOWER *than the angels*, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8: 4–8.

This Scripture declares man was *made* "a little *lower* than the angels." Then it follows as a sequence, that there were angels in existence when man was created, therefore they are not the spirits of men, as some claim; for if they were, there could be no angels till after men had died. Again if angels are men, then man, when made lower than the angels, was made lower than himself. Such philosophy would be incomprehensible, and justly called vain and absurd.

2. Angels "were on probation, and some of them sinned."

In Jude, ver. 6, we read of "the angels which kept not their first estate." "God spared not the angels that sinned." 2 Pet. 2: 4. These Scriptures at this point [illegible]

As there are "holy angels," and "angels that sinned," it follows that there are two classes. Some kept their first estate, and sinned not, while others apostatized.

3. "Those that sinned, called evil angels, or the devil's angels, have their abode upon or about the earth." In 2 Pet. 2: 4, it is said, "God spared not the angels that sinned, but cast them down to hell." Where is this hell located? The word *Tartarus*, rendered hell in this passage, occurs no where else in the Bible. Hence we conclude it must be used appropriately, and does not mean the same as *hades* and *gehenna*, which are usually rendered hell in the New Testament.

Lucian says, "The great depth of the air is called Tartarus." The following is from Dr. Whately's work on the Future State. Empedocles asserts that, "our dull lack-lustre globe is the doomed haunt and dungeon of evil angels, envious and malignant demons." The contrast between the abode of the holy angels and this sin-cursed earth, with its gloomy darkness and howling tempests, is like going from paradise into some filthy coal mine in the bowels of the earth, illuminated here and there by a dim, ghastly-light, so that the fallen angels lost much when cast down to Tartarus. Says Whately,

"That the word used by Peter which our translators render 'cast down to hell' or 'Tartarus,' is to be understood of our dark, gloomy earth, with its dull clouds, foul, vaporous, misty atmosphere, may be made to appear. Socrates called the abyss or sea, Tartarus, as does also Plato, who elsewhere calls our dim lack-lustre *earth itself* also Tartarus. Plutarch says our air . . . is called Tartarus, from being cold. Herein he is followed and supported by Lucian. And both Hesiod and Homer call it the ærial Tartarus. In no other sense nor way can St. Peter be understood and explained."

Suidas, an ancient writer, says it signifies, "the place in the clouds" or "in the air."

Dr. Parkhurst, the lexicograper, says, "it appears from a passage in Lucian, that by Tartarus was meant, in a *physical sense*, the bounds or verge of this material creation."

Dr. Ramsey, a learned writer, in speaking of Tartarus, says, "that place is, probably, at present, within the atmosphere of our earth."

According to St. Austin, the fallen angels, "after their sin, . . . were thrust down into the misty darkness of this *lower air*," and are "here kept and reserved in custody, unto the judgment of the great day, and general assizes."

Without quoting further, we think our third point is settled, that the evil angels "have their abode upon, or about the earth." These, without doubt, are the spirits from whom the spiritual communications are received at the present day. These demons are the ones who mesmerize the mediums, for the purpose of teaching to the world through them, the "doctrines of devils." These unclean spirits are called the devil's angels.

4. "Those who did not sin are called the Lord's angels, and are 'all ministering spirits sent forth to minister for them who shall be heirs of salvation.'"

We have many records in the Bible of angels' visits to men, but they have never manifested themselves through a medium, claiming to be the spirit of some fiend. They have always appeared in their own persons, if at all; while the evil angels almost invariably manifest themselves through some person, claiming to be the spirit of a departed one. The angels of the Lord defend the Bible; whereas, the fallen angels are making every possible effort to destroy the confidence of man in the word of the Lord. The Lord's angels have been commissioned many times to go and assist his people when placed in straitened circumstances, and they have never failed to deliver. We learn that an angel of the Lord came to Peter when in prison, removed his fetters, lit up the prison with his glory, opened the massive gates and set the apostle at liberty. The text we quoted from Heb. 1: 14, is very plain, and cannot be misunderstood. The apostle says, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of *salvation*."

They have power to render themselves visible or unvisible to the children of men, as they may deem best. Their number is represented in the Bible by millions. One important work of the angels is to gather the saints at the last day. The Savior says "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Our prayer is that they may soon come and gather the jewels of the Lord.

[illegible]

not learned that the new earth is to be the home of the saints. Price 8 cents. Postage 1 cent.

The Great Controversy.

"This is a bound volume of 167 pages, of which a copy has come to this office through the mail. The subject is viewed from the author's stand-point, and is an off-hand, rapid and hasty glance at the more prominent points involved in historic prophecy, without any attempt at logical argument or demonstration of disputed points. It is easy and pleasant reading for those who like such a style of writing, and have no difficulty with any of the positions which are assumed in it."—*Advent Herald.*

ERRATA.—In J. F. Cotton's article, read "from guard-board-streak to *rail*," instead of to sail.

Campmeetings.

As the season for campmeetings has nearly arrived, I beg leave to offer a few directions and suggestions concerning them, which are the fruit of considerable experience and observation. And as time is precious, I have none of it to spare in going round the real issue, and so I shall just pull the flax out of the hatchel and let the points out in sight.

First, then, to those who get up campmeetings, let me say:

1. Do not undertake to have a campmeeting for the mere name of the thing, and do not undertake it until, after much prayer, you are convinced it is your *duty* to do so.

2. Do not imagine that a campmeeting is to convince community concerning gospel truth, when your whole life of worldliness and sin contradicts the gospel openly before them.

3. Do not suppose that much permanent local good can result from a seven days' meeting, when you, by a seven years' life of apathy and carelessness, have proved that you care nothing for the salvation of the world around you.

4. When you select a place for campmeeting do not choose a location so out of the way that neither saints nor sinners can get to it, nor in a place so completely infested with drunken rowdies that half the camp will lose their peace, and the other half their temper in maintaining order during the services.

5. Do not select a place where a few bitter-spirited, hot-headed zealots have poisoned the minds of the whole community and prejudiced them against whatever truth they may hear, or where they have made themselves personally so disagreeable to their neighbors that the name of God is blasphemed among the heathen on their account.

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Eld. T. Smith, of Brewer, said, There are several good, substantial brethren in Brewer Holden; has been some revival the past and winter, several baptized. During the work some new views were brought among us by Eld. Bragg, that we were all in Babylon. I preached on the subject to show their error, and left, for I will not be

"the sentence of death" (1 Cor. 1: 9,) stamped obviously upon his entire being, "soul, body and spirit," and consequently doomed to die, to come to a final and utter extinction so far as personal living intelligences are concerned?

If he be constitutionally and hence necessarily immortal, then as a general thing, the popular construction and general interpretation of the Holy Scriptures is *not* a false one, and the chief points contained in the many creeds and teachings styled orthodox are true; and God has indeed spoken unto us in a mystery, hard to be understood and difficult to comprehend, at least by the commonality of men.

But let man be but a mortal and perishable creature, possessing a vaporish life as the Apostle affirms, "that appeareth for a little time and then vanisheth away," (James 4, 14); and whose whole entire being (according to the Mosaic account) was produced and *"formed out of the dust of the ground,"* whose destiny is written in the divine record,—"In the sweat of thy face shalt THOU eat bread, till THOU return unto the ground; for out of it wast THOU taken; for *dust* THOU art, and unto *dust* shalt THOU return;" (Gen. 3: 19, Comp. Job 34: 14, Psa. 104: 29, and 146: 4); and it is very evident that no one will escape this common destiny: a destiny entailed upon the human race by the disobedience and transgression of our first parents or the first Adam, (Rom. 5: 12,) save such as are faithful, who may survive in their mortal state the coming of our Lord Jesus the Messiah, whose happiness and favored privilege will then be to be translated like Enoch, that they may not see death, being changed or "*clothed upon*" with immortality, invested with a body like Christ's. (Phil. 3: 20, 21, comp. 1 Cor. 15, 51; 1 Thess. 4: 17.)

On the other hand, if we concede to the truthfulness of the popular sentiment and opinion in regard to the great question of natural immortality, acknowledge the position of the theologians of the day, do you not see at once that the power of the gospel is destroyed, as it were, and all its ineffable glory and splendor become enshrouded in an almost impenetrable mist, and you strike from the glorious structure the very *"pillar and ground of the truth."* You take away the very essence and vitality of the gospel, ignoring its most important teachings, while you detract from the majesty of Christ's mission and ministry to the world, which, to say the least, is highly derogatory to the glory of the Father.

On the contrary, deny the validity of the popular theory, take the ground (i. e., Scriptural ground,) that the vaunted and boasted sentiment of Christendom is false as that which the Devil uttered to our first parents in Eden; (upon which the whole system is founded, Gen. 3: 4); that instead of man being naturally endowed with immortality, he is but the product of the dust of the ground, consequently but a mere mortal being, (Job 4: 17; 10: 9; 34: 14, 15; 1 Tim. 6: 16,) and no hope of a future and eternal life unless he strictly complies with God's way and plan of salvation, and then you attach that importance to the Messiah's first advent which justly belongs to him, and throw a halo of glory and grandeur around the blessed gospel. It is then indeed "the light of the gospel" of Christ" imparts power that it otherwise could never possess. This is its main-spring, its life, its all. You will comprehend its import more clearly and understand more fully this saying of Jesus, "The words that I speak unto you, they are spirit and they are life." I come that they might have life." From these declarations, and many others of a similar character, we may readily discover the nature of this mission to a lost and dying world—to rescue that world from this doom of death; mark you, not to save deathless spirits from an eternal hell of fire and brimstone, but to save dying mortals from *death*, and bestow upon them the rich and inestimable boon of *life*. And to deny such being the true interpretation of the word, as well might we attempt to say of the sun shining in all his meridian refulgence, that it is not a reality; as to dare say that the sacred volume does not clearly set forth the fact of man's entire mortality.

With this key (i. e., that man is but a mortal being) the door way to the treasure house of God's truth is unlocked, and we may [illegible] enter in to the full investigation of [illegible]. The Bible is no longer [illegible] of us to call [illegible] learned to read and ex[illegible] Isa. 29: 11, 12. We [illegible]

just adapted to his circumstances, wants, conditions and capacities. The passages which heretofore seemed ambiguous and incomprehensible, are now "all plain to him that understandeth," and those which appeared contradictory, and to cast imputations upon the Supreme Goodness, the just administration of His righteous government, are now harmonious; or, as the oracle of wisdom declares, they are "all right to them that seek after knowledge.' He observes, "that God has spoken to man," and rejoices "that he has spoken according to the laws of human language," to be "interpreted according to the laws of human speech."

Thus we have opened, in a measure, the way for the reception of this great truth embodied in our text, with that importance which should be given it; and now, lest we anticipate the whole subject matter in our preliminary remarks, we proceed at once to the exposition of the text, which we purpose to discuss under three general heads, namely,

1. The nature of that life to which Jesus refers.

2. How he becomes the bread of life, or why he appropriates that phrase to himself.

3. The way and manner in which that life is communicated to the believer.

1. The new life brought to view in the gospel of God will now claim our attention for a few moments. We shall endeavor to economise time, and be as brief as possible here, and indeed this point requires but a little explanation from what has been premised already in the foregoing, further than it may be distinguished from *"the life that now is"* by *"the life which is to come"* thus: The life which we now enjoy, so to speak, is a *breath-life*, produced by inhaling within our lungs the surrounding atmosphere which the Lord God originally breathed into man; by which process he became a living soul, or living creature, in contradistinction to a dead one; for such is the Mosaic account. "And the Lord God breathed into his (man's) nostrils the breath of lives, (i. e., the breath of lives common to all, men and animals, see margin,)—and man became a living soul." Prior to this action he was but an inanimate form. But this breath, or atmospheric air, being infused within and through the refined and beautiful texture of the lungs, all the grosser particles therein are excluded, while the life-giving qualities are admitted and conveyed by appropriate functions through the arterial system, imparting its vitality to man or beast, through the blood, as we read in regard to the common life thus; "For the life thereof is in the blood." See Lev. 17. Hence under the Jewish dispensation, and even under the present, (see Acts 15: 29,) man is strictly forbidden to eat any animal food containing the blood thereof. Thus we find that the very foundation of this present life argues its fleetness and mortality; for its existence is based alone upon corruptibility, and consequently must come to an end, together with the organic and perishable structure through which it is for a brief space of time developed. But that life which Jesus came to unfold to man, and proffer unto the world, is a divine life, in contradistinction to a human; it is heavenly instead of earthly. And the most striking feature of dissimilarity is this; the first is a *breath*, or *blood*-life, the second is a *Spirit*-life; the first is bounded in its existence by time, locality, and the natural laws; the second is perpetuated and measured only by the eternal years of God.

When we speak of a spirit-life, however, we do not wish to be understood as teaching the orthodox idea of a purely spiritual or immaterial existence, because that is a perfect nonentity, and we do not believe in any such absurdities, but we believe that the Bible teaches that the "life which is to come" will be (though a spirit-life) a spirit-material existence, if we may be allowed to coin a term expressive of our meaning; there will be "flesh and bones" in the organization of the redeemed, but no blood; instead of the arterial functions carrying the principle of life through the system by means of this fluid, the quickening and eternal Spirit of God, which raised up the Lord Jesus from the dead, dwells in them, and it is by and through this Spirit they live and move and have their being, and it is because he lives they shall live also, (John 14: 19,) with a life commensurate in duration with his own. Had Christ a tangible body of flesh and bones subsequent to his resurrection? Yes, verily, for he proved this to his disciples by ocular demonstration. See John [illegible]

ed up into heaven,—the same which will come again in power and great glory; the same head which wore the thorns will wear the crown; the same side which was pierced shall be robed in vestments of crimson dye; (Rev. 19: 13); the same hands that were nailed to the cross will sway the sceptre over the world; the same feet that traversed the wilderness in temptation's hour, and ascended the lonely mountain top, shall soon stand upon Mount Olivet's favored summit. Zech. 14: 4. This is his glorified body, and this is *material*, tangible, and one that we can see, feel, and comprehend, and the bodies of believers will be nothing less tangible than this.

But, says one, "flesh and blood cannot inherit the kingdom of God." So says the Apostle, but he did not say but what "flesh and bones" may inherit glory; think of that, and then become a little more material, and hence more Scriptural in your ideas of God, his kingdom and glory. It is all material, praise the Lord, only the death principle, sin, and the devil taken out of it. Scores of so-called wise men (Job 32: 9) are puffed up with the strange notion that the glorious God is an immaterial being "without body and parts," or any such organism; but they are very much mistaken, for God has a form, is a person, possesses a body as much so as our Lord Jesus Christ, of whom we read "was found in fashion of a *man*," and who is "the brightness of the Father's glory, and the express *image* of his *person*." Heb. 1: 3. The redeemed have the promise that "*they shall see His face*." Rev. 22: 4. And they may hope through grace divine to be permitted ere long to look upon that venerable form, (Dan. 7: 9,) and gaze unveiled upon the gracious face of God our Heavenly Father, in whose presence is fulness of joy, and at whose right hand are pleasures forevermore.

"When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in his bosom rest?"

(*To be continued.*)

The World's Crisis.

BOSTON, JUNE 30, 1858.

Ministering Angels.

A brother who has lately come into the faith of the gospel, wishes to know what the Bible teaches concerning "Ministering Angels."

This is a subject of deep interest at the present time, and one on which many are calling for light. The word rendered angel signifies, "one sent, a messenger." It would be proper to apply this word to any one sent by another. We now assume,

1. That the angels of the Bible are an order of beings higher than men, created before man had an existence.

2. That they were on probation, and some of them sinned.

3. Those that sinned, called evil angels, or the devil's angels, have their abode upon, or about the earth.

4. Those who did not sin are called the Lord's angels, and are "all ministering spirits sent forth to minister for them who shall be heirs of salvation."

We will now bring proof that these assumptions are sustained by the Bible.

1. "That the angels of the Bible are an order of beings higher than men, created before man had an existence."

"What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast *made him a little* LOWER *than the angels*, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8: 4–8.

This Scripture declares man was *made* "a little *lower* than the angels." Then it follows as a sequence, that there were angels in existence when man was created, therefore they are not the spirits of men, as some claim; for if they were, there could be no angels till after men had died. Again if angels are men, then man, when made lower than the angels, was made lower than himself. Such philosophy would be incomprehensible, and justly called vain and absurd.

2. Angels "were on probation, and some of them sinned."

In Jude, ver. 6, we read of "the angels which kept not their first estate."—"God spared not the angels that *sinned*." 2 Pet. 2: 4. These Scriptures set this point in a clear light [illegible]

As there are "holy angels," and "angels that sinned," it follows that there are two classes. Some kept their first estate, and sinned not, while others apostatized.

3. "Those that sinned, called evil angels, or the devil's angels, have their abode upon or about the earth." In 2 Pet. 2: 4, it is said, "God spared not the angels that sinned, but cast them down to hell." Where is this hell located? The word *Tartarus*, rendered hell in this passage, occurs no where else in the Bible. Hence we conclude it must be used appropriately, and does not mean the same as *hades* and *gehenna*, which are usually rendered hell in the New Testament.

Lucian says, "The great depth of the air is called Tartarus." The following is from Dr. Whately's work on the Future State. Empedocles asserts that, "our dull lack-lustre globe is the doomed haunt and dungeon of evil angels, envious and malignant demons." The contrast between the abode of the holy angels, and this sin-cursed earth, with its gloomy darkness and howling tempests, is like going from paradise into some filthy coal mine in the bowels of the earth, illuminated here and there by a dim, ghastly-light, so that the fallen angels lost much when cast down to Tartarus. Says Whately,

"That the word used by Peter which our translators render 'cast down to hell' or 'Tartarus,' is to be understood of our dark, gloomy earth, with its dull clouds, foul, vaporous, misty atmosphere, may be made to appear. Socrates called the abyss or sea, Tartarus, as does also Plato, who elsewhere calls our dim lack-lustre *earth itself* also Tartarus. Plutarch says our air . . . is called Tartarus, from being cold. Herein he is followed and supported by Lucian. And both Hesiod and Homer call it the ærial Tartarus. In no other sense nor way can St. Peter be understood and explained."

Suidas, an ancient writer, says it signifies, "the place in the clouds" or "in the air."

Dr. Parkhurst, the lexicograper, says, "it appears from a passage in Lucian, that by Tartarus was meant, in a *physical sense*, the bounds or verge of this material creation."

Dr. Ramsey, a learned writer, in speaking of Tartarus, says, "that place is, probably, at present, within the atmosphere of our earth."

According to St. Austin, the fallen angels, "after their sin, . . . were thrust down into the misty darkness of this *lower air*," and are "here kept and reserved in custody, unto the judgment of the great day, and general assizes."

Without quoting further, we think our third point is settled, that the evil angels "have their abode upon, or about the earth." These, without doubt, are the spirits from whom the spiritual communications are received at the present day. These demons are the ones who mesmerize the mediums, for the purpose of teaching to the world through them, the "doctrines of devils." These unclean spirits are called the devil's angels.

4. "Those who did not sin are called the Lord's angels, and are 'all ministering spirits sent forth to minister for them who shall be heirs of salvation.'"

We have many records in the Bible of angels' visits to men, but they have never manifested themselves through a medium, claiming to be the spirit of some fiend. They have always appeared in their own persons, if at all; while the evil angels almost invariably manifest themselves through some person, claiming to be the spirit of a departed one. The angels of the Lord defend the Bible; whereas, the fallen angels are making every possible effort to destroy the confidence of man in the word of the Lord. The Lord's angels have been commissioned many times to go and assist his people when placed in straitened circumstances, and they have never failed to deliver. We learn that an angel of the Lord came to Peter when in prison, removed his fetters, lit up the prison with his glory, opened the massive gates and set the apostle at liberty. The text we quoted from Heb. 1: 14, is very plain, and cannot be misunderstood. The apostle says, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of *salvation*."

They have power to render themselves visible or unvisible to the children of men, as [illegible] may deem best. Their number is represented in the Bible by millions. One important work of the angels is to gather the saints at the last day. The Savior [illegible] "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Our prayer is that they may soon come and gather the jewels of the Lord.

[illegible]

not learned that the new earth is to be the home of the saints. Price 8 cents. Postage 1 cent.

The Great Controversy.

"This is a bound volume of 167 pages, of which a copy has come to this office through the mail. The subject is viewed from the author's stand-point, and is an off-hand, rapid and hasty glance at the more prominent points involved in historic prophecy, without any attempt at logical argument or demonstration of disputed points. It is easy and pleasant reading for those who like such a style of writing, and have no difficulty with any of the positions which are assumed in it."—*Advent Herald.*

ERRATA.—In J. F. Cotton's article, read "from guard-board-streak to *rail*," instead of to sail.

Campmeetings.

As the season for campmeetings has nearly arrived, I beg leave to offer a few directions and suggestions concerning them, which are the fruit of considerable experience and observation. And as time is precious, I have none of it to spare in going round the real issue, and so I shall just pull the flax out of the hatchel and let the points out in sight.

First, then, to those who get up campmeetings, let me say:

1. Do not undertake to have a campmeeting for the mere name of the thing, and do not undertake it until, after much prayer, you are convinced it is your *duty* to do so.

2. Do not imagine that a campmeeting is to convince community concerning gospel truth, when your whole life of worldliness and sin contradicts the gospel openly before them.

3. Do not suppose that much permanent local good can result from a seven days' meeting, when you, by a seven years' life of apathy and carelessness, have proved that you care nothing for the salvation of the world around you.

4. When you select a place for campmeeting do not choose a location so out of the way that neither saints nor sinners can get to it, nor in a place so completely infested with drunken rowdies that half the camp will lose their peace, and the other half their temper in maintaining order during the services.

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ROUND POND.

I went to Round Pond and labored several weeks with the Adventists, Methodists and Baptists; several were converted. I baptized two; several others were baptized and united with other churches.

ORRINGTON.

At Orrington there seems nothing but desolation. There are two small parties called Baleyites and Cummingsites. There are a few good brethren there, but discouraged and disheartened, where they once numbered over one hundred members.

SURRY.

I believe they now have no meeting in Surry; once a good company, but now scattered and distracted.

HERMON.

Only a few scattered brethren left in Hermon, where there was once a large society of active members, but almost disheartened now.

LINCOLNVILLE.

There are a few left in Lincolnville who are striving to live for the kingdom.

CAMDEN.

There is one Dr. Eaton in Camden who has embraced the faith and circulated many books and tracts, and is extending some influence for the cause in his region.

BANGOR.

There are a few in Bangor who are trying to live and serve the Lord, and keep free from distracting views.

WHITEFIELD.

Eld. S. K. Partridge said, We have never been but few in Whitefield. In one neighborhood they now have regular prayer meetings Sunday P. M. I have four regular appointments in different towns.

HOPE.

In Hope we have good congregations of all classes, a good class of brethren trying to live; they have a great desire for some one to come to preach to them. They have one difficulty; the most of them want gospel order; but some of them do not. Again, they do not seem to understand that they ought to *support* preaching. Perhaps I am in fault about it, as I do not take pay for preaching. Here Eld. P. made some very important remarks on church order and propriety in conduct, in order to obtain a good report, and be useful to society.

[*To be continued.*]

From Eld. J. Blain.

Bro. Grant:—As Brn. always love to hear how the truth prospers, and especially when it reaches new fields, it may be of some use to publish the following letter which has just reached me, having first been to Buffalo. As the Bro. wishes to sell our books, and I shall supply him, we can see he is not afraid to have our views known, as too many are in our day, when the martyr spirit seems to be at a low ebb, though not quite extinguished.

"Pawtucket, R. I., June 16, 1858.

Bro. Blain:—Having just read your book, *Death not Life*, which I got by mere accident when in Providence the other day, I can say that I have long been a believer in the doctrine that the wicked will be destroyed. I took my opinion from the Bible, not knowing at the time that any one else in the world thought as I did. But of late I have seen a number of books on this subject. Yours is the best and most to the point of any I have seen, and should convince any one. I have been in the book business many years, and think that thousands of your books could be sold. Please let me know what you could let me have them for by the hundred.

Your brother, John Blain, baptized me and my wife, and has just told me where to write to you. I have many friends here who believe the doctrine you preach, and it would just suit me to circulate books that contain the *truth*. Please answer at once, &c. Wm. R. Warner."

I yesterday had a very pleasant visit with a private gentleman in Boston who has just published a good pamphlet of thirty-two pages to advocate the doctrine of life and death just as we hold it. The curiosity of the work is that the author is an educated Unitarian and, like the brother in Pautucket, studied out the truth himself having seen no work on the subject, and told me I was the first person he ever saw and knew that they held our views, except Bro. H. Grew, with whom he was slightly acquainted and learned his views. He is seventy-five years of age and always lived in Boston.

We can see, brethren, that we have yet more work to do before all, even in old New England, will know that evil is to have an end by the *destruction* of sinners; while all know of the flattering and too readily-embraced doctrine, that woe will is to end, and we who have learned *how* it is to end, should feel the deep responsibility resting on us to let poor sinners know that they have a serious and crossbearing work to do before they can hope for eternal life and glory. If they fail of that, "the fall of that house will be great," though misery comes to an end. They should be warned of their danger, that our skirts be found clear from their blood when the Lord comes.

The pamphlet named above is entitled The Future Life, by J. P. Blanchard, and can be had of Crosby, Nichols, & Co., 117 Washington street. The author lives at No. 4 in Waverly Place—No. 18 South street. Perhaps he too may be persecuted for new views, and need sympathy from us who should hail him as a fellow laborer in a glorious reform.

Jacob Blain.

Boston, June 25, 1858.

For the Crisis.

The Voice of the Church.

The "Rockland County Messenger," a secular paper of Haverstraw, N. Y., thus speaks of the above work:

"This work takes the ground, not that there is to be a period called the millennium, *after* which Christ shall come to judgment, but that Christ is to come first and usher in the millennium by the destruction of his enemies and the resurrection of the pious dead. These are to reign with him in person on the earth for a thousand years, after which all the dead are to be raised and the world is to be judged. This event is to be ushered in at the close of the sixth thousandth year of the world's history. . . . We commend the book to all who are interested in the momentous topics of which it treats."

For sale at this office.

Sanctification.

The following is from the *New York Observer*, but we think the Presbytery of North River could not have taken the Bible for their text book, when they exclude Brn. Belden and Hill for teaching the doctrine of sanctification, so plainly expressed in the Scriptures. Many times we are taught in the word of truth to "sanctify" ourselves; and can we suppose for one moment that the Lord requires us to do that which will "be subversive of the purity, as well as the peace of the church?" We read, "he that committed sin is of the Devil."

PERFECTIONISM: DESPOTISM.

By direction of the Presbytery of North River, I send the following extract from their minutes, passed on the 17th inst., with a request that it may be published in the New York Observer.

"Whereas, the Synod, at their last meeting, sent back the matter of reference in the case of the Rev. Henry Belden and the Rev. William Hill, to this Presbytery for final adjudication, it is therefore moved that we proceed to issue the case; and,

Whereas, the Synod enjoined upon Messrs. Belden and Hill, that without delay, they solemnly and prayerfully reconsider their views on the subject of sanctification, and renounce their errors; and,

Whereas, Messrs. Belden and Hill have given no evidence to Presbytery that their views on the subject of sanctification have materially changed, since the previous action of Presbytery in the case; and,

Whereas, Synod at their last meeting, "wished it to be distinctly understood that they consider the doctrine of sinless perfection, or entire sanctification, to be subversive of the purity, as well as the peace of the church, and that the preaching of said doctrine cannot be tolerated upon the part of any minister in their connection;" and,

Whereas, Presbytery are fully convinced, that any further delay in coming to an ultimate decision, will not result in a change of sentiment on their part; therefore,

Resolved, That the Rev. Henry Belden and the Rev. Wm. Hill be, and they hereby are deposed from the gospel ministry.

Resolved, That the Stated Clerk be directed to forward the above minutes to the N. Y. Observer and to the N. Y. Evangelist, with a request that it be published.

S. Mandeville, Stated Clerk.

April 24, 1844.

Health Department.

Bathing.

Among those who stand most in need of bathing, for the sake of cleanliness, are the studious and sedentary. By the studious, however, I mean just now, not so much those who mingle with their studies a reasonable amount of active exercise in the open air, as those who sit from morning to night, as it were, poring over their books and papers, and scarcely know whether they are in the world or out of it. I mean, then, in other words, mere bookworms.

By the sedentary, I mean, also, those who continually sit at their employments [illegible] mere living statues. Labor, in these days, is so much divided that the sedentary are becoming a very numerous class. It embraces millions of our own sex, and hundreds of millions of females.

Both the book-worm and the statue sit much of their time immersed in bad air. It may be bad, because deprived of oxygen, its life-giving principle, and loaded with carbonic acid. It may be worse, still, by being loaded with poisonous animal, vegetable, or mineral effluvia. All these evils are aggravated by a very high temperature.

It has been already stated that we are apt to have all our rooms too highly heated. Now, none are more liable to this error than they of whom we have just been speaking. They are careless or absent-minded; they often use stoves; and, ere they are aware, the heat is ten or twelve or fifteen degrees higher than it ought to be. And yet they seem not to know it, unless they are told of it.

This excessive heat, as has been abundantly shown, puts out the internal fire of the human system almost as fast as if that were its sole object. It especially deadens the activity of the lungs and the skin. The active efforts of both these will diminish, day by day, and the skin will become greatly enfeebled, if not actually diseased.

And yet, in the midst of all this error and the consequent deterioration, should a due regard to the laws of God, physical and moral, lead to occasional cold bathing, the recuperative powers of the system will be most fully and immediately manifested, and the result will be most happy.

Among the sedentary who need bathing, are the shoe and boot maker, the painter, the gilder, the clerk, the accountant, the dress-maker, the milliner, the printer, the grocer, the stone-cutter, the druggist, the brazier, the turner, and the manufacturer of lead and worker in copper. Nor do the hatter, brush-maker, bookbinder, chemist, collier, miller, baker, cook, currier, glass-worker, lawyer, clergyman, or teacher, need it much less.

Those who are of sluggish temperament need it much more than those whose temperament is active and sanguine. The middle-aged require it more than the young, and the aged more than either. Females, except the small proportion of them who have sufficient exercise in the open air, need it, other things being equal, much more than males.

They who, while their employments are studious or sedentary, at the same time eat excessively, will need bathing much more than the abstemious. This necessity will, of course, be greatly enhanced by excess of clothing; and by all things and arrangements which exclude air from their skins, either by night or by day.

They who use exciting drinks of any kind, or high-seasoned food, or are in the daily habit of using drugs, especially those which are more generally regarded as harmless (but which, for that very reason, are working out a deleterious influence with the more certainty in the end,) are among the individuals who must use the bath, more or less, or perish.

There is one thought here which must be hazarded. Are not the very individuals who are here said to need bathing least, because already well endowed with vitality, among the very persons who would gain most by its use? If the others perish without it, would not those live more highly with it, in the same proportion?—*Laws of Health.*

To remove a white film from the eye occasioned by a hurt, put sweet cream or butter into the ear opposite, or put sweet milk into the eye.

To stop bleeding in the leg, or arm, raise it above the head.

Foreign News.

ONE WEEK LATER FROM EUROPE.

St. Johns, N. F., June 26.

The Vanderbilt steamship Ariel, from Southampton 16th inst. for New York, was boarded off Cape Race yesterday afternoon at 4 o'clock.

The authorities of Geneva have entered a protest against the expulsion of refugees, and demand that no expulsion act shall be enforced.

Later dates have been received from China.

It was rumored that the Chinese were preparing for a general attack on the Europeans, and that they intend to destroy the European dwellings on the Honau side of the river.

It was further reported that the Imperial troops had taken possession of Nankin.

The Egyptian army is fixed for this year at 15,000 men.

The Emperor of Russia had invited the French Ambassador at St. Petersburg, to accompany him on the Imperial journey through the Southern Provinces.

C'Langle, the President of the Imperial Court of Paris, has been appointed Minister of the Interior.

Brussels is being fortified at an enormous expense.

ITALY.

The terrible eruption of Mount Vesuvius, which commenced on the 26th of May, was still active at the latest advices. The following extracts from correspondence of the London Times show the character and progress of the eruption:

Naples, May 31. Since Saturday the eruption has proceeded with constantly increasing violence, and has presented at night a more and more magnificent spectacle. In my last letter I mentioned that there issued from the great basis of fire in the Atrio a single stream of lava, which, after a tortuous course, was descending the declivity of the mountain. This stream has continued its course, varying in breadth according to the accidents of the ground, and seems now to direct itself to a point between Portici and Torre del Greco, but much nearer the latter than the former. It approaches close to the scattered farmhouses which lie above the town at the foot of the mountain, [illegible] two other streams of lava broke out of the great basin, and are descending the mountains towards the neighborhood of Portici. These streams seem to follow the direction of ravines, which run nearly parallel to the ridge on which the Observatory and the Hermitage stand. These buildings have been hitherto saved from submersion by the lava, by their great elevation; the fluid naturally following the direction of the lower ground at either side of them.

Last night the spectacle was peculiarly grand and imposing. The lava was poured in increased quantities along each of the streams already established, and being in a high state of incandescence, presented a peculiarly splendid appearance.

At about 8 o'clock an immense torrent of lava broke over the ridge which confines the basin of craters, in the direction of the Somma, as an immense torrent of liquid fire, and with such extraordinary rapidity that in less than an hour it had descended through a considerable portion of the mountain. Its progress was then retarded, partly by the diminished steepness of the ground, and partly by transverse ravines which must be filled before the fluid can advance. Nothing could exceed the splendor of this torrent of liquid fire, forming the fourth principal stream of lava; but the most extraordinary burst of splendor which has been presented since the commencement of the eruption, took place soon after 9 o'clock, when all the mouths seemed to be simultaneously called into violent action, and to vomit forth such torrents of lava that the entire mountain seemed one blaze of fire; the varied colors produced in different parts, owing probably in part to reflection, presented a beautiful and striking appearance. The lurid light diffused from this enormous burning mass rendered visible the subjacent country, the towns, the coast and the bay.

On each night several thousands of persons of all ranks, from the peer to the peasant, urged by curiosity, repair to the scene of this extraordinary spectacle. The darkness being complete, and the route in many parts difficult, each party is furnished with a torch, and the view of these hundreds of torches flitting about between the streams of lava is most curious, presenting the appearance of multitudes of fireflies.

The hermitage, which is close to the great basin of craters and rivers of lava, is approached by a tolerably good carriage road, and, as may be supposed, hundreds of vehicles of every description, from the caleche of the millionaire to the humble coricolo, are collected there toward midnight. Donkey parties abound, of which ladies do not fear to form a part.

June 1.—The state of the mountain last night was nearly the same as on the preceding night, the eruption, perhaps, being a little less violent. The great streams of lava already described continue to flow slowly in the same direction.

Part of the extraordinary splendor of the spectacle on Sunday night was due to the burning of forest over which the lava passed. The Neapolitans congratulate themselves on the circumstance of the lava having been directed into so many different streams; for if, as in former eruptions, it had all been thrown into one channel, the destruction which must have ensued would have been tremendous.

The lava begins where it did in 1855.

Domestic Summary.

THE FLOOD AT THE WEST.

The St. Louis Democrat of the 16th inst. states that the town of Brooklyn, in Illinois, has been depopulated by the watery invasion arising from the overflow of the Mississippi. The place contained several hundred inhabitants, but on the 14th inst. only two families remained. The place is destroyed. This is the second place, in Illinoise that has been overwhelmed by the floods and deserted by its inhabitants. It has been reported that Cain had shared the same fate, but the last accounts say that the reports have been greatly exaggerated. Severe injuries, however, have doubtless been inflicted upon the city.

The flood on the Missouri has carried away all the bridges between Platte city and Weston. At the latter place two bridges valued at $17,000 were destroyed. All the bottom lands along the river were submerged, and immense damage sustained.

The latest dispatches from the West, we are glad to notice, report the waters as falling rapidly.—[Traveller.

The U. S. steamer Shubrick, from Philadelphia via. Panama, arrived at San Francisco on the 27th of May.

The papers contain more than the usual amount of murders, assassinations, casualties, etc.

Advices from Oregon of May 24 announce a general Indian outbreak there.

Col. Steptoe's command on the snake river was attacked on the 16th of May, and forced to retreat, with a loss of fifty privates, three officers, two howitzers, baggage wagons, and nearly all his animals. Three companies of dragoons and one of infantry were engaged with 1500 Indians. Of the officers killed were Capt. Winder and Lieut. Gassen.

THE REFORM CONVENTION.

Rutland, June 26.

The chief incident of the Convention today was the introduction by Mrs. Julia Branch of New York, of the following resolution:

Resolved, That the Slavery and degradation of woman proceeds from the institution of marriage; and by the marriage contract she loses the control of her name, her person, her property, her labor, her affections, her children and her freedom.

An exciting discussion followed upon this resolution, the speakers being Mrs. Branch, H. S. Foster, Joel Tiffany, Mr. Levely, Mrs. Ernestine, L. Rose, F. W. Coans and others.

The afternoon session was devoted to a discussion of the slavery question, and speeches were made P. Pillsbury, Wm. Goodell, J. S. Foster, Mrs. Rose and others. Mr. Foster cared nothing about the Union. He would say, rather than a single slave should be held in bondage, down with the Union, down with the Constitution, down with religion, down with the church, down with the Bible, and let all go to hell and damnation.

The convention is to be continued this evening and to-morrow. About two thousand persons were in attendance to-day, and more were expected to-morrow (Sunday). Great excitement exists here in regard to the Convention.

INCREASING RELIGIOUS INTEREST IN [illegible]

[illegible] of the "movement for united prayer" by the opening of prayer meetings in various districts of London. The Central Meeting held at Exeter Hall nearly fills the room. Some ladies are among the number. A larger room will be provided should this be found necessary.

Prayer meetings have been appointed to be held at 48 Great Marlborough street, on Tuesdays; and on Wednesdays at half past 4 P. M., at Stafford House, Marylebone road.

PRAYER MEETING ON A WHALING BARK.

The New Bedford Mercury mentions the institution of a daily morning and evening prayer-meeting in the forecastle of the whaling bark "Iona," which left that port recently. At the first meeting, held before leaving port, the crew adopted a series of resolutions, among other things pledging them against profane swearing, and to sustain the meeting for prayers every night and morning.—[Independent.

Original Articles.

Died, very suddenly, in Lynn, Mass., June 8th, Gilman, son of Bro. John and Sister Frances Brown, of Kennebunk, aged twenty years.

He experienced a hope in Christ a few months previous to his death. He was sick but five days.

The funeral was attended by the writer, and some remarks made on the occasion from James 4: 14.

W. H. Mitchell.

Kennebunk, June, 1858.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

The first quarterly meeting of the Galena District will commence Thursday, July 8th, 1858, at Elizabeth, Joe Davis Co., Ill. There will be a conference held in connection, and it is hoped that there will be a general attendance, and delegates sent by all the churches in that region. It is expected Bro. W. Pratt will be with me.

Moses Chandler.

Cordova, June 1st, 1858.

Conference in Rutland, Vt.

Providence permitting, a conference will commence at the Town Hall in Rutland, Vt., Wednesday evening, June 30th, and continue over the following Lord's day. Ministering and lay brethren are invited to attend.

C. W. Smith,
A. B. Thayer, } Committee.
Thos. Cheney,

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisams's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,

Elbridge Chisam.
John A. Kennedy.

S. G. Mathewson appoints to preach in Plymouth Hollow, (at Bro. Cable's) July 7th.
Waterbury, " 8th.
Middlebury, (at Bro. Porter's) " 9th.
Fair Haven, Ct. " 11th.

I will preach as follows:
Rawsonville, Vt., the first Sunday in July.
Cornish, N. H., the second Sunday in July.

S. W. Bishop.

E. Whitney appoints to preach at South Reading, July 4th.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

J A McCullock 156, $2.50.

H Fellows 159, J M Phillips 159, E Smeed 159, N Keene 169, A Knowlton 162, 50 cts each.

R Williams 144, W J Cabot 174, Mrs J H Hartwell 172, N L Robie 156, S E Teeple 169, E Sanderson 158, N R Gould 172, J W Pollock 173, E M Dow 160, Veritas 173, N Rathbun 156, M Merill 156, L C Rice 172, J S Blaisdell 156, E Miller 175, J S Moulton 156, $1 each.

A Farrow jr 199, J Capen 182, D W Miller 185, $2 each.

For Books and Tracts—N Keene 50 cents, W S Olmsted 27 cents.

T. Smith—Money received.

Wm. Fisk—All right; money credited May 12th paid to 161.

Books and Tracts.

Law requires all transient publications shall be pre-paid [illegible] tracts must [illegible] postage on tracts is only one [illegible] if sent in packages of [illegible] and pamphlets, [illegible]

Orders for any of the following [illegible] promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymns.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. [illegible] our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 2c.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 5 cents. Bound 40 cents; postage 8 cents.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

Treatise on Matt. xxiv. and xxv. By I. C Wellcome. An excellent work. 33 cts.; pos. 6 cts

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.—The Great Controversy between God and Man. Its origin, progress and termination. By H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 122. Price, in paper covers, 30 cts.—postage 8 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.—The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo pp. 175, cloth gilt, 25 cents—post-paid.

5.—Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.—Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson, Professor of Languages in N. Y. Central College. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

7.—Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hund.—post. 1c.

8.—The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 18 cts. single, $12 per hundred—post. 1c.

9.—The Unity of Man: or Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.; $10 per hundred—postage 1c.

Tracts of 24 pages. Price, 5 cts. single copy; $3 per hundred: postage 1 ct. each, or half a cent per ounce if ordered to the amount of eight ounces or upwards.

1—Church not in Darkness; 2—The Three Worlds; 3—The Last Days; 4—Plain Truths; by Hastings. 5—Noah, his Age and Ours; 6—Desire of all Nations; 7—It is Done; by John Cumming. 8—A Voice of Warning; 9—New Heavens and Earth; by D. T. Taylor. 10—Ancient Landmarks 11—State of the Dead; by Milton. 12—Intermediat State; by Grew.

Tracts at 3 cents single copy; $1.50 per hundred: postage 1 ct. each, or half cent an ounce for packages of eight or more ounces.

1—Future Punishment; by Grew. 2—Scripture tract number one, Destiny of the Wicked. 3—Outline of the coast of Man; by Lenfest. 4—Key of Truth; 5—Man's Future State; by Sheldon. 6—†Olive Leaves, by the sett.

Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The [illegible] of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient [illegible] separate; 3—Forty Questions on [illegible]; 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand, and orders can be filled at once. [illegible]

ROUND POND.

I went to Round Pond and labored several weeks with the Adventists, Methodists and Baptists; several were converted. I baptized two; several others were baptized and united with other churches.

ORRINGTON.

At Orrington there seems nothing but desolation. There are two small parties called Baleyites and Cummingsites. There are a few good brethren there, but discouraged and disheartened, where they once numbered over one hundred members.

SURRY.

I believe they now have no meeting in Surry; once a good company, but now scattered and distracted.

HERMON.

Only a few scattered brethren left in Hermon, where there was once a large society of active members, but almost disheartened now.

LINCOLNVILLE.

There are a few left in Lincolnville who are striving to live for the kingdom.

CAMDEN.

There is one Dr. Eaton in Camden who has embraced the faith and circulated many books and tracts, and is extending some influence for the cause in his region.

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"Pawtucket, R. I., June 16, 1858.

Bro. Blain:—Having just read your book, *Death not Life*, which I got by mere accident when in Providence the other day, I can say that I have long been a believer in the doctrine that the wicked will be destroyed. I took my opinion from the Bible, not knowing at the time that any one else in the world thought as I did. But of late I have seen a number of books on this subject. Yours is the best and most to the point of any I have seen, and should convince any one. I have been in the book business many years, and think that thousands of your books could be sold. Please let me know what you could let me have them for by the hundred.

Your brother, John Blain, baptized me and my wife, and has just told me where to write to you. I have many friends here who believe the doctrine you preach, and it would just suit me to circulate books that contain the *truth*. Please answer at once, &c. Wm. R. Warner."

I yesterday had a very pleasant visit with a private gentleman in Boston who has just published a good pamphlet of thirty-two pages to advocate the doctrine of life and death just as we hold it. The curiosity of the work is that the author is an educated Unitarian and, like the brother in Pautucket, studied out the truth himself having seen no work on the subject, and told me I was the first person he ever saw and knew that they held our views, except Bro. H. Grew, with whom he was slightly acquainted and learned his views. He is seventy-five years of age and always lived in Boston.

We can see, brethren, that we have yet more work to do before all, even in old New England, will know that evil is to have an end by the *destruction* of sinners; while all know of the flattering and too readily-embraced doctrine, that woe will [illegible] is to end, and we who have learned *how* it is to end, should feel the deep responsibility resting on us to let poor sinners know that they have a serious and crossbearing work to do before they can hope for eternal life and glory. If they fail of that, "the fall of that house will be great," though misery comes to an end. They should be warned of their danger, that our skirts be found clear from their blood when the Lord comes.

The pamphlet named above is entitled The Future Life, by J. P. Blanchard, and can be had of Crosby, Nichols, & Co., 117 Washington street. The author lives at No. 4 in Waverly Place—No. 18 South street. Perhaps he too may be persecuted for new views, and need sympathy from us who should hail him as a fellow laborer in a glorious reform.

Jacob Blain.

Boston, June 25, 1858.

For the Crisis.

The Voice of the Church.

The "Rockland County Messenger," a secular paper of Haverstraw, N. Y., thus speaks of the above work:

"This work takes the ground, not that there is to be a period called the millennium, *after* which Christ shall come to judgment, but that Christ is to come first and usher in the millennium by the destruction of his enemies and the resurrection of the pious dead. These are to reign with him in person on the earth for a thousand years, after which all the dead are to be raised and the world is to be judged. This event is to be ushered in at the close of the sixth thousandth year of the world's history. . . . We commend the book to all who are interested in the momentous topics of which it treats."

For sale at this office.

Sanctification.

The following is from the *New York Observer*, but we think the Presbytery of North River could not have taken the Bible for their text book, when they exclude Brn. Belden and Hill for teaching the doctrine of sanctification, so plainly expressed in the Scriptures. Many times we are taught in the word of truth to "sanctify" ourselves; and can we suppose for one moment that the Lord requires us to do that which will "be subversive of the purity, as well as the peace of the church?" We read, "he that committed sin is of the Devil."

PERFECTIONISM: DESPOTISM.

By direction of the Presbytery of North River, I send the following extract from their minutes, passed on the 17th inst., with a request that it may be published in the New York Observer.

"Whereas, the Synod, at their last meeting, sent back the matter of reference in the case of the Rev. Henry Belden and the Rev. William Hill, to this Presbytery for final adjudication, it is therefore moved that we proceed to issue the case; and,

Whereas, the Synod enjoined upon Messrs. Belden and Hill, that without delay, they solemnly and prayerfully reconsider their views on the subject of sanctification, and renounce their errors; and,

Whereas, Messrs. Belden and Hill have given no evidence to Presbytery that their views on the subject of sanctification have materially changed, since the previous action of Presbytery in the case; and,

Whereas, Synod at their last meeting, "wished it to be distinctly understood that they consider the doctrine of sinless perfection, or entire sanctification, to be subversive of the purity, as well as the peace of the church, and that the preaching of said doctrine cannot be tolerated upon the part of any minister in their connection;" and,

Whereas, Presbytery are fully convinced, that any further delay in coming to an ultimate decision, will not result in a change of sentiment on their part; therefore,

Resolved, That the Rev. Henry Belden and the Rev. Wm. Hill be, and they hereby are deposed from the gospel ministry.

Resolved, That the Stated Clerk be directed to forward the above minutes to the N. Y. Observer and to the N. Y. Evangelist, with a request that it be published.

S. Mandeville, Stated Clerk.

April 24, 1844.

Health Department.

Bathing.

Among those who stand most in need of bathing, for the sake of cleanliness, are the studious and sedentary. By the studious, however, I mean just now, not so much those who mingle with their studies a reasonable amount of active exercise in the open air, as those who sit from morning to night, as it were, poring over their books and papers, and scarcely know whether they are in the world or out of it. I mean, then, in other words, mere bookworms.

By the sedentary, I mean, also, those who continually sit at their employments; [illegible] more living statues. Labor, in these days, is so much divided that the sedentary are becoming a very numerous class. It embraces millions of our own sex, and hundreds of millions of females.

Both the book-worm and the statue sit much of their time immersed in bad air. It may be bad, because deprived of oxygen, its life-giving principle, and loaded with carbonic acid. It may be worse, still, by being loaded with poisonous animal, vegetable, or mineral effluvia. All these evils are aggravated by a very high temperature.

It has been already stated that we are apt to have all our rooms too highly heated. Now, none are more liable to this error than they of whom we have just been speaking. They are careless or absentminded; they often use stoves; and, ere they are aware, the heat is ten or twelve or fifteen degrees higher than it ought to be. And yet they seem not to know it, unless they are told of it.

This excessive heat, as has been abundantly shown, puts out the internal fire of the human system almost as fast as if that were its sole object. It especially deadens the activity of the lungs and the skin. The active efforts of both these will diminish, day by day, and the skin will become greatly enfeebled, if not actually diseased.

And yet, in the midst of all this error and the consequent deterioration, should a due regard to the laws of God, physical and moral, lead to occasional cold bathing, the recuperative powers of the system will be most fully and immediately manifested, and the result will be most happy.

Among the sedentary who need bathing, are the shoe and boot maker, the painter, the gilder, the clerk, the accountant, the dress-maker, the milliner, the printer, the grocer, the stone-cutter, the druggist, the brazier, the turner, and the manufacturer of lead and worker in copper. Nor do the hatter, brush-maker, bookbinder, chemist, collier, miller, baker, cook, currier, glass-worker, lawyer, clergyman, or teacher, need it much less.

Those who are of sluggish temperament need it much more than those whose temperament is active and sanguine. The middle-aged require it more than the young, and the aged more than either. Females, except the small proportion of them who have sufficient exercise in the open air, need it, other things being equal, much more than males.

They who, while their employments are studious or sedentary, at the same time eat excessively, will need bathing much more than the abstemious. This necessity will, of course, be greatly enhanced by excess of clothing; and by all things and arrangements which exclude air from their skins, either by night or by day.

They who use exciting drinks of any kind, or high-seasoned food, or are in the daily habit of using drugs, especially those which are more generally regarded as harmless (but which, for that very reason, are working out a deleterious influence with the more certainty in the end,) are among the individuals who must use the bath, more or less, or perish.

There is one thought here which must be hazarded. Are not the very individuals who are here said to need bathing least, because already well endowed with vitality, among the very persons who would gain most by its use? If the others perish without it, would not those live more highly with it, in the same proportion?—*Laws of Health.*

To remove a white film from the eye occasioned by a hurt, put sweet cream or butter into the ear opposite, or put sweet milk into the eye.

To stop bleeding in the leg, or arm, raise it above the head.

Foreign News.

ONE WEEK LATER FROM EUROPE.

St. Johns, N. F., June 26.

The Vanderbilt steamship Ariel, from Southampton 16th inst. for New York, was boarded off Cape Race yesterday afternoon at 4 o'clock.

The authorities of Geneva have entered a protest against the expulsion of refugees, and demand that no expulsion act shall be enforced.

Later dates have been received from China.

It was rumored that the Chinese were preparing for a general attack on the Europeans, and that they intend to destroy the European dwellings on the Honau side of the river.

It was further reported that the Imperial troops had taken possession of Nankin.

The Egyptian army is fixed for this year at 15,000 men.

The Emperor of Russia had invited the French Ambassador at St. Petersburg, to accompany him on the Imperial journey through the Southern Provinces.

C'Langle, the President of the Imperial Court of Paris, has been appointed Minister of the Interior.

Brussels is being fortified at an enormous expense.

ITALY.

The terrible eruption of Mount Vesuvius, which commenced on the 26th of May, was still active at the latest advices. The following extracts from correspondence of the London Times show the character and progress of the eruption:

Naples, May 31. Since Saturday the eruption has proceeded with constantly increasing violence, and has presented at night a more and more magnificent spectacle. In my last letter I mentioned that there issued from the great basin of fire in the Atrio a single stream of lava, which, after a tortuous course, was descending the declivity of the mountain. This stream has continued its course, varying in breadth according to the accidents of the ground, and seems now to direct itself to a point between Portici and Torre del Greco, but much nearer the latter than the former. It approaches close to the scattered farmhouses which lie above the towns at the foot of the mountain, many of which it was seriously [illegible] two other streams of lava broke out of the great basin, and are descending the mountains towards the neighborhood of Portici. These streams seem to follow the direction of ravines, which run nearly parallel to the ridge on which the Observatory and the Hermitage stand. These buildings have been hitherto saved from submersion by the lava, by their great elevation; the fluid naturally following the direction of the lower ground at either side of them.

Last night the spectacle was peculiarly grand and imposing. The lava was poured in increased quantities along each of the streams already established, and being in a high state of incandescence, presented a peculiarly splendid appearance.

At about 8 o'clock an immense torrent of lava broke over the ridge which confines the basin of craters, in the direction of the Somma, as an immense torrent of liquid fire, and with such extraordinary rapidity that in less than an hour it had descended through a considerable portion of the mountain. Its progress was then retarded, partly by the diminished steepness of the ground, and partly by transverse ravines which must be filled before the fluid can advance. Nothing could exceed the splendor of this torrent of liquid fire, forming the fourth principal stream of lava; but the most extraordinary burst of splendor which has been presented since the commencement of the eruption, took place soon after 9 o'clock, when all the mouths seemed to be simultaneously called into violent action, and to vomit forth such torrents of lava that the entire mountain seemed one blaze of fire; the varied colors produced in different parts, owing probably in part to reflection, presented a beautiful and striking appearance. The lurid light diffused from this enormous burning mass rendered visible the subjacent country, the towns, the coast and the bay.

On each night several thousands of persons of all ranks, from the peer to the peasant, urged by curiosity, repair to the scene of this extraordinary spectacle. The darkness being complete, and the route in many parts difficult, each party is furnished with a torch, and the view of these hundreds of torches flitting about between the streams of lava is most curious, presenting the appearance of multitudes of fireflies.

The hermitage, which is close to the great basin of craters and rivers of lava, is approached by a tolerably good carriage road, and, as may be supposed, hundreds of vehicles of every description, from the caleche of the millionaire to the humble coricolo, are collected there toward midnight. Donkey parties abound, of which ladies do not fear to form a part.

June 1.—The state of the mountain last night was nearly the same as on the preceding night, the eruption, perhaps, being a little less violent. The great streams of lava already described continue to flow slowly in the same direction.

Part of the extraordinary splendor of the spectacle on Sunday night was due to the burning of forest over which the lava passed. The Neapolitans congratulate themselves on the circumstance of the lava having been directed into so many different streams; for if, as in former eruptions, it had all been thrown into one channel, the destruction which must have ensued would have been tremendous.

The lava begins where it did in 1855.

Domestic Summary.

THE FLOOD AT THE WEST.

The St. Louis Democrat of the 16th inst. states that the town of Brooklyn, in Illinois, has been depopulated by the watery invasion arising from the overflow of the Mississippi. The place contained several hundred inhabitants, but on the 14th inst. only two families remained. The place is destroyed. This is the second place, in Illinoise that has been overwhelmed by the floods and deserted by its inhabitants. It has been reported that Cain had shared the same fate, but the last accounts say that the reports have been greatly exaggerated. Severe injuries, however, have doubtless been inflicted upon the city.

The flood on the Missouri has carried away all the bridges between Platte city and Weston. At the latter place two bridges valued at $17,000 were destroyed. All the bottom lands along the river were submerged, and immense damage sustained.

The latest dispatches from the West, we are glad to notice, report the waters as falling rapidly.—[Traveller.

The U. S. steamer Shubrick, from Philadelphia via. Panama, arrived at San Francisco on the 27th of May.

The papers contain more than the usual amount of murders, assassinations, casualties, etc.

Advices from Oregon of May 24 announce a general Indian outbreak there.

Col. Steptoe's command on the snake river was attacked on the 16th of May, and forced to retreat, with a loss of fifty privates, three officers, two howitzers, baggage wagons, and nearly all his animals. Three companies of dragoons and one of infantry were engaged with 1500 Indians. Of the officers killed were Capt. Winder and Lieut. Gassen.

THE REFORM CONVENTION.

Rutland, June 26.

The chief incident of the Convention today was the introduction by Mrs. Julia Branch of New York, of the following resolation:

Resolved, That the Slavery and degradation of woman proceeds from the institution of marriage; and by the marriage contract she loses the control of her name, her person, her property, her labor, her affections, her children and her freedom.

An exciting discussion followed upon this resolution, the speakers being Mrs. Branch, H. S. Foster, Joel Tiffany, Mr. Levely, Mrs. Ernestine, L. Rose, F. W. Coans and others.

The afternoon session was devoted to a discussion of the slavery question, and speeches were made P. Pillsbury, Wm. Goodell, J. S. Foster, Mrs. Rose and others. Mr. Foster cared nothing about the Union. He would say, rather than a single slave should be held in bondage, down with the Union, down with the Constitution, down with religion, down with the church, down with the Bible, and let all go to hell and damnation.

The convention is to be continued this evening and to-morrow. About two thousand persons were in attendance to-day, and more were expected to-morrow (Sunday). Great excitement exists here in regard to the Convention.

INCREASING RELIGIOUS INTEREST IN ENGLAND.

[illegible] of the "movement for united prayer" by the opening of prayer meetings in various districts of London. The Central Meeting held at Exeter Hall nearly fills the room. Some ladies are among the number. A larger room will be provided should this be found necessary.

Prayer meetings have been appointed to be held at 48 Great Marlborough street, on Tuesdays; and on Wednesdays at half past 4 P. M., at Stafford House, Marylebone road.

PRAYER MEETING ON A WHALING BARK.

The New Bedford Mercury mentions the institution of a daily morning and evening prayer-meeting in the forecastle of the whaling bark "Iona," which left that port recently. At the first meeting, held before leaving port, the crew adopted a series of resolutions, among other things pledging them against profane swearing, and to sustain the meeting for prayers every night and morning.—[Independent.

Original Articles.

Died, very suddenly, in Lynn, Mass., June 8th, Gilman, son of Bro. John and Sister Frances Brown, of Kennebunk, aged twenty years.

He experienced a hope in Christ a few months previous to his death. He was sick but five days.

The funeral was attended by the writer, and some remarks made on the occasion from James 4: 14.

W. H. Mitchell.

Kennebunk, June, 1858.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

The first quarterly meeting of the Galena District will commence Thursday, July 8th, 1858, at Elizabeth, Joe Davis Co., Ill. There will be a conference held in connection, and it is hoped that there will be a general attendance, and delegates sent by all the churches in that region. It is expected Bro. W. Pratt will be with me.

Moses Chandler.

Cordova, June 1st, 1858.

Conference in Rutland, Vt.

Providence permitting, a conference will commence at the Town Hall in Rutland, Vt., Wednesday evening, June 30th, and continue over the following Lord's day. Ministering and lay brethren are invited to attend.

C. W. Smith,
A. B. Thayer,
Thos. Cheney, } Committee.

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisams's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,

Elbridge Chisam.
John A. Kennedy.

S. G. Mathewson appoints to preach in Plymouth Hollow, (at Bro. Cable's) July 7th.
Waterbury, " 8th.
Middlebury, (at Bro. Porter's) " 9th.
Fair Haven, Ct. " 11th.

I will preach as follows:
Rawsonville, Vt., the first Sunday in July.
Cornish, N. H., the second Sunday in July.

S. W. Bishop.

E. Whitney appoints to preach at South Reading, July 4th.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the Crisis to which the money credited pays.

J A McCullock 156, $2.50.

H Fellows 159, J M Phillips 159, E Smeed 159, N Keene 169, A Knowlton 162, 50 cts each.

R Williams 144, W J Cabot 174, Mrs J H Hartwell 172, N L Robie 156, S E Teeple 169, E Sanderson 158, N R Gould 172, J W Pollock 173, E M Dow 160, Veritas 173, N Rathbun 156, M Merill 156, L C Rice 172, J S Blaisdell 156, E Miller 175, J S Moulton 156, $1 each.

A Farrow jr 199, J Capen 182, D W Miller 185, $2 each.

For Books and Tracts—N Keene 50 cents, W S Olmsted 27 cents.

T. Smith—Money received.

Wm. Fisk—All right; money credited May 12th paid to 161.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymns.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound 40 cents; postage 8 cents.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Genneseo, N. Y. Price $1., postage paid.

Treatise on Matt. xxiv. and xxv. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.—The Great Controversy between God and Man. Its origin, progress and termination, By H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.—The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo pp. 175, cloth gilt, 25 cents—post-paid.

5.—Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.—Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson, Professor of Languages in N. Y. Central College. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

7.—Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hund.—post. 1c.

8.—The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 18 cts. single, $12 per hundred—post. 1c.

9.—The Unity of Man: or Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.; $10 per hundred—postage 1c.

Tracts of 24 pages. Price, 5 cts. single copy; $3 per hundred: postage 1 ct. each, or half a cent per ounce if ordered to the amount of eight ounces or upwards.

1—Church not in Darkness; 2—The Three Worlds; 3—The Last Days; 4—Plain Truths; by Hastings. 5—Noah, his Age and Ours; 6—Desire of all Nations; 7—It is Done; by John Cumming. 8—A Voice of Warning; 9—New Heavens and Earth; by D. T. Taylor. 10—*Ancient Landmarks 11—State of the Dead; by Milton. 12—Intermediat State; by Grew.

Tracts at 3 cents single copy; $1.50 per hundred: postage 1 ct. each, or half cent an ounce for packages of eight or more ounces.

1—Future Punishment; by Grew. 2—Scripture tract number one, Destiny of the Wicked. 3—Outline of the coast of Man; by Lenfest. 4—Key of Truth; 5—Man's Future State; by Sheldon. 6—†Olive Leaves, by the sett.

Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The [illegible] of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality; 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand, and orders can be filled at once. Let us scatter them. Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free, by sending stamps to pay the postage,—and those that feel poor also.

Address to H. L. Hastings, Rochester, N. Y.

For sale also at this office,—and by [illegible] Moline, Ill; G. W. Young, [illegible] N. Y.

* The Landmarks [illegible]

Poetry.

For the Crisis.

"THY WILL BE DONE."

No words to me are half so dear
As those I have recorded here;
No prayer so fully comprehend
What I would ask of Christ my Friend.

Thy will (not mine) I know is best;
Let that be done, and I am blest,—
Whate'er befall, where'er I be,
United still I am with Thee.

My will in harmony with Thine;
Thy peace, thy love, I know are mine;
Thy treasures vast, a boundless store,
I claim my own, what need I more?

When self no more I seek to please,
I tread the thorny path with ease;
For what are all its thorns to me,
When I my Savior's imprints see?

When self is fully crucified,
I happy am what'er betide;
For well I know a Father's will,
Assigns me every joy, or ill.

Though foes on every hand are found,
My joy shall still in Christ abound;
He will impart his warlike skill,
If I but sink into his will.

Though threat'ning clouds do me o'erspread,
And lower in darkness round my head;
My feet shall tread a lightsome way,
Illumined bright with heaven's ray.

The angry billows dashing foam,
Will only bring me nearer home;—
Though in the furnace I may be,
The cords but burn to set me free.

The cross doth slay the man of sin,
That a new life may thus begin;
Forth from his dust a saint is born,
God's jewelled casket to adorn.

M. D. W.

Original Articles.

For the Crisis.

Eternal Life.

What is eternal life? Ans. "This is eternal life, that they might know thee the only true God and Jesus Christ whom thou hast sent." Jno. 17: 3. "To be *spiritually minded* is life." Rom. 8: 6. This is the truth certainly; but say, friend, would you have us limit our idea of eternal life to these two passages alone, or, "comparing spiritual things with spiritual things," would you have us seek more light? "I would have you understand that 'eternal life' does not mean *eternal existence*, but the 'knowledge of God,' a 'spiritual mind,' one that enjoys the fellowship of the Father and the Son." Yes, then you would have us understand that the righteous receive in *this life* their *full reward!* for certainly they are the "servants of God" here, and Paul teaches us (Rom. 6: 22,) that the "*end*" of such a course is "everlasting life." *Paul* promised "eternal life" at the *end*, at the "revelation of the righteous judgment of God," who will at that time render it to to those who, by patient continuance in well doing, seek for immortality. (Rom. 2: 5, 6, 7.) *You* promise it *now* at the *beginning* of "well doing." Which of you is inspired?! Paul knew God, but had he eternal life? Why did he then *hope* for it? (Titus 1: 2)

Again, *Christ* promised eternal life in the *world to come; you* say we have it *now:* Christ puts "eternal life" after the resurrection, (Jno. 5: 28, 29,) you *before;* which of you is a "teacher sent from God?" There seems to be *clashing* here. Paul contradicts Paul, and Christ opposes Christ. Would you have us understand matters thus? Would you thus involve God's truth in darkness? You would certainly, if you still persist in your idea that eternal life is mere "reconciliation with God!" And further, I assure you the half of the mischief and perplexity of your idea has not been told yet. But you say, "it *reads* so." Very well, we read, "*This is my body.*" Is therefore the popish idea of *transubstantiation* true? It *reads so.* Again, "My life is wind;" but is the wind Job's life? It *reads* so. Again we read, "I am the vine." Is therefore a "*vine*" *Christ?* It *reads* so. Again, "I am the *resurrection.*" Is therefore the resurrection Christ? It *reads* so. Once more. "God is love," "God is light;" yet is "*love*" or "*light*" God—the God whose face we seek? It *reads* so. Hence your idea of "eternal life" has no better foundation than that of *transubstantiation*, and the same logic which sustains it will sustain [illegible]

away." We are of the *dust* and unto dust we must return. Gen. 3: 19. But we go not to the grave to be forgotten of God; there is an appointed time at which all shall be remembered. Job 14: 13. All them that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life; they that have done evil unto the resurrection of condemnation. Jno. 5: 29. The harvest time will then come when every man will reap according to the seed which he has sown in this life. They that have sown to the flesh, (been carnally minded) will of the flesh reap *corruption*, be hurt of the second death, and die to live no more forever: thus to be carnally minded is death. But they that have sown to the Spirit, (known the living and true God and Jesus Christ whom he hath sent, been spiritually minded, &c.,) shall of the Spirit reap *life* everlasting; Gal. 6: 8; and having put on incorruption and been clothed with immortality, they will die no more. Hence to be spiritually minded is *life;* it secures in the end eternal life. Herein agreeth Christ, prophet and apostle; darkness is dispersed and light appears. Let us walk in the light, "mind the things of the Spirit," and reap an everlasting life in "the world which is to come." H. F. CARPENTER.

Rochester, N. Y.

For the Crisis.

OLIVET'S STAR.

Num. 24: 17; Isa. 60: 3; Lu. 2: 9.

TUNE.—"Star of the evening."

Beautiful Star ere long to rise,
Gilding glory through the skies;
And thy sceptre ere shall rise
Out of Judah, Israel's tribe.
Star of the East,
Bethlehem's star;
Star of the Morning,
Beautiful, beautiful star!

Thou the bright and morning star,
Shall have all glory near and far,
And God shall beautify his place
And make his feet most glorious.
Star of the East,
Bethlehem's star,
Star of the Morning,
Beautiful, beautiful star.

Beautiful Star, whose heavenly light
Shone round Shepherds at midnight;
Then thou bid'st the Gentiles come
By thy brightness as the Sun.
Star of the East,
Bethlehem's Star,
Star of the Morning,
Beautiful, beautiful Star.

Beautiful star, whose brilliant reign
Exceeds the sight of earth's domain,
Rise, and wave thy sceptre here;
Rise, and thy lone subjects cheer.
Star of the East,
Bethlehem's Star;
Star of the Morning,
Beautiful, beautiful Star.

W. C. CLARK.

Portland, Me.

For the Crisis.

The Conference in Worcester.

The brethren who met in conference at Worcester on the 8th day of June, came from different parts of the country, of kindred faith and joy, and with the anticipation of the joys of paradise to come.

We had a feast of love and comfort. Many hearts were made glad with the word of God, the good news of Jesus coming soon, and the present position that we occupy in relation to the deceptions of the last days, and to learn that God's word in prophecy has marked the path of the church to walk in, and that God will have a people on the watch to declare it to the people.

The brethren returned home much encouraged to hold fast the beginning of their confidence firm to the end. They concluded it was the best meeting they had enjoyed for some years.

May the Lord bless this weeping band of pilgrims, and strengthen them in the way of righteousness to labor for souls the short time they have to stay, that they may have a good clearance when the Judge shall appear.

ISRAEL DAMMAN.

Worcester, June 21.

For the Crisis.

Fools' Proverbs.

Get drunk yourself, and say that your neighbor staggers.

Stand on your head, and say that the world is upside down.

Spend your time poking in cess-pools, and wonder that you get yourself dirty.

Mind everybody's business, and wonder at their ingratitude.

Stone a dog, and wonder that he barks at you.

[illegible] wonder that your exhortations don't affect his heart.

Hate everybody, and be astonished that men return the compliment.

Believe all you hear, and call yourself a fool for being so credulous.

Give all you have to the rich, and have them forget you when they have got it.

Do all these things, and verily a fool's reward shall be thine. H. L. H.

Rochester, June, 1858.

Choice Selections.

WHAT SHALL I WISH THEE!

What shall I wish thee, my darling boy?
Shall I wish thee a life of unclouded joy,
That the hours shall pass like the summer wind
And leave not a trace of woe behind?
Not this, my child.

Shall I wish my boy the noble heir
To mines of gold and jewels rare—
A mighty place in the world's estate,
And a lofty home with the wealthy great?
Not this, my child.

Shall I wish for thee an honored name
That shall stand on the golden rolls of fame;
That thy deeds may be echoed along Time's shore
Till the echoes of time shall be heard no more?
Not this, my child.

But oh, for my child a humble seat
On Calvary's mount, at Jesus' feet;
And a home at last in the happy plains
Where the glorious Savior ever reigns:
God grant thee this.

The Vast Army.

BY REV. EDW. MUNRO, PERPETUAL CURATE OF HARROW-WEALD, ENG.

CHAPTER III.—THE APPOINTED PLACE.

We must go back awhile. Ulric had his post to guard, and to run to help Albyn if he wound his horn: the place where Ulric stood was a large plain land on the top of the hill, from which he could see all the country round. The boy had stood for some hours waiting to see what would happen: the day had closed in upon him and he grew impatient at his post. The moon had risen, and Ulric, tired of watching, had wandered from his place.

"They will never come," said he; "no enemy will come to-night: I will go and seek Ezra and ash him to climb yon rocks which look so white in the moonlight."

A Form passed swiftly along Ulric's path; and as it passed, he heard a voice from the hills, which sounded like an echo far away: "You know not when he comes, at midnight or at cock-crowing." Ulric started. The figure and the voice had te do with each other. He looked toward the hills; but all was sleeping, in the pale, cold shining of the moon.

"It was but a sound in the mountains," said the boy; and he went on, turning his back on his forsaken post. At first, the path he had to tread was rough and uneasy, and sometimes so much so that he more than half determined to turn back. Besides, it had many windings, and every minute he was coming in sight of the pass between the rocks which he had been placed to guard. It looked so cold and silent, so solitary, the place seemed as though he ought to be at it. Ezra was stationed above him, and he had some way to go to reach him. Again he fancied he heord footsteps in the path beneath, as of men treading swiftly and softly; but the boy was bent ongaing on, and on he went; the path grew easier as he advanced. One of the soldiers of the Vast Army hailed him.

"Wither away, Ulric," said he, "with your face turned away from the glow on the hills, which shines so bright tonight?"

"Where," said Ulric, coloring, on business, of course."

"Then," I hope, "on business of the great King; for all seem to say he is coming. and you would not be found on your own business when he comes?"

"I shall be back in a minute," said Ulric, hesitating.

"Then you have left your post," said the other earnestly; "and the hills are covered with the enemy; and you say, 'back in a *minute;*' why, silly boy, the foe may be through the pass in that minute, and then what will become of you if the king comes?"

"Oh, time enough! time enough!" said Ulric. "He will not come yet: "I shall be back in plenty of time;" and he ran laughing on, trying to shake off the uneasy feelings he had.

"The King, the King come to-night!" the words rang in his ears; and he stole a sudden look at the glow behind the hills; it was indeed bright, and the black peaks stood out blacker and sharper than ever. There seemed a stir, too, on the hill; as he turned his eye back, it fell on the part he had left. As he glanced at it he thought a figure glid by under the shadow; but it did not hinder him, and on he went to Erza. The little boy was on the level land, keeping his eye fixed intently on the glow over the hill, while his face rested in his hand, as he lay along the ground. He had left his post.

"The glow looks very bright," said he to himself; "I wonder if the King is coming;" and his heart beat high, and his hand grew cold and clammy; he turned away and gathered little dry flowers which bloomed under the night wind.

"I won't look at the glow," said he, [illegible]

But I'll forget it," said he, while his heart beat so high he could scarce keep it still. the light would throb up higher and higher into the sky, and caught the grass where he lay, and threw the shadow of his hand on the ground.

"You will not be ready for the King by looking at the glow," said a Voice, "nor by trying to forget it."

Erza started. "But I am frightened and want to forget it," said the child.

"Mind the post which was given you," said the Voice, "and you will not be frightened; for your eye will not be fixed on the light, and you will be ready when the King comes."

"Ready when the King comes!" said the boy. "Oh, what a blessing if I were, I do so want it. How I wish Albyn was here, to talk to me and advise me, and I know he would say, 'Go to your appointed place.' Then I will go," cried he, rising up; and the glow caught the young child's brow, and the silver cross upon it; he moved to his post. The vast rocks with their black valleys lay outstretched before him.

"The Kiug!" said little Erza as he moved on to watch and look out; "what if any harm has come to Albyn below, for my not keeping watch?" said he; "what if any damage is done already, how shall I meet the king and how shall I find it out? I wish I never had been divided far from Albyn."

"Albyn, Albyn, always Albyn with you, Erza," cried the rough voice of Ulric behind him.

Erza started at Ulric's voice so near him. "Yes, I *do* wish he was here," said he; "he always tells me right, and would talk to me about the King's coming."

"I don't believe he'll ever come."

"Oh! Ulric, how can you talk so?" said Erza, looking frightened; "how very shocking!"

"Come with me," said Ulric, going towards the edge of the plain, where it looked out on the rocks and valleys; "see down there; are there not figures moving among the rocks below? Do you not hear a stir?"

"Oh Ulric, suppose it should be the enemy of the King coming; and we have been leaving our post, and I have not been watching to give my signal to Albyn below; what shall I do? Back, back, go back quick to your pass, while I look out."

"But before he had done speaking the noise had increased below, and the pass on which Albyn stood had been filled with armed men. An arrow thrilled through the sky and pierced Erza's breast: a cry as much of fear as of pain broke from the poor boy, and he fell on the ground pale and bleeding."

"Bear up my head; lean it on yonder stone, Ulric," said he; "bear it up away from the glow, for I dare not see it; I have neglected my duty to the great king, and I cannot bear his coming. No, no, place me away from the glow"—and he trembled violently as he spoke, and his eyes were fixed upon the light he longed to avoid.

Ulric propped his head upon the stone, and was busy in helping his wounded comrade, when the noise below increased.

"Away, Ulric! back to your post!" cried Erza. "Do not stay here with me, I have been the cause of harm enough today."

There was need enough of this warning; for already shadows appeared creeping along the rocks of Ulric's pass, and he had scarcely time to reach it, when two figures issued from the dark crags towards him. They were dressed as soldiers, their swords were in their sheaths, and, as far as Ulric could see, the cross shone on their brows.

"Brave youth," said one, coming towards Ulric, "can you lead us to the captain of this division of the Vast Army? for we are allies of the great King, and would be led to your captain to speak with him."

Ulric was so confused with his hurried return to his post, and the noise that now increased below the hills, that he could scarcely summon courage enough to think what he had best to do. He glanced at the cross which seemed on their brow, and was on the point of asking to see their pass, which he was strictly bidden to let none go by him without showing. The stranger spoke again before he could ask the question.

"You look a bold youth and gallant," said he. "If the great King's army be made of such as you, there's little doubt of success." So saying, he laid his hand on Ulric's shoulder, and gently led him away from the pass.

Poor Ulric was flattered to hear what was said, and seemed too willing to be led on to drink in all the flattery the stranger poured into his ear.

The pass was now gained, and the enemy in hands passed thoroughly through it. Some of the foremost of them found Ezra lying bleeding on the ground; he was at once made prisoner, bound hand and foot, and was carried away, partly under the hope that something might be got out of him to betray the state of the King's army, and partly to prevent his giving any alarm.

"Oh, Albyn! would you were here! What shall I do when the King comes?" cried the poor boy bitterly. "I have lost the pass by my own neglect—I have not kept my post; he will come, and he will not find me watching: what shall I do?"

But the men only laughed at him, and bid him be still.

Meanwhile the pass was wholly taken, and all that part of the pass belonging to [illegible]

looking at, and which ever and anon beat up like a pulse from the distant hills.

He had quite forgot, in his movements and under the flattery, the request to show the men to the captain; they had only asked to lead him from his post, and, finding him easily led, they said nothing more about it.

One of the more daring of the enemy put his cup to his cup and proposed, "Health to the enemies of the King, and a curse on him and his army!"

On a sudden it seemed to rush on Ulric where he was; the color mounted in his face, and he sprung up from the ground.

"I am a soldier of the King," said he with a faltering voice. "You may not drink that before me, or, at least, I may not stop to hear it." And for a moment a throb of light from the mountains caught the cross upon his brow.

"Oh, we meant no harm to the King, your master," said the leader of the men, winking to him who held the cup. "We meant no harm; it was but said to try you to see what kind of fellow you were: we see you're not to be overcome: you're a fine fellow, and if the King has many such in his army, why, he's a lucky man, that's all."

Ulric was delighted with the flattery, and sat down again. But he did not see their laugh, and the look of utter contempt which passed over the face of the man who had spoken.

"I thought you couldn't mean much," said Ulric. "You must forgive me for being too quick; it was from my great wish to do right.'

'Oh, yes, yes, we understand,' said the man.

Meanwhile a great stir was going on below. The Vast Army were moving on in dense columns, each in his own order and place, to join that part of the King's army which was expected daily to come up with the King himself from the hills beyond. They had been marching for years, and for years the king had been daily expected; their fathers had looked ont for the same, but he had not come, still they expected him anxiously; and though centuries had passed by, they had not tired of expecting him, and felt firmly convinced he was close at hand. Year after year the glow had throbbed and flickered behind the hill, now growing brighter and now less. But he had not come: the glow grew now more intensely bright, and every eye was anxiously fixed upon it, as the Vast Army marched on to the meeting. The hill which the enemy had just gained by Ulric's desertion of his post and Erza's carelessness, lay right over the narrow pass along which the enemy must go, to meet the King, who would be coming along the paths of the mountains; and the enemy, having gained the hill, might fearfully annoy and harrass the advancing columns of the army. It was strange Ulric did not seem the least aware of the harm he had done, nor of the great importance the keeping of the pass was to the cause of the King, nor indeed did I notice it at first. It appeared to him, as it did to myself at first, to be but the change of place of one boy out of thousands. It was not till afterwards that I saw that one soldier of the Vast Army, one boy deserting the pass, might bring fearful effects on the whole army of the King, for which he must answer.

The stir, as I said, was now becoming hourly greater. The fact was, messengers had arrived and passed rapidly through the host, saying that the king was really close at hand; and there seemed to be an impression it was so: all were ordered to be watching at their post, at the peril of life and death, and not to flinch by a hair's breadth from their duty. Besides, the enemy were found to have occupied the rocks above, and were seen already in the sta light to be preparing to hurl down rocks and arrows on the columns of the army, as soon as they should pass along the narrow causeway.

But one pass of the rocks still was safe, and this led up to the highest point, and which was of the highest value to the Vast Army as a watch-tower: this pass was the one which Albyn kept, and Albyn had stood firmly to his post, so the rock was safe as yet.

He still leant on his spear, recovering from the effects of his wounds. I heard a Voice which seemed to come from the glow, "Well done, good and faithful servant!" It cheered his fainting spirit like cool water to a thirsty man He lifted up his head—I saw the cross gleam like silver upon his brow. A troop of soldiers came hastily up to where Albyn was standing, bearing orders from the captain.

'Albyn,' said the foremost, 'you have done a good day's work; you have gained a high reward: but the strife is not yet over; I expect the worst is to come. I bear messages and orders for you from the main army.'

"I am ready," said the young soldier.

"You have shown yourself able to do well and ably in a small thing, and you are now to take a high post of danger, for the sake of the King who is coming.'

Albyn bent his head to the order.

'The soldiers of the great King,' said the other, 'have no easy life of it, and those who do one brave act of danger, are but called to further,' continued he.

'You see yonder crag,' he continued, pointing to the rock which frowned black and sharp above them, and which Albyn's brave defence had saved from the enemy. [illegible]

army to take it. Blessed is that servant whom the King when he comes shall find watching.'

Albyn again bent his head and said he was ready to go.

'There is no time to be lost,' said the Messenger; 'the greatest excitement and stir is going on below, and messengers unseen and swift have passed through the army within these few hours, saying that the King is close at hand, and we must be through the pass before he comes; besides, there is no doubt the glow gets brighter hourly, and strange noises like myriads of chariot wheels riding upon the wind have been heard to-night. But we lose time.'

So saying, the Messenger passed on, leaving Albyn and the rest alone.

'He may say what he likes,' said a man of the party; 'I don't believe the King is coming; they've said that these thousand years, and he has not come yet. I believe the stir is all for nothing.'

'Nay, but, Lufra,' said another, 'there are actual sounds heard and sights seen.'

'Fool,' said Luffra, 'haven't they always said so?'

'Well, well, I can't argue, you know,' said the other thoughtfully, and looking wistfully toward the glow. 'Come what will, we have a work to do; and you do not mean, you will not do your work?'

'No, no, of course not. But I don't see any need to be so very anxious about it. Do one's duty, of course. Of course, do your duty to the King, as every one should; but don't be thinking every puff of wind in the hill is his chariot,' said Lufra, contemptuously.

'You mean. you would not run the risk that boy is running,' said the other, pointing to Albyn; who, during the last speech, had silently withdrawn, and was preparing for his terrible ascent.

'I should think not,' said Lufra, scornfully. 'But enough of this: let him take his chance; every man to his taste: you hold your opinion and I'll hold mine, and he may hold his, though I think him a fool for his pains, after all. But I'll to my post in keeping this pass, and enjoy myself at it, by exploring this dark cavern."

'Suppose the King comes while you are there?' said Rolbe.

'Oh, trust him for that; and if he does, why, here I am. You mind your business and I'll mind mine,' said Lufra, going off.

The last words were true enough; for poor Rolbe, though anxious and frightened about the King's coming, still had not courage or resolution to take up his appointed place, and was continually looking out for one better suited to him than the one given to him.

'The captain bid me keep this pass, but I shall not. I am sure to know best what I am suited to; and staying here will do me no good, but harm, for I cannot answer your argument. I shall go back to the main host; I can serve the King best there, I know. Every man knows what's best for himself. I can do more good among a multitude than in a solitary place like this. So saying, Rolbe went off to the army to change his place, and Lufra was soon out of sight, exploring the deep caverns of the rocks.

[*To be continued.*]

For the Children.

For the Crisis.

CHILD'S PRAYER.

JESUS SAID, "Suffer little children to come unto me."

As infants once to Christ were brought,
That he might bless them there,
So now we, little children, ought
To seek the same by prayer.

For when their feeble hands were spread,
And bent each infant knee,
"Forbid them not," the Savior said;
And so he says for me.

Though now he is not here below,
But on his heavenly hill,
To him may little children go
And seek a blessing still.

Well pleased that little flock to see,
The Savior kindly smiled;
Oh, then, he will not frown on me
Because I am a child;

For as so many years ago,
Poor babes his blessing drew,
I'm sure he will not let me go
Without a blessing too.

Then while this favor to implore
My little hands are spread,
Do thou thy sacred blessing pour,
Dear Jesus, on my head.

J. W. NUTT.

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Poetry.

For the Crisis.

"THY WILL BE DONE."

No words to me are half so dear
As those I have recorded here;
No prayer so fully comprehend
What I would ask of Christ my Friend.

Thy will (not mine) I know is best;
Let that be done, and I am blest,—
Whate'er befall, where'er I be,
United still I am with Thee.

My will in harmony with Thine;
Thy peace, thy love, I know are mine;
Thy treasures vast, a boundless store,
I claim my own, what need I more?

When self no more I seek to please,
I tread the thorny path with ease;
For what are all its thorns to me,
When I my Savior's imprints see?

When self is fully crucified,
I happy am what'er betide;
For well I know a Father's will,
Assigns me every joy, or ill.

Though foes on every hand are found,
My joy shall still in Christ abound;
He will impart his warlike skill,
If I but sink into his will.

Though threat'ning clouds do me o'erspread,
And lower in darkness round my head;
My feet shall tread a lightsome way,
Illumined bright with heaven's ray.

The angry billows dashing foam,
Will only bring me nearer home;—
Though in the furnace I may be,
The cords but burn to set me free.

The cross doth slay the man of sin,
That a new life may thus begin;
Forth from his dust a saint is born,
God's jewelled casket to adorn.

M. D. W.

Original Articles.

For the Crisis.

Eternal Life.

What is eternal life? Ans. "This is eternal life, that they might know thee the only true God and Jesus Christ whom thou hast sent." Jno. 17: 3. "To be *spiritually minded* is life." Rom. 8: 6. This is the truth certainly; but say, friend, would you have us limit our idea of eternal life to these two passages alone, or, "comparing spiritual things with spiritual things," would you have us seek more light? "I would have you understand that 'eternal life' does not mean *eternal existence*, but the 'knowledge of God,' a 'spiritual mind,' one that enjoys the fellowship of the Father and the Son." Yes, then you would have us understand that the righteous receive in *this life* their *full reward!* for certainly they are the "servants of God" here, and Paul teaches us (Rom. 6: 22,) that the "*end*" of such a course is "everlasting life." *Paul* promised "eternal life" at the *end*, at the "revelation of the righteous judgment of God," who will at that time render it to to those who, by patient continuance in well doing, seek for immortality. (Rom. 2: 5, 6, 7.) *You* promise it *now* at the *beginning* of "well doing." Which of you is inspired?! Paul knew God, but had he eternal life? Why did he then *hope* for it? (Titus 1: 2)

Again, *Christ* promised eternal life in the *world to come; you* say we have it *now:* Christ puts "eternal life" after the resurrection, (Jno. 5: 28, 29,) you *before;* which of you is a "teacher sent from God?" There seems to be *clashing* here. Paul contradicts Paul, and Christ opposes Christ. Would you have us understand matters thus? Would you thus involve God's truth in darkness? You would certainly, if you still persist in your idea that eternal life is mere "reconciliation with God!" And further, I assure you the half of the mischief and perplexity of your idea has not been told yet. But you say, "it *reads* so." Very well, we read, "*This is my body.*" Is therefore the popish idea of *transubstantiation* true? It *reads* so. Again, "My life is wind;" but is the wind Job's life? It *reads* so. Again we read, "I am the vine." Is therefore a "*vine*" *Christ?* It *reads* so. Again, "I am the *resurrection*." Is therefore the resurrection Christ? It *reads* so. Once more. "God is love," "God is light;" yet is "*love*" or "*light*" God—the God whose face we seek? It *reads* so. Hence your idea of "eternal life" has no better foundation than that of *transubstantiation*, and the same logic which sustains it will sustain all those other absurd ideas which I have [illegible], for they all *read* so.

[illegible]

away." We are of the *dust* and unto dust we must return. Gen. 3: 19. But we go not to the grave to be forgotten of God; there is an appointed time at which all shall be remembered. Job 14: 13. All them that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life; they that have done evil unto the resurrection of condemnation. Jno. 5: 29. The harvest time will then come when every man will reap according to the seed which he has sown in this life. They that have sown to the flesh, (been carnally minded) will of the flesh reap *corruption*, be hurt of the second death, and die to live no more forever: thus to be carnally minded is death. But they that have sqwn to the Spirit, (known the living and true God and Jesus Christ whom he hath sent, been spiritually minded, &c.,) shall of the Spirit reap *life* everlasting; Gal. 6: 8; and having put on incorruption and been clothed with immortality, they will die no more. Hence to be spiritually minded is *life;* it secures in the end eternal life. Herein agreeth Christ, prophet and apostle; darkness is dispersed and light appears. Let us walk in the light, "mind the things of the Spirit," and reap an everlasting life in "the world which is to come."

H. F. Carpenter.

Rochester, N. Y.

For the Crisis.

OLIVET'S STAR.

Num. 24: 17; Isa. 60: 3; Lu. 2: 9.

Tune.—"Star of the evening."

Beautiful Star ere long to rise,
Gilding glory through the skies;
And thy sceptre ere shall rise
Out of Judah, Israel's tribe.
Star of the East,
Bethlehem's star;
Star of the Morning,
Beautiful, beautiful star!

Thou the bright and morning star,
Shall have all glory near and far,
And God shall beautify his place
And make his feet most glorious.
Star of the East,
Bethlehem's star,
Star of the Mornisg,
Beautiful, beautiful star.

Beautiful Star, whose heavenly light
Shone round Shepherds at midnight;
Then thou bid'st the Gentiles come
By thy brightness as the Sun.
Star of the East,
Bethlehem's Star,
Star of the Morning,
Beautiful, beautiful Star.

Beautiful star, whose brilliant reign
Exceeds the sight of earth's domain,
Rise, and wave thy sceptre here;
Rise, and thy ione subjects cheer.
Star of the East,
Bethlehem's Star;
Star of the Morning,
Beautiful, beautiful Star.

W. C. Clark.

Portland, Me.

For the Crisis.

The Conference in Worcester.

The brethren who met in conference at Worcester on the 8th day of June, came from different parts of the country, of kindred faith and joy, and with the anticipation of the joys of paradise to come.

We had a feast of love and comfort. Many hearts were made glad with the word of God, the good news of Jesus coming soon, and the present position that we occupy in relation to the deceptions of the last days, and to learn that God's word in prophecy has marked the path of the church to walk in, and that God will have a people on the watch to declare it to the people.

The brethren returned home much encouraged to hold fast the beginning of their confidence firm to the end. They concluded it was the best meeting they had enjoyed for some years.

May the Lord bless this weeping band of pilgrims, and strengthen them in the way of righteousness to labor for souls the short time they have to stay, that they may have a good clearance when the Judge shall appear.

Israel Damman.

Worcester, June 21.

For the Crisis.

Fools' Proverbs.

Get drunk yourself, and say that your neighbor staggers.

Stand on your head, and say that the world is upside down.

Spend your time poking in cess-pools, and wonder that you get yourself dirty.

Mind everybody's business, and wonder at their ingratitude.

Stone a dog, and wonder that he barks at you.

Act like Satan through the [illegible] wonder that your exhortations don't affect his heart.

Hate everybody, and be astonished that men return the compliment.

Believe all you hear, and call yourself a fool for being so credulous.

Give all you have to the rich, and have them forget you when they have got it.

Do all these things, and verily a fool's reward shall be thine.

H. L. H.

Rochester, June, 1858.

Choice Selections.

WHAT SHALL I WISH THEE?

What shall I wish thee, my darling boy?
Shall I wish thee a life of unclouded joy,
That the hours shall pass like the summer wind
And leave not a trace of woe behind?
Not this, my child.

Shall I wish my boy the noble heir
To mines of gold and jewels rare—
A mighty place in the world's estate,
And a lofty home with the wealthy great?
Not this, my child.

Shall I wish for thee an honored name
That shall stand on the golden rolls of fame;
That thy deeds may be echoed along Time's shore
Till the echoes of time shall be heard no more?
Not this, my child.

But oh, for my child a humble seat
On Calvary's mount, at Jesus' feet;
And a home at last in the happy plains
Where the glorious Savior ever reigns:
God grant thee this.

The Vast Army.

BY REV. EDW. MUNRO, PERPETUAL CURATE OF HARROW-WEALD, ENG.

CHAPTER III.—THE APPOINTED PLACE.

We must go back awhile. Ulric had his post to guard, and to run to help Albyn if he wound his horn: the place where Ulric stood was a large plain land on the top of the hill, from which he could see all the country round. The boy had stood for some hours waiting to see what would happen: the day had closed in upon him and he grew impatient at his post. The moon had risen, and Ulric, tired of watching, had wandered from his place.

"They will never come," said he; "no enemy will come to-night: I will go and seek Ezra and ash him to climb yon rocks which look so white in the moonlight."

A Form passed swifly along Ulric's path; and as it passed, he heard a voice from the hills, which sounded like an echo far away: "You know not when he comes, at midnight or at cock-crowing." Ulric started. The figure and the voice had te dn with each other. He looked toward the hills; but all was sleeping, in the pale, cold shining of the moon.

"It was but a sound in the mountains," said the boy; and he went on, turning his back on his forsaken post. At first, the path he had to tread was rough and uneasy, and sometimes so much so that he more than half determined to turn back. Besides, it had many windings, and every minute he was coming in sight of the pass between the rocks which he had been placed to guard. It looked so cold and silent, so solitary, the place seemed as though he ought to be at it. Ezra was stationed above him, and he had some way to go to reach him. Again he fancied he heord footsteps in the path beneath, as of men treading swiftly and softly; but the boy was bent ongaing on, and on he went; the path grew easier as he advanced. One of the soldiers of the Vast Army hailed him.

"Wither away, Ulric," said he, "with your face turned away from the glow on the hills, which shines so bright to-night?"

"Where," said Ulric, coloring, on business, of course."

"Then," I hope, "on business of the great King; for all seem to say he is coming. and you would not be found on your own business when he comes?"

"I shall be back in a minute," said Ulric, hesitating.

"Then you have left your post," said the other earnestly; "and the hills are covered with the enemy; and you say, 'back in a *minute*;' why, silly boy, the foe may be through the pass in that minute, and then what will become of you if the king comes?"

"Oh, time enough! time enough!" said Ulric. "He will not come yet: "I shall be back in plenty of time;" and he ran laughing on, trying to shake off the uneasy feelings he had.

"The King, the King come to-night!" the words rang in his ears; and he stole a sudden look at the glow behind the hills; it was indeed bright, and the black peaks stood out blacker and sharper than ever. There seemed a stir, too, on the hill; as he turned his eye back, it fell on the part he had left. As he glanced at it he thought a figure glid by under the shadow; but it did not hinder him, and on he went to Erza. The little boy was on the level land, keeping his eye fixed intently on the glow over the hill, while his face rested in his hand, as he lay along the ground. He had left his post.

"The glow looks very bright," said he to himself; "I wonder if the King is coming;" and his heart beat high, and his hand grew cold and clammy; he turned away and gathered little dry flowers, which bloomed under the night wind.

"I won't look at the glow," said he [illegible]

But I'll forget it," said he, while his heart beat so high he could scarce keep it still, the light would throb up higher and higher into the sky, and caught the grass where he lay, and threw the shadow of his hand on the ground.

"You will not be ready for the King by looking at the glow," said a Voice, "nor by trying to forget it."

Erza started. "But I am frightened and want to forget it," said the child.

"Mind the post which was given you," said the Voice, "and you will not be frightened; for your eye will not be fixed on the light, and you will be ready when the King comes."

"Ready when the King comes!" said the boy. "Oh, what a blessing if I were, I do so want it. How I wish Albyn was here, to talk to me and advise me, and I know he would say, 'Go to your appointed place.' Then I will go," cried he, rising up; and the glow caught the young child's brow, and the silver cross upon it; he moved to his post. The vast rocks with their black valleys lay outstretched before him.

"The King!" said little Erza as he moved on to watch and look out; "what if any harm has come to Albyn below, for my not keeping watch?" said he; "what if any damage is done already, how shall I meet the king and how shall I find it out? I wish I never had been divided far from Albyn."

"Albyn, Albyn, always Albyn with you, Erza," cried the rough voice of Ulric behind him.

Erza started at Ulric's voice so near him. "Yes, I *do* wish he was here," said he; "he always tells me right, and would talk to me about the King's coming."

"I don't believe he'll ever come."

"Oh! Ulric, how can you talk so?" said Erza, looking frightened; "how very shocking!"

"Come with me," said Ulric, going towards the edge of the plain, where it looked out on the rocks and valleys; "see down there; are there not figures moving among the rocks below? Do you not hear a stir?"

"Oh Ulric, suppose it should be the enemy of the King coming; and we have been leaving our post, and I have not been watching to give my signal to Albyn below; what shall I do? Back, back, go back quick to your pass, while I look out."

"But before he had done speaking the noise had increased below, and the pass on which Albyn stood had been filled with armed men. An arrow thrilled through the sky and pierced Erza's breast: a cry as much of fear as of pain broke from the poor boy, and he fell on the ground pale and bleeding."

"Bear up my head; lean it on yonder stone, Ulric," said he; "bear it up away from the glow, for I dare not see it; I have neglected my duty to the great king, and I cannot bear his coming. No, no, place me away from the glow"—and he trembled violently as he spoke, and his eyes were fixed upon the light he longed to avoid.

Ulric propped his head upon the stone, and was busy in helping his wounded comrade, when the noise below increased.

"Away, Ulric! back to your post!" cried Erza. "Do not stay here with me, I have been the cause of harm enough to-day."

There was need enough of this warning; for already shadows appeared creeping along the rocks of Ulric's pass, and he had scarcely time to reach it, when two figures issued from the dark crags towards him. They were dressed as soldiers, their swords were in their sheaths, and, as far as Ulric could see, the cross shone on their brows.

"Brave youth," said one, coming towards Ulric, "can you lead us to the captain of this division of the Vast Army? for we are allies of the great King, and would be led to your captain to speak with him."

Ulric was so confused with his hurried return to his post, and the noise that now increased below the hills, that he could scarcely summon courage enough to think what he had best to do. He glanced at the cross which seemed on their brow, and was on the point of asking to see their pass, which he was strictly bidden to let none go by him without showing. The stranger spoke again before he could ask the question.

"You look a bold youth and gallant," said he. "If the great King's army be made of such as you, there's little doubt of success." So saying, he laid his hand on Ulric's shoulder, and gently led him away from the pass.

Poor Ulric was flattered to hear what was said, and seemed too willing to be led on to drink in all the flattery the stranger poured into his ear.

The pass was now gained, and the enemy in hands passed thoroughly through it. Some of the foremost of them found Ezra lying bleeding on the ground; he was at once made prisoner, bound hand and foot, and was carried away, partly under the hope that something might be got out of him to betray the state of the King's army, and partly to prevent his giving any alarm.

"Oh, Albyn! would you were here! What shall I do when the King comes?" cried the poor boy bitterly. "I have lost the pass by my own neglect—I have not kept my post; he will come and he will not find me watching: what shall I do?"

But the men only laughed at him, and bid him be still.

Meanwhile the pass was wholly taken, and all that part of the pass belonging to the King's army, which was very important, as leading the enemy very near the camp of the Vast Army, and giving them power to overlook it. Ulric had not seen Erza taken and was now in the midst of the enemy's band, who were sitting round a blazing fire drinking and singing. Ulric [illegible]

looking at, and which ever and anon beat up like a pulse from the distant hills.

He had quite forgot, in his movements and under the flattery, the request to show the men to the captain; they had only asked to lead him from his post, and, finding him easily led, they said nothing more about it.

One of the more daring of the enemy put his cup to his cup and proposed, "Health to the enemies of the King, and a curse on him and his army!"

On a sudden it seemed to rush on Ulric where he was; the color mounted in his face, and he sprung up from the ground.

"I am a soldier of the King," said he with a faltering voice. "You may not drink that before me, or, at least, I may not stop to hear it." And for a moment a throb of light from the mountains caught the cross upon his brow.

"Oh, we meant no harm to the King, your master," said the leader of the men, winking to him who held the cup. "We meant no harm; it was but said to try you to see what kind of fellow you were: we see you're not to be overcome: you're a fine fellow, and if the King has many such in his army, why, he's a lucky man, that's all."

Ulric was delighted with the flattery, and sat down again. But he did not see their laugh, and the look of utter contempt which passed over the face of the man who had spoken.

"I thought you couldn't mean much," said Ulric. "You must forgive me for being too quick; it was from my great wish to do right.'

'Oh, yes, yes, we understand,' said the man.

Meanwhile a great stir was going on below. The Vast Army were moving on in dense columns, each in his own order and place, to join that part of the King's army which was expected daily to come up with the King himself from the hills beyond. They had been marching for years, and for years the king had been daily expected; their fathers had looked ont for the same, but he had not come, still they expected him anxiously; and though centuries had passed by, they had not tired of expecting him, and felt firmly convinced he was close at hand. Year after year the glow had throbbed and flickered behind the hill, now growing brighter and now less. But he had not come: the glow grew now more intensely bright, and every eye was anxiously fixed upon it, as the Vast Army marched on to the meeting. The hill which the enemy had just gained by Ulric's desertion of his post and Erza's carelessness, lay right over the narrow pass along which the enemy must go, to meet the King, who would be coming along the paths of the mountains; and the enemy, having gained the hill, might fearfully annoy and harrass the advancing columns of the army. It was strange Ulric did not seem the least aware of the harm he had done, nor of the great importance the keeping of the pass was to the cause of the King, nor indeed did I notice it at first. It appeared to him, as it did to myself at first, to be but the change of place of one boy out of thousands. It was not till afterwards that I saw that one soldier of the Vast Army, one boy deserting the pass, might bring fearful effects on the whole army of the King, for which he must answer.

The stir, as I said, was now becoming hourly greater. The fact was, messengers had arrived and passed rapidly through the host, saying that the king was really close at hand; and there seemed to be an impression it was so: all were ordered to be watching at their post, at the peril of life and death, and not to flinch by a hair's breadth from their duty. Besides, the enemy were found to have occupied the rocks above, and were seen already in the sta light to be preparing to hurl down rocks and arrows on the columns of the army, as soon as they should pass along the narrow causeway.

But one pass of the rocks still was safe, and this led up to the highest point, and which was of the highest value to the Vast Army as a watch-tower: this pass was the one which Albyn kept, and Albyn had stood firmly to his post, so the rock was safe as yet.

He still leant on his spear, roccovering from the effects of his wounds. I heard a Voice which seemed to come from the glow, "Well done, good and faithful servant!" It cheered his fainting spirit like cool water to a thirsty man He lifted up his head—I saw the cross gleam like silver upon his brow. A troop of soldiers came hastily up to where Albyn was standing, bearing orders from the captain.

'Albyn,' said the foremost, 'you have done a good day's work; you have gained a high reward: but the strife is not yet over; I expect the worst is to come. I bear messages and orders for you from the main army.'

"I am ready," said the young soldier.

"You have shown yourself able to do well and ably in a small thing, and you are now to take a high post of danger, for the sake of the King who is coming.'

Albyn bent his head to the order.

'The soldiers of the great King,' said the other, 'have no easy life of it, and those who do one brave act of danger, are but called to further,' continued he.

'You see yonder crag,' he continued, pointing to the rock which frowned black and sharp above them, and which Albyn's brave defence had saved from the enemy. 'You are to ascend thither alone, and to keep a look-out towards the glow, and to send down accounts of what you see by arrows, while the enemy pass below. It is a post of infinite danger. The enemy holds all the country round; you will be [illegible] army to take it. Blessed is that servant whom the King when he comes shall find watching.'

Albyn again bent his head and said he was ready to go.

'There is no time to be lost,' said the Messenger; 'the greatest excitement and stir is going on below, and messengers unseen and swift have passed through the army within these few hours, saying that the King is close at hand, and we must be through the pass before he comes; besides, there is no doubt the glow gets brighter hourly, and strange noises like myriads of chariot wheels riding upon the wind have been heard to-night. But we lose time.'

So saying, the Messenger passed on, leaving Albyn and the rest alone.

'He may say what he likes,' said a man of the party; 'I don't believe the King is coming; they've said that these thousand years, and he has not come yet. I believe the stir is all for nothing.'

'Nay, but, Lufra,' said another, 'there are actual sounds heard and sights seen.'

'Fool,' said Luffra, 'haven't they always said so?'

'Well, well, I can't argue, you know,' said the other thoughtfully, and looking wistfully toward the glow. 'Come what will, we have a work to do; and you do not mean, you will not do your work?'

'No, no, of course not. But I don't see any need to be so very anxious about it. Do one's duty, of course. Of course, do your duty to the King, as every one should; but don't be thinking every puff of wind in the hill is his chariot,' said Lufra, contemptuously.

'You mean. you would not run the risk that boy is running,' said the other, pointing to Albyn; who, during the last speech, had silently withdrawn, and was preparing for his terrible ascent.

'I should think not,' said Lufra, scornfully. 'But enough of this: let him take his chance; every man to his taste: you hold your opinion and I'll hold mine, and he may hold his, though I think him a fool for his pains, after all. But I'll to my post in keeping this pass, and enjoy myself at it, by exploring this dark cavern."

'Suppose the King comes while you are there?' said Rolbe.

'Oh, trust him for that; and if he does, why, here I am. You mind your business and I'll mind mine,' said Lufra, going off.

The last words were true enough; for poor Rolbe, though anxious and frightened about the King's coming, still had not courage or resolution to take up his appointed place, and was continually looking out for one better suited to him than the one given to him.

'The captain bid me keep this pass, but I shall not. I am sure to know best what I am suited to; and staying here will do me no good, but harm, for I cannot answer your argument. I shall go back to the main host; I can serve the King best there, I know. Every man knows what's best for himself. I can do more good among a multitude than in a solitary place like this. So saying, Rolbe went off to the army to change his place, and Lufra was soon out of sight, exploring the deep caverns of the rocks.

[*To be continued.*]

For the Children.

For the Crisis.

CHILD'S PRAYER.

Jesus said, "Suffer little children to come unto me."

As infants once to Christ were brought,
That he might bless them there,
So now we, little children, ought
To seek the same by prayer.

For when their feeble hands were spread,
And bent each infat knee,
"Forbid them not," the Savior said;
And so he says for me.

Though now he is not here below,
But on his heavenly hill,
To him may little children go
And seek a blessing still.

Well pleased that little flock to see,
The Savior kindly smiled;
Oh, then, he will not frown on me
Because I am a child;

For as so many years ago,
Poor babes his blessing drew,
I'm sure he will not let me go
Without a blessing too.

Then while this favor to implore
My little hands are spread,
Do thou thy sacred blessing pour,
Dear Jesus, on my head.

J. W. Nutt.

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Poetry.

For the Crisis.

ESUS CHRIST THE SINNER'S FRIEND.

AIR.—The Prairie Flower.

When the true believer casts his faithful eye
On the precious promise, now so nigh;
Thinks upon his Savior who to him has given
Hope of endless life in heaven;
How his heart doth yearn to see his coming Lord,
Who both morn and evening daily he adored;
Whom to know is life, and pleasure without end,
Jesus Christ the sinner's ftiend!
Fair among ten thousand, beautiful and bright,
Our dear Emmanuel, fount of light;
Whom to know is life and pleasure without end
Jesus Christ the sinner's friend.

Tho' by sin o'erladen and by guilt oppress'd,
Hear Him cry, "Ye weary, come, I'll give you rest;
Take my yoke upon you and now learn of me,
If from sin ye would be free."
See his arms are open sinners to embrace,
Love and boundless mercy fill his radiant face;
Every son of Adam now in homage bend
To Jesus Christ the sinner's friend.
Fair among ten thousand, &c.

And when the weary watcher sees the promised King,
While pealing songs of triumph make the heaven ring,
All his fears and sorows now are chased away
Like night before the coming day.
Then the loud hosannas fill creation wide,
When the Prince of Glory claims his dazzling bride;
Now in ceaseless bliss eternity to spend,
With Jesus Christ the sinner's friend.
Fair among ten thousand, &c.

JNO. F. COTTON.

Original Articles.

For the Crisis.

Are We a People.

No. V.

WHAT IS OUR PRESENT POSITION?

This will be difficult to define; we shall find it a delicate question; for we shall be unable to do so by the principles or name we might, without hesitancy use under other circumstances, being constantly troubled with the questions—"Who are we?—To whom do we belong?" With almost all sects aud parties, the name wlil indicate the position; if not, the name will indicate a *habit* or *usage* which will do it. But here the name can not succeed thus; for then we should only know the position of one portion or party. Our position must make our name, and the principle will not distinctly as yet, for brethren are united in fellowship and worship, who differ widely in principles; or more properly, in points of religious belief. Many of this class have agreed to unite together in labor and fellowship.

It will be seen that we are not at all disposed to consider a small portion or a large portion as *exclusively* the church—even of what has been known as "*Advent*" or "*Second Advent*," or any other name by which we may be designated; we embrace all that will possibly bear inspection.

There are, at the present time, two great departments to this cause, in this country. These hold to views somewhat diverse in some things; on other points, they are well agreed. In the matter of church order there is a union of sentiment with leading brethren on either side. In many noble instances there is a disposition to fraternize. In most cases, excepting a few individuals of each party who have made themselves obnoxious to a few persons or places—and excepting also very few societies, there might be reciprocity—and charity would lead us to hope that all these things would *wear smooth* after a little while. It is plain that *the people* who are in these two interests as to procedure, (for in this respect there have been two for a long time) might so far coalesce as to subdue all conflicting elements between them, and, at least, do each other no harm from this time forward. We might treat all that have the brotherly disposition as brothers.

Each side publishes and sustains a paper, devoted to the same general purpose. In many places they are both taken. In many congregations the brethren favor, some one side and some the other, yet can unite to worship God. I do not wish [illegible]

is no conflict between them in the management. They may still live and act fully. There is enough for each to do.

Our people—and we must judge who they are by what they say—by the characler of their assembly, the sentiments and truths they utter—by the instructions they receive—the ministers they employ or have to preach—I know of no other way—generally believe in the Congregational form of church government. This would enable each church to occupy an independent position—and still unite for the mutual benefit of the churches, in a Conference or voluntary association. And each of these two interests could come in a short time to unite in a Conference to promote the work of God in the land. There might be two general Conferences—so far as I am concerned, and yet well-accredited ministers, belonging to either body, should labor where they might be acceptable on either side of the field.

There is now a general Conference, but many of us do not feel that we belong to it or could act quite fully in it. Still we might have one which should, at first, be another *wing;* and if the *Adventism* one did not strongly conflict with that of *the other*, soon be found one essentially. *We* have not such a perfectly constituted institution, in fact, as the one just referred to, which arises from bringing the *people* together in church order, or the making a people of them.

Some one will remark, the Lord makes his own people—raises up his own church! It needs no organizing. Yes! that is all true. But the Lord uses instrumentalities. He converts men; but he sends us out to preach that he may effect it. He builds up his people "on the most holy faith," but he has a ministry by which to do it. We have a *taken-for-granted* conference. We have had most gracious manifestations when it has met. We have churches, some of them with order and discipline, and some with none; some of them represented in the conference, by ministers and laymen, and some not represented. We know not who our brethren are, except as it is implied, or as they choose to state, even as they wish to be understood—or as we wish to understand them. There is no one to call for a knowledge of the wants of the churches. There is no one to present those wants—no supply if they were known.

There is not the encouragement for small societies there should be; nor for ministers, especially those who would start out and preach if they could be encouraged to go where there is a demand. As it now is, a few, comparatively, have to do the work; and a few have to bear the burden. Some make the gospel work secondary, who ought to be constantly in the field. Some that should be *settled* and supported, are *very unsettled*, perhaps half supported, and the people suffer more for their own folly than by any other means.

"The experiment is the proof!" Very well! We have tried the experiment. The experiment proves a radical defect somewhere! Where is it? What is it? It cannot be in the gospel! We hope our preaching is according to the gospel, and the work a gospel work. It may be a fundamental error in the mode of procedure.

It will not answer to refer to the Convention at Providence—"that did not unite us," says one! Very true. It did not begin right! It will not now satisfy to refer the condition of things to the past action of a portion, or the whole, to some individuals or prevailing influences, or reactions. The question is, "What are we now? What are we going to do now?" It is almost madness—if we expect the continuance of our existence—to leave it all for the Lord to do. To raise and discipline churches, send them ministers, and his people have no responsibility upon them! He has enough to do without that! More properly, he has set us at work, in his vineyard; this seems to be appropriate to us.

Leadership is always within the compass [illegible]

of action, with beauty and symmetry in the superstructure. Now let such depend upon *leadership* where they least expect it often, and all the more unhappy because of the irresponsible position in which each is found. I do not see any cause to object to proper *leadership in the christian church.* It always did exist and most likely always will. There is a way for "*Bishops to rule well.*" The past proves to us that so far from the principle of *no authority* in a body or with individuals, being the safest and best way, it has been the worst and most destructive. Those whom the "Holy Ghost has made overcers (all ministers called to preach,) of the flock, have allowed the interests of the church to be run off the track, because the church did not recognize authority in them to govern with the *advice* and *counsel* of a proper lay *delegation*—☞"not to lord it over God's heritage."

Admitting that we exist as a church, though in a broken condition; that by general consent we are a conference or ecclesiastical body, of some name,—what position do we present to the world? And what ground of action do we assume? What effort do we offer to the cause? Do we intend merely to convert men if possible by laboring wherever they (the other churches) will hear us—and then never counsel the converts to join the people to whom we belong; (but to whom do we belong?) or recommending them to go where they please? The churches will let us preach as much as we please if we will bring converts, and *what* we please if we leave the converts in their care. Now this is not to objetot to exchanges or occasional labors with them, with all due exercise of christian charity, (I shall not be found behind in this) but do object to a loss of our own identity, and such a voluntary service to other people, as to admit that we are not a people—and the other churches as soon have this conviction.

Is it again to have good meetings where all shall come and worship who like, and the meetings shall be supported if the people who compose it like to sustain it,—i. e., from the feelings of the time; and the preachers come if they will, and who will, and where they will,—some churches being thus amply supplied, while others have no help at all—to have many plans depending upon the occasional coming of ministers with no pastoral labor, and others ridden to death with one thing, with never an evangelist to come near? Some things are always well enough till you can do better. So with this. We are, or ought to be, a sufficient church, as *a whole*, to demand the whole operation of the gospel. Shall we remain in such a condition that we will rather grow smaller than larger from a revival among us? People flocking out while the excitement lasts and being converted and baptized, then no where to be found, because we do not offer them any discipline or *watch-care*. How long will it take the most of them to lose the convictions of truth received from us? What has been the result heretofore?

We must have an identity. It is true we have one; but it must be improved. "But what plan would you adopt?" I would defer to the wisdom of the ministers and churches who would call a convention for the purpose of determining what shall be done? There is no need, at present, of comments, on the importance of preaching the same things. But there is need of wisdom *in our action.* We are wasting much by having so many men traveling. Nearly all travel. We do not find the churches built up, because they have no pastors. We find men cannot grow much in purse, in learning and intelligence, as fitting for the ministry, if all the time running on the cars, any more than Job's cattle could get fat snuffing up the East wind.

If you want a good, interesting minister, *give him a chance.* Let him have a home and books. Almost any man, of good sound sense, if called to preach, with books and time for reading, study, and a proper amount of writing, will become an accep- [illegible]

ing and attending meetings, nor if he is at work all the week and preaches on Sunday! *As a people*, in these respects our position should be revolutionized. To us *who preach* and to *the people*, two proverbs seem to be quite appropriate. This "pennywise and proud-foolish" plan brings us "out at the little end of the horn."

Some instances of revival exist in which great good is done, and all seem to adhere to us. Some of the brethren who are popular, or who labored with them in the beginning; visit them as often as possible, and it is all well yet. But will it be when these go? Will it be bye and bye? In conclusion, I would say, that we have a *position*—much of it is rather implied than expressed; some change is needed; some reform! If I wished to make member for any other church, I would go with that church; hence I contend *for position* here.

W. S. C.

For the Crisis.

The Birth of the Spirit.

BY R. ROBBINS.

No. IV.

[*Concluded*]

As we have extended this article to a far greater length than we anticipated, we will close by noticing one more point of analogy between Christ and his brethren. With respect to the latter we have seen that, as they are the subjects of two births, they must have two begettings; the second of which consists in their being made partakers of the divine nature, or, in other words, it consists in their complying with the requisitions of the gospel, by which means they are made partakers of the spirit of God, which event completes their begetting. And, as Christ must resemble them in *all points*, in order that he may truly represent them, we cannot consistently expect that he will realize two births, by virtue of one begetting. That he might inherit the divine nature in a moral sense—which nature sinful flesh can not transmit to its posterity—he was begotten by the Holy Spirit. Yet that begetting was only essential to and in anticipation of his natural birth. Neither in harmony with God's plan, nor with common sense, can we expect *one begetting* to produce two *distinct births.*

Respecting Christ's second begetting, it was written of him, (Ps. 2: 7,) "I will declare the decree: the Lord said unto me, thou art my son, this day have I begotten thee." Now mark; this declaration constitutes a *decree.* "I will declare *the decree;*" (or as in the margin,) "I will declare *for a decree;*" (i. e. an appointment; a promise;) "The Lord said unto me, Thou art my son; this day have I begotten thee." But let us notice the application Peter makes of this declaration, or decree, Acts 13: 32–34, "And we declare unto you glad tidings, how that the *promise* which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my son, this day have I begotten thee." But let us notice the ap- he raised him up from the dead, now no more to see corruption, he said on this wise, I will give you the sure mercies of David."

Now the real import of this sentance seems to be, 1. That a certain *promise* which was made to the fathers, (Abraham, Isaac and Jacob,) had been fulfilled to their children by the resurrection of Jesus from the dead, respecting which promise it is also written in the second psalm, "Thou art my Son, this day have I begotten thee;" and, 2. That in prospect of the fulfillment of this promise, as though the event was then in the past, he made the prophetic declaration, "I will give you the sure mercies of David." Now if the decree, "Thou art my Son," &c., was equivalent to a promise of Christ's resurrection or birth from the dead, we may reasonably expect that God would publicly acknow- [illegible]

"he" (John) "saw the Spirit of God descending like a dove, and lighting upon him;" (Christ) and that there was a voice from heaven saying, this is my beloved Son, in whom I am well pleased; which seems to be equivolent to saying, This is that which was spoken by the prophet David; "Thou art my Son, this day have I begotten thee."

We see then, that this decree had direct reference to his baptism and reception of the Holy Ghost, (Spirit) in which consisted his being begotten preparatory to his being born of the Spirit, (raised from the dead,) and which amounted to a promise that he should be born from the dead, which promise when it was fulfilled, (Acts 13: 32, 33,) constituted him the everlasting Father of those who will become the children of God, by "being the children of the resurrection;" Luk. 20: 36. And of Christ we affirm, that it was the *prospect* of his resurrection *then in the future*, and the *fact* of his resurrection now *in the past*, that constituted him all that he ever was; (except a mortal man; the Son of David;) all that he is; and all that he ever will be. And we find by investigating this subject that Christ experienced *two* births, only, before he could become the veritable Son of God;"—Lord, &c. And, as he was to resemble his brethren in *all things*, yet, in all things be superior to them, we are slow to believe that they will have *three* births to his *two.* Hence we conclude that their being *begotten by the word of truth*, (converted) does not constitute them born of the Spirit.

R. ROBBINS.

For the Crisis.

Longing for Christ.

BRO. GRANT:—We read of those who long for the appearing of Christ. This is perfectly natural for those who love him, and it appears to me there must be some deficiency in the faith or experience of those who would be his followers, but are hostile to the doctrine of his second coming. But may there not be danger of the mind being so taken up with this subject as to unfit it for present duty? A person who is about starting for a foreign country, must of course learn the ordinary business of his present residence. There is this deficiency, however, between the earthly traveler and the pilgrim; the one knows the time of his departure, while the other is in the dark respecting it; hence the exhortation or command of Christ, to "occupy till I come."

I think this is too much neglected by many who are looking for the return of the Nobleman. If we want Christ to come because we are in trial, or temptation or affliction, we lack patience, which must have its perfect work in us before we are prepared to meet him in peace. My own experience is, that I am something like the child whom his parents have sent to school, but has been playing truant, and wishes the day a little longer, that he may have a chance to learn his lesson. I see there is much to be done, and but a short time in which to do it; and when I get interested in the salvation of others, I almost want Christ to tarry a little longer, as I want an opportunity to gain the crown that is laid up for all his humble followers.

There is a pleasure in serving Christ here; and he who knows not the sweet peace that flows to the soul as the result of laboring in the Lord's vineyard, has never drank very deep at the fountain of living waters. The best way to have our own burdens lightened is to help others.

Cease, then, your murmurings, ye doubting, complaining christians, who are sick of this world and perhaps call it a crazy, sin-cursed earth; first think of the sufferings of Christ and his apostles and the martyrs, and then go to work and improve the talent God has given you, and lay up treasure in heaven. You'll have no desire to complain. Go to that ungodly neighbor whom you have never said [illegible]

The trials and troubles of the present day are nothing in comparison to what will be experienced before the Lord comes; for we are assured by inspiration that the time of trouble will exceed any that has ever been experienced since there was a nation. Cheer up, then, and count it all joy when ye fall into divers temptation.

D. N. [illegible]

Campmeetings.

In a former letter I offered some suggestions concerning campmeetings, addressed particularly to those who were interested in getting them up, and in making the necessary arrangements connected with them. The present writing is more particularly to those who *attend* campmeetings and participate in the exercises.

To such persons I would offer the following considerations:

1. Deliberate seriously whether you *ought* to go to campmeeting. Is it duty? Can I do most good by going or staying away? Can I afford the expense? Let these questions be subjects of serious meditation and prayer.

2. Inquire, Shall I be a help or hindrance at the meeting? Am I alive or dead? Do I go prepared for labor, or only to eat like drones in a beehive? Am I going to *do* good? If so, have I done what I could nearer home? Am I going to *get* good?—have I got all I could get in my closet? or around the family altar? (Or don't I have any family altar only when I have a preacher stop at my house?) Remember, you needn't go to campmeeting to find God. He is nearer home than that.

3. Do your duties at home before you come to meeting. Come in working order. Come full of love and hope. Come full of faith and the Holy Ghost. Pray much for God's blessing to rest upon the assembled congregations.

4. Come to work. Don't think you have the privilege as a backslider to do nothing the whole meeting. Come as early as possible, and then don't waste the time in visiting or looking on till the last end, and then go away grumbling because the meeting is no better. When you come, go to laboring. Unite with others in prayer. Try to be faithful to God.

Expect some inconveniences. Everything will not go to suit you—some will go too fast, some too slow, some will argue and dispute and do nothing else, some will be cross and some crooked, but try always to keep good natured yourself. A kind heart, cheerful countenance, soft words, and a christian disposition will make everything go well.

6. Don't come to whine and grumble about victuals, drink, lodging or any thing else. Endure hardness, and above all don't fret about the management of the meeting. If you have faults to find, go right to the committee and complain to them, and ten chances to one you'll find the man at the other elbow with a complaint *just opposite* to yours, and then, perhaps you'll see how hard it is to please everybody.

7. Don't imagine that because you are rich, or a gentleman, or a preacher's wife, that you can go and spend the time to your own gratification, without regard to God's glory or the good of those around you. I have heard it remarked that sometimes the finest dressed ladies, and those that seemed to take the least interest in the real *labor* of a meeting [illegible] wives. [illegible] profession and their [illegible]

8. Remember [illegible]

blessing to attend every effort made to advance his cause, and spread his gospel. Lay aside your elbows and prejudices and bickerings, and look straight to Jesus for salvation. Be in earnest—not wild, but awake, and let the gospel plough go "*beam deep*." O may the mighty God of Jacob move upon the hearts of men, and may this season be characterised by displays of the wondrous power of the living God!

There are more things that I may yet take occasion to say, and perhaps a few words of admonition and advice for those who *preach* at campmeetings would be profitable. May be I shall have time to write them another day.

"But who are you that d res to dictate so boldly?" O nobody, nobody; nothing, less than nothing. If the advice isn't good, don't take it. If it is, it costs nothing, and it may not be worth more than it costs. At all events, it contains of *one* man's views, the PITH.

From Sr. S. E. Teeple.

DEAR BRN. AND SRS.:—Long has been the time since I have written any thing for the Crisis, and as I feel I would do unto others as I would have them do unto me I take the opportunity to let you know that I am still trying to keep in the narrow way that leads to life eternal; for I know the promise is only to them that endure to the end. I sometimes don't know what there is to encourage any one, and yet there are encouragements enough, for we read heaven and earth shall pass away, but the word of God abideth forever.

"Let the world despise and leave me,
They have left my Savior too;
Human looks and hearts deceive me,
Thou art faithful, thou art true."

And if Peter had not denied the Lord, I should feel, let all deny thee, yet will not I. I feel that there is not that engagedness among the children (as a general thing,) there ought to be; but if I keep the beam out of my own eye, in these times of peril, I shall see more clearly to get the mote out of my brother's.

It is truly a great thing to be a christian, to be like Christ, to be conformed to his image; for then we shall be holy in all manner of conversation. I fear, oftentimes, I am kicking; but thank God to-day he has promised grace sufficient, and I am for going forward: and if I could, I would quicken my steps and live more devoted to his cause than I ever yet have done. I do feel, my dear Brn. and Srs., there is much need of our living near to the Lord, being very jealous, praying much, and watching as well as praying.

O Lord, impart the watching spirit to me! for I feel as if I need to watch as well as pray. They must go together, for let us pray ever so much, and neglect to watch, it would avail us nothing.

Brn. and Srs., I mean to meet you

"Where no tears shall ever fall,
Nor heart be sad;" but
"Where the glory is for all,
And all are glad."

Well, thank God, the time is coming we have so long looked for, and if faithful we will triumph at last; and then we can sing—

"Glory to God, all our dangers are o'er,
We stand secure on the glorified shore;
Glory to God we shall shout evermore,
We're home at last, home at last!"

Home sounds good as ever, and I feel as anxious as ever to go home. Praise God for a faint prospect. Farewell, till we meet on Canaan's peaceful shore.

Your sister in the faith and love of the gospel, SUSAN E. TEEPLE.

Roxbury, Ct.

For the Crisis.

Fools' Proverbs.

Break your mirror, because your face looks ugly.

Hate the gospel because you live contrary to it.

Slander the preacher because he tells you the truth.

Call others fools, and wonder that they don't think you wise.

Make soup with one bean in it, and wonder that your table is not crowded.

See only one idea, and then be surprised that all do not accept it.

Set your dog on every one that comes [illegible] and then wonder that persons [illegible]

Love yourself solely and wonder then [illegible]

[illegible]

The World's Crisis.

BOSTON, JULY 7, 1858.

The Reform Convention.

A convention of deep interest has just closed at Rutland, Vt. It commenced June 24th and continued three days. It was called a "*reform* convention," or more properly a "Spiritualist convention." About two thousand people were in attendance, some of whom came over a thousand miles. There were present some distinguished Deists, Atheists and Spiritualists, who engaged in the discussions. Most, if not all of these, were once professors of the Christian religion, and several of the leading infidels were formerly preachers of the gospel.

The chief aim and object of the Convention seemed to be to destroy the confidence of the people in the Bible and its author.

The following resolution, advocated during the meeting, will give the reader some idea of the theology of this convention.

Resolved:—That nothing is true or right, and nothing is false or wrong, because it is sanctioned or condemned by the Bible; therefore, the Bible is powerless to prove any doctrine to be true, or any practice to be right, and it should never be quoted for that purpose."

This resolution expresses the spirit of the speeches during the convention better than any language of ours. It was painful to hear men of talent, who had once preached the gospel of Christ stand before thousands and in the most public manner ridicule the Bible, its author, and his worship. These men and women seemed to glory in expressing their contempt against the whole system of Christianity.

They also advocated the abolition of the marriage law, and indeed of all law. The following resolutions were presented and defended during the Convention.

Resolved;—That the *only* true and natural marriage is an exclusive and conjugal *love* between one man and one woman, and that the only true home is the isolated home based upon this exclusive love."

According to the resolution, we are not married when our love is sanctioned by law, but when we begin to love; hence it follows that we are *un*married when we cease to love, and are married again soon as we love another. If this is not FREE love, then we fail to perceive its import.

In keeping with the foregoing resolution, Mrs. Julia Branch from New York, introduced the following and defended it in company with others according to the best of our abilities.

Resolved;—That the slavery and degradation of woman proceed from the institution of marriage; that by the marriage contract she loses control of her name, her name, her person, her property, her labor, her affections, her children and her freedom."

Men and women are rapidly approaching a state of things similar to that of the French revolution. All that is now wanting is tve political power, which we expect soon to see in the hands of Spiritualists united with every class of infidels. They already speak confidently on this point, and intimate that the time is not far distant when the government of our country will be in their hands. Every thing seems tending to such a result.

I was told by a prominent Spiritualist, a few days since, that they made less noise about what they were doing, intimating that they did not wish people to know all that they were about, lest they should be alarmed at their numbers and strength.

There were some elements in the "Reform Convention" at Rutland that greatly hindered their success, and we think the public generally are very much disgusted with their proceedings; yet they seem to gain more, even in a failure, than truth when it has its best success. People seem to be thirsting for error, and the arch enemy of all truth is sparing no effort to fill them to intoxication with the fables of these last days. Never has the church been in greater danger than at the present time.

We see nothing to hinder them from being swept away by the flood of Spiritualism that is rising higher and higher throughout the wide world. If the churches continue to hold the immortality of the soul, they will be found an easy prey to Spiritualism. As soon as they believe the declaration of the Bible [illegible]

[illegible] Spiritualists. This is to them what the doctrine of the resurrection is to the Christian.

In replying to Professor Brittan, we quoted both what the Lord and the devil said to Eve. The Lord said, "thou shalt surely die;" and the devil said, "Ye shall not surely die." We inquired which told the truth? Several voices from the platform cried out,—"*the devil.*" They answered consistently with their belief; and we do not see how any one who believes in the immortality of the soul can honestly give any other answer.

During the convention, it was earnestly advocated by able men, that all laws and government should be abolished, and every one left to be his own law-giver, and to decide what is right or wrong. The following resolution sets forth the position entertained by this class of *reformers*.

"*Resolved;*—That the authority of each individual is *absolute* and *final*, in deciding all questions as to what is true or false in principle, and right or wrong in *practice*. Therefore, the individual, the church, or the state, that attempts to control the opinions or the *practice* of any man or woman, by authority or power outside of his or her own soul, is guilty of a flagrant wrong."

According to this resolution, if any man wishes to leave his wife and take another, no one has a right to interfere. His *own* authority is *absolute*. There can be no appeal from his own opintons. Put with this last resolution the one relating to marriage, and we can see the practical bearing of Spiritualism. That declares that when two *love* each other, they are *married*. Then if the two lovers happen to be one man's wife and another woman's husband, they are married; and as no church or state has a right "to control the opinions or *practice* of any man or woman," of course it follows, as a matter of consequence, these two individuals can live together in adultery as long as they please, or till the man *loves* another man's wife, and his satiated paramour loves another woman's husband, and then their first unlawful marriage ends, and they are again married, which marriage consists not in the sanction of any law, but in the fact that they *love* one another. Such will be the state of society when these "*Reformers*" have the power to make their reformation practical. They stated in private circles,—we can't do as we wish now, but soon as we are strong enough to carry the *vote*, we shall have it our own way.

We are satisfied that the next great move of Spiritualists, will be a *political* one, and we are satisfied it is but a *short* distance in the future.

Can any one doubt that Paul wrote the truth when he said, "This know also, that in the last days *perilous times* shall come." Now is the time for *christians* to stand up boldly in the defence of the truth of the Bible, exemplifying in their lives the principles of a pure religion. There is an abundance of lukewarm professors in our land, but only a few active, living, self-denying, self-sacrificing *christians*.

During the convention we improved every opportunity to show the people that the *Bible* was opposed to Spiritualism, and had foretold its manifestations in these last days, and pointed it out as the work of demons. It was evident to all that they were determined to prevent, if possible any thing being said in favor of the Bible, or in opposition to Spiritualism. On the evening of the last day of the convention, the citizens of Rutland and adjoining towns became so disgusted with the unfair proceedings of its managers, in refusing to hear in this meeting appointed expressly for "FREE DISCUSSION," any thing on the other side, or in favor of the Bible, that they determined we should have a chance to be heard, and made such an earnest demand that we were allowed thirty minutes to speak in defense of the Bible as opposed to the delusion of Spiritualism. Much uneasiness was manifest on the part of the "Reformers," and they soon brought the convention to abrupt conclusion.

The good people of Rutland are satisfied that Spiritualism is of the devil, and can hardly find language sufficiently strong to express their abhorrance against its doctrines and practice. Many who were almost persuaded to be Spiritualists before the convention, now look upon it with utter contempt.

We very much doubt whether the Spiritualists will have another convention for "*free discussion*." And yet the freedom in this was only in name, and not in fact. [illegible]

[illegible] nounce the Bible and the God of the Bible, that they had seen and heard enough of Spiritualism.

Apparently, this convention has given a death-blow to it in Rutland and vicinity. Said one who was almost persuaded to join them before this meeting, "Spiritualism was worth ninety-five per cent before the convention, and now it is not worth more than five per cent."

In a word, the whole affair was a splendid failure.

[From the Newburyport Herald.]

Sectarianism.

I learned long ago that it is not with men we are at war, but with doctrines and sentiments. I do not, therefore, see any reason why we should act like the sons of Ishmael towards each other. A man embraces a false sentiment,—what then? Is he therefore a hypocrite, a scoundrel, or a liar? Who of all of us do not hold *some* sentiments which may be wrong? Shall we therefore all fall on each other with words and acts of cruelty? What little Pope among us will start up and say, "I am right—you are all wrong?" Is not every man entitled to respect, love, kindness and consideration? Will it reform any man to look at him with a countenance fraught with wrath and thunder, and call him hard names? But the man is in a fatal error—what then? What will save him from his eraor? Will it make him see *his* error and *our* truth by appearing towards him unkind, vinegar-faced and cloudy? Will turning him out of doors by treating him with such cold contempt that he cannot remain in our company, draw him any nearer to the truth and to Christ. This was not the policy of the Galilean. The enemies of Christ said before him, "Behold he receiveth sinners and eateth with them." Hear the reply of the Son of God to all such charges: "They that are whole need no physician, but they that are sick.

One of the primary laws of reformotion, both in doctrine and in practice, is association. Jesus came down from heaven that he might associate with men and reform them. It does not make us sinners to talk with, walk with, eat with, worship with, sinners, of necessity. It does not make them saints to let them all see us shun them and treat them with contempt. When will men learn that bigotry, sectarianism, coldness, contempt, stiffness and reserve, are not attractive elements? When will men learn that they cannot scold, drive, frighten, or *repulse* human beings into truth? When shall we learn if men are brought into truth at all, it will be done by association, love, plainness, frankness, kindness and argument?

Select a family of eight or ten members—one of the family embraces a fatal sentiment—fatal to the interest of the whole—what is to be done? When the hour of worship arrives shall we, with cold contempt, show him he is unwelcome in the worshipping circle? Will that make him love our truth and our spirit more? Shall we refuse to walk with him to the place of true worship on Sunday because he sometimes goes to a place of false worship? Will that make him love true or false worship more? Shall we treat him with haughty and scornful reserve when he wishes to take part in the worship? Will that incline him to go with us? Shall we not rather help him in all he does attempt right? Shall we not say "amen" when he does say the truth? And when we do say "nay, nay," say it like "christians," and not like "savages." But I know well the sentiments of community on these points. Here is the creed of the sectarian community: "Go with us, or we go against you." "Help build up my church, or I want nothing to do with you." "Be somebody or nobody." This creed is not universal—there are many honorable exceptions to it. May we not hope the exceptions will multiply?

EDWIN BURNHAM.

For the Crisis.

On the Son of God.

Our Father's great Prophet, whom he has commanded us to "hear," Matt. 17: 5, has assured us that "this is life eternal that they might know the only true God, and Jesus Christ whom thou hast sent." John 17: 3.

How important then is the true knowledge of Jesus Christ. We are not indeed to affirm that a perfect knowledge of him, in the present imperfect state, is absolutely essential to eternal life. Those whom he acknowledges as his true disciples, given him by the Father, John 17: 6, [illegible]

[illegible] membered, that we honor both the Father and the Son, no farther than our minds are in harmony with the revealed truth concerning them.

How various and fallable have been the opinions of fallable men concerning the "Son of the Blessed!" Some have affirmed him to be the "supreme God" himself. Others that he was "eternally begotten," *begotten*, yet without beginning of existence! Some have declared that he is only a perfect man, a kind of apparition. Others suppose that he was "the Son of God in *prospect*," not the Son of *David*, in *fact*, and the Son of *God*, in *fact*, at the same time."

Now, beloved brethren, can we find any one of these propositions which abideth forever? Can we find any divine testimony equivolent to any one of these declarations which is competent to sustain it? I humbly conceive that the plain testimony of the eternal Spirit subverts each and every one of them. What is this testimony? "Thou art the Christ the SON of the living God." Matt. 16: 16. "This is my beloved Son." Matt. 3: 17. "The only BEGOTTEN of the Father." John 1: 14. "The FIRST begotten." Heb. 1: 6. The first born of every creature." Col. 1: 15. "The beginning of the creation of God." Rev. 3: 14. "Made of the seed of David according (or in respect) to the flesh, and declared to be the Son of God with power, according (or in respect) to the spirit of holiness, (which he previously was with the Father before the world was, John 17: 5,) by the resurrection from the dead." Rom. 1: 3, 4. "The image of the invisible God." Col. 1: 15. "Holy, harmless, undefiled;" "without sin." Heb. 4: 15. "A body hath thou prepared me." Heb. 10: 5. "Jesus Christ of the seed of David." 2 Tim. 2: 8. "The man Christ Jesus." I Tim. 2: 5.

This divine testimony is destined to triumph, in its common sense simplicity, over all our mystic theories, over all the dogma's and traditions of fallable men. To us, brethren, as to the first christians, let there be but one God, THE FATHER, OF whom are all things," the independent, eternal source of all things. 1 Cor. 8: 6. "And one Lord Jesus Christ, BY whom are all things," the grand agent or medium of all things. See Heb: 2. Col.: 17. Titus 2: 11. 6. Let us partake of the blessing pronounced on the apostle Matt. 16: 17, by making the same good confession "Thou ART, (not *shall be*) the Christ, the SON of the living God," not God himself. 16th verse. Let us join in the song, "Hosanna to the Son of David;" Matt. 21: 9, which in verity he was, "according to the flesh," Rom. 1: 3. God sent his only begotten Son into the world." 1 John 4: 9. This proves him to have been *in reality* his Son, *when he was sent*, and not "*in prospect*" merely.

The above testimonies clearly teach that he was, *in fact*, the Son of God and the Son of David at the same time. Thus our Lord himself declared that he was "the Son of God." John 10: 36, and also "the Son of man," 12: 23. Yet alas! how many confess all this—how many cry "Lord, Lord," whom the Savior will deny before his Father and the holy angels! Are we, dear reader, confessing him by our "*works*"—by bearing his cross after him—by the manifestation of his spirit of holy love, of humility and patience, of devotedness in the service of God and resignation to his holy will in all things? Are we preferring his cause to all the things of the present world, and proving this preference, by humbly endeavoring to promote it in this ungodly and perishing world, with decision of purpose?

We shall be tempted, dear brethren, not only to adhere to error, but to depart from truth. May a gracious God keep our minds in the simplicity of the truth, *as it is in Jesus Christ*, from which alas! his professed disciples have been so dreadfully corrupted. Let us "abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." HENRY GREW.

For the Crisis.

The Voice of the Church.

The *Rochester Union* (N. Y.) a secular journal, speaks thus of the book:

"The author claims for this volume the character of a compilation only, and the editor esteems it to be a work which fills a void in literature that many have been conscious of. It is desired to prove—and the attainment of that purpose is asserted [illegible]

to its destruction is of recent origin. The fulfillment of prophecy is to be beyond this it has been in vogue much too long, for world's scenes and does not consist in the exaltation of a worldly church to the splendors of earthly prosperity and a jubilee of a 1000 years, while the martyrs rest in their cerements and cry unceasingly, 'How long, O Lord, how long!' The coming of the last day is deemed by these writers to be near, and the duty of the church is to sound the warning voice in the ears of the careless and indifferent, lest the blood of those taken away in their iniquity be required at the hands of those set as watchmen on the walls. A great amount of scriptural and other evidence to support this idea is furnished, and the book will no doubt attract attention and excite inquiry and discussion among religious people."

For sale at this Office.

For the Crisis.

The Impassable Gulf.

The learned Prof. Stuart, of Andover, and an advocate for *endless woe*, in remarks on the parable of Dives, (Luke 16: 19,) says (in his Essays, p. 150) attempts may be made to fritter it away; they have been made. But how is the impassable gulf fixed between heaven and hell by an Almighty God, to be removed, or rendered passable?

Let us make a small effort to remove it, for I think it has frightened the world long enough. In the first place, Barnes, in his notes on the gospel says, "Parables are not designed to be a history of *facts*, but only a supposition of a thing, or things, to draw a moral from." So say all good critics on the Bible; and they agree that no doctrine should be founded on a parable, or figurative language. So of course this parable proves no such gulf in existence as Prof. S. supposes. But let us suppose such a gulf to exist, (for it does in the imaginations of millions) and try with the Bible lever to get it out of the way, so that the car of destruction can move on. Dives, if a literal person, and tormented in hades (grave) is with all the wicked, as Pet. 2: 9 tell us, "reserved unto judgment to be punished." Rev. 20: 13 says, "death and hades deliver up the dead which are in them." Dives will then be out of his present abode. Verse 14 tells us "death and hades are cast into the lake of fire, which is the second death." All divines admit that a *total end of death* and the *grave* (hades) are here predicted and prefigured by the "second death." If then hades, where it is said that Dives is now suffering, is destroyed at the judgment, and put a final end to, I ask, where this frightful "gulf" will be then. It is a self evident truth that two places must exist, in order to have a place between. To see such a gulf after the judgment, men must be keener-sighted than they were in olden times, when they discerned *Tartarus*, though, as they said, it was so far below the grave, as heaven was above it.

But again; If the "lake of fire, which is the second death" named in Rev. 20: 14; 21: 8, be a symbol of destruction, and ends death and our creed-sustained hell where Dives now is, then as he must be cast into the same lake, his "name not being in the book of life," he too must be ended, as well as *death* and *hades*; and we may ask again, where this terrible gulf will be, and what harm will it do to Dives or any other being?

Stuart in his "*Essays on several words relating to future punishment*," p. 139, when on 2 Pet. 2: 4, says, "I know not how to avoid the conclusion here, that the apostle does refer to a *future* and an *endless punishment*."

Turn to this text and the same in Jude 6, and we see not a word is said about future punishment. *Devils*, we see, as in law, are indicted, and in prison in the "*air*," Eph. 2: 2, and "reserved unto judgment" for trial; and Heb. 2: 14 tells us they are to be "destroyed," as well as their "works." 1 John 3: 8.

The reasoning here, and about Dives, amounts to this,—I say to you, John Doe and Richard Roe are to be in prison forever. You show me the records of the court, and sentence of the judge in their case, and it reads, "I remand you to prison for three months and then to be hung by the neck till dead;" still I insist they are to be in prison *forever*, because they are there now!

Have we not reason to retort and ask Stuart, or rather those who too much pin their faith on great men's sleeves;—why do you "attempt to fritter away" the Bible by such explanations and reasoning as this? When the Bible is properly criticised, free from tradition, and the desire of popular [illegible]

be a fair specimen of about all the arguments for *endless misery and sin*, to blot the fair universe of God.

This kind of logic has passed for good currency long enough, and we hope the *counterfeit detectors*, which are abroad of late, will ere long stop its circulation. Yes, Universalists have shown its spurious character to millions, and thus christians (and I, if one, among the rest) have unwittingly been making Universalists and sceptics by legions.

JACOB BLAIN.

For the Crisis.

Fourth Annual Maine Conference.

(*Continued.*)

PITTSTON.

"In Pittston we have a good congregation—an increase of interest is manifest."

EAST AUGUSTA.

At Church Hill there is a good interest to hear preaching—one has lately been reclaimed and is doing well."

POLAND.

L. L. Howard said, "I have not traveled so much the past year as usual, on account of ill health. I went to New Hampshire in the Fall—found many ready to receive the word—some were converted and baptized—and some christians embraced the gospel hope; among others, two ministers became interested in these great truths. The cause has been very low in Poland for some time—we have held a protracted meeting which resulted in a true union between some who have been opposed to each other. Some old prejudices gave way. It was a permanent work. There are some firm and faithful brethren. Some have died in the faith. We expect soon to meet them in the kingdom of God when Jesus comes.

SOUTH CASCO.

The Advent cause was once prosperous in that place, but nearly all the leading members have died. There has been some new interest of late. I have traveled in several other towns, and done what I could in sowing the seed.

PORTLAND.

I have been at Portland several times lately—a few are yet striving to hold on to the faith. It is with much difficulty that they keep up meetings in P. Many have gone to worship with other churches.

RAYMOND.

I find much good fruit of the labors of our late and much lamented Bro. J. Files, who died in the Lord several years ago."

Elder Jesse Partridge said; "For the last year I have labored in Raymond and Casco. At Casco there was much prejudice when I went—after a while I held a protracted meeting of ten days, and a number were converted. The cause is prospering. One year ago I went to Raymond to attend a funeral. Some then wished me to come and labor with them a part of the time. I went—a good interest sprung up, but other influences set in against us, yet several were converted. This spring we had a protracted meeting and a glorious revival. Some sixty were converted. I have baptized thirty-three and organized a church.

[*To be Continued.*]

For the Crisis.

Notes and Queries.

Bro. "E. R. C." wants to know about the unjust steward, Luke 16 : 1-12. How are we to "make friends?" What is it to "*fail*?" Who are they that receive to everlasting habitations?

Some think it an ironical remark intended *for*, though not addressed to, the Pharisees who were God's stewards of the Law, &c.; and who were to be ejected when the gospel was introduced. and hence they denied him. Ver. 14. I do not think this position very clearly shown by the passage, and will show my opinion.

1. The servant, although he has richly deserved to be turned out penniless, by making use of his opportunities secured a competence, or at least a home.

2. His *Lord* (not *our* Lord) commended his cunning and forethought, and Jesus says the children of this age are wiser than the children of light.

3. *Mammon* is the name of a heathen deity supposed to preside over wealth, and his name is put for *money*. It is called Mammon of *unrighteousness* because, frequently gotten by unrighteous acts, the love of it being the root of all evil.

4. We have this mammon in our possession. Our past use of it has not been [illegible] by and by we shall "*fail*," [illegible] ships and be no longer stewards. The word *ekleipo*, "fail," signifies to abandon, quit, to *leave off, cease*, to *fail*, to disappear, and sometimes, though rarely, to *die*. It is found in the New Testament only in this passage. Luke 22 : 32 and Heb. 1 : 12.

5. Knowing this in advance we have a chance to lay up a little in heaven, and so by means of the mammon we have secure a resting place through obedience to Christ.

6. They *may* receive you, may refer to others saved or aided through our instrumentalities; but it is probably as well translated according to Whiting's and Wakefield's version, "Ye may be received," &c.

7. Christ will eventually receive those who have been faithful in the unrighteous Mammon, and commit to them the true riches. He will say to them, I was hungry, and ye fed me; I was thirsty and ye gave me drink; naked, and ye clothed me; sick and in prison, and ye visited me; and he will call them to take the kingdom and possess it forever.

8. Now if we are as wise as the children of this world, we will do good with our money. Louis Napoleon has been investing some of his funds in England and this country, so that if he fails in France he can have something elsewhere. Now let us have wit enough to lay up our money in heaven rather than hoard it for God to burn up by and by. Put your hand in your pocket and begin. Don't be rash or wasteful. Make every cent tell, but make to yourselves friends of the Mammon of unrighteousness that when ye fail ye may be received into everlasting habitations.

H. L. H.

Rochester, N. Y.

Obituary.

Died, of consumption, in Westboro', Mass., April 23d, 1858, sister Salina W. Peck, wife of Edmund B. Peck, aged 22 years.

Our sister was converted about four years ago, and was baptized by Eld. L. Kimball, of Worcester. One year since she united with the church in this place, of which she was a worthy and esteemed member.

Last Christmas she was taken with bleeding at the lungs, from which time she rapidly declined. During her sickness she was very patient, and bore her sufferings with great fortitude.

She loved the precious truth of Jesus' soon coming, and kindred truths, and often said to me, while speaking of the painful separations caused by death, "O that the Lord would come and take us all home together!" But as death approached, she viewed it with composure, being fully resigned to the will of God. She affectionately entreated all who visited her to prepare to meet God in peace, and exhorted her companion, and also her brethren and sisters of the church, never to neglect a single opportunity for doing good, and never refuse to bear the cross as she had sometimes done. She was very solicitous for the prosperity of the church, and her loss is deeply felt. God grant that her anxiety and prayers may not be in vain.

She leaves an affectionate husband, with whom she was united about one year since, to mourn her loss; but he sorrows not as those without hope. May this heavy stroke from a kind Father's hand, draw him more closely to that Being who afflicts not willingly the children of men, but for their good.

A large circle of mourning relatives and friends were present at her funeral, and the many falling tears evinced their affection for the deceased and sympathy for the bereaved. The services were conducted at the house on Sunday last by the writer, assisted by Eld. C. R. Griggs. The 971st hymn of the Harp, which was selected by our sister, was sung, and the following lines by H. M. Johnson were attached to her coffin:—

"A bride but yesterday all hope and love;
Flowers at her feet and cloudless skies above:—
Bright buds of promise twining round her brow,
Approach, approach, and gaze upon her now.

Come not as on that happy bridal day,
With footsteps light and voices glad and gay,—
But mournfully approach, and with a tear
Gaze on the scene—the lovely bride is here.

Come not in festal robes as once ye came;
The bride is here, but she is not the same
As when ye saw her to the altar led,
And called down blessings on her youthful head.

The cheek is pale that with the rose could vie,
There is no lustre in that rayless eye,
Upon the pallid lips there is no breath,
And she alas! is now the bride of death."

Thus our sister "sleeps in Jesus," awaiting the morning of the first resurrection, when we expect to see her again, blooming in immortality, and forever safe from the cruel [illegible] of death. [illegible]

Died, in Turner, Me., May 25, 1858, Betsey, wife of James Peare, aged 30 years and 26 days.

Sr. P. leaves a husband and two very interesting children, with a large circle of relatives and friends, who deeply mourn her loss. She was a lover of Jesus and his truth. The hope of the gospel sustained her in her sickness, and enabled her to meet death with composure. She became interested in the blessed hope of the gospel and embraced the christian faith a few months previous to her death, at a series of meetings held in Livermore, by Eld. D. M. Hanscom and the writer. Up to the time of her death she adorned her profession with a well ordered life and godly conversation.

Her husband has lost his bosom companion, who has shared his sorrows and joys. The children have lost one of the most tender and affectionate mothers. Many are the tears of christian affection that will spring spontaneously and freely flow in memory of her cherished name. She possessed in a high degree the ornament of a meek and quiet spirit, which, in the sight of God, is of great price. Her last days were most peaceful, in sweet accord with her habitual trust in Jesus.

Nothing but the grace of God can fill the void in her family and large circle of friends. Our earnest prayer is that the void may be so filled. O Lord, endue us more plentifully with thy heavenly grace, that when thou shalt gather thy jewels we may be counted worthy of a place among them and so bear the image of the heavenly. The spirit thrills at the thought of meeting all the excellent, the amiable, the wise and the good, enrobed in glory. Our lamented sister cherished this hope more than life. It is the blessed hope—the appearing of the glory of the great God and our Savior Jesus Christ; for which event may we be ready, that we may be robed in immortality,

"Where no tear shall ever fall,
Or heart be sad."

E. M. HAGGETT.

Died, in South Livermore, Me., April 26, 1858, John H., only son of Granville and Orantha Gould, aged 5 years, 8 months, 2 days.

It is true, John Henry is gone; but he sleeps in Jesus, under God's covenant of a resurrection to life everlasting. May God sustain the bereaved parents and help them to enjoy the hope of the gospel. That little son, if faithful, we shall greet again in endless life; for that sown in weakness must be raised in power; that sown in corruption must be raised in incorruption, at the last trump.

Death has come and rudely severed
This one tie of life so dear;
Fondest hopes have fled forever,
With his silent presence here.

Cherished one, thou wert most lovely,
Joyous, gay, in health's short hour,
But, like some sweet, beauteous blossom,
Thou art now a faded flower.

Mourning friends, oh, cease thy weeping,
Cease with deep regret to sigh;
When the trumpet wakes the sleeping,
He shall live no more to die!

E. M. HAGGETT.

Domestic Summary.

INDIAN DEPREDATIONS IN DACOTAH.—Chicago, June 28.—Reports from Dacotah Territory state that the Yankton Indians, 3000 in number, are committing depredations on the white settlements along the Minnesota river. The cause is dissatisfaction at their annuities, now due, not being paid by the government.

They therefore intend to recover their lands, and drive the whites away. They have destroyed the village of Medary, and burned the town of Flandrau. An emigrant train had also been plundered. The settlers were concentrating at Minnesota Falls, preparatory to defensive operations.

ST. LOUIS, July 2.—A dispatch from St. Joseph, dated the 28th ult., by the U. S. express to Boonville, says the Salt Lake mail arrived there to-day, bringing dates from Salt Lake City to the 12th inst. Gen. Johnston was to start for the city on the 13th, with 3000 men in columns. The army will enter the Valley via. Soda Springs, on Bear river.

Col. Hoffman had arrived at Camp Scott with his men and officers in good health and spirits.

Capt. Marcy's command had arrived from New Mexico with 1500 loose mules.

Commissioners McCulloch and Powell had started for the city in company with Gov. Cumming and Postmaster Morrell.

Col. Hartnett, Secretary of the Territory, left Camp Scott on the 10th inst. for Salt Lake city. There was quite a diversity of opinion at Camp Scott as to what course the Mormons would pursue in regard to allowing the troops to enter the Valley.

The mail party passed about 300 Mormons with horses and mules, and well armed, but they would give no information as to where they were going, or what they intended doing. Fifty Mormons, who had escaped from the Valley, were met at Plattebridge, wending their way to the States. Twelve companies of cavalry or dragoons were met near Fort Laramie, and they had passed Gen. Harney and Col. May, encamped on the Pawnee fork of the Little Blue.

A large number of troops were encamped on the Big Blue. Col. Morrison and his command were at the Little Blue.

The mail party also met supply trains between the fourth and fifth crossings of the Sweetwater. Col. Sanders was at South Pass, and was on the eve of starting on the exploration of the wagon road from that place to Fort Hall.

The report that the Mormons had [illegible] their families to Provo is confirmed. It is not known whether Brigham Young [illegible] panied the Mormons or remained in the city. [illegible] by the authorities at Washington, but would do so next spring, if any but Mormons are placed there to govern them.

DESCRIPTION OF THE TOWN OF UTAH.—Salt Lake City contains about a third of the population of the Territory, and has a great many fine and some elegant buildings, the principal of which are the Tabernacle, in which all religious meetings are held; the Council House, Endowment House, the Temple, in course of erection; Court House, Young's two mansions, nineteen public school houses, together with the costly houses erected for the elders.

The next settlement north is called Sessions, eight miles from Salt Lake City, and contains several fine houses. It is situated on the main road; the houses are not compactly built, but extend nearly five miles.

Farmington city comes next—a very pretty little town—the county seat of Davis county; it contains about 1000 inhabitants.

Eight miles north is Keysville, containing about the same number of inhabitants.

Weber river is about eight miles further north. On it has been built two forts, called east and West Weber Forts, containing about 500 inhabitants each.

Ogden City, one of the principal cities of the Territory, is about three miles from Weber. It has many costly buildings.

North of Ogden City, about two miles, is a large, well built fort, called Bingham's Fort. It has about 700 inhabitants.

Northeast of this, three miles, is Ogden Hole. It contains about 500 inhabitants.

North of the "Hole," twelve miles, is a well located fort, called Willow Creek Fort

Five miles north is Box Elder, or Brigham's City. It is built upon a plain, about 200 feet above the level of Bear River.

On Bear River there are two small settlements, and further north two others.—*Cor Alta Californian.*

Poetry.

For the Crisis.

HE CARETH FOR THEE.

Brilliant gems are gleaming in their splendor rude,—
Beauteous flowers are blooming unseen in solitude;
But their hidden beauty knows a secret care,
Kindly are they cherished—God's hand placed them there

Tiny dew-drops falling find their silent path
To hidden springs that gather deep within the earth;
'Though in deserts dreary their gushing waters stray,
Yet an unseen finger pointeth out their way

Myriad insects flitting in the summer air,
Songsters sweetly warbling music soft and rare,
Tell our Father's wisdom, and his love to all;—
Not without *his* notice can one sparrow fall.

Burdened hearts are sighing, cheerless and alone,
Silent mourners weeping for the loved and gone;
But a Savior's pity moves for every woe;
For his sorrowing children doth his heart o'erflow.

Cherished ones are sleeping in the silent tomb,
Yet a ray of sunlight pierces through its gloom;
For the polished jewels, glorified and blest,
Shall be called and gathered to an heavenly rest.

L. J. B.

New Britain, Ct.

TRIP LIGHTLY.

Trip lightly over trouble,
Trip lightly over wrong,
We only make grief double
By dwelling on it long.
Why clasp woe's hands so tightly?
Why sigh o'er blossoms dead?
Why cling to forms unsightly?
Why not to joys instead?

Trip lightly over sorrow,
Though this day may be dark,
The sun may shine to-morrow,
And gladly sing the lark;
Fair hope has not departed,
Though roses may have fled;
Then never be down-hearted,
But look to joy instead.

Trip lightly over sadness,
Stand not to rail at doom,
We've pearls to string of gladness,
On this side of the tomb;
While stars are nightly shining,
And heaven is overhead,
Encourage not repining,
But look for joy instead.

The Iowa and Minnesota Christian Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) befor the first Sabbath in October, at 2 o'clock P. M., and con tinue over the next Lord's day. Eld. Wm. Shelnon is expeceded to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river had better leave the river at [illegible] and come to Hardin in time to ride with the brethren from that [illegible] [illegible] Inquire at Hardin for Bro. Gaddy or Eld L. Lyons.

On your arrival here, inquire for the subscriber.

P. S. W. DRYO,
Conference Clerk.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference.

The first quarterly meeting of the Galena District will commence Thursday, July 8th, 1858, at Elizabeth, Joe Davis Co., Ill. There will be a conference held in connection, and it is hoped that there will be a general attendance, and delegates sent by all the churches in that region. It is expected Bro. W. Pratt will be with me.

MOSES CHANDLER.

Cordova, June 1st, 1858.

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisams's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,
ELBRIDGE CHISAM.
JOHN A. KENNEDY.

S. G. Mathewson appoints to preach in Plymouth Hollow, (at Bro. Cable's) July 7th.
Waterbury, " 8th.
Middlebury, (at Bro. Porter's) " 9th.
Fair Haven, Ct. " 11th.

I will preach as follows:
Rawsonville, Vt., the first Sunday in July.
Cornish, N. H., the second Sunday in July.
S. W. BISHOP.

E. Whitney appoints to preach at South Reading, July 4th.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.
N. F. NASON.

The Lord willing, I will preach in
Hartford, Ct., Friday eve., July 9th.
Cheshire St., Ct., Sunday July 11th.
Southampton, L. I., (Indian settlement,) July 13th, 14th and 15th.
Will the brethren meet me at Sag Harbor?
Peace Dale, Friday eve., July 16th.
Appanang, July 17th and 18th, or where Bro. Champlin may appoint.
Providence, R. I., Tuesday eve., July 20th.
New Bedford, July 21st and 22d.
Fair Haven, Mass., July 23d.
Boston, (where Bro. Grant and Adams may appoint,) July 24th to 26th.
Worcester, (where Bro. Ayres may appoint,) July 27th.
Danielsonville, July 28th.
If these appointments conflict with others, please notify me.
HIRAM MUNGER.

If it please God, H. L. Hastings will hold a meeting at Blooming Valley, Pa., commencing the evening of the second Friday in July and continuing over Sunday, and he will also remain some ten or fifteen days and visit Edenboro, Girard and other places, as Eld. J. T. Ongley may arrange.

☞ All communications for Dr. L. Kimball, should be directed hereafter to Nashua, N. H.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

Mrs. L. Perkins 160, G. B. Parsons 160, 50 cents each.

A Perkins 182, C Boutwell 173, S Robbins 160, A Morse 156, J Calder 174, T F Farnsworth 175, W Perry 130, C Vanderbeck 168, C H Barrett 130, I Cutting 174,—$1.00 each.

E M Hagget 181, E Stedwell 156, S G Edgerly 179, C W Hodges 156,—$2 00 each.

A A Webster 156, 62 cents; W H Solomon 156, 33 cents; H B Gilbert 144, 15 cents; Eb. Grant 156, $1.12; H Chase 156, $1.04.

For Books and Tracts.—E D Root 36 cents; W S Olmsted $1.00; B E Mansfield $1.12; W S Olmsted $1.00.

Jno. Stockwell—All right.

Married.

At Portland, Me., on the 26th, by Rev. O. P. Tuckerman, Mr. William C. Clark of P., and Miss Mary E. Bodge of South [illegible], Me.

Subscribers to the Camp Ground fund are requested to forward their subscriptions to R. E. Ladd, Springfield, Mass. [illegible] early a date as possible. Arrangements are now being made to make the [illegible] plated improvements upon the grounds [illegible] Spring, and it is desirable to have the means at hand to meet all bills as they [illegible]

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[illegible]

Poetry.

"ABIDE WITH US."

BY THE REV. H. F. LYTE.

"Abide with us; for it is toward evening, and the day is far spent."—LUKE 24: 29.

Abide with me; fast falls the eventide;
The darkness thickens. Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see—
O Thou who changest not, abide with me.

Not a brief glance I crave, a passing word;
But as thou dwell'st with thy disciples, Lord—
Familiar, condescending, patient, free;
Come not to sojourn, but abide with me.

Come not in terrors, as the King of kings,
But kind and good, with healing in thy wings—
Tears for all woes, a heart for every plea;
Come, Friend of sinners, thus abide with me.

Thou on my head in early youth didst smile;
And though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left thee:
On to the close, O Lord, abide with me.

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, O abide with me.

I fear no foe with thee at hand to bless;
Ills have no weight, and tears no bitterness,
Where is Death's sting? Where, Grave, the victory?
I triumph still, if thou abide with me.

Hold thou thy cross before my closing eyes,
Shine through the gloom, and point me to the skies!
Heaven's morning breaks, and earth's vain shadows flee:
In life, in death, O Lord, abide with me.

Original Articles.

For the Crisis.

Reply to "S. C."

"Was he (the Son of God) an immortal being?" Immortality, like many other terms, is used in the sacred Scriptures, in different senses. In the sense of *past* and future *independent* immortality, God "ONLY hath Immortality." I am aware that some theologians have applied this affirmation to the Son. Waving the absurdity of this construction, as excluding the Father from the possession of Immortality in this high sense; and also its refutation by innumerable texts; we may truly affirm, that the context of the passage itself forbids such a construction. The apostle presents the animating fact of the second "appearing of our Lord Jesus Christ, which in his times he (i. e. the Father who "shall send Jesus Christ," Acts 3: 20,) shall show who is the blessed and only Potentate—who only hath Immortality." The Son is the object shown. The Father is the person who shows him, or sends him, and who only hath Immortality; i. e., in the highest sense, viz., independently.

All created beings, without exception, are dependent for existence on the Creator. Thus the Son of God declares, "I live by the Father." John 6: 57. He affirms this dependence without limiting it to any particular nature. Indeed in the strongest expression he ever used respecting possessing "life in himself," he declares even this to have been "*given*" by the Father. John 5: 26.

To the question, "Was he an immortal being?" let us give his own reply. "I am he that liveth, and was dead, and, behold, I am alive forevermore. Amen." Rev. 1: 18. He is now, by the pleasure of the Father, immortal, and can die no more, yet dependent on the Father for Immortality. If he had been created immortal, he could not have died for us. It is a contradiction to say that an immortal being can be subject to death.

The perfect holiness of the Son of God is perfectly compatible with all the changes of nature, and humiliation, and suffering, and death, the wisdom of God appointed, in order to accomplish the great and glorious work of redeeming love, consistently with the divine perfections. All this work of love is indeed voluntary on the part of the Son of the Blessed, who honors his Father and delights to do his will. For this voluntary humiliation and obedience [illegible] "God hath highly exalted him, [illegible] a name which is above every name, that at the name of Jesus [illegible] should bow, and that every [illegible] confess that Jesus Christ is [illegible] glory of God the Father." [illegible]

Choice Selections.

The Vast Army.

BY REV. EDW. MUNRO, PERPETUAL CURATE OF HARROW-WEALD, ENG.

CHAPTER IV.—THE APPOINTED PLACE.

On a crag opposite the peak to which Albyn was climbing, there had gathered a group of men; by their dark brows and low caps, they were of the enemies of the King: they seemed to be dragging along a boy to the edge of the rocks.

'There's only that one condition on which we will save your life,' said the cruel voice of the leader. 'Reach yonder boy on the crag—Albyn, you call him; bring him here alive, or hurl him from the rock, and your life shall be saved, otherwise you know your end," said he, approaching the edge of the rock nearer.

Poor Erza's face was deadly pale, as, bound hand and foot, he stood close to the dark precipice which yawned below.

'If I am dashed to pieces here,' said he, "I go to meet the King, whose coming is so terrible to me; and if I do as they tell me, it is to hurt Albyn, and I wouldn't see a hair of his head hurt;' and the fire for a moment mounted to Ezra's eye, and the color to his face, and he refused the conditions of life.

'Do what you will to me, I will not hurt him who stands there at his post: I have done harm enough, and I can't tell how I shall ever meet the King. Oh! my place, my place! my deserted place!' cried he, burying his face in his hands.

'Then go and meet the King, as he doesn't come to meet you,' said the man, lifting the bound figure of the boy up in the air, and letting him fall down the dark abyss, which opened beneath.

Erza uttered a piercing cry of terror and alarm, as his eye fell on the fearful darkness beneath, and a thousand terrible sights rushed before him in a moment—the King and his neglected post. I saw his white dress float in the air; I saw him hang a moment over its fearful depth; I thought all must be over with him, when I noticed a stir among the men who were looking over the chasm.

'He has caught by his dress on the crag below,' cried the man, 'and he swings backwards and forwards in the night wind.'

'Hurl down this rock on him,' said another; 'he will not swing long then.'

'You are all fools for your pains,' cried one who had just joined them, with two or three others who were with him. 'Here is a youth here who belonged to the Vast Army, who says that the young boy has knowledge about the ways and intentions of the King's soldiers, which would be well worth our while to know: you are silly fools to let him slip.'

'He can be saved yet,' said the foremost man, bending over the crag.

'There he hangs just below, and crying out about the King, I'll be bound, for that's always his cry; and I hear him speaking," said Ulric, who was now plainly one of those among them.

At this moment my eye rested on the figure of Erza. He seemed to be resting on the rock which saved him from being dashed to pieces. Those above did not see that he had been saved on a ledge, where one tended him who looked like the messenger of the great King. After a short discussion, the men determined on drawing the little boy up again, that he might be made use of against the cause of the King.

The work was quickly done; and without speaking, they hurried Erza to a small cavern, which was formed by overhanging rocks, and thrusting him in, bound as he was, they rolled a huge stone to the entrance, and left him. The little boy fell down, heavily laden with his bonds, to the ground of the dark cave. But though I saw his tears were falling fast down his face, he did not speak or murmur, nor did he show the same terror he had on other occasions. I thought, perhaps, the Messenger had said words to comfort him, by bringing him some message from the King he so much dreaded, yet loved; for my guide told me that the King, through his messengers, knew all the concerns of the youngest in his army, and always exactly sent them what they wanted.

I could not at first take my eyes off Erza as he lay weeping on the ground. Presently I saw a light on the cross on his brow, which shone brightly like silver; it seemed to come from a crevice in the rock, and made Erza himself look up; and a Voice came, a sweet, calm Voice, which breathed softly through the dark cavern, and said, 'Fear not, Erza; it is the King's good pleasure to bring you to the kingdom.' So calm and beautiful was the Voice, that little Erza scarce breathed with delight and surprise, and I saw the boy's eye light up with joy, and his whole face become for a moment bright, as he looked towards the crevice of the rock from which the Voice seemed to come. I never saw a face so suddenly change from sorrow to joy.

'What a sweet Voice,' said Erza, after he had knelt listening for a while. 'I wonder where it was. It seemed to come from yonder crevice where the light comes. I will climb up and see. I wonder if it was Albyn's voice. But I am always fancying all beautiful sounds are Albyn's, for I love him so. Oh, don't I love him! he's always so kind and good;' and a shade of sadness came over Erza's brow, and a tear again came down his cheek. 'Dear Albyn! I'll try and be like him—brave and good. If only the King will but accept me, He will accept Albyn. [illegible]

and I now saw the light, which had come through and shone on Erza's brow, was from the glow. As soon as the boy had clambered up the rock which seemed to shut n the crevice, he was able to see out into the scene around. He found the space was large enough to force his own body into it. Right before him rose the tall crag, on which at the top, standing out dark and small against the glow, Erza saw Albyn's figure. It was the crag the enemy were so anxious to gain, and what Albyn's courage had kept, and was still keeping from them. The brave boy was standing firm at his post, looking out and watching for the King beyond the hills, as he had been appointed. He neither left his post from curiosity, nor shrunk from fear.

'There's Albyn,' said Erza, trying to draw up his hand to lean more securely on the edge of the crevice. 'There's Albyn; how I wish I could get at him! Oh, doesn't he stand brave at his post! and I've left mine: and he can look out for the King; I can't:' and he buried his face in his hands and cried. Again he looked up at the crag.

It was night. The stars were shining clear as crystal drops in the deep sky. The crag stood up, black, and sharp, and ragged, against the glow, which was certainly throbbing more and more intensely than usual. On the top of the crag Albyn's figure was still quietly resting, looking out.

'But what's that?' cried Erza, turning his eye down to the lower side of the rock, where a dark figure of one, with his soldier's cloak bound closely around him, was softly and silently stealing up the rugged path which led to the place where Albyn was standing.

The man trod softly and cautiously, making sure of each step, lest he should displace a stone, the fall of which would betray him. His sword hung by his side, and a bow at his back, which was seen by the light starlight.

'Oh, he's going to kill Albyn!' screamed Erza, with an agony of terror; 'and Albyn doesn't know he's coming, and will be taken by surprise. Oh, that I could get out of this horrid place!' said he, making a violent effort at the crevice. But the place was too small even for his small body, and he only fell back again.

I saw the dark figure silently mounting a little nearer Albyn along the dark footways, and Albyn's calm figure unceasingly watched the glow, with his eyes fixed so intently that he saw nothing else. The prisoned boy watched the stealthy tread of him who was intent on Albyn's life. Twice he lost him behind the hill where the path wound round it, and twice again, and higher up, he caught his cap with the single feather. A third time he lost him, and a third time the head peered over a crag against the glow.

'One push for Albyn, though it cost my life!' cried Erza in agony; and he made a violent effort to press his body through the narrow causeway. So violent was his effort, that to his own surprise, the boy found himself outside the dungeon in the pure air, torn and bleeding by the ragged rocks, which on all sides had caught him in the desperate thrust. The young boy stayed not a moment, but binding his dress around him, torn and shattered as it was, he rushed towards the hill. His eye was fixed on the small, dark figure of Albyn, and taking that for his guide, rocks and chasms did not hinder him in his desperate effort.

'The glow grows bright, and there are movements in it, as of shapes I can scarce discern. The noise increases below. Men seem pressing on as to some desperate conflict. What if it be the last!' said Albyn aloud, as he stood at his appointed post.

He looked to see if his sword was keen and bright, and his shield firm and unriven; and the young soldier looked up again to the glow. A voice said from below, 'Watch, and be ready; for the King is at hand!'

More than once Albyn had half doubted whether he should not leave his place and go to the pass beneath, where, from the strange noises and stir he heard, he guessed that some unusual pressure was going on. But each time he remembered he was at his post; 'and there I will remain,' said he, 'come what will, till the King or his messengers bid me leave.'

An arrow hissed through the air, and struck the shield by Albyn's side. The blunted point struck the ground. The boy started round.

'Take that,' cried a voice which Albyn knew, as with the glance of lightning a sword-blade came down on Albyn's head. But, quick as light, an arm was stretched out between his head and the weapon, and received the blow.

'It is all I have to fight with for you, Albyn,' cried Erza, 'and I gladly give it you,' as his shattered arm fell dead and powerless on Albyn's helmet. 'It's all I have,' continued he, panting for breath, and exhausted with the speed with which he had hastened to help Albyn before the dark, stealthy figure. 'And now, at least, you can bear witness to the King that I was at my post, can't you, dear Albyn?' cried he, his eye sparkling with a hope and joy it had long lost, and which seemed to make him forget all his pain in the thought of the King's approach.

'He comes, and his reward is with him!' said a Voice passing by.

Albyn had scarcely recovered from his surprise, so quickly had all happened, before the youth who had levelled the blow had fallen at his feet, and thrown his arm round his knee.

'Forgive me, forgive me, Albyn! [illegible] forgive me! O, beg for me to the King!'

forgive you, and Erza does, I know,' said he, looking kindly into the pale face of the anxious boy.

But Erza was too much taken up with watching the glow to heed any thing which was going on. The light was growing so rapidly higher, and the stir so evidently more loud each moment, that there could be no doubt something remarkable was approaching.

'Wretched boy, we forgive you; but for the King, there is no pardon for you unless you are found at your post,' continued Albyn.

'But where is my post?' cried Ulric bitterly; 'I have so long left it, I do not know how to reach it again. Show me the post; Albyn, do show me. I will go,' cried the terrified boy. 'Come with me, do come with me, and show me, or I shall be utterly lost.'

'I may not come with you, Ulric, I cannot leave my post; you must go seek it alone.'

'But the way is dark and winding, and I know not how to find it,—indeed, indeed, I cannot. Oh, that I had never found those wicked men! and then, to think if the King comes, I am not only far, far from my appointed place, but been trying to kill you! Oh! Albyn, what shall I do? what shall I do?'

'Look, look, Albyn!' cried Erza eagerly, and pointing to the glow; 'see, see the burning, blazing light, and the forms of myriads on the hills, as they bend and move so swiftly in the light. Are they men, or what?'

Albyn turned; it was indeed a wondrous sight. On a sudden the glow had become intensely bright, and shone like a silver flood. Figures, swift and air-like, seemed advancing in myriads along the hill-tops, and the sound of unnumbered chariot-wheels was rolling among the valleys. Meanwhile, rock and peak, jagged points and shadowed valley, shot back the living lustre of the glow from ten thousand points around; above them the sky burnt with a dark and ruddy lustre, as if the heavens were hot, like a parchment of marl, and the hosts of the army below were struck out so clearly and keenly, in the intense light, that you might have counted every man, and could distinguish each plume that waved over their helmed heads: there they were in vast masses below, moving slowly on, while every point on the rocks around shot back the burning light above them.

'It is the King! it is the King!' shouted Erza, throwing himself on the ground, with his face buried in his hands, and so that his wound bled afresh; 'I know that it is the King, and what shall I do when I meet him? I have left my post, my appointed place. The King! the King!'

Albyn bent his head against the rock, and leant his head on his hand.

Ulric, pale as a ghost, stood by, shuddering, turning his face away from the awful glow, and trying to think there was nothing more than common in the light, while his chattering teeth, and his cold, damp forehead, told you how little he believed that it was no more than common.

'Oh! Ulric, away! find your post before it is too late,' said Albyn.

A messenger swift as light came up at this moment from the army of the great King. He had a message for each; the time was short in which he spoke.

'You, Albyn, haste to the valley, to lead the centre of the army; for they must at once make an effort to break through the enemy to join the King, and you are counted worthy of the place and work; you have been found faithful.'

Albyn moved to his post.

'You, Erza, also have your work, to bear the banner along the hill-top, and not to leave it till the King bid you. It bears upon it the sign which the soldiers may look at when weary, and they will be refreshed. You have been careless at your post before; prove yourself worthy of the King's love in giving you another.'

Erza, who still lay with his face covered with his hand, trembling at the sight of the increasing glow, rose quickly. His face was pale, and his eye anxious, yet burning with eagerness to do his work appointed him. The Messenger applied a healing balm to his wound, and Erza silently and anxiously followed Albyn's footsteps.

Ulric yet remained.

'And to you, false boy,' said the Messenger sternly, 'the King even yet vouchsafes to give a work. Away to the rear of yonder columns, to follow when thou art bidden; thou hast been faithless hitherto, but even now, if humbly and faithfully you will do your work, you may regain the King's favor.'

'Go, go,' Albyn said; 'go to the place the King will yet give you; for indeed, indeed, Ulric, you do not deserve it, and He is near at hand; I forgive you freely all you have done to me. May the King, when He comes, do the same!'

'I will, I will,' cried he; 'I will go to my place, and no one shall take me from it;' for he was sorely frightened, and his face was pale, and his whole body trembling.

He set off instantly to his work. He had not gone far down the hill-side, when he saw a light, as of torches, gleaming from a cavern, and the sound of merriment broke out. The whole sky so glowed with the increasing light, that he could scarcely distinguish the lamplight which burst from the cave.

He was not sorry to turn his face away: the lantern light which he saw from the cavern at once made him think of escaping the glow. Ulric's fears grew less, and he followed the Messenger with a slower [illegible]

voice, as from the cave; 'whither away so quick?'

'Do not stop me,' said the boy, 'I am going on the King's work; and the light grows so strong on the hill, I am afraid of lingering.'

'The light,' said the other scoffingly; 'and I suppose you are one of those fools who think, because it is a little clearer to-night, that therefore, for certain, the King is coming. I thought you were wiser than that; come in here with us and you will not see the glow at all; our lamplight puts it out.'

By this time Ulric had faced the cavern, and the glare they had made so effectually put out the other light, that he for the moment forgot it.

'Ulric,' said the stern voice of the Messenger, 'it is your last hope; the King will give you no other post after this.'

The boy hesitated.

'Come in, come in,' cried his old companions; 'we have got a matter in hand which will amuse you."

He looked in: round a fire, in the middle, a large group were seated, armed from head to foot, their faces pale and wan with the excesses they had been living in, to try and forget the alarm which some of them really felt at the increase of the glow. Their long spears leant against the rugged sides of the cave, and the flame shone on the polished surface of the shields, on which some of them were resting; some seemed in deep conversation, while one or two were looking anxiously every now and then out of the entrance, as if to see the state of the sky; on all their faces the sullen, settled look of distrust and envy was fixed. Ulric had been with them before; they were the same band he was with.

'Oh! come in, come in; what do you stand lingering for?'

The Voice in the distance spoke Ulric's name; it was faint and far, as of one who speaks to a lingerer, and cannot wait.

'I cannot stop,' said Ulric, 'I must go; I told you I belonged to the King's army, and must fight for him,' said he fretfully.

'Well, I never thought you'd do that; why, foolish boy, you know we've told you before we're all friends of the King, and mean to be ready when He comes. It is only some of his foolish subjects we are going to fight against, and to stop their mad expectations of his coming, which so unfits every one for this work, that's all.'

'Well!' said Ulric, turning his back on the glow, and facing the firelight.

'Ulric!' uttered a voice which was now scarcely more than an echo whispering along the hill in the air. He started and looked; he tried to perceive the shadow of the Messenger's figure, but in vain: he saw nothing.

It was but a Voice, and that now scarcely more than a whisper; a look of bitter doubt rested a moment on Ulric's eye.

'It's too late to go now, at all events,' said the boy.

'Too late now!' said a far off echo among the hills; 'too late now! too late now!' and it died away.

'Who spoke that?' said Ulric, shuddering, and looking round.

'It was your own voice, fool,' said the soldier; 'don't you know your own echo yet?'

'What a silly one I am!' said Ulric, smiling sadly, or rather trying to laugh; 'I shall soon not know the sound of my own voice.'

The band gathered round the fire, and seemed soon lost in deep consultation

'Who commands the western division which are to burst their way through the defiles?' asked the Leader.

'Albyn, the young warrior, they say,' replied the other; 'a Messenger passed swiftly through the host, they say, bearing orders from the King that young Albyn should have the chief command.' The other was thoughtful. 'Albyn is wise as well as fearless. Nothing can deceive him—and who bears the banner which they say gives the King's soldiers courage?'

'Erza,' said the other.

'He's a child,' said the other, 'and can soon be led away from his post.'

'Who commands the right wing, which is to make its way over the plain ground?'

'Rolfe,' said the other.

'A weak and timid man,' said the Leader; 'we must to work, and that soon; young Albyn *must* die.'

His eye, as he spoke, rested on Ulric, who was leaning on a spear over the fire blaze, listening to every word, and pale as death.

'Ulric,' said the Leader—

'It's too late now,' said Ulric, starting as from a dream.

'Fool,' said the other, 'are you still frightened at your own shadow?'

'I forgot,' said he faintly.

A footstep hastily stepped across the threshold.

'There is no time to lose,' said the new comer; 'the whole army is all in motion; young Albyn's presence has raised every drooping heart. The vast banners of the cross wave from the hill; the boy Erza is as bold as a lion; the glow throbs high in the sky. Look, look, you can see it now o'er yonder hill!'

Ulric's sickly eye turned quickly and wildly to the opening, and as rapidly to the fire.

'Too late now!' he muttered; 'the fire burns bright on the rock. I think he meant this. I see no glow,' though his face belied his words.

'You know your work,' said the Leader, [illegible]

doing no great harm, I am only acting a part for a time. I really love the King at heart. If I went against these men they would kill me, and I am not fit to meet one figure, alone, did not turn to give the answer; he was climbing alone a difficult path, and seemed taken up with his own thoughts; the figure moved as of one in anguish and doubt; now he lingered, and now walked quickly, and then stopped to listen: he looked eagerly towards the glow, and then away from it. "'Each to your post,' said he; 'each to your post. Yes, that's the word; your post, your own post; they to theirs, and I to mine. But I thought there was something about 'too late now,' wasn't there?" and the wild boy stopped and put his hand upon his brow to think. "'Albyn *must* die,' and 'you know your reward, Ulric;' yes, these were his last words, and I won't be frightened at a thought and an echo. Besides, I am the King; and besides, it would set them more than ever against the true cause, and by seeming to give it to them, I shall win them over: then, to be sure, the King will give me a post to my mind. But who's there? who spoke?" cried the boy, looking wildly round, and standing still, "who said that? there! there! who said 'Give him a post, and it's too late now?' who was it?" and he shook all over with fear; all was still as death: he moved on slowly and fearfully, still muttering to himself, "And then as to killing Albyn, why, I said I would, and that's what I am going for; but it won't be done; of course the King will take care that he does not die; and though I am going to do it, still you know, you know what?" said he, his voice sinking to a whisper, and he again looked round; "why, you know I shouldn't really do it, though I am going to do it! Ha! ha! that's droll," and the boy tried to laugh, and the wild chatter that he made echoed among the rocks and hills, and came back chattering to where he stood. "Ha! the echo again, it did speak, the old echo, 'too late now.' But I say it's not too late, for I am not going to kill Albyn. I am not thinking of it, nor dreaming of it; I only said I was. I'll desert, I'll go back to the Vast Army, see if I won't; at least I'll say to myself I will, all the while I am on the way to kill him; and if I *say* I am not going to kill him, I shall not feel as if I were," said he again, winking with his eye, and his voice sinking into a whisper. "But I am though, ha! who said that? what a fool I was for saying that; I'd better have kept it to myself; *I am not* then, still there was some comfort in *saying* I was going to do it; it seemed to soothe me. Well, well, here goes; I am, and I am not."

At this moment he again turned a sharp corner, and the whole of the Vast Army lay outstretched before him; column after column were moving on in dense masses among the rocks; above them all the tall and slender figure of their youthful leader. It was a great and solemn sight to see the dense lines all moving on in perfect order, each in his appointed place, scarce a word uttered; while along the edge of the opposite hill, the huge banner moved along at equal pace, borne by a boy, to which every eye of the Vast Army was turned, as they marched in their silent order. Ulric threw himself down, and drew himself along over the edge to look down to the scene that was going on beneath; he could distinctly see the movements as of silent and rapid millions passing on, and the glow giving an intense light in the sky above. But somehow it did not seem to strike him, nor to terrify him as it did: between the advancing millions of the King and the moving columns of the army, the enemy was drawn up in huge masses, to prevent the Vast Army joining the King. There was something awful in the stillness and order in which all the movements were making.

'Now is my time!' said Ulric.

He darted down the hill-side, and found himself presently in the moving columns of the army; at the bottom of the hill he met the enemies of the King, whom he had just parted with.

'Our work must be by trick more than by force,' said they; young Albyn will never be managed by open attack; we must lure him from his post, or draw him aside, it's the only hope we have.'

(*To be continued.*)

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THE WORLD'S CRISIS.

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 167 HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, JULY 14, 1858. WHOLE NO. 150. VOL. VII. NO. 20.

Poetry.

For the Crisis.

NAAMAN THE LEPER.

I.

In ancient days a leper came
At sound of good Elisha's name,
From Syria's heathen land afar,
To boldly seek a healing Star
That lighteth not his native shore,
But beamed a foreign nation o'er;
He came in pomp of kingly state
As if to show the king his fate,
The wealth of shining mines he brought,
With change of raiment fair he sought
To win the favor of the holy seer
Whose aid he sought with trembling fear.

II.

But wrath within his heart was stirred,
When first he heard the prophet's word,—
"Now go and wash in Jordan's stream,
Then shall thy flesh again be clean."
The leper turned away in scorn,
Such task could not to him belong;
"Are Abana's fair, winding streams,
And Pharpar's rills whose sunny gleams
Light up with joy Damascan fields
Not better than this nation yields?
Have not their waters balm as well
As fairest streams of Israel?

III.

Then round the leper gently thronged
His servants near, who ever longed
To seek their waters good and said—
"My father! if the prophet bade
Thee do some wondrous thing, to share
The blessed boon, wouldst thou dispair?"
Then humbled was Naaman's pride;
He sought and bathed in Jordan's tide,
And when he left its healing flow,
He felt the flush of childhood's glow,—
He was no more a leper now,
But youthful health beamed on his brow.

IV.

This lesson deep the proud man taught,
Great deeds by humblest means are wrought,
And that to trust God's will is wise,
For he views not with human eyes,
But from the lowest forms of earth
Draws out at will redeeming worth.
Now as he sought his home once more
Glowing with health he'd known of yore,
He bowed him down on Syrian sod,
And raised his thoughts in praise to God,
And calmly blessed that happy hour
When first he felt his wondrous power.

ORRIN P. ALLEN.

Original Articles.

For the Crisis.

The Bread of Life.—No. 2.

A DISCOURSE BY WILLIAM SHEPHERD.

"*I am the bread of life.*"—John 6: 48.

Some religionists indignantly reject every thing which has the slightest appearance of materiality about it from their creeds, as though it partook of infidelity. Let such remember (we say it with all due reverence) that God who formed the worlds is a materialist, for he once pronounced this world and all its primal beauty and furniture not only "good," but the super lative was added—"very good;" and He saw it was so, for we are informed that "God *saw* every thing that he had made," and was highly pleased therewith. Gen. 1: 31. And thus it will be again in the restitution, when the curse is entirely removed. Some theologians seem to confound the *curse* with the *earth*. It is not the *earth*, but the *curse* which is to be *removed*. We do not read, and there was no more earth, but we do read, "And there shall be no more curse." Rev. 22: 3. This is a very comprehensive phrase and goes over the entire ground of evil consequent upon the primeval transgression; when this is removed, which the Son of God is yet and soon to accomplish on his second advent,—for he is to destroy the works of the devil in toto,—when this is consummated, then all, as it was prior to sin entering into the world, will again be "very good."

We would not thus long have dwelt here, on apparently a matter foreign to our subject, had we not conceived this redeemed materiality to be inseparably connected with the future life of promise. Eph. 1: 14.

And now to return, in a few words, touching some prominent features in "the life which is to come," we remark, that its superiority over the common life is such as to be designated "the life of God." Eph. 4: 18. Its pre-eminence is also confirmed by considering its origin. Its subjects are said not to be the product of man, as the blood life, but the product of God. Man, [illegible] it, for such are "born (or begotten) not of *blood*, nor of the *will* of the *flesh*, (neither of its impassioned wishes or unholy desires,) nor of the (oft perverted) will of man, but of God." John 1: 13.

Moreover, its superiority is shown over the other by being, as it is called, an "endless life," or "eternal life." Again, it is a *hidden* or *concealed* one, for thus we learn in relation to its favored recipients;—"For ye are dead (i. e., dead to sin and the pleasures, plans and schemes commonly associated with the breath of life,) and your life (the life of promise) is *hid* (hid from the world which is incapable of recognizing it, or your favored position and relation to the Messiah. John 14: 19; John 15: 4; 1 John 3: 1;) with Christ in God; when Christ who is our life (i. e., Life-Giver) shall APPEAR, then shall ye also APPEAR with HIM in GLORY." (Col. 3: 3, 4; John 14: 3; John 17: 24.)

And, lastly, another marked distinction between the nature of this life and that which is to come, is, as we previously intimated, the production of the will, wishes, desires and thinkings of the sinful flesh of the unregenerate man, with but *few exceptions*, and is common and free as the air we breathe to all animated beings in the natural and fallen world, and in the sense of immediate presence, action, and renewed labor. God has no hand in it, as a *general* thing; as is affirmed in a former quotation, it is "not of God." He originally formed man, and then instituted certain and invariable laws, that the species might be propagated apart from the divine energy's immediate exertion; and so it is in this sense; the Almighty has nothing to do with bringing them into the world in the fallen Adam, possessing a death principle inherited from him. But He has to do with *regenerating* and bringing them forth by the life and power of His requickening Spirit in Christ Jesus, and moulding them into the "image of the heavenly"—new creatures after the lovely pattern of the Messiah. And this is styled a *gift life*. For thus runs the record,—"The wages of sin is death, but the *gift* of God is eternal life *through* our Lord Jesus Christ." Rom. 6: 23. And now we pass to notice,

2. How Jesus Christ becomes the bread of life, or why he appropriates that phrase to himself,—"I am the bread of life." Here the blessed Savior styles himself "the bread of life." Now this is the most appropriate thing in nature, perhaps, which divine wisdom could have selected to illustrate the important truth intended; for it is something which all mankind have some acquaintance with, and its life-perpetuating effects. Bread is the most beautiful and truthful emblem of life that we have any conception of. It is proverbially "the staff of life," and when regarded in its largest sense as embracing all things necessary for this present life, we at once see the force of the figure, when Jesus represents himself as such, and that nothing else in creation could have been chosen more opportune and proper to present himself to a dying and perishing race of mortals than this. But we must bear in mind here that the life which Jesus had reference to was not that which the natural bread sustaineth, but the superior life which we have discussed in the preceding section; for he clearly makes the distinction in his discourse on this topic, as you will find, thus: "This is the bread that cometh down from heaven, which a man may eat and not die," plainly intimating also that those who partake only of the natural bread must eventually perish. John 6: 27. Furthermore, he says, "Your fathers did eat manna in the wilderness, and are *dead*," but he that eateth of this bread shall live *forever*.

Again, this bread is distinguished from the former, by being designated "the *true* bread from *heaven*. For the bread of God is he which cometh down from heaven, and giveth *life* unto the world." It likewise claims a pre-eminence by being styled "*living* bread." "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is my *flesh*, which I will give for the life of the world." And you will observe, by glancing at the second, that here the unregenerate man could not follow him any further in the profound depths and sublimities of his doctrine. He spake as none other man spake. "The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat? Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you, (i. e., the divine life.) Whoso eateth my flesh and drinketh my blood, *hath* eternal life; and I will raise him up at the last day. For my *flesh* is *meat indeed* and my *blood* is *drink indeed*. He that eateth my flesh and drinketh my blood *dwelleth in me* and *I in him*. As the living Father hath sent me, and I live *by* the Father, *so* he that eateth me, even he shall *live by me*." John 6.

Now the teachings contained in this language, however strange and apparently hard to be understood, is in reality not so, but very plain and simple; and when comprehended in all their beautiful simplicity, there is a life-imparting power in them which is mighty to save. He teaches us, simply, with what earnestness we should imbibe the word of God; (Deu. 8: 3,) how our very being should become completely saturated with his blessed Spirit, (Eph. 3: 17, 19; 5: 18,) and how the entire man should become impregnated with the excellent principles of the gospel, (Col. 3: 16,) and indoctrinated in all its holy precepts. It also unfolds to us that dear and intimate connection which exists between Christ and *the* Church. Eph. 5: 30.

The eating of the flesh of the Son of God and drinking his blood, we understand, in a word, to be receiving him and his doctrine as scripturally set forth: "If thou shalt confess with thy mouth the Lord Jesus, and believe *in* thine *heart* that God hath raised him from the dead, thou shalt be saved;" or, as it should be translated, "have life." "He that feareth God and worketh righteousness is accepted of him." "He that believeth on the Son of God hath everlasting life." "He that believeth and is *baptized* shall be saved" or "have life." "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." These passages are equivalent in their teachings with the one above, with this difference—the Savior may have had an allusion to the holy eucharist, for when partaking of the last supper with his disciples, we learn that "He took bread, and blessed it, and break it, and gave it to his disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it. For this is my blood of the New Testament, which is shed for many for the remission of sins." We must acknowledge, however, in the passage at point, that there is a depth surrounding it which the unenlightened may never be able to penetrate; (1 Cor. 2: 14,) and there are sublimities contained in the glorious gospel that men may never be able or permitted to behold unless he is truly "*spiritually minded*." That the dissertation is highly figurative and spiritual we at once observe from Jesus' concluding remarks: "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

And now we hasten to consider why he appropriates that phrase to himself, or why he represents himself the "bread of life."

1. He is the great antetype of the Tree of Life, which originally flourished in the garden of Eden, and which is to be *restored* and placed in the midst of the Paradise of God.

2. This was his special business to our fallen planet, as he thus affirms; "I come to give life unto the world."

3. Him hath God the Father sealed, set apart, or delegated. Hence he came clothed in divine authority for this specific purpose.

4. There is no divine or immortal life to be obtained [illegible] race but *in* and *through* Jesus Christ; "neither is there salvation (i. e. eternal life) in any other; for there is none other name (way or system, John 10: 7; 14: 6,) under heaven given among men whereby we must be saved." Acts 4: 12. "He that hath the Son hath life, and he that hath not the Son of God, hath not life," or shall not see life, but the wrath of God abideth on him, i. e., the doom of eternal death which is the primal wages of sin. (John 3: 36; 1 John 5: 12.) This is why he styles himself the bread of life, because it all centers in him; as the Psalmist says, "With Thee is the Fountain of life." Ps. 36: 9. He is the great Pabulum or Reservoir of life. "In Him dwelleth the fulness of the Godhead bodily." "It pleased the Father that in Him should all fulness dwell" in respect to this divine life and world to come. "And he is before all things and by him all things consist." Col. 1: 13-20.

And it is with him alone and his exclusive and peculiar prerogative to confer life upon all whom he will. 1. From his own affirmation—"Ye will not come to *me* that ye might have life;" (John 5: 40,) most emphatically implying that if you do not comply with the divine scheme portrayed in the gospel, which is tantamount to rejecting Him, (Mark 8: 38; John 14: 23, 24,) that you will never obtain this life, and consequently perish.

2. From the ready acknowledgment of the inspired apostle on one occasion, when Christ charges some with deserting him, and then inquires of the twelve with much pathos—"Will ye also go away?" Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ the Son of the living God."

These, together with many other powerful arguments contained in the Holy Scriptures which might be brought to bear upon this point, discover most obviously why he designates himself the bread of life, and why it is, as given in the Syriac version of the New Testament, that he is distinguished in the apostolic writings, "The Life-Giver." (See 1 Tim. 1: 1; Tit. 2: 13.

3. He occupies a position similar to the patriarch Joseph, who was betrayed and sold into Egypt by his brethren, but "God was with him;" though they designed evil, yet God permitted it for good, "to save much people alive." Through this beloved patriarch's instrumentality, the awful effect of the seven years famine were arrested; he was raised from his prison house to the highest post of honor in the kingdom, Pharaoh only reserving the pre-eminence in the throne; he was invested with every administrative power and function, particularly the domestic department, having the supervision of every thing that could minister to, and sustain life. So Christ was betrayed by his brothren, taken by wicked hands and put to death, yet God raised him from the dead and set him at his own right hand as a Prince and Savior or Life-Giver, giving him a name which is above every name, and committing all judgment or government unto him, (Matt. 28: 18; John 5: 27,) only himself being greater in the throne. John 14: 28; Rev. 3: 21. They meant evil as in the case of Joseph's brethren, but God permitted it for good, (John 11: 49, 50; Acts 2: 23, 24;) as will be discovered ere long. Rom. 11: 15, [illegible]. None could obtain "*corn*" or bread but through Joseph in his day, and would have perished without, who became their Savior or Life-Giver; so none under the present dispensation can obtain the corn or "wine and milk" of the gospel—the heavenly nourishment—the celestial food, but through the greater Joseph. All future life is suspended upon him, and is predicated alone upon either a resurrection from "the dead in Christ," or a translation at his coming; and we can see no hope for any of the human family of a future existence save through this divine plan.

This being the true state of the case, [illegible] should we feel to adopt the petition of those favored hearers of Jesus' sublime life sermon, (John 6: 34)—"*Lord, evermore give us this bread!*" for we cannot do without it, we must have it or die. Take away all the necessary means of subsistence from man, deprive him of all alimentary substances now, and how long would he continue "a living soul?" But a little while, as he would inevitably perish for want of food. So take away Christ from the bright firmament of the economy of grace, and you obscurate "the bright and morning star;" you throw a pall of death over the once animated scene; you destroy every vestige of the hope of a future existence for any of the children of men. Then, in conclusion on this head, we repeat and pray with the infant church,—"LORD, EVERMORE GIVE US THIS BREAD!"

The bread of life on us bestow,
That we, O Lord, may ever live;
As full as living waters flow,
Sure Thou this bread will freely give.

(To be concluded.)

For the Crisis.

1 Cor. 15: 24-28.

I desire with humility to offer a few thoughts on this interesting passage.

It is indeed evident from Matt. 28: 18; Eph. 1: 20, 21; and other texts, that the Lord Jesus Christ now possesses great power, both in heaven and earth, by the pleasure of the Father, while sitting at his right hand, until God makes his enemies his footstool. Ps. 110.

When will this be? Will it not be when "Jehovah shall send the rod of strength out of Zion," (Ps. 110: 1, 2,) even when he shall set his King "upon (the) holy hill of Zion" (Ps. 2: 6;) and his enemies be dashed "in pieces like a potter's vessel?" It appears from Rev. 3: 21 that, whatever power or rule Jesus Christ now possesses, he is not now on his own throne, or the throne of his Father David in Zion, which the Father hath promised to give him. Acts 2: 30. He is now "set down with (his) Father in his throne."

From Dan. 7: 13, 14, it clearly appears that the kingdom, or reign on the throne of his Father David, is not to be given him until he shall come "with the clouds of heaven;" then will be "given him dominion and glory and a kingdom, that all people, nations and languages should serve him," &c. The divine testimony connects "his appearing and his kingdom." 2 Tim. 4: 1. He has gone to receive a kingdom, to return and reign, as a man goes to Washington to receive an office and returns to occupy it.

From 1 Cor. 15: 25, 26, it appears that on this throne of his Father David, he must reign until he hath put all enemies under his feet. The last enemy is death," which Rev. 20 teaches will not be destroyed until he has reigned a thousand years.

What kingdom or reign does he deliver up to the Father, and *when* does he deliver it up? From the 24th verse it appears to be the kingdom or reign in which he shall "put down all rule and all authority and power" of the kingdoms of this world, which, when the seventh angel shall sound, will "become the kingdoms of our Lord and his Christ." Rev. 11: 15. Now compare this with 2d Psalm, and see if this rule and power over the nations is not to be accomplished when he is "King upon (God's) holy hill of Zion," even on the throne of his Father David, even when his saints "shall reign on the earth," Rev. 5: 10, with him and have "power over the nations." Rev. 2: 26. This I understand is the kingdom he will give up to the Father, "that God may be ALL IN ALL."

The time of delivering it up will be at "THE END," when all the great conflicts between the powers of light and darkness shall terminate in a glorious and eternal victory in favor of the former, to the praise of Jehovah and his Christ and the everlasting joy of a holy and happy universe. "When all things shall be subdued unto him, (is not this the very [illegible]) then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." By this representation, I understand that the one and only independent God and Father of all will be *more manifestly* the only King and Ruler of the universe, for whom "all things are and were created."

To this view it may be objected, that the kingdom of Christ is to continue "forever," that it is to have "no end," &c.

To this I reply, that every biblical student knows that the terms forever and ever are frequently used in the sacred Scriptures in a limited sense. The term "no end" imports no longer duration than the literal term forever. That which is literally forever, can have no end.

I reply, secondly, that this reign of Christ which he himself calls several times "MY kingdom," Luke 22: 30; John 18: 36, is also frequently denominated "the kingdom of God." Rev. 12: 10, &c. It is "the kingdom of God" and the reign and "power of his Christ." As the kingdom of God, or his reign of righteousness, peace and love, it will be strictly without end, though it will be improved in the New Jerusalem state. Rev. 21: 1-5.

It has been supposed that the work of making "Christ's foes his footstool," cannot be properly said to be done by the Father while all power is in *Christ's hands*; because now the long-suffering of God and the intercession of Christ stay the merited punishment of sin. Consequently Christ must deliver up or *hand over* or *give up* the kingdom to God, even the Father; that the Father may overthrow the enemies of God." It is supposed that the kingdom referred to in the passage under consideration, as being given up to the Father, is Christ's "present jurisdiction over the world as Mediator between God and man," and not the millenial reign or kingdom.

This view of this interesting subject appears to me to be attended with insuperable Scriptural objections. By the pleasure of the Father, Christ possessed power in the beginning; and when on earth, "power over all flesh, that he should give eternal life to as many as "the Father had given him." John 17: 2; but he had not then a kingdom. "My kingdom (or reign, he said) is not of this age or state." Yet he was Mediator between God and man. He is seated now with his Father on his throne, not yet on his own. Rev. 3: 21. He has therefore no kingdom yet to deliver up. When the Father fulfils the decree of the 2d Psalm and sets him on David's throne, "on the holy hill of Zion," then he will be on *his own throne*, and certainly, when a king takes his throne, that is the period, not of *delivering up* power, but of *taking* power. Thus, when the seventh angel shall sound, the glorious announcement shall ring through heaven and earth, "Now is come salvation, and strength, and the kingdom of our God, and THE POWER OF HIS CHRIST." Is it not incongruous to suppose, that at the very era when he shall receive "dominion and glory and a kingdom, that all people, nations and languages should serve him;" Dan. 7: 14, is the very period when he delivers up the kingdom to the Father?

He indeed manifested his power during his first advent, but the full manifestation of his power and glory is reserved for his millennium reign. During this reign "all things shall be subdued unto him." 1 Cor. 15: 28. Until this work of "restitution of all things" for which the Father sends him, Acts 3: 20, 21, is accomplished, and the last enemy, death, is destroyed, he will not deliver up the kingdom. So I understand the subject, "for he must reign until he hath put all enemies under his feet." 25th verse. At his glorious appearing he will commence the work, by breaking the guilty nations "with a rod of iron." Ps. 2: 9, treading the wine press of the Father's wrath [illegible]

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Not better than this nation yields?
Have not their waters balm as well
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III.

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His servants near, who ever longed
To seek their waters good and said—
"My father! if the prophet bade
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The blessed boon, wouldst thou dispair?"
Then humbled was Naaman's pride;
He sought and bathed in Jordan's tide,
And when he left its healing flow,
He felt the flush of childhood's glow,—
He was no more a leper now,
But youthful health beamed on his brow.

IV.

This lesson deep the proud man taught,
Great deeds by humblest means are wrought,
And that to trust God's will is wise,
For he views not with human eyes,
But from the lowest forms of earth
Draws out at will redeeming worth.
Now as he sought his home once more
Glowing with health he'd known of yore,
He bowed him down on Syrian sod,
And raised his thoughts in praise to God,
And calmly blessed that happy hour
When first he felt his wondrous power.

ORRIN P. ALLEN.

Original Articles.

For the Crisis.

The Bread of Life.—No. 2.

A DISCOURSE BY WILLIAM SHEPHERD.

"*I am the bread of life.*"—John 6 : 48.

Some religionists indignantly reject every thing which has the slightest appearance of materiality about it from their creeds, as though it partook of infidelity. Let such remember (we say it with all due reverence) that God who formed the worlds is a materialist, for he once pronounced this world and all its primal beauty and furniture not only "good," but the super lative was added—"very good;" and He saw it was so, for we are informed that "God *saw* every thing that he had made," and was highly pleased therewith. Gen. 1 : 31. And thus it will be again in the restitution, when the curse is entirely removed. Some theologians seem to confound the *curse* with the *earth*. It is not the *earth*, but the *curse* which is to be *removed*. We do not read, and there was no more earth, but we do read, "And there shall be no more curse." Rev. 22 : 3. This is a very comprehensive phrase and goes over the entire ground of evil consequent upon the primeval transgression; when this is removed, which the Son of God is yet and soon to accomplish on his second advent,—for he is to destroy the works of the devil in toto,—when this is consummated, then all, as it was prior to sin entering into the world, will again be "very good."

We would not thus long have dwelt here, on apparently a matter foreign to our subject, had we not conceived this redeemed materiality to be inseparably connected with the future life of promise. Eph. 1 : 14.

And now to return, in a few words, touching some prominent features in "the life which is to come," we remark, that its superiority over the common life is such as to be designated "the life of God." Eph. 4 : 18. Its pre-eminence is also confirmed by considering its origin. Its subjects are said not to be the product of man, as the blood life, but the product of God. Man, naturally speaking, has nothing to do with it, for such are "born (or begotten) not of *blood*, nor of the *will* of the *flesh*, (neither of its impassioned wishes or unholy desires,) nor of the (oft perverted) will of man, but of God." John 1 : 13.

Moreover, its superiority is shown over the other by being, as it is called, an "endless life," or "eternal life." Again, it is a *hidden* or *concealed* one, for thus we learn in relation to its favored recipients;—"For ye are dead (i. e., dead to sin and the pleasures, plans and schemes commonly associated with the breath of life,) and your life (the life of promise) is *hid* (hid from the world which is incapable of recognizing it, or your favored position and relation to the Messiah. John 14 : 19; John 15 : 4; 1 John 3 : 1;) with Christ in God; when Christ who is our life (i. e., Life-Giver) shall APPEAR, then shall ye also APPEAR with HIM in GLORY." (Col. 3 : 3, 4; John 14 : 3; John 17 : 24.)

And, lastly, another marked distinction between the nature of this life and that which is to come, is, as we previously intimated, the production of the will, wishes, desires and thinkings of the sinful flesh of the unregenerate man, with but *few exceptions*, and is common and free as the air we breathe to all animated beings in the natural and fallen world, and in the sense of immediate presence, action, and renewed labor. God has no hand in it, as a *general* thing; as is affirmed in a former quotation, it is "not of God." He originally formed man, and then instituted certain and invariable laws, that the species might be propagated apart from the divine energy's immediate exertion; and so it is in this sense; the Almighty has nothing to do with bringing them into the world in the fallen Adam, possessing a death principle inherited from him. But He has to do with *regenerating* and bringing them forth by the life and power of His requickening Spirit in Christ Jesus, and moulding them into the "image of the heavenly"—new creatures after the lovely pattern of the Messiah. And this is styled a *gift life*. For thus runs the record,—"The wages of sin is death, but the *gift* of God is eternal life *through* our Lord Jesus Christ." Rom. 6 : 23. And now we pass to notice,

2. How Jesus Christ becomes the bread of life, or why he appropriates that phrase to himself,—"I am the bread of life." Here the blessed Savior styles himself "the bread of life." Now this is the most appropriate thing in nature, perhaps, which divine wisdom could have selected to illustrate the important truth intended; for it is something which all mankind have some acquaintance with, and its life-perpetuating effects. Bread is the most beautiful and truthful emblem of life that we have any conception of. It is proverbially "the staff of life," and when regarded in its largest sense as embracing all things necessary for this present life, we at once see the force of the figure, when Jesus represents himself as such, and that nothing else in creation could have been chosen more opportune and proper to present himself to a dying and perishing race of mortals than this. But we must bear in mind here that the life which Jesus had reference to was not that which the natural bread sustaineth, but the superior life which we have discussed in the preceding section; for he clearly makes the distinction in his discourse on this topic, as you will find, thus: "This is the bread that cometh down from heaven, which a man may eat and not die," plainly intimating also that those who partake only of the natural bread must eventually perish. John 6 : 27. Furthermore, he says, "Your fathers did eat manna in the wilderness, and are *dead*," but he that eateth of this bread shall live *forever*.

Again, this bread is distinguished from the former, by being designated "the *true* bread from *heaven*. For the bread of God is he which cometh down from heaven, and giveth *life* unto the world." It likewise claims a pre-eminence by being styled "*living* bread." "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the *bread* that I will give is my *flesh*, which I will give for the life of the world." And you will observe, by glancing at the second, that here the unregenerate man could not follow him any further in the profound depths and sublimities of his doctrine. He spake as none other man spake. "The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat? Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you, (i. e., the divine life) Whoso eateth my flesh and drinketh my blood, *hath* eternal life; and I will raise him up at the last day. For my *flesh* is *meat indeed* and my *blood* is *drink indeed*. He that eateth my flesh and drinketh my blood *dwelleth in me* and *I in him*. As the living Father hath sent me, and I live *by* the Father, *so* he that eateth me, even he shall *live by me*." John 6.

Now the teachings contained in this language, however strange and apparently hard to be understood, is in reality not so, but very plain and simple; and when comprehended in all their beautiful simplicity, there is a life-imparting power in them which is mighty to save. He teaches us, simply, with what earnestness we should imbibe the word of God; (Deu. 8 : 3,) how our very being should become completely saturated with his blessed Spirit, (Eph. 3 : 17, 19; 5 : 18,) and how the entire man should become impregnated with the excellent principles of the gospel, (Col. 3 : 16,) and indoctrinated in all its holy precepts. It also unfolds to us that dear and intimate connection which exists between Christ and *the* Church. Eph. 5 : 30.

The eating of the flesh of the Son of God and drinking his blood, we understand, in a word, to be receiving him and his doctrine as scripturally set forth: "If thou shalt confess with thy mouth the Lord Jesus, and believe *in* thine *heart* that God hath raised him from the dead, thou shalt be saved;" or, as it should be translated, "have life." "He that feareth God and worketh righteousness is accepted of him." "He that believeth on the Son of God hath everlasting life." "He that believeth and is *baptized* shall be saved" or "have life." "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." These passages are equivalent in their teachings with the one above, with this difference—the Savior may have had an allusion to the holy eucharist, for when partaking of the last supper with his disciples, we learn that "He took bread, and blessed it, and break it, and gave it to his disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it. For this is my blood of the New Testament, which is shed for many for the remission of sins." We must acknowledge, however, in the passage at point, that there is a depth surrounding it which the unenlightened may never be able to penetrate; (1 Cor. 2 : 14,) and there are sublimities contained in the glorious gospel that men may never be able or permitted to behold unless he is truly "*spiritually minded*." That the dissertation is highly figurative and spiritual we at once observe from Jesus' concluding remarks: "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

And now we hasten to consider why he appropriates that phrase to himself, or why he represents himself the "bread of life."

1. He is the great antetype of the Tree of Life, which originally flourished in the garden of Eden, and which is to be *restored* and placed in the midst of the Paradise of God.

2. This was his special business to our fallen planet, as he thus affirms; "I come to give life unto the world."

3. Him hath God the Father sealed, set apart, or delegated. Hence he came clothed in divine authority for this specific purpose.

4. There is no divine or immortal life to be obtained by any of the [illegible] race but *in* and *through* Jesus Christ; "neither is there salvation (i. e. eternal life) in any other; for there is none other name (way or system, John 10 : 7; 14 : 6,) under heaven given among men whereby we must be saved." Acts 4 : 12 "He that hath the Son hath life, and he that hath not the Son of God, hath not life," or shall not see life, but the wrath of God abideth on him, i. e., the doom of eternal death which is the primal wages of sin. (John 3 : 36; 1 John 5 : 12.) This is why he styles himself the bread of life, because it all centers in him; as the Psalmist says, "With Thee is the Fountain of life." Ps. 36 : 9. He is the great Pabulum or Reservoir of life. "In Him dwelleth the fulness of the Godhead bodily." "It pleased the Father that in Him should all fulness dwell" in respect to this divine life and world to come. "And he is before all things and by him all things consist." Col. 1 : 13–20.

And it is with him alone and his exclusive and peculiar prerogative to confer life upon all whom he will. 1. From his own affirmation—"Ye will not come to *me* that ye might have life;" (John 5 : 40,) most emphatically implying that if you do not comply with the divine scheme portrayed in the gospel, which is tantamount to rejecting Him, (Mark 8 : 38; John 14 : 23, 24,) that you will never obtain this life, and consequently perish.

2. From the ready acknowledgment of the inspired apostle on one occasion, when Christ charges some with deserting him, and then inquires of the twelve with much pathos—"Will ye also go away?" Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ the Son of the living God."

These, together with many other powerful arguments contained in the Holy Scriptures which might be brought to bear upon this point, discover most obviously why he designates himself the bread of life, and why it is, as given in the Syriac version of the New Testament, that he is distinguished in the apostolic writings, "The Life-Giver." (See 1 Tim. 1 : 1; Tit. 2 : 13.

3. He occupies a position similar to the patriarch Joseph, who was betrayed and sold into Egypt by his brethren, but "God was with him;" though they designed evil, yet God permitted it for good, "to save much people alive." Through this beloved patriarch's instrumentality, the awful effect of the seven years famine were arrested; he was raised from his prison house to the highest post of honor in the kingdom, Pharaoh only reserving the pre-eminence in the throne; he was invested with every administrative power and function, particularly the domestic department, having the supervision of every thing that could minister to, and sustain life. So Christ was betrayed by his brethren, taken by wicked hands and put to death, yet God raised him from the dead and set him at his own right hand as a Prince and Savior or Life-Giver, giving him a name which is above every name, and committing all judgment or government unto him, (Matt. 28 : 18; John 5 : 27,) only himself being greater in the throne. John 14 : 28; Rev. 3 : 21. They meant evil as in the case of Joseph's brethren, but God permitted it for good, (John 11 : 49, 50; Acts 2 : 23, 24;) as will be discovered ere long. Rom. 11 : 15, 26. None could obtain "*corn*" or bread but through Joseph in his day, and would have perished without, who became their Savior or Life-Giver; so none under the present dispensation can obtain the corn or "wine and milk" of the gospel —the heavenly nourishment—the celestial food, but through the greater Joseph. All future life is suspended upon him, and is predicated alone upon either a resurrection from "the dead in Christ," or a translation at his coming; and we can see no hope for any of the human family of a future existence save through this divine plan.

This being the true state of the case, then with what an energy and living power is the language of our text clothed—"I am [illegible] should we feel to adopt the petition of those favored hearers of Jesus' sublime life sermon, (John 6 : 34)—"*Lord, evermore give us this bread!*" for we cannot do without it, we must have it or die. Take away all the necessary means of subsistence from man, deprive him of all alimentary substances now, and how long would he continue "a living soul?" But a little while, as he would inevitably perish for want of food. So take away Christ from the bright firmament of the economy of grace, and you obscurate "the bright and morning star;" you throw a pall of death over the once animated scene; you destroy every vestige of the hope of a future existence for any of the children of men. Then, in conclusion on this head, we repeat and pray with the infant church,—"LORD, EVERMORE GIVE US THIS BREAD!"

The bread of life on us bestow,
That we, O Lord, may ever live;
As full as living waters flow,
Sure Thou this bread will freely give.

(To be concluded.)

For the Crisis.

1 Cor. 15 : 24–28.

I desire with humility to offer a few thoughts on this interesting passage.

It is indeed evident from Matt. 28 : 18; Eph. 1 : 20, 21; and other texts, that the Lord Jesus Christ now possesses great power, both in heaven and earth, by the pleasure of the Father, while sitting at his right hand, until God makes his enemies his footstool. Ps. 110.

When will this be? Will it not be when "Jehovah shall send the rod of strength out of Zion," (Ps. 110 : 1, 2,) even when he shall set his King "upon (the) holy hill of Zion" (Ps. 2 : 6;) and his enemies be dashed "in pieces like a potter's vessel?" It appears from Rev. 3 : 21 that, whatever power or rule Jesus Christ now possesses, he is not now on his own throne, or the throne of his Father David in Zion, which the Father hath promised to give him. Acts 2 : 30. He is now "set down with (his) Father in his throne."

From Dan. 7 : 13, 14, it clearly appears that the kingdom, or reign on the throne of his Father David, is not to be given him until he shall come "with the clouds of heaven;" then will be "given him dominion and glory and a kingdom, that all people, nations and languages should serve him," &c. The divine testimony connects "his appearing and his kingdom." 2 Tim. 4 : 1. He has gone to receive a kingdom, to return and reign, as a man goes to Washington to receive an office and returns to occupy it.

From 1 Cor. 15 : 25, 26, it appears that on this throne of his Father David, he must reign until he hath put all enemies under his feet. The last enemy is death," which Rev. 20 teaches will not be destroyed until he has reigned a thousand years.

What kingdom or reign does he deliver up to the Father, and *when* does he deliver it up? From the 24th verse it appears to be the kingdom or reign in which he shall "put down all rule and all authority and power" of the kingdoms of this world, which, when the seventh angel shall sound, will "become the kingdoms of our Lord and his Christ." Rev. 11 : 15. Now compare this with 2d Psalm, and see if this rule and power over the nations is not to be accomplished when he is "King upon (God's) holy hill of Zion," even on the throne of his Father David, even when his saints "shall reign on the earth," Rev. 5 : 10, with him and have "power over the nations." Rev. 2 : 26. This I understand is the kingdom he will give up to the Father, "that God may be ALL IN ALL."

The time of delivering it up will be at "THE END," when all the great conflicts between the powers of light and darkness shall terminate in a glorious and eternal victory in favor of the former, to the praise of Jehovah and his Christ and the everlasting joy of a holy and happy universe. "When all things shall be subdued unto him, (is not this the very object for which he is coming [illegible]) him that put all things under him, that God may be all in all." By this representation, I understand that the one and only independent God and Father of all will be *more manifestly* the only King and Ruler of the universe, for whom "all things are and were created."

To this view it may be objected, that the kingdom of Christ is to continue "forever," that it is to have "no end," &c.

To this I reply, that every biblical student knows that the terms forever and ever are frequently used in the sacred Scriptures in a limited sense. The term "no end" imports no longer duration than the literal term forever. That which is literally forever, can have no end.

I reply, secondly, that this reign of Christ which he himself calls several times "MY kingdom," Luke 22 : 30; John 18 : 36, is also frequently denominated "the kingdom of God." Rev. 12 : 10, &c. It is "the kingdom of God" and the reign and "power of his Christ." As the kingdom of God, or his reign of righteousness, peace and love, it will be strictly without end, though it will be improved in the New Jerusalem state. Rev. 21 : 1–5.

It has been supposed that the work of making "Christ's foes his footstool," cannot be properly said to be done by the Father while all power is in *Christ's hands*; because now the long-suffering of God and the intercession of Christ stay the merited punishment of sin. Consequently Christ must deliver up or *hand over* or *give up* the kingdom to God, even the Father; that the Father may overthrow the enemies of God." It is supposed that the kingdom referred to in the passage under consideration, as being given up to the Father, is Christ's "present jurisdiction over the world as Mediator between God and man," and not the millenial reign or kingdom.

This view of this interesting subject appears to me to be attended with insuperable Scriptural objections. By the pleasure of the Father, Christ possessed power in the beginning; and when on earth, "power over all flesh, that he should give eternal life to as many as "the Father had given him." John 17 : 2; but he had not then a kingdom. "My kingdom (or reign, he said) is not of this age or state." Yet he was Mediator between God and man. He is seated now with his Father on his throne, not yet on his own. Rev. 3 : 21. He has therefore no kingdom yet to deliver up. When the Father fulfils the decree of the 2d Psalm and sets him on David's throne, "on the holy hill of Zion," then he will be on *his own throne*, and certainly, when a king takes his throne, that is the period, not of *delivering up* power, but of *taking* power. Thus, when the seventh angel shall sound, the glorious announcement shall ring through heaven and earth, "Now is come salvation, and strength, and the kingdom of our God, and THE POWER OF HIS CHRIST." Is it not incongruous to suppose, that at the very era when he shall receive "dominion and glory and a kingdom, that all people, nations and languages should serve him;" Dan. 7 : 14, is the very period when he delivers up the kingdom to the Father?

He indeed manifested his power during his first advent, but the full manifestation of his power and glory is reserved for his millennium reign. During this reign "all things shall be subdued unto him." 1 Cor. 15 : 28. Until this work of "restitution of all things" for which the Father sends him, Acts 3 : 20, 21, is accomplished, and the last enemy, death, is destroyed, he will not deliver up the kingdom. So I understand the subject, "for he must reign until he hath put all enemies under his feet." 25th verse. At his glorious appearing he will commence the work by breaking the guilty nations "with a rod of iron," Ps. 2 : 9, treading the wine press of the Father's wrath (Isa. 63 : 3) in his fury. [illegible]

awful judgments of righteousness shall be followed with the "building again the tabernacle of David which is fallen down—that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." Acts 15: 17. Then shall the knowledge of the Lord fill the earth as the waters the sea; Isa. 11: 9, and multitudes shall be converted to God and Immortality, to swell the anthem of praise of that blessed company which no man can number.

It is admitted that our blessed Lord Jesus does not receive "the kingdom and dominion and glory" until according to Dan. 7: 13 he comes "with the clouds of heaven." Yet it is supposed that according to Rev. 11: 15–18, "The Lord God Almighty (*then*) *takes to himself* his great power (that has been given into Christ's hands, but is now delivered up) and *reigns*."

Now observe, by Rev. 12: 10, that this very era of the kingdom of God, or the Father taking to himself his great power, is the very period of "the power of his Christ," i. e., of Christ's *receiving* power, not of *delivering it up*. The truth is, that all that Christ does, in any dispensation, God does by him. Acts 2. 22. The Father is the "one God OF whom are all things;" and the Son is the one Lord BY whom are all things; 1 Cor. 8: 6.

I understand the divine testimony to teach that it remains for the era of millennial glory to exhibit the great honor, and power, and majesty of the Son of God, as "King of kings and Lord of lords," as a reward for his obedience unto death, for the accomplishment of our salvation according to the eternal purpose of Jehovah's wisdom and love. "All things shall be subdued unto him (during this reign) then shall the Son also himself be (more manifestly) subject unto him that put all things under him, that God may be All in All." 1 Cor. 15: 28. Respectfully and humbly submitted by your servant for Jesus' sake.

HENRY GREW.

For the Crisis.

Dividing the Child!

The pretended and monstrous mother said, "Divide it!" But the mother said, in no wise slay it, but give her the *living* child. 1 Kings 3: 16–28. This may illustrate the recklessness with which the Lord Jesus—the only Savior—is oft set forth as "The Word" mutilated—as "Christ divided." 1 Cor. 1: 13. "Let it be neither mine nor thine, but divide it," said one who knew not, or could forget a mother's love. But the truth in us says, "In no wise slay it," let it live any how, or some how.

THE SON of God is set forth as "Prophet," "Priest," and "King." Deut. 18: 18; Ps. 110: 4; Isa. 9: 6–7. To confound this distinction is like gluing and binding together a good man's hands; they are thus made useless, and may become a burden. To deny Christ's kingly office by cutting out and crowding down the strong assertions of his actual coming, kingdom and reign over "the nations," &c., Dan. 7: 14; Ps. 72; is to leave Him before the anxious people as "Christ divided." The poor erring Jew would have had Him all King. But the like erring christian would have Him all "Prophet and Priest."

FAITH cries, "In no wise slay" Him, or divide Him. Let us have the living Christ to REIGN. The Holy Ghost saith, HE was "born king." John 18: 33–38; Matt. 2: 2; Isa. 9: 6–7. Thus His royal destiny, His kingdom, is asserted with an emphasis and a fulness and frequency that is distinguishing and overwhelming. In no other office is Christ so plainly and palpably set forth in prophecy and promise. The doubting christian is a thousand times more guilty than the doubting Jew.

THE NUMBER of Scriptures setting forth our Redeemer as "*ruler, judge, king, Lord*, (or sovereign) and Deliverer," are to those which disclose Him as prophet or priest, as ONE TO TEN!

EACH OFFICE has its place.

First, we have his ministry as Prophet in His first advent.

Second, His priestly work—his offering himself—His going within the veil and interceding for us.

Third, His "COMING in HIS KINGDOM." This third manifestation or official working begins "AT HIS appearing;" because this appearing is "at his kingdom." 2 Tim. 4: 1–8; 1 Tim. 6: 15; Acts 17: 31; Rev. [illegible] 17; Ps. 2: 6; Matt. 25: 34. Let [illegible] can afford; but mark the [illegible] "COMING IN [illegible]" as Prophet [illegible] was there- [illegible]

dissipate or in any way destroy OUR KING. Amen. We shall yet see Him, the Son of man, coming in HIS KINGDOM." Amen. All that is said of his ruling or his "reign over the nations and over the house of Israel," belongs there!

J. B. C.

The World's Crisis.

BOSTON, JULY 14, 1858.

☞ Unavoidably, on our part, several typographical errors appeared in our last issue. Please excuse.

Daily Prayer Meetings.

These meetings—the most remarkable of the kind during the christian dispensation—are being closed during the warm season. They have done a great work, but it remains to be seen how lasting will be the effect. There is still a mystery hanging over the wonderful religious interest felt during the last eight months. As the result of these meetings, many new doors have been opened to receive the great truths of the Bible in which we rejoice, and which are so well adapted to fortify the people against the fables and strong delusions of these last days. While we receive a welcome in these meetings, to join in the worship of God, we can make *no compromise* of the *truth* for the sake of a union. Let us use all kind and christian methods to remove the darkness resting upon the minds of the people, and to show them the plain truths of the Bible. People are calling for *light*. Those who have it should let it *shine*. Do not put it under a bushel, or say, "if they want it, they can come after it;" but go in the spirit of christian meekness and carry it to them, as you would take a valuable medicine to a sick friend; and be assured, there are many yet who will give you a hearty welcome. Remember the important direction of the apostle, "In *meekness* instructing those that oppose themselves." If we do not administer medicine in *kindness*, the sick may well feel that we are not friendly, but only acting from some selfish motive. The same is true in the moral relations. While we stand immovable in the defence of the truth, let us show by our gentle *manner* and unwavering zeal, in connection with constant self-denial, that we do not occupy our position because we are obstinate; but from the fact that the truth of the Bible will allow us to hold no other. Thousands would embrace the truth if they could only have it properly presented. While many are losing interest, let us be more engaged.

The following extract from Burleigh's correspondence to the *Boston Journal* will give an idea of the present state of the daily prayer meetings in New York:

One by one the daily prayer meetings have come to an end. The hot weather, the absence from town of the best supporters of these daily convocations, the revival of trade, all compel the suspension. The business men's prayer meetings on Broadway came to an abrupt termination last week. The room was loaned the meeting, and the unexpected renting of the store called for the close of the meeting on the short notice. To-day the Greenwich street prayer-meeting, held up by the South street merchants and the shipmasters, one of the most vigorous meetings of the city, closed, to be opened on the tenth of September. The meeting to-day was crowded, and the time was extended to one hour and a half. It was a tender, a melting season. Men who had met daily for ten months in that place of prayer, took leave of each other. Some who had been converted during that time made very feeling remarks. Men who had been revived during the time, were melted to tears. The singing was very spirited. And perhaps of all the daily meetings held the past season, none had been more spirited and feeling. The whole concluded with singing the hymn—

"Blest be the tie that binds!"

Palestine.

All eyes appear to be turned towards the original home of man,—the garden of Eden, where paradise once bloomed, occupied by a happy pair, but is now trodden down by the enemies of the Lord. How long must it be in the hands of the oppressor? Jesus answers,—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." We apprehend, that, when the Gentile times are fulfilled, or filled full, all the world will know it. It will then be of no use to preach longer to them. Their day of mercy will be over. But such is not the case now, hence all efforts to take possession of Palestine before the Gentile times are completed, will prove abortive.

Some have thought, that the treading down was past, and that the time had come [illegible]

will overturn, overturn, *overturn* it; until *he come* whose right it is; and I will give it him." *Christ* must come before we have any permanent change in the land of promise. The following gives some idea of the present condition of the country.

ROBBERIES IN PALESTINE.—The *Utica Herald* of July 1, publishes the following extract from a letter from Jerusalem, written by Mr. Williams, associate editor of that Journal:

"Numerous outrages have thoroughly alarmed the American residents throughout Palestine and Syria. Robberies are of almost daily occurrence. Two American missionaries were assailed between Beyrout and Jerusalem on Monday last by a band of armed Bedouins, who pointed their guns at their breasts and commanded them to surrender. A similar outrage was committed upon an American party coming from Damascus a few days previous. There is no government in Palestine just now. The Bedouin robbers are the virtual rulers of the land. Robberies occur almost every day under the very walls of Jerusalem.

I attended last evening an informal meeting of American residents in Jerusalem, Jaffa, Beyrout, Damascus and Nazareth, to consider the propriety of representing to the government at Washington the insecurity to life and property of Americans travelling in Palestine; and of requesting its protection against the insolence and extortion of the Turkish robbers. I can assure you that the array of facts upon which the petition will be based is quite startling.

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A Change of Heart.

Every man's life, practically speaking, is shaped by his love. If it is a downward, earthly love, then his actions will be tinged by it, all his life will be as his reigning love. This love, you perceive, is not a mere sentiment, or casual emotion, but is the man's settled affinity; it is that which is, to his character, what the magnetic force is to the needle, the power that adjusts all his aims and works, and practically determines the man. And then, as this love changes, it works a general revolution of the man. Hence it is that so much is said of the heart in the Gospel, and of a change of the heart; for it is what proceeds out of the heart that defileth the man. The meaning is, not that Christianity proposes to give us a new organ of soul, or to extract one member of the soul and insert another, but that it will change the love of the heart. A [illegible]

For the Crisis.

Report of the Fourth Annual Maine Conference.

(Continued.)

GLOUCESTER.

There is a good work going on, and a prospect of much good. New doors are constantly opening for preaching. I am much interested in seeking the best method to spread these truths and save men. Let us seek wisdom from God."

Elder R. R. York, of Yarmouth, said, "I have no evil report to bring of the land. I have had to labor with my hands to support my family. I have long labored and prayed for the people in Yarmouth, without seeing success. It is a hard place—much sectarian prejudice. I thought I could not preach there, and we had no place to preach in. I traveled and preached in other places—Brunswick, Freeport, &c. Finally we tried for a house to worship in, and found a place readily. The people came in—an interest sprung up. About twenty have been converted. I have baptized seventeen, and expect to baptize others soon. I go for Bible order—we have a church, but have not chosen a deacon yet; intend to soon.

The cause in Y. is good. If brethren wish to go farther than Bible on order—to add anything to it, I shall not agree to it. I will not oppose any work the brethren think best to adopt."

Elder T. J. Dudley, of Augusta, said, "I have not much report to make—have not labored much the past six months on account of ill health. Have been obliged to undergo a surgical operation. Have enjoyed peace—trust the Lord has been with me. My health is improving. Before I was laid by, I labored some in Belgrade and Sydney, Windsor and Augusta—have seen some revival. Labored in union with the Freewill Baptists, Methodists and Baptists. Several were converted. Have not always expressed our views among them, knowing their opposition to them. But I cannot go back to them. I have vowed unto the Lord, and it looks like a step back to unite with a sect from which I came out."

Elder E. M. Hagget, of Hartford, said, "In the region where I live, I am one of those fortunate ones who believe the truth, and therefore act it out. I have labored in company with Brother Hanscome, the past winter, not for sectarianism, but for the conversion of souls. We had a protracted meeting in South Livermore. Some of most all classes embraced the truth. About 35 were converted—16 were baptized at one time, and several since. We organized a church. We have labored in several other places with all classes, and good has been done. I like that spirit which unites the hearts of christians, so that they can work together. I can say that I love God. I have labored in Livermore, Turner, Dixfield, &c. I have seen the penitent's tear, and souls converted. Doors are open to us everywhere. Union with all christians is my motto, and not smite when reviled. We were invited to the Baptist meeting house in Livermore. We began—the power of God was with us—a little flock has been raised up. Every class of opposition has operated, but God has helped. At Hartford there were some converted, and are waiting to go forward in baptism. We need faithful laborers in the vineyard."

Brother James Dudley said, "I am glad to be here—my labors have been small and weak—have labored some in Belgrade, Rome, Vassalboro' and Augusta. There are some more believers now than before. In Augusta there are three times as many. In Rome there has been good done under the labors of Elder Levey. The reformation continues."

Brother Lovejoy, of Augusta, said, "I love the truth of the Bible. It has been but a short time since I believed in the coming of Christ. I love it with all my heart. I heard the word from Brothers Dudley, Smith and Wellcome. Lately God has appeared in mercy. Some 20 or 30 of us now have the privilege of going up to worship God. There are others who have the truth in the heart, but dare not come out. Brother Damman came among us last fall and preached nearly 8 months. God revived his work, and good was done. He has baptized 10. We have but little preaching. Bros. Partridge, Wellcome and Smith have been with us some."

Brother John Campbell, of Damariscotta, said, "There is no advent cause in our place. There has been, but we are shut [illegible] place and I go to Round [illegible]

word is preached. I have spent considerable for books and tracts to circulate, and they are working in the community. I hope God may open a door for us yet."

Brother R. Herley, of Newcastle, said, "There are three families of us, who I trust are Adventists. We keep up our little meetings on Sabbath, and occasionally have a lecture. Bro. T. Smith sometimes comes. We are not at all discouraged about the success of the Advent cause—it is of God, and He will sustain it."

Bro. William Patten, of Topsham, said, "There is no Advent cause in Topsham to report—the cause was never lower in that place. There are a few good brethren, but no meetings."

Brother T. M. Storer, of Brunswick, said, "I have not so good a report to bring as others, but thank God for one so good. I am glad to be here, and hear from the brethren I never saw before, and from those who first came to preach the hope to us. The past year we have had but little preaching. Brothers York and Wellcome have preached some. Satan has been making inroads among us. Some have been revived. We have several good substantial members. We still hope for good. In another district the F. W. Baptists and Methodists have had some revival. We met with them some, and find them in a better spirit toward us than formerly. They see things differently. The revival has been quite extensive. We are still looking for the Lord, and are praying, 'Thy kingdom come.'"

Bro. Thompson said, "I am glad to be here and see the brethren. I am glad to see there is more union of ideas and action than formerly. Let us get rid of sectarianism—it does us no good, but hurt. Go preach the gospel to every creature. Don't give them too much at a time—be wise as serpents, and harmless as doves."

Bro. C. Dinsmore, Bowdoinham, said, "I never loved my brethren better. I am going down in old age. I began with the cause, when it commenced. I have not been into all the things we have had among us. I did not want to. I labored in Bowdoinham, and got others to labor. The cause was planted—it prospered, and run over the wall. I rejoiced. But it has changed and gone down. There are a few brethren yet who love the truth. Our hearts are pained—we are grieved and weep for the work that has been done among us. I yet hope to see the cause revived. I am still looking and waiting for the coming of the Lord.

Bro. John Dickerson said, "My heart has been revived of late. It has been a time of mourning with me on account of the state of the cause in Bowdoinham. I sometimes meet with the F. W. Baptists, and have good meetings. Also with the Methodists Let us have wisdom not to give them too much at a time, and we may do them good."

Eld. John Morrill, Newburgh, said, "The cause in our vicinity is in a scattered state. Many are backslidden—the brethren are divided since the time movement. We came up on time, expecting the Lord. Since that we have not sustained meetings in Newburgh. Have tried, but failed several times. But there are some brethren holding on to God. At North Searsport there are some good brethren. God is at work there, and some are revived."

DIXMONT.

There was quite a large society in Dixmont, but they are dreadfully scattered by not attending to gospel order. They numbered more than one hundred, but having no system, they are divided and scattered, and now maintain no meetings I believe.

PLYMOUTH.

The Plymouth church is divided and scattered. There is a great want of union. I have been trying to do what I could, and have suffered much in mind because of the scattered state of things.

Bro. S. Mitchell, Litchfield, said, "We are in rather a scattered state, yet the few who are united are trying to live. Have no meetings except when some brother comes along. Bro. Smith, (the doctor,) and Wellcome come and preach to us occasionally.

(To be continued.)

NETTLES AND DUTIES.—If you take up nettles slowly and cautiously they will sting you, but if you grasp them and hold them tightly, they cannot pierce your hand. So when you approach a duty which is full of prickles and apprehensiveness, do not take it up with slow timidity, but grasp it, master it, and it will be deprived of its difficulties and its pain.

awful judgments of righteousness shall be followed with the "building again the tabernacle of David which is fallen down—that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." Acts 15: 17. Then shall the knowledge of the Lord fill the earth as the waters the sea; Isa. 11: 9, and multitudes shall be converted to God and Immortality, to swell the anthem of praise of that blessed company which no man can number.

It is admitted that our blessed Lord Jesus does not receive "the kingdom and dominion and glory" until according to Dan. 7: 13 he comes "with the clouds of heaven." Yet it is supposed that according to Rev. 11: 15–18, "The Lord God Almighty (*then*) *takes to himself* his great power (that has been given into Christ's hands, but is now delivered up) and *reigns*."

Now observe, by Rev. 12: 10, that this very era of the kingdom of God, or the Father taking to himself his great power, is the very period of "the power of his Christ," i. e., of Christ's *receiving* power, not of *delivering it up*. The truth is, that all that Christ does, in any dispensation, God does by him. Acts 2. 22. The Father is the "one God OF whom are all things;" and the Son is the one Lord BY whom are all things; 1 Cor. 8: 6.

I understand the divine testimony to teach that it remains for the era of millennial glory to exhibit the great honor, and power, and majesty of the Son of God, as "King of kings and Lord of lords," as a reward for his obedience unto death, for the accomplishment of our salvation according to the eternal purpose of Jehovah's wisdom and love. "All things shall be subdued unto him (during this reign) then shall the Son also himself be (more manifestly) subject unto him that put all things under him, that God may be All in All." 1 Cor. 15: 28. Respectfully and humbly submitted by your servant for Jesus' sake.

HENRY GREW.

For the Crisis.

Dividing the Child!

The pretended and monstrous mother said, "Divide it!" But the mother said, in no wise slay it, but give her the *living* child. 1 Kings 3: 16–28. This may illustrate the recklessness with which the Lord Jesus—the only Savior—is oft set forth as "The Word" mutilated—as "Christ divided." 1 Cor. 1: 13. "Let it be neither mine nor thine, but divide it," said one who knew not, or could forget a mother's love. But the truth in us says, "In no wise slay it," let it live any how, or some how.

THE SON of God is set forth as "Prophet," "Priest," and "King." Deut. 18: 18; Ps. 110: 4; Isa. 9: 6–7. To confound this distinction is like gluing and binding together a good man's hands; they are thus made useless, and may become a burden. To deny Christ's kingly office by cutting out and crowding down the strong assertions of his actual coming, kingdom and reign over "the nations," &c., Dan. 7: 14; Ps. 72; is to leave Him before the anxious people as "Christ divided." The poor erring Jew would have had Him all King. But the like erring christian would have Him all "Prophet and Priest."

FAITH cries, "In no wise slay" Him, or divide Him. Let us have the living Christ to REIGN. The Holy Ghost saith, HE was "born king." John 18: 33–38; Matt. 2: 2; Isa. 9: 6–7. Thus His royal destiny, His kingdom, is asserted with an emphasis and a fulness and frequency that is distinguishing and overwhelming. In no other office is Christ so plainly and palpably set forth in prophecy and promise. The doubting christian is a thousand times more guilty than the doubting Jew.

THE NUMBER of Scriptures setting forth our Redeemer as "*ruler, judge, king, Lord,* (or sovereign) and Deliverer," are to those which disclose Him as prophet or priest, as one to ten!

EACH OFFICE has its place.

First, we have his ministry as Prophet in His first advent.

Second, His priestly work—his offering himself—His going within the veil and interceding for us.

Third, His "COMING in HIS KINGDOM." This third manifestation of official working begins "at His appearing;" because this [illegible] his kingdom." 2 Tim. 4: 1; [illegible] 15; Acts 17: 31; Rev. [illegible] Ps. 72: 8; Matt. 25: 34. Let [illegible]

dissipate or in any way destroy OUR KING. Amen. We shall yet see Him, the Son of man, coming in HIS KINGDOM." Amen. All that is said of his ruling or his "reign over the nations and over the house of Israel," belongs there!

J. B. C.

The World's Crisis.

BOSTON, JULY 14, 1858.

☞ Unavoidably, on our part, several typographical errors appeared in our last issue. Please excuse.

Daily Prayer Meetings.

These meetings—the most remarkable of the kind during the christian dispensation—are being closed during the warm season. They have done a great work, but it remains to be seen how lasting will be the effect. There is still a mystery hanging over the wonderful religious interest felt during the last eight months. As the result of these meetings, many new doors have been opened to receive the great truths of the Bible in which we rejoice, and which are so well adapted to fortify the people against the fables and strong delusions of these last days. While we receive a welcome in these meetings, to join in the worship of God, we can make *no compromise* of the *truth* for the sake of a union. Let us use all kind and christian methods to remove the darkness resting upon the minds of the people, and to show them the plain truths of the Bible. People are calling for *light*. Those who have it should let it *shine*. Do not put it under a bushel, or say, "if they want it, they can come after it;" but go in the spirit of christian meekness and carry it to them, as you would take a valuable medicine to a sick friend; and be assured, there are many yet who will give you a hearty welcome. Remember the important direction of the apostle, "In *meekness* instructing those that oppose themselves." If we do not administer medicine in *kindness*, the sick may well feel that we are not friendly, but only acting from some selfish motive. The same is true in the moral relations. While we stand immovable in the defence of the truth, let us show by our gentle *manner* and unwavering zeal, in connection with constant self-denial, that we do not occupy our position because we are obstinate; but from the fact that the truth of the Bible will allow us to hold no other. Thousands would embrace the truth if they could only have it properly presented. While many are losing interest, let us be more engaged.

The following extract from Burleigh's correspondence to the *Boston Journal* will give an idea of the present state of the daily prayer meetings in New York:

One by one the daily prayer meetings have come to an end. The hot weather, the absence from town of the best supporters of these daily convocations, the revival of trade, all compel the suspension. The business men's prayer meetings on Broadway came to an abrupt termination last week. The room was loaned the meeting, and the unexpected renting of the store called for the close of the meeting on the short notice. To-day the Greenwich street prayer-meeting, held up by the South street merchants and the shipmasters, one of the most vigorous meetings of the city, closed, to be opened on the tenth of September. The meeting to-day was crowded, and the time was extended to one hour and a half. It was a tender, a melting season. Men who had met daily for ten months in that place of prayer, took leave of each other. Some who had been converted during that time made very feeling remarks. Men who had been revived during the time, were melted to tears. The singing was very spirited. And perhaps of all the daily meetings held the past season, none had been more spirited and feeling. The whole concluded with singing the hymn—

"Blest be the tie that binds!"

Palestine.

All eyes appear to be turned towards the original home of man,—the garden of Eden, where paradise once bloomed, occupied by a happy pair, but is now trodden down by the enemies of the Lord. How long must it be in the hands of the oppressor? Jesus answers,—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." We apprehend, that, when the Gentile times are fulfilled, or filled full, all the world will know it. It will then be of no use to preach longer to them. Their day of mercy will be over. But such is not the case now, hence all efforts to take possession of Palestine before the Gentile times are completed, will prove abortive.

Some have thought, that the treading [illegible]

will overturn, overturn, overturn it; until *he come* whose right it is; and I will give it him." *Christ* must come before we have any permanent change in the land of promise. The following gives some idea of the present condition of the country.

ROBBERIES IN PALESTINE.—The *Utica Herald* of July 1, publishes the following extract from a letter from Jerusalem, written by Mr. Williams, associate editor of that Journal:

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We shall ever find this principle true; to wit, the more we sacrifice for one another, the stronger our christian love, and the closer our union in Christ. Selfishness and christian love are incompatible with each other. When one takes possession of the heart, the other is excluded. One of the characteristics of the professors of the last days, as declared by the Apostle, is, they "shall be lovers of their own selves." Shall *we* be found loving such unworthy objects when the Lord comes?

A Change of Heart.

Every man's life, practically speaking, is shaped by his love. If it is a downward, earthly love, then his actions will be tinged by it, all his life will be as his reigning love. This love, you perceive, is not a mere sentiment, or casual emotion, but is the man's settled affinity; it is that which is, to his character, what the magnetic force is to the needle, the power that adjusts all his aims and works, and practically determines the man. And then, as this love changes, it works a general revolution of the man. Hence it is that so much is said of the heart in the Gospel, and of a change of the heart; for it is what proceeds out of the heart that defileth the man. The meaning is, not that Christianity proposes to give us a new organ of soul, or to extract one member of the soul and insert another, but that it will change the love of the heart. [illegible]

For the Crisis.

Report of the Fourth Annual Maine Conference.

(Continued.)

GLOUCESTER.

There is a good work going on, and a prospect of much good. New doors are constantly opening for preaching. I am much interested in seeking the best method to spread these truths and save men. Let us seek wisdom from God."

Elder R. R. York, of Yarmouth, said, "I have no evil report to bring of the land. I have had to labor with my hands to support my family. I have long labored and prayed for the people in Yarmouth, without seeing success. It is a hard place—much sectarian prejudice. I thought I could not preach there, and we had no place to preach in. I traveled and preached in other places—Brunswick, Freeport, &c. Finally we tried for a house to worship in, and found a place readily. The people came in—an interest sprung up. About twenty have been converted. I have baptized seventeen, and expect to baptize others soon. I go for Bible order—we have a church, but have not chosen a deacon yet; intend to soon.

The cause in Y. is good. If brethren wish to go farther than Bible on order—to add anything to it, I shall not agree to it. I will not oppose any work the brethren think best to adopt."

Elder T. J. Dudley, of Augusta, said, "I have not much report to make—have not labored much the past six months on account of ill health. Have been obliged to undergo a surgical operation. Have enjoyed peace—trust the Lord has been with me. My health is improving. Before I was laid by, I labored some in Belgrade and Sydney, Windsor and Augusta—have seen some revival. Labored in union with the Freewill Baptists, Methodists and Baptists. Several were converted. Have not always expressed our views among them, knowing their opposition to them. But I cannot go back to them. I have vowed unto the Lord, and it looks like a step back to unite with a sect from which I came out."

Elder E. M. Hagget, of Hartford, said, "In the region where I live, I am one of those fortunate ones who believe the truth, and therefore act it out. I have labored in company with Brother Hanscome, the past winter, not for sectarianism, but for the conversion of souls. We had a protracted meeting in South Livermore. Some of most all classes embraced the truth. About 35 were converted—16 were baptized at one time, and several since. We organized a church. We have labored in several other places with all classes, and good has been done. I like that spirit which unites the hearts of christians, so that they can work together. I can say that I love God. I have labored in Livermore, Turner, Dixfield, &c. I have seen the penitent's tear, and souls converted. Doors are open to us everywhere. Union with all christians is my motto, and not smite when reviled. We were invited to the Baptist meeting house in Livermore. We began—the power of God was with us—a little flock has been raised up. Every class of opposition has operated, but God has helped. At Hartford there were some converted, and are waiting to go forward in baptism. We need faithful laborers in the vineyard."

Brother James Dudley said, "I am glad to be here—my labors have been small and weak—have labored some in Belgrade, Rome, Vassalboro' and Augusta. There are some more believers now than before. In Augusta there are three times as many. In Rome there has been good done under the labors of Elder Levey. The reformation continues."

Brother Lovejoy, of Augusta, said, "I love the truth of the Bible. It has been but a short time since I believed in the coming of Christ. I love it with all my heart. I heard the word from Brothers Dudley, Smith and Wellcome. Lately God has appeared in mercy. Some 20 or 30 of us now have the privilege of going up to worship God. There are others who have the truth in the heart, but dare not come out. Brother Damman came among us last fall and preached nearly 3 months. God revived his work, and good was done. He has baptized 10. We have but little preaching. Bros. Partridge, Wellcome and Smith have been with us some."

Brother John Campbell, of Damariscotta, said, "There is no advent cause in our place. There has been, but we are [illegible] word is preached. I have spent considerable for books and tracts to circulate, and they are working in the community. I hope God may open a door for us yet."

Brother R. Herley, of Newcastle, said, "There are three families of us, who I trust are Adventists. We keep up our little meetings on Sabbath, and occasionally have a lecture. Bro. T. Smith sometimes comes. We are not at all discouraged about the success of the Advent cause—it is of God, and He will sustain it."

Bro. William Patten, of Topsham, said, "There is no Advent cause in Topsham to report—the cause was never lower in that place. There are a few good brethren, but no meetings."

Brother T. M. Storer, of Brunswick, said, "I have not so good a report to bring as others, but thank God for one so good. I am glad to be here, and hear from the brethren I never saw before, and from those who first came to preach the hope to us. The past year we have had but little preaching. Brothers York and Wellcome have preached some. Satan has been making inroads among us. Some have been revived. We have several good substantial members. We still hope for good. In another district the F. W. Baptists and Methodists have had some revival. We met with them some, and find them in a better spirit toward us than formerly. They see things differently. The revival has been quite extensive. We are still looking for the Lord, and are praying, 'Thy kingdom come.'"

Bro. Thompson said, "I am glad to be here and see the brethren. I am glad to see there is more union of ideas and action than formerly. Let us get rid of sectarianism—it does us no good, but hurt. Go preach the gospel to every creature. Don't give them too much at a time—be wise as serpents, and harmless as doves."

Bro. C. Dinsmore, Bowdoinham, said, "I never loved my brethren better. I am going down in old age. I began with the cause, when it commenced. I have not been into all the things we have had among us. I did not want to. I labored in Bowdoinham, and got others to labor. The cause was planted—it prospered, and run over the wall. I rejoiced. But it has changed and gone down. There are a few brethren yet who love the truth. Our hearts are pained—we are grieved and weep for the work that has been done among us. I yet hope to see the cause revived. I am still looking and waiting for the coming of the Lord.

Bro. John Dickerson said, "My heart has been revived of late. It has been a time of mourning with me on account of the state of the cause in Bowdoinham. I sometimes meet with the F. W. Baptists, and have good meetings. Also with the Methodists Let us have wisdom not to give them too much at a time, and we may do them good."

Eld. John Morrill, Newburgh, said, "The cause in our vicinity is in a scattered state. Many are backslidden—the brethren are divided since the time movement. We came up on time, expecting the Lord. Since that we have not sustained meetings in Newburgh. Have tried, but failed several times. But there are some brethren holding on to God. At North Searsport there are some good brethren. God is at work there, and some are revived."

DIXMONT.

There was quite a large society in Dixmont, but they are dreadfully scattered by not attending to gospel order. They numbered more than one hundred, but having no system, they are divided and scattered, and now maintain no meetings I believe.

PLYMOUTH.

The Plymouth church is divided and scattered. There is a great want of union. I have been trying to do what I could, and have suffered much in mind because of the scattered state of things.

Bro. S. Mitchell, Litchfield, said, "We are in rather a scattered state, yet the few who are united are trying to live. Have no meetings except when some brother comes along. Bro. Smith, (the doctor,) and Wellcome come and preach to us occasionally.

(To be continued.)

NETTLES AND DUTIES.—If you take up nettles slowly and cautiously they will sting you, but if you grasp them and hold them tightly, they cannot pierce your hand. So when you approach a duty which is full of prickles and apprehensive pangs, do not take it up with slow timidity, but grasp it, master it, and it will be devoid of its difficulties and its pain.

Health Department.

The following interesting communication is taken from the *Letter Box*, published at the *Glen Haven Water Cure*, Scott, Cortland Co., N. Y.

To Parents.

I was sitting in my office two years and a half ago, when a rap at the door broke up a reverie into which, from being alone, I had fallen. I rose, opened the door, and was face to face with a gentleman. He was a stranger, and I invited him to walk in. Offering him a seat, I also took mine, and inquired in what way I could serve him.

"Do you ever leave home to visit the sick?" he asked.

"I do," I said.

"Then I wish you to go with me and see my daughter."

"Where do you live?"

"On ———."

"Who are you, if I may ask?"

"My name is ———."

"O! ah!" I exclaimed, "I am glad to see you, though I am chagrined at my stupidity in not knowing you. I have said to myself a great many times, that I should know you by instinct, by intuition, without the aid of an introduction; so much in accord with your sentiments are my own on the question of the Age."

He smiled, as if gratified at my enthusiasm in respect to the certainty of my knowing him psychometrically, and then reverted to his errand.

"Will you go with me?" he asked.

"I will."

"How soon?"

"Two hours. What is the matter with your daughter?"

"Cannot tell. Physicians differ, and I have come to ask you to go with me and give your opinion."

"And add perhaps to the uncertainty and the general confusion respecting the case." I added.

"Yes, perhaps, but this risk I readily run because I enhance the possibility of being told the truth, and thus saving my daughter."

I commenced preparations, and as soon as possible we were under way, and in one hour's time I stood before his daughter—a lovely girl of some sixteen summers.

She was dying of *Scrofula*. It had fastened itself upon the organ *of Nutrition*, and she was being starved to death, though her appetite for food was in a ratio inverse to the nutrition energy.

I concluded the case in my own mind *instanter*, and said,

"Your daughter is dying from Scrofula, which was introduced into her system when a child from eating pork."

"How do you know this?" he asked.

"By signs and symptoms," I replied.

"Well: you must be right, I think, for she was taken sick at nine years of age immediately after eating *fried liver*."

"I thought so."

"So there is no hope?"

"Not a whit."

He turned, walked out of the room, and as soon as the door was closed fell to the floor like one dead—had fainted. On recovery, he told me the details of the original sickness, and such was his ingenuousness that I was charmed.

As the doom of death was over his daughter, and I could not break it, I bade him adieu, and in four weeks from the day I saw her, they laid her body in the family vault, *the victim of Swine Poison*.

If you value your children's lives keep them from eating stye-fed and stall-fed meats.

Summary of News.

Foreign News.

By the arrival of the city of Washington, we have news from Liverpool to the 23d ult.

News unimportant. No tidings from the telegraph cable fleet.

The case of John B. Gough, the Temperance Lecturer, against Dr. Lees, for libel, has resulted in favor of Mr. Gough, Dr. Lees having retracted the charges on which the suit was instituted.

The Pope of Rome is going to increase his navy.

In the Island of Rhodes, according to recent letters, all the crops were perishing from drouth, murrain had broken out amongst the cattle, and extensive depredations were committed by birds of passage. The Governor of the Island had formed a corps of 150 practised marksmen to kill the birds.

RUSSIA.

Letters from St. Petersburg state that the Emperor is gathering about him every day men belonging to the progressive party. The cabinet is impressed with the necessity of approaching Western civilization, and the next generation will not find any trace of slavery in Russia. This policy is opposed by the old Russian party headed by Prince Menschikoff. The old German party, headed by Prince Nesselrode, has not much influence. Russia is on the very worst terms with Austria, and on the very best with France. England is by no means popular, and Russia threatens to make any alliance hostile to Great Britain. Russia is very active in Turkey not to create any actual revolt, but to gain the feelings of the Christians.

ONE WEEK LATER.

ARRIVAL OF STEAMSHIP FULTON.

No news from the Atlantic Telegraph.

The transformation of sailing ships into steamers is going on with great activity in France.

Spain is much incensed against England on the slave question.

The advance of a Russian column in the [illegible]

LATER FROM INDIA.

The latest telegraph advices from India are of considerable interest. Sir Hugh Rose has captured Calpee. He was twice ineffectually attacked by the rebels, when a rapid pursuit of them was made, resulting in the capture of large stores of guns, elephants, gunpowder and camp equipage.

THE DESIGNS OF FRANCE AGAINST ENGLAND.—The Paris correspondent of the New York *Commercial Advertiser* writes:

"It may be asked, What are the real intentions of France toward England? I heard yesterday a Counsellor of State say this: 'It is not our policy to quarrel with England, because the interests of the two nations are too closely identified; but she has heaped upon us lately insult after insult to such a point that France is ready now for war, and only waits an occasion, but if it comes she will accept it with delight. England is counteracting us in every measure we propose in the interest of the East; she is leagued with Austria to assist in this ungrateful work; she insults us gratuitously and boldly in her parliamentary discussions on the slave trade, and in singular contrast with her servility to the United States; she exercises a most impudent surveillance over our vessels and our coast; she has just acquitted two more of her propagators of assassination, and she has never yet given the Emperor one word of satisfaction on the refugee question. Is it curious that our forbearance, even in presence of the immense interests which unite the two countries, should be on the point of giving way?' "

THE CIVIL WAR IN MEXICO.—Blood is beginning to flow freely in Mexico, and on several occasions after a battle, all of the officers captured have been summarily shot. At San Juan de Los Lagos, the followers of the Church were routed by the Liberals. The leader of the former was a notorious priest named Santillana, who was captured with one hundred of his followers. As soon as Colonel Zuazua received the report of the action he ordered Colonel Blanco to execute the priest, as all others captured, and who had figured as the leading officers.—*Boston Traveller*.

A WAR PROBABLE IN UTAH.—The Washington correspondent of the New York Journal of Commerce says:—

"Those who are so eager for a war in Utah will not be disappointed. Every thing, except Gov. Cumming's prudence and humanity and disinterestedness tends that way. The disposition made of the United States troops that were to be despatched on the second expedition and the discretionary orders to Gen. Harney do not prevent the prosecution of the war. Gen. Harney will, no doubt, get such advices as will authorize him to proceed."

THE WEATHER.—A weather prophet, writing to an agricultural paper, says:

"When you wish to know what the weather is to be, go out and select the smallest cloud you see; keep your eye upon it, and if it decreases and disappears, it shows a state of the air which will be sure to be followed by fine weather; but if it increases in size, take your great coat with you, if you are going from home, for falling weather will not be far off. The reason is this: when the air is becoming charged with electricity, you will see every cloud attracting all lesser ones to it, until it gathers into a shower; and, on the contrary, when the fluid is passing off or diffusing itself, then a large cloud will be seen breaking to pieces and dissolving."

Items.

It is calculated that a fluent speaker utters between 7000 and 7500 words in the course of an hour's uninterrupted speaking. Many orators of more than usually rapid utterance will reach 8000 and even 9000. But 125 words a minute, or 7500 an hour, is a fair average.

FAREWELL SERMON OF MR. COOLIDGE.—Rev. J. I. T. Coolidge, for 16 years pastor of the Thirteenth Congregational Unitarian Church, Boston, having, says the Courier, accepted the creed held by the Orthodox churches, on Sunday parted from his congregation by preaching a farewell sermon. He gave the reasons for the change in his belief, and said that Unitarianism led to irreverence, irreligion and disbelief.

Obituary.

Died in Portsmouth, N. H., April 25th, Sister Sarah Holman, widow of Silas Holman, aged 80.

She was a worthy and highly esteemed member of the Congregationalist Church in P——, for 48 years. Being bereft of an affectionate husband in early life, and left with small children, she has passed through half a century of widowhood with changing scenes and divers fortunes. She maintained the most perfect calmness, equanimity and christian fortitude. For several years past she has been a firm believer in the soon coming of her Lord to raise the dead, change the righteous living, and give eternal life to all that obey him.

She was faithful to all around her, and on her tongue was the law of kindness, and having the spirit of her Master, she loved to do good. It was her delight to go to the house of God and hear the glad sound of Jesus' coming. She was then but two Sabbaths before her death. Her last days were those of the righteous, and the Lord was with her in her expiring moments.

I was with her a few hours before her death, and as I drew near her bedside, she extended her hand with a warm grasp, and a heavenly smile upon her countenance, which was the sequel to her christian life.

Truly a mother in Israel has left us, and the world has lost a true friend. The last prayer of that mother was for her children, that they might be with her in the promised land. May the Lord hear and answer. I tried to comfort the mourners from 1 Cor.

Poetry.

For the Crisis.

SPRING TIME.

O Spring-time delightful! bright morn of the year,
How happily truthful her beauties appear,
Sweetly drawing the mind and charming the heart,
She does in her sweetness that sweetness impart.

O Spring-time delightful! we truly may say,
For blessing, it points to a happier day,
And blessing, it leads to the blessing foreseen,
Rejoicing the moments that so intervene.

O Spring-time delightful! we truly may say,
For blessing, it points to a happier day,
And blessing, it leads to the blessings foreseen,
Rejoicing the moments that so intervene.

O Spring-time delightful! blest emblem art thou
Of the Spring-time of grace when in its rich flow,
Of mercies and blisses, it sweetly doth tend
To that day of glory that never shall end.

That bright day of glory, what will it display?
More splendor than fancy can ever portray;
When the fulness celestial ever shall shine,
And superlative glow with the lustre divine.

That bright day of glory, O rapturous day!
Where heavenly love to the saints shall convey
Those plenary blessings, which constantly spring
From the presence, the joy, of the heavenly King.

That bright day of glory, of holiest joy,
Third birthday of those who their powers employ,
In living for glory, by living to Him
Who once came to suffer, but now to redeem.

O happy believers, who joyfully trace
The beauties of life in the beauties of grace,
Who counting his presence the acme of gain,
Are searching the time he is coming to reign!

VERITAS.

Philadelphia.

SABBATH EVE.

It is sweet,
At such an hour, to wander out beneath
The eternal sky, to gaze into its depths,
To picture angel-shapes on every star,
To listen to the mystic songs that seem
To Fancy's ear to wander down to Earth
From the far gates of Eden, and to feel
The deep and gentle spirit, that pervades
The blessed air, sink like a holy spell
Upon life's troubled waters.

Hark! the bell
Tolls out the midnight hour! How glorious
And yet how lonely is the face of things
At this still hour of musings! Vale and hill,
And plain and stream, and lake and ancient wood
Glow in the distance, and Religion rests
Upon them like a mantle. O, I love,
On eves like this, to kneel in solitude
At nature's shrine. The gentle dews that bathe
My brow, seem God's own baptism, and each voice
That speaks in mystic eloquence from the sky,
And air, and earth, and ocean, calls the soul
To mingle with the holiness of heaven.

—*Geo. D. Prentice.*

Choice Selections.

Access to God.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near; and this wherever you are. It needs not that you ascend a special Pisgah or Moriah. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah-shammah*, "the Lord hath been here," inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage, by the brink in Genesareth and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill-sides where the man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies because the starting-point of prayer.—*Hamilton.*

DISCIPLINE OF THE YOUNG.—The oldest son of President Edwards, while congratulating a friend on having a family of sons, said to him, with much earnestness: "Remember there is but one mode of family government. I have brought up fourteen boys, two of whom I suffered to grow up without the rod. One of these was my youngest brother, and the other was Aaron Burr, my sister's only son—both of whom had lost their parents in their childhood; and, from both my observation and experience, I tell you, sir, a maple-sugar government will never answer. Beware how you let the first act of disobedience in your little boys go unnoticed, and, unless evidence of repentance be manifest, unpunished."

NOTICES.

Grove Meeting.

Providence permitting, there will be a grove meeting at Pine Creek, Indiana, to commence on the 13th day of August, at 10 o'clock, A. M., and continue over the Lord's day. The above named meeting will be holden on the farm of Wm. P. Martin, 3 miles north of Goshen, 6 miles south of Bristol, 8 miles south-east of Elkhart.

Brethren coming on the Air Line R. R., will stop at Goshen. Those coming from the east on the Northern Indiana and Southern Michigan R. R., will stop at Bristol. Those coming from the west, on R. R., will stop at Elkhart. Brethren leaving the cars at either of the above named stations, on Thursday, will find free conveyance to the meeting.

We hope to see a general gathering of ministers and lay brethren.

By order of the Church,

D. R. MANSFIELD.
ELIJAH BECK.

Campmeeting.

There will be a campmeeting at Savoy, Mass., commencing Aug. 30th, to continue over the following Sabbath.

Brethren H. Pratt, J. Hemenway and M. Batchelor are expected. Particulars hereafter.

E. M'CULLOCK,
For the Brethren.

Conference in Illinois.

The first quarterly meeting of the Fox River District will be held at Earlvill, Lasalle Co., Ill., commencing Aug. 25th. It is hoped there will be a general attendance of the friends in that district. We wish to see delegates from Harvard Church, McHenry Co, Dekalb, Shabbona Grove and Samenock in Dekalb Co., and all other churches in that region. It is expected that we shall have our tent pitched there to hold our meeting in.

I would give further notice, that the quarterly conference to be held in connection with the quarterly meetings will always be held on Saturday afternoon, and the meetings all commence on Thursday and continue over Sunday.

MOSES CHANDLER, Evangelist.

Conference.

The first quarterly meeting of the Galena District will commence Thursday, July 8th, 1858, at Elizabeth, Joe Davis Co., Ill. There will be a conference held in connection, and it is hoped that there will be a general attendance, and delegates sent by all the churches in that region. It is expected Bro. W. Pratt will be with me.

MOSES CHANDLER.

Cordova, June 1st, 1858.

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisam's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,

ELBRIDGE CHISAM.
JOHN A. KENNEDY.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

If it please God, H. L. Hastings will hold a meeting at Blooming Valley, Pa., commencing the evening of the second Friday in July and continuing over Sunday, and he will also remain some ten or fifteen days and visit Edenboro, Girard and other places, as Eld. J. T. Ongley may arrange.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the first Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

On your arrival here, inquire for the subscriber.

P. S. W. DAVO,
Conference Clerk.

☞ All communications for Dr. L. Kimball should be directed hereafter to Nashua, [illegible]

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If the Lord will, I purpose to preach at
Clay, N. Y., Wednesday and Thursday evenings, July 21st and 22d.
Albany, N. Y., Sunday, July 25th.
Chester Factories, Mass., evening, July 26th.
Springfield, Mass., evening, July 28th.
Jawbuck, Ct., Friday evening and over Sunday, July 30th and Aug. 1st.

Meet me at Thompsonville Depot, July 29th, P. M. If I am desired to visit other places while East, please write me at Worcester, Mass.

H. F. CARPENTER.

Providence permitting, I will preach at River Point, R. I., Friday evening, July 23d; also Saturday evening, and over the Lord's day.

MILES GRANT.

The Lord willing, I will preach in
Hartford, Ct., Friday eve., July 9th.
Cheshire St., Ct., Sunday July 11th.
Southampton, L. I., (Indian settlement,) July 13th, 14th and 15th.
Will the brethren meet me at Sag Harbor?
Peace Dale, Friday eve., July 16th.
Appanaug, July 17th and 18th, or where Bro. Champlin may appoint.
Providence, R. I., Tuesday eve., July 20th.
New Bedford, July 21st and 22d.
Fair Haven, Mass., July 23d.
Boston, (where Bro. Grant and Adams may appoint,) July 24th to 26th.
Worcester, (where Bro. Ayres may appoint,) July 27th.
Danielsonville, July 28th.

If these appointments conflict with others, please notify me.

HIRAM MUNGER.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

Business.

To Correspondents.

Levi Parmelee.—Will send your tracts when we receive a supply.

"Kate."—Acceptable.

D. H. Butler.—All right.

Eld. J. Howell's P. O. address is Harvard, McHenry Co., Ill.

ERRATA.—In the receipts of last week, for "Mrs. *L.* Perkins," read Mrs. R. Perkins; for "G. *B.* Parsons," read G. P. Persons.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

H Caswel 182, $2.67; P H Palmer 148, $1.50; H. Finn 156, 50 cts; G A Wilkins 150, 75 cts.

J Taylor 138, E Williams 138, J D Kittle 138—25 each.

L A Hart 174, F T Mansfield 143, R Wilkerson 156, Jos. Davis 174, W Harvey 174, Jane Coffin 146, A D Waldron 174, C Lawton 171, J B White 171, H Phelps 153, J C Wheeler 134, T A Roberts 175, W H Wild 172, A Soule 170, L Parmale 158, I Wight 156—$1.00 each.

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EARNEST WORDS.

BY JAMES RUSSELL LOWELL.

It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century;—

But better far is it to speak
One simple word, which now and then
Shall waken their free nature in the weak
And friendless sons of men;

To write some earnest verse or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart.

He who doth this, in verse or prose,
May be forgotten in his day,
But surely shall be crowned at last with those
Who live and speak for aye.

Original Articles.

For the Crisis.

A Few Thoughts.

The idea advanced by W. S. C., in a recent communication, that our course, as a people, in the investigation of the prophetic scriptures, etc., "allied us though unworthy to the prophets themselves," seems to me as truthful as it does ennobling. Although while pursuing this heaven directed course for some fifteen years past, we have necessarily encountered many of Ezekiel's therns and briers, yet having had our "feet shod with the preparation of the gospel" has secured us against sliding, while taking heed to the prophecies, which, according to Peter, are just as necessary to the church as a light in a dark place. 2 Pet. 1: 19. When necessity obliges us to travel in a *very* dark night, we can realize the force of this scripture: a *small* light even may save us from the fatal stumble.

If then the prophetic scriptures are of such momentous importance, why do not *more* seek and follow their light, is a question which naturally forces itself upon us; and especially, why do those who have once taken this glorious light to illume their pathway, lay it aside as useless, or conceal it as though it might be dangerous, or cast it out to be trodden under foot like the salt bereft of its savor? I say, *why do* they thus, after having experienced its utility in delivering them from the bondage of uncertainty and dread; and giving them a certainty of sharing the same reward promised to faithful Abraham, which is the kingdom under the whole heavens?

Is it not because the flesh—the old man—is sufficiently alive to be sensitive to those briars and thorns? (Ezek. 2: 6,) the first of which I understand to represent non-professors, the latter the professed church of God. Briars annoy and cause *some* pain, but are incapable of piercing as *deeply* as the thorn. Just so we see the *professed* church have always been capable of thrusting as much more poignant darts at Christ's little flock as the *size* of the thorn exceeds that of the briar. The reason of this capability is obvious. They are usually deserters; or, what is more commonly termed, backsliders. Like the traitor to his country who can inflict more real injury on the army he has left than a score of those who have ever remained with their own company! And why? Because he is capable of apprising the foe of their most vulnerable places; like Judas, when the *professed* church clamored for the blood of Jesus Christ—*he knows the* PLACE. John 18: 2.

But, says one, I am organized with so large a share of approbativeness, I am exceedingly sensitive to the frowns of my fellow beings, and especially those with whom I have been associated on terms of intimacy. Dear soul! if your Creator has organized you with large approbativeness, do you not know it is *your* prerogative to lay the reins of truth upon it, and guide it in the right channel? Just think of Him who maketh the clouds his chariots—who holds the winds in His fists, and taketh up the islands as a very little thing, and can with one word end your existence; and methinks this kind of reasoning would guide your approbation in the right channel. But I seem wholly incapacitated to endure that cold frown—that contemptuous curl of the lip, &c.: to tell you the truth, I feel quite unpleasantly if not invited and [illegible]. Well, if you are [illegible] of these worldly associations and [illegible] hankerings for the flesh-[illegible] you have the poignant apper-[illegible] Why not expect God [illegible] to bring [illegible]

love to see those who are so enamored with the coming king and kingdom, that when their flesh is filled with this kind of thorns, they will not lay by even a day on the account. Thank God, there *are some* whose flesh has become so dead, that when they actually see these thorns making deep incisions, in the form of the most cruel invectives, they remain calm and peaceful as the moonbeams of June. And why? because they are DEAD.

The Apostle often uses death as a comparison, to show how perfectly insensible God's children should be to the censure or praise of men. Significant comparison! Place before a dead man all the gold of Ophir, it has no incentive to move him; heap upon him all the opprobrious epithets the enemy of God and man can invent, he frowns not, neither makes any attempt to avenge himself: he is DEAD!

And is it so that all the true prophets of God, and those who follow their precepts, may expect to experience the thorns of persecution? Should one feel disposed to reply in the negative, I would inquire with Stephen—"Which of the Prophets have not your fathers persecuted?" No matter how lovely their person, how interesting their address, how deep their lore, how honorable their standing and pedigree, let them but receive the spirit of prophecy and they are calumniated, and if Cæsar's *law* will allow, they must receive corporeal punishment—perhaps death.

Look, if you please, at the amiable, unoffending Joseph. Who could have thought that such indignity and cruelties would have been inflicted on his person by his brethren, in consequence of his receiving and obeying the voice of prophecy? Read, if you please, the 6th chapter of Amos, from the 3d to the 8th verses inclusive, and see how the ire of Jehovah is kindled against those who roll in luxury and pleasure, but they "are not grieved for the affliction of Joseph!"

Do any excuse themselves with the plea of ignorance relative to what Joseph's affliction was, and consequently are unconscious whether they have offended; or are approved in this solemn declaration of the Almighty? One thing is obvious, that this denunciation does not refer to the *personal enemies* of Joseph. ENEMIES, did I say? These words were not addressed to the avowed, decided enemies of Joseph; but to those easy-minded, luxurious livers who had every avenue of kindness and sympathy closed against those afflicted like Joseph—enjoying so many creature comforts that Gallio-like, they care for none of these things. They were uttered some nine hundred years subsequent to the time Joseph in person endured his afflictions. Now if they will apply to persons living nine hundred years *after* Joseph, may they not apply to those possessing the same spirit twenty-six hundred years after? But to Joseph's afflictions. The spirit of prophecy came upon him—God showed him what was to be in the future! And he conducted himself just as though he believed what God said. This so excited the hatred and envy of his brethren that one so much their junior should arrogate to himself such superior knowledge, that it determined them to intercept this prophecy by imbuing their hands in their brother's blood: thus they ruthlessly cast him into a pit to die with hunger, or from the sting of some poisonous reptile!

Think you he ever endured deeper affliction than when shut up in that deep cavern? Behold an innocent and delicate lad, reared amid the tenderest affection of a fond and partial father, whose heart had been made the more sensitive by the death of his dear Rachel, which deprived this dear boy of maternal affection. See him (as *he* must have supposed) forever shut out from that fond father's embrace, with not even a juvenile associate to assuage his grief, to die by the hands of those who should have been his protectors: and all because he had followed the voice of prophecy!

But the ire of Jehovah does not rest on these cruel perpetrators exclusively, but upon those who are enjoying all the comforts, yes, luxuries of this life, but have no sympathy for the woes of those who suffer by obeying prophecy. They "are at ease in Zion."

And has this nineteenth century witnessed a manifestation of this same spirit? Has there been a "little flock" who have incurred the hatred of their professed brethren for adhering to the voice of prophecy? And is there not a class who do not condescend to all this malignity, yet [illegible]

used?" They mean to be saved, but they will not take the cross of prophecy upon them.

But ye, "little flock," with whom I have the honor to be associated, shall Ezekiel's briars and thorns, or even a want of sympathy in those from whom we have a right to expect it, deter us from following the prophetic road? Methinks I hear you exclaim with more fervor than did even Napoleon to his army, who were in very adverse and trying circumstances—"ONWARD!" What if others *do* assert there are other *good* roads which lead to the kingdom, far less difficult, not intercepted by so many briars and thorns; is it not enough that the Captain of our Salvation has pointed us to this road, warning us to take heed unto it as unto a light in a dark place? Can we feel any surety when we turn into another path? More anon.

B. MATHEWSON.

For the Crisis.

Familiar Letters.

SECOND SERIES.

No. VIII.

DEAR UNCLE FRED:—Did I not prove to you that Abraham could not have inherited the land that was promised to him for an everlasting possession? If you still question this, why I can produce testimony in addition that will place the matter beyond dispute.

Bro. Stephen, I want you to come forward here, and testify to my dear Uncle Fred, for I know that he will believe you. Did God give Abraham an inheritance in Canaan? "*He gave him none inheritance in it, no, not so much as to set his foot on.*"

That is very direct and positive, but I want to ask one question more, for there are a great many who believe that the promise had reference only to the natural seed of Abraham, and was fulfilled in their possession of Canaan. I don't know as Uncle Fred believes this, but to make it all straight I wish to know if Abraham did actually have a promise of the land for himself, as well as for his seed? "He promised that he would give it to HIM for a possession, *and to his seed after him.*"

Thank you, Bro. Stephen, that will do. I think your testimony ought to settle this question forever, that Abraham himself was promised the land, and as you state that he had no inheritance in it, not even sufficient to set his foot on, why it must be that the possession of it is yet future, and I think that Bro. Paul has stated something which goes to establish this point, when speaking of the same thing. Bro. Paul, will you give your testimony to Uncle Fred, touching this matter? Did Abraham and his heirs come into possession of their inheritance during their present life?

"These all *died in faith, not having received the promises*, but having seen them *afar off*, and were persuaded of them, and embraced them, and confessed that they were *strangers and pilgrims on the earth.* For they that say such things, declare plainly that they *seek a country.* And truly if they had been mindful of that country from whence they came out, they might have had an opportunity to have returned. But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

It is certain, Uncle Fred, from the testimony formerly presented, that God did by oath and covenant promise to Abraham all the land that he could behold. It is equally as certain that Abraham never possessed a foot of it, but died in the faith that he would inherit it. Now is it not also as certain that after he is resurrected from the dead, he will receive it for an everlasting possession, and that then will be fulfilled the language of our Savior to the unbelieving Jews—"They shall come from the east and from the west and from the north and from the south, and shall sit down with Abraham, Isaac and Jacob, in *the kingdom of God.*" "Ye shall see Abraham, Isaac and Jacob in the *kingdom of God*, and ye yourselves thrust out?"

Do you say that according to Paul's testimony, the country promised was to be an "*heavenly*" one, and cannot therefore be this earth? I answer, Paul does indeed say that that *country* will be "heavenly," and are we not sometimes permitted to "sit together in *heavenly places*," when assembled for the worship of God, and Jesus grows so very sweet and abundant [illegible] of the gospel? But why [illegible]

the curse pronounced upon it when Adam sinned, shall bloom forth again, clad in her Eden robe—when her wilderness places shall be as the garden of the Lord—when the tree of life shall yield her abundant and varied fruit—when the beasts of the field will again be in subjection to man, and nothing shall hurt or destroy in all of God's holy mountain—but the whole earth be filled with the glory of the Lord. When all sin shall be forever banished—all sorrow removed—death be unknown, and man stand forth resplendent with the light of immortality and the image of his Maker. When Christ shall reign in righteousness, and "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox—and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." Then violence will no more be heard in the land, wasting nor destruction within its borders, but the walls of Zion shall be called Salvation, and her gates Praise. The people shall be all righteous, they shall inherit the land forever.

Will not this be an *heavenly country*, dear Uncle? Could you conceive of any thing more nearly in affinity with heaven than this?

Our eyes have never beheld the glories of that Paradise which was lost, but they may behold, feast upon and enjoy the glories of Paradise restored. The *restitution* is a subject of prophecy; it will surely come at the revelation of Jesus Christ, and why not then desire his return, and with the Revelator exclaim, "*Come, Lord Jesus, and come quickly!*"

Yours affectionately, KATE.

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CHAPTER V.—THE STRIFE.

The armies were engaged in battle together; that is, part of each had met, and the struggle had begun. Many had fallen on either side. Those who fell in the ranks of the King's army were at once carried away, I saw, to the land beyond the hills. Erza had been close by Albyn's side, and bore the banner bravely. He had not feared shaft or bolt, which were showered around on every side.

"Meet me, Erza," said Albyn, "round the point of yonder hills, and bear the banner, and lead those few men with you; it will be a pass gained for the hosts of the King.

Delighted to have a post of trust, Erza sprang forward, and I saw the banner sail gallantly along as the boy bore it along the pass. The men followed Erza, and all gave way before him and the banner.

The pass grew narrower and darker, and had more than one turn in the direction which led towards the King's army. Erza was in doubt which to take. He knew the time was short, and he must meet Albyn at a given moment; a mistake in the path would be infinitely dangerous; and he stopped to consider. The roar of the battle rose to the sky. He tried to guide himself by that, for he knew Albyn was in the thick of it. At this moment some figures were seen coming up one of the paths: they were dressed in the dress of the King's army, and came towards Erza: they bowed before the banner as they came near. Eager to get on, and without sufficient thought to notice that the men had their backs turned to the King's advancing army, Erza asked which path led to the point he wished to gain.

"This way," said they, pointing down a left-hand path. "We will go before you, and guide you; for the path is difficult and dangerous."

Erza quickly consented. The men turned down the pass, and the boy, holding up the banner, followed. The path grew darker and more difficult. The din of the battle grew gradually more distant, and Erza felt, beyond doubt, he was not approaching the spot he had meant.

"You are leading me falsely," cried he, drawing himself up against a rock, as if he would go no further.

The men only continued pointing the way in which they had been bending, and assured him all was right. One sign Erza might have looked for, which would have decided him,—the glow of light. Wherever that was, the soldiers of the King might be, and no where else. Erza, in his eager desire to obey Albyn, had forgotten to look for it. He now looked round; not a ray of the glow shone on rock, or hill, or stone. The boy grew alarmed. His heart beat high. He had again, he thought, betrayed his trust, and the King would come, and he would not be there to meet Him; and he would call him, and he would not be ready.

"I go no further," said Erza, drawing a javelin from his quiver, and preparing to make a stand.

"You have led us so far," said they, "and we must go on. Those men who guide us will not lead us wrong. We will not return."

"It is through my unwatchfulness that you are all led wrong," said Erza bitterly, and scarce restraining a tear.

"You may go back, if you will," said they; "we follow the guides you chose."

"Go back!" cried the men in front scoffingly. "It is impossible; there is no way back. Come after us, my brave fellows; we will lead you safe. Leave that brainsick boy to his own wilful way. He will find it no easy work to find his way back, we'll warrant."

The manner of the men showed Erza he was betrayed. Without Albyn, the darkness thickening round him, no glow to be seen, and the noise of the distant battle sounding far off over the hills, poor Erza felt in despair.

"I have again lost my charge, though I meant it well. What shall I do?" He turned round to retrace his steps. "What shall I do if you men attack me? They never will have brought me to this without carrying out their work further."

While he thought thus, an arrow struck the rock above his head, and glanced at his feet. It flew from the dark part of the path down which the men had gone. The next instant a footstep came hurriedly up, and one of his own men returned.

"Fly, Erza! fly! they are traitors. The rest of your men have joined them, and they are bent on your life. There is no time to lose."

Erza began to retrace his lost way.

"Want of watching!" said he to himself; "want of watching! what trouble it has brought on me!"

As soon as he turned, the glow became visible behind the hill, and he took heart.

"This way, this way," cried the soldier, groping his way in the darkness over some high stones towards a pass in the rocks, which seemed to shine with the glow.

"Nay," said Erza, "we must go over the same way we came. No other way will lead us safely."

"But the path is dark and long. We shall never find our way; and hark! I hear talking in the distance."

But Erza knew he must retrace his own steps, however tedious and difficult. Want of watchfulness and thought led him into the trouble.

"This way, this way," shouted the men behind, who, finding they could persuade Erza to follow no further, were returning to attack the boy in the pass.

An arrow whizzed through the dark, and the soldier by Erza's side fell dead at his feet.

Erza made all speed to escape, but their steps were close behind him, and only the darkness above hid him from them.

"Where is Erza? where can he be?" cried Albyn, who was engaged in the very heat of the battle, and by determined courage was doing wonders in valor and wisdom. The King's army had been just joined, and the whole mass of the foe cut through. "Where is Erza? for the fight draws near its end, and we shall soon have to meet the King in person, and I would not Erza were away for worlds."

"Erza has deserted to the enemy," cried a voice from the crowd.

"It is false," said Albyn, laying his hand on his sword.

"I saw him," said the soldier, who stepped out dressed in the King's colors. "I saw him with a band of the enemy just now, going down a pass away from the direction we are taking."

Albyn looked distressed; but it was a soldier of the King who spoke, and he did not know how to disbelieve him. He took out his horn and wound it; three times it sounded, and three times it came back from the hills, but no answer came from Erza.

The night was fast coming on, and Albyn had drawn off to let his men repose, as the armies had separated from the strife; but Albyn did not sleep: his band filed up a defile of rocks, which, through the legions of the enemy opened a way to the army of the King. Under the rocks, and beneath their huge shadows, Albyn's men laid down, but each man with his sword drawn, and his shield thrown over his breast. Albyn alone was awake and watching. He paced along to and fro the outworks of his post. The light glowed all round, so as sometimes to obscure the light of the moon, which gradually seemed to lose its own light before the advancing glory on the hills. All around glanced the light of huge fires which the enemy had lit to put out the glow. A figure moved in the light, and was hid again in the shadow. Albyn watched it. Again he saw it come out and return; and each time it seemed to draw nearer to where he was standing. It seemed to be a man, who was crouching down to avoid being seen, and still came closer each leap to where Albyn was standing. The young warrior saw it, and placed himself on his guard. At length, with a single bound, the figure sprang on to the wall of rock along which Albyn was pacing his watch. Albyn did not move, but, grasping his sword in his hand, waited to see what the strange figure which now lay coiled up before him would do. Presently the man, having cautiously looked around, drew himself up to his full height before Albyn.

"Whence and who are you," said Albyn, "who appear thus stealthily? Stand, before you advance another step."

"Hush!" said the man, placing his finger on his lip; "I am one who am weary of serving the enemy of the King, and would join the host you command; and more, I [illegible]

the host of the King, and that is straight before us, and our means of passing, the shield and the sword. There is no other—there is but one way the King we serve has bid us approach Him; and by that way alone we will go."

"You are foolish," cried the other. "Rolfe, whom I know is good, and works for the King, has just drawn off with a division of his troops, and through the other path is fast reaching the army of the King, far faster than you along this rough way."

Albyn looked up, and saw that the part of the valley lately occupied by Rolfe and his men was left empty and deserted.

"How long has Rolfe left us?" cried Albyn, somewhat surprised.

"Only just now," said the other; "and he has made rapid progress already. He was partly dissatisfied with those who led the army, and felt he could manage better for himself; and so it seems he can, for by taking the other way he is advancing far more easily and rapidly."

"Poor Rolfe!" sighed Albyn, "he will be found wrong, and on the wrong side, at the last struggle."

"But of the shorter way," said the stranger; "will you accept it?"

"I gave you my answer," said Albyn sternly. "Away from this ledge of rocks, seducer!" said he, "or I must compel thee."

"At least," answered he, "I may join the ranks you command. By the cross upon my brow you can see that I belonged to the army of the King once, though by its scorching fire you can see I have deserted my trust. Woe betide me for it!"

"Pass through, then," said Albyn with hesitation, "and see thou act faithfully. You fight not in the front ranks. Convey this stranger," said Albyn, "to the back part of the camp," as a soldier, who had been roused by the stranger's voice, was drawing near his leader. The man bowed, and obeyed, and retired with the stranger.

Albyn looked after him with an anxious eye, but his thoughts soon returned to his post and the approach of the King.

Before the dawn of day Albyn gave up his post to one to hold a short time while he took rest in his tent. He laid down, and was soon asleep. He had dreams of the work he was called to do, and woke with a start. Something had touched him, and he thought, as he woke, a figure darted across the floor, but it was too dark to see plainly. He thought, too, something pricked him like the point of a sword, but his armor was too good and proof to let him feel any more than he did.

"It is strange!" said Albyn to himself, as he laid himself down again. "It is strange!" and again he was just sinking to sleep when a slight movement was heard in his tent, and before he could raise himself he was again struck in the bosom by a hand he could not see. But a second time the weapon glanced off from his armor, and Albyn sprang from his resting place unhurt. He made a sudden rush in the dim light at the figure, which he could see making his way from him. He struck at him with his sword, and so surely, that, just as the figure glid from his tent, he wounded him.

"No weapon which is formed against thee shall prosper," said a Voice.

Albyn sought in vain for the object of his pursuit. It escaped his hands; and the dimness of the morning light prevented his seeing clearly many yards before him. It was plain that he was clearly watched and followed for his death, and he bound his breastplate closer to him, and grasped his sword tighter in his hand. His thoughts were bent on Erza, and, full of anxiety about the boy, he returned to his post. No life of ease Albyn led. Sleep only just enough to fit him for his soldier's work, and food of the plainest kind to bear him through his day's toil.

The morning was breaking over the hills, and all the host of the Vast Army were up and stirring, to be ready for the struggle of the ensuing day. Albyn had been anxiously watching for some time the state of the glow in the east, which had far outshone in lustre the light of the rising sun. The morning broke in full brilliance. There was a stir in the camp—a clash of arms—a flutter of banners—a confused noise of warriors preparing for the fray—a distant sound, like the noise of chariot wheels, or thunder, among the mountains. I awoke from my dream.

(To be continued.)

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PUBLISHING COMMITTEE,
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

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Particular Rules for Correspondents.—Over all names not intended for publication, write *Private.* Over all communications for the paper, write *For the Crisis.*

[illegible]

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OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. [illegible]

MILES GRANT, EDITOR.

BOSTON, MASS., WEDNESDAY, JULY 21, 1858.

WHOLE NO. 151. VOL. VII. NO. [illegible]

Poetry.

For the Crisis.

THE FOUNDATIONS.

What can the righteous do
When hope is not alive?
If the foundations be destroyed,
What could of all survive?

Earth knoweth not of hope,
Yieldeth no rest to men;
Starting in doubt, in darkness grope,
Dust turns to dust again.

There is a better land,
Faith looks beyond the grave;
Sorrow and death shall break no band—
Our God redeems to save.

Trusting that blood-stained cross,
The crown with joy we hail;
Our anchor sure, we fear no loss,
Reaching within the veil.

A hope so rich in love
Life's storm may well survive;
Her walls so safe, we shall at last
To Zion's heights arrive.

The wicked mock the just,
And triumph in their day;
But God will rise, like clouds of dust,
His breath sweep them away.

Christian! honor thy name,
Thy hope built on the rock—
There the foundations are the same
Which have sustained the flock.

Thine armor gird afresh,
With courage trust thy God;
Our Leader who hath gone before,
Soon cometh, saith the word.

S. Batchelor.

Original Articles.

For the Crisis.

Stand Up.

Be a man. Grow in mental and moral dignity. See the right, and do it. Hear the voice of God, and obey it. Live above the darts of satan. Live above the mean devices of the worldly. Bow to God, and to him only; yet be gentle, and kind, and meek as a lamb. Bend as the bough bends to the breeze, but stand upright as the stalwart oak before the gale. Strike your roots deep—not in humanity's sands, but in the deep rich soil of divine grace. Be rooted and grounded in love. Let the Holy Spirit reveal to you the depths of God. Twine your spreading roots around the mighty hidden rocks, and spread them out throughout all the fertile soil. Become like trees of righteousness, the planting of Jehovah, that he may be glorified—not mere scions or *shrunks*, but majestic trees, with unwithering leaves and unfailing fruits. Abide in Christ. Lose the strength of nature in the greater strength of grace. Lose the weakness and frailty of humanity in the mighty power of God and of his truth.

Stand up!—strong in the strength of him who is mightier than the mightiest. Lean only on the everlasting arm. Do duty, and trust the results with God. Obedience is yours, consequence is his. We ought to obey God rather than man. The fear of man bringeth a snare. Right is right, and we must do it. If we do, God holds us up; if not, he lets us fall. Our might is in obedience to him. Our refuge is beneath the shadow of his wings. Our buckler is his truth. Let us take his whole armor. Let us fight the good fight of faith.

God calls for men—live men, strong men, careful men, meek men, humble men—men of faith, and power, and prayer. His voice whispers far and near—"Whom shall we send?" The harvest is great, the world lieth in darkness, the people perish for the lack of knowledge, and God inquires, "Whom shall we send?" How many are there ready to explain, "Here am I, Lord send me." How many are [illegible] standing? Where are God's men? [illegible] Be strong in God. [illegible]

For the Crisis.

Are We a People?—No. 6.

What is a Church? The New Testament shall decide. Its voice will be authority with those who read this article. The congregation of believers in any given location, was the church in that city or town, when the Apostles preached the gospel and established churches. It presents not only the fact that such persons, (believers and worshipers,) exist, in a given place, but that they meet together for worship; hence in the beginning, churches depended upon preaching, because believing depended upon hearing preaching. All, therefore, who believed, were expected to assemble together, if possible. In proof, the apostolic injunction is, that christians should "not forsake the assembling of themselves together." Also this language—"When ye are come together in one place." They met mostly on the first day of the week. This is fully recognized—with abundant examples of their being found assembled for prayer, mutual conference, and relation of experience—with preaching, admonition, in word and doctrine—in which manner they worshiped the Lord Christ. From this clearly established principle, the place of assembling has come to be called a church.

The same fact recurring in another city, a congregation of believers, or assembly of such persons as before described, is constituted; and hence the establishment of *Churches*. For example, the churches at Jerusalem, Cenchrea, Antioch, Corinth, Rome—*Churches* of Galatia. All the believers in the different cities and throughout the country, were called *the Church*, as well as "all the churches," because they all believed in Christ—had "one faith, one Lord, one baptism,"—the church of the Living God because all worshipers, (not that each person met each, but all who could, met brethren,) the church of Christ because his congregation of people, gathered to him: "In the midst of the church will I sing praise unto Thee." Most beautifully and strikingly also, in regard to the "Church Triumphant"—"the innumerable company" and Church of the first born, whose names are written in heaven, when they "come unto Mount Zion." The ancient people of God were known by the name of *Congregation*. The ground of fellowship is first *faith*. After this, the position here stated is the ground of union, a covenant to walk together in the love and duties of the gospel—to be like Christ, and help each other to be like him—to have peace among ourselves, and "order in all the churches of the saints." From the general view of the congregation of believers, found in the Acts of the Apostles and Epistles, we deduce the following principles as absolute positions:

1. Purposes of instruction.
2. Prayer, with the mutual interest, in experience and the truth concerning Christ, implied in worship. It was a place of faith and the increase of faith—improvement.
3. Of sympathy and fellowship.
4. Of counsel and "watch-care."
5. For purposes of discipline, examination and trial.
6. For rejection or expulsion of offenders.
7. For repentance, acknowledgment and restoration of the unfaithful.

Whatever a church was, or was intended to be, in the ancient times, it should be now. At the [illegible] time, we claim that we may determine [illegible] church was intended to be, by observing what it was in its first and pure mode of existence. Well, then, confining our inquiry to historic testimony, aside from the authority of great names, or history outside the pale of inspiration, [illegible]

Did they know the number of [illegible]? Very nearly [illegible] conclude, for it is plain that they were acquainted with each other. Did they take down the names? [illegible] that the members of a church should know who compose *the church*. But did they take all the names? We are not certain that they did. We should conclude, that they did, because they took some. "The number of the names of the disciples (they must have had them) was at one time about a hundred and twenty." They might not have counted close, or might not have had them all down, as the reason for the use of the term "about." It might have been of more consequence to have known *who* they had than *how many* they had. If it could be shown that some were not taken, still we question whether prudential measures should not require them all now. Did they write out any creed? No! nor did they need any, after they got the Gospel and Epistles. Before that, the "*Conference*" or Council of Apostles and Elders sent out the "*Decrees* for the brethren to keep," as we find by the history in the Acts of the Apostles.

"Oh, that was but a little matter," says one. I care not how little it was. It was a fact. It issued with the Apostles and representatives of the church. The church recognized the authority. Did they impose a discipline? No, only as the New Testament is a discipline. Is the "New Testament a sufficient rule of faith and practice?" If so, I see no possible harm in our saying so. It should not long be a question how we can most effectually say so. It is manifest that there was *rule* in the church. The people that were ruled must acknowledge the rulers, (that the Elders who *ruled well* should be accounted worthy of double honor,) and the rulers know the ruled.

What could be the objection to a knowledge of the person by name, and by having his name recorded, when the principle by which his relation is to be continued, is to exhibit itself first in an intimate acquaintance with him. They took action in receiving persons into "*the number*," and observed certain restrictions. They took action in regard to the ordination of ministers, the election of deacons, and, no doubt, all necessary officers of the church, to secure its temporal and spiritual well-being. They met for business, as well as religious purposes. At this point, notice three distinct objects, viz.:

1. The church, by meeting, secured regard for the Lord's day—the first day of the week, and day of his resurrection.

2. The exhibition and continuity of the mystical services of the Lord's Supper—the proof of love and union to him, the surety of his promise and antiquity of his church.

3. The emblematical rite of baptism. Persons belonging to the church were baptized, and hence supposed to be separated from the world. By these the church was distinguished from the world.

But you will perceive here is responsibility. It cannot be avoided. The action has a basis. The work continues; hence, then, the actors meet the responsibility continuously.

Again, it is asked if there can not be a church if the names are not given? Doubtless there may be for the time, if they are *not written*; but the question of its perpetuity and prosperity is another matter. But do you not think Jesus Christ knows them? Are they not *written* in heaven? Yes. Well then, is there any objection to the ministers knowing them?—to all knowing them?—and when this is especially necessary to order? What will be the result if there is no body? If there is a body, then there is a way by which it is organized or constituted. If the peculiar means by which it is to be organized are not specified, only intimated, [illegible]

2. They will be known, as such to one another, and to the world, giving their names for this purpose, and to secure authority in their religious position, and for the transaction of business, as a church.

3. They will elect officers, that the government of the body may be administered by the gospel.

4. They will recognise the authority of ministers, as being first given by Christ and acknowledged by the church, (ever in ordination,) and vested in the *living* church, (not in dead Councils,) by him, in giving the Holy Ghost with the word of truth.

They will perpetuate the mystical and emblematical rites, with all ordinances committed to them by the Great Head of the church, as identifying its position, and as a treasure that must not be trusted to unholy or even careless hands. He has written his name on us. Shall we refuse to write our name upon him?

To secure this, there must be *a body* by the subscribing of names to the principles and regulations of the order, by which the adhesion of all the members to all the principles and usages of the supposed fraternity is involved.

The gospel is the foundation, in principles and usage, of the church of Christ. The church is a brotherhood. Neither the foundation nor the exhibition will admit of a neutral position to those who are members, and who enjoy the benefits of the institution. To become fully connected with a *brotherhood*, involves a full share of responsibility, according to talent and position, and a full measure of blessing. Responsibility is the only safeguard against the power of subversion, in the hands of many, or few designing or even well-meaning but misinformed persons, upon the whole plan.

If irresponsible persons are allowed to take part in church proceedings, how soon will interests dear to the heart of him who has made himself responsible, and looked for the blessed results, be found prostrate and ruined! It is this want of responsibility to our brethren, so far as *faith* and meetings are concerned, and *to the public*, which has wrought such wretched and dire confusion among us. And he is irresponsible who, though he is with us to-day, *is not obliged* to be with us to-morrow, unless he shall withdraw his name, for his name gives him a right to act, while he conforms to the principles of the society or corporation, while at the same time the name, being upon the records, makes him responsible to the body, thus giving them control of him. There is power in the body which he, by his *name* and acts, helps to make, and then is *compelled* to feel.

In all bodies, chartered or covenanted, civil or ecclesiastical, individual privilege is surrendered for corporate advantages. To a great extent this is true of the simplest and purest church ever in existence. The argument of the Apostle, on this point, is overwhelming. The example of the early church is in point.

To be a church, and not be prepared to act as such, is only a splendid contradiction; and yet how can a company act, if any man may leave his position, or declare he has no position, at his own option? Let there be a body before we urge, "Let there be no schism in the body!"

W. S. C.

Death and Life.—As he cannot rise again the resurrection of the body, that does not first die the death of the body, so more can he be born the birth of the soul, that does not first die the death of sin. [illegible]

Wages of Sin.—[illegible]

For the Crisis.

My Opinion on 1 Cor. 15: 22–28.

Bro. Grant:—Permit me to offer my views on the above scripture. And first, I will quote from an *old translation* from the 22d verse. "For as by Adam all the human race was subjected to mortality, so by Christ Jesus shall all the pious dead be entitled to immortality.

23d. But every one in this restitution, in a regular gradation, is raised. Christ was the first that rose from death to immortality; the next will be the virtuous Christians, at his glorious advent. (If the thousand years can be *ignored and thrown out*, then the theory of men can be *crowded in*.)

24th. Subsequent to this will be the final dissolution of the globe—which event will take place; but not till after he hath surrendered up his kingdom to God, even the Supreme Father; not till after he hath totally crushed and demolished every hostile dominion, every opposing civil power and secular sovereignty.

25th. For he must retain his kingdom until he hath brought all his adversaries prostrate at his feet. (Some believe all Christ's adversaries are put under his feet before he takes his kingdom, but my Bible teaches that he rules in the midst of his enemies.)

26th. The last foe he shall dethrone and annihilate is death. (Now allow the thousand years where God has placed it, then when is death destroyed?)

27th. For God hath subjected all things to his control; but when the Deity declares that he hath subjected all things under him, it is self evident that he himself must be excepted, who primarily invested him with this sovereign authority.

28th. But when all things shall have become the subjects of his universal dominion, then shall the Son himself be subjected to HIM who originally vested him with this universal authority—that the DEITY may be all in all."

I understand the Apostle Paul teaches the same as the prophets have taught. He comes to destroy all those who *corrupt* the earth. Mat. 13: 41. It is while the ten kingdoms are existing and in power, when the kingdom of God is set up. Dan. 2: 44; or when Jesus Christ receives his kingdom. Dan 7: 13, 14; Rev. 19: 11–19. Now I ask, if these scriptures teach, with any fair, common sense understanding, that the *beast is destroyed* and all of Christ's enemies are put under his feet while he remains at the right hand of the Father? Does not the beast gather his army together, to make war against Christ and his army? Rev. 19: 19. Again, to me it is a gross error that the delivering up of the kingdom is before the end of this age. Is not his, (Christ's) reign to continue one thousand years before the last enemy is destroyed? Rev. 20: 5–10. So it reads, and so I believe. Notwithstanding, it may sound strange to some. See also Psa. 72; 102: 12–17; Isa. 2: 2–5; 11: 4–16; 60: 61: 3–11; Jer. 23: 6–26; Ezek. 36: 21–38; Micah 4: 1–8, and many more, too numerous to bring forth now. If all Christ's foes are destroyed before he takes his kingdom, and the kingdom is the whole earth, how and when will the Jews (certain ones) see Abraham, Isaac and Jacob in the kingdom, and they cast out?

G. Dillabaugh.

The Cross.—The cross is the consent of Scripture [illegible]

For the Crisis.

The Bread of Life.—No. [illegible]

A Discourse, [illegible]

"*I am the bread of life.*"—John 6: 48.

The third and last division will claim our attention for a few moments.

3. The way and method through which this divine life is communicated unto the believer. God in his infinite wisdom has seen fit to work by means, unless they be works of stupendous character, such as forming the starry worlds and solar systems of the mighty universe. "God, who at sundry times and in divers manners spake in time past unto the fathers by his prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." The law dispensation, we understand, was carried on and perpetuated through the medium of holy angels. It is styled, "the word spoken by angels."

The gospel, or present dispensation, was introduced by our Lord himself, and perpetuated through the medium of his apostles, and thus carried along by his faithful ministers down to this point, and will be continued unto the *end*. And it is through means both human and divine, that the life of God is imparted to believers. God has devised a plan, and the *modus operandi* is clearly portrayed in his holy word. These means are most explicitly and summarily described by the apostle Paul, in the tenth chapter of Romans. In this highly interesting and instructive chapter, we find that the apostle has [illegible] upon the great change which has [illegible] in the two dispensations, in respect to the [illegible] and acceptable righteousness before God, and severely reproves his [illegible] for having "a zeal of God, but not according to knowledge." Being ignorant because of the willful blindness of their hearts, hence endeavoring to establish their own righteousness, based upon the law. He observes, "For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above;) or who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, (or have life.) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. But they have not all obeyed the gospel. For Esaias saith, Lord who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God."

Here we have the nature of the new covenant of righteousness as distinguished from the old, and the manner of [illegible]

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Rochester, N. Y. H. L. H.

The Sabbath of the Bible.—There is such fulness in that Book, that sometimes it says much by saying nothing; and not only to express, but [illegible]

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Did they know the number of believers? Very nearly, we conclude, for it is plain that they were acquainted with each other. Did they take down the names? In some instances they certainly did! And this is an example unto any [illegible] the necessities of the case, now as well as then. Observe, it is not only justified by the example of Apostolic [illegible] that the members of a church should know *who compose the church*. But did they take all the names? We are not certain that they did. We should conclude, that they did, because they took some. "The number of the names of the disciples (they must have had them) was at one time *about* a hundred and twenty." They might not have counted close, or might not have had them all down, as the reason for the use of the term "about." It might have been of more consequence to have known *who* they had than *how many* they had. If it could be shown that some were not taken, still we question whether prudential measures should not require them all now. Did they write out any creed? No! nor did they need any, after they got the Gospel and Epistles. Before that, the "*Conference*" or Council of Apostles and Elders sent out the "*Decrees*, for the brethren to keep," as we find by the history in the Acts of the Apostles.

"Oh, that was but a little matter," says one. I care not how little it was. It was a fact. It issued with the Apostles and representatives of the church. The church recognized the authority. Did they impose a discipline? No, only as the New Testament is a discipline. Is the "New Testament a sufficient rule of faith and practice?" If so, I see no possible harm in our saying so. It should not long be a question how we can most effectually say so. It is manifest that there was *rule* in the church. The people that were ruled must acknowledge the rulers, (that the Elders who *ruled well* should be accounted worthy of double honor,) and the rulers know the ruled.

What could be the objection to a knowledge of the person by name, and by having his name recorded, when the principle by which his relation is to be continued, is to exhibit itself first in an intimate acquaintance with him. They took action in receiving persons into "*the number*," and observed certain restrictions. They took action in regard to the ordination of ministers, the election of deacons, and, no doubt, all necessary officers of the church, to secure its temporal and spiritual well-being. They met for business, as well as religious purposes. At this point, notice three distinct objects, viz.:

1. The church, by meeting, secured regard for the Lord's day—the first day of the week, and day of his resurrection.

2. The exhibition and continuity of the mystical services of the Lord's Supper—the proof of love and union to him, the surety of his promise and antiquity of his church.

3. The emblematical rite of baptism. Persons belonging to the church were baptized, and hence supposed to be separated from the world. By these the church was distinguished from the world.

But you will perceive here is responsibility. It cannot be avoided. The action has a basis. The work continues; hence, then, the actors meet the responsibility continuously.

Again, it is asked if there can not be a church if the names are not given? Doubtless there may be for the time, if they are *not written*; but the question of its perpetuity and prosperity is another matter. But do you not think Jesus Christ knows them? Are they not *written* in heaven? Yes. Well then, is there any objection to the ministers knowing them?—to all knowing them?—and when this is especially necessary to order? What will be the result if there is *no body*? If there is a body, then there is a way by which it is organised or constituted. If the peculiar means by which it is to be organized are not specified—only intimated—and might be varied somewhat in different cases, we might be at liberty to consolidate by a simple process. Nay, I contend, it would be duty. Nothing can be more simple than the process we have suggested. It certainly was done in the ancient times, whether [illegible] or not, and so we may do it. Moreover the necessities of the case demand it.

We will therefore insist that a church, to be properly [illegible]

1. Composed of those believers [illegible]

2. They will be known as such to one another, and to the world, giving their names for this purpose, and to secure authority in their religious position, and for the transaction of business, as a church.

3. They will elect officers, that the government of the body may be administered by the gospel.

4. They will recognise the authority of ministers, as being first given by Christ and acknowledged by the church, (ever in ordination,) and vested in the *living* church, (not in dead Councils,) by him, in giving the Holy Ghost with the word of truth.

They will perpetuate the mystical and emblematical rites, with all ordinances committed to them by the Great Head of the church, as identifying its position, and as a treasure that must not be trusted to unholy or even careless hands. He has written his name on us. Shall we refuse to write our name upon him?

To secure this, there must be *a body* by the subscribing of names to the principles and regulations of the order, by which the adhesion of all the members to all the principles and usages of the supposed fraternity is involved.

The gospel is the foundation, in principles and usage, of the church of Christ. The church is a brotherhood. Neither the foundation nor the exhibition will admit of a neutral position to those who are members, and who enjoy the benefits of the institution. To become fully connected with a *brotherhood*, involves a full share of responsibility, according to talent and position, and a full measure of blessing. Responsibility is the only safeguard against the power of subversion, in the hands of many, or few designing or even well-meaning but misinformed persons, upon the whole plan.

If irresponsible persons are allowed to take part in church proceedings, how soon will interests dear to the heart of him who has made himself responsible, and looked for the blessed results, be found prostrate and ruined! It is this want of responsibility to our brethren, so far as *faith* and meetings are concerned, and *to the public*, which has wrought such wretched and dire confusion among us. And he is irresponsible who, though he is with us to-day, *is not obliged* to be with us to-morrow, unless he shall withdraw his name, for his name gives him a right to act, while he conforms to the principles of the society or corporation, while at the same time the name, being upon the records, makes him responsible to the body, thus giving them control of him. There is power in the body which he, by his *name* and acts, helps to make, and then is *compelled* to feel.

In all bodies, chartered or covenanted, civil or ecclesiastical, individual privilege is surrendered for corporate advantages. To a great extent this is true of the simplest and purest church ever in existence. The argument of the Apostle, on this point, is overwhelming. The example of the early church is in point.

To be a church, and not be prepared to act as such, is only a splendid contradiction; and yet how can a company act, if any man may leave his position, or declare he has no position, at his own option? Let there be a body before we urge, "Let there be no schism in the body!"

W. S. C.

Death and Life.—As he cannot rise again the resurrection of the body, that doth not first die the death of the body, no more can he be born the birth of the soul, that doth not first die the death of sin. It is necessary that he which will be born twice should die once while he lives, and he that will once rise the resurrection of life should die twice. That I may live ever, I will die daily.—*Hopkins.*

Wages of Sin.—The wages that sin bargains for with the sinner are, life, pleasure, and profit; but the wages it pays him with are death, torment and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.—*Dr. South.*

[illegible]—If our Christianity [illegible]

For the Crisis.

My Opinion on 1 Cor. 14: 24–28.

Bro. Grant:—Permit me to offer my views on the above scripture. And first, I will quote from an *old translation* from the 22d verse. "For as by Adam all the human race was subjected to mortality, so by Christ Jesus shall all the pious dead be entitled to immortality.

23d. But every one in this restitution, in a regular gradation, is raised. Christ was the first that rose from death to immortality; the next will be the virtuous Christians, at his glorious advent. (If the thousand years can be *ignored and thrown out*, then the theory of men can be *crowded* in.

24th. Subsequent to this will be the final dissolution of the globe—which event will take place; but not till after he hath surrendered up his kingdom to God, even the Supreme Father; not till after he hath totally crushed and demolished every hostile dominion, every opposing civil power and secular sovereignty.

25th. For he must retain his kingdom until he hath brought all his adversaries prostrate at his feet. (Some believe all Christ's adversaries are put under his feet before he takes his kingdom, but my Bible teaches that he rules in the midst of his enemies.)

26th. The last foe he shall dethrone and annihilate is death. (Now allow the thousand years where God has placed it, then when is death destroyed?)

27th. For God hath subjected all things to his control; but when the Deity declares that he hath subjected all things under him, it is self evident that he himself must be excepted, who primarily invested him with this sovereign authority.

28th. But when all things shall have become the subjects of his universal dominion, then shall the Son himself be subjected to HIM who originally vested him with this universal authority—that the DEITY may be all in all."

I understand the Apostle Paul teaches the same as the prophets have taught. He comes to destroy all those who *corrupt* the earth. Mat. 13: 41. It is while the ten kingdoms are existing and in power, when the kingdom of God is set up. Dan. 2: 44; or when Jesus Christ receives his kingdom. Dan 7: 13, 14; Rev. 19: 11–19. Now I ask, if these scriptures teach, with any fair, common sense understanding, that the *beast is destroyed* and all of Christ's enemies are put under his feet while he remains at the right hand of the Father? Does not the beast gather his army together, to make war against Christ and his army? Rev. 19: 19. Again, to me it is a gross error that the delivering up of the kingdom is before the end of this age. Is not his, (Christ's) reign to continue one thousand years before the last enemy is destroyed? Rev. 20: 5–10. So it reads, and so I believe. Notwithstanding, it may sound strange to some. See also Psa. 72; 102: 12–17; Isa. 2: 2–5; 11: 4–16; 60: 61: 3–11; Jer. 23: 6–26; Ezek. 36: 21–38; Micah 4: 1–8, and many more, too numerous to bring forth now. If all Christ's foes are destroyed before he takes his kingdom, and the kingdom is the whole earth, how and when will the Jews (certain ones) see Abraham, Isaac and Jacob in the kingdom, and they cast out?

G. Dillabaugh.

The Cross.—The cross is the concord of Scriptures, and, as it were, the boundary and border-land of old and new things. The cross confederates heaven and earth; the cross rejoins men and angels in the unanimity of their ancient concord. The cross is the death of vice, and the fountain and life of all virtue. The cross is the courage of those that are fighting bravely; the recovery of those that are fallen; the crown of those that are victorious. The cross subjects us to a momentary death, and recompenses us with eternal life. —*Peter Damiani.*

Ignorance.—So long as there are [illegible] own defects of knowledge, [illegible]

For the Crisis.

The Bread of Life.—No. 3.

A DISCOURSE BY WILLIAM [illegible]

"*I am the bread of life.*"—John 6: 48.

The third and last division will claim our attention for a few moments.

3. The way and method through which this divine life is communicated unto the believer. God in his infinite wisdom has seen fit to work by means, unless they be works of stupendous character, such as forming the starry worlds and solar systems of the mighty universe. "God, who at sundry times and in divers manners spake in time past unto the fathers by his prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." The law dispensation, we understand, was carried on and perpetuated through the medium of holy angels. It is styled, "the word spoken by angels."

The gospel, or present dispensation, was introduced by our Lord himself, and perpetuated through the medium of his apostles, and thus carried along by his faithful ministers down to this point, and will be continued unto the *end*. And it is through means both human and divine, that "the life of God is imparted to believers. God has devised a plan, and the *modus operandi* is clearly portrayed in his holy word. These means are most explicitly and summarily described by the apostle Paul, in the tenth chapter of Romans. In this highly interesting and instructive chapter, we find that the apostle has remarked upon the great change which has obtained in the two dispensations, in respect to the nature and acceptable righteousness before God, and severely reproves his countrymen for having "a zeal of God, but not according to knowledge." Being ignorant because of the willful blindness of their hearts, hence endeavoring to establish their own righteousness, based upon the law. He observes, "For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above;) or who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, (or have life.) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. But they have not all obeyed the gospel. For Esaias saith, Lord who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God."

Here we have the nature of the new covenant of righteousness as distinguished from the old, and the manner of its possession clearly noted in verses 4 to 8 inclusive; the conditions of the divine life in verses 9, 10; and in verses 14 to 17 inclusive, we have the process through which the inestimable blessings of the gospel are imparted to man, and how the "life of God" is communicated by the faithful ministration of his word, by men whom he hath raised up in every age, and endued with the Holy Ghost and power, [illegible] the scriptures [illegible]. The conditions of [illegible] detail in other [illegible]. One very [illegible]

THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE.

MILES GRANT, EDITOR.

BOSTON, MASS., WEDNESDAY, JULY 21, 1858.

WHOLE NO. 151. VOL. VII. NO. [illegible]

Poetry.

For the Crisis.

THE FOUNDATIONS.

What can the righteous do
  When hope is not alive?
If the foundations be destroyed,
  What could of all survive?

Earth knoweth not of hope,
  Yieldeth no rest to men;
Starting in doubt, in darkness grope,
  Dust turns to dust again.

There is a better land,
  Faith looks beyond the grave;
Sorrow and death shall break no band—
  Our God redeems to save.

Trusting that blood-stained cross,
  The crown with joy we hail;
Our anchor sure, we fear no loss,
  Reaching within the veil.

A hope so rich in love,
  Life's storm may well survive;
Her walls so safe, we shall at last
  To Zion's heights arrive.

The wicked mock the just,
  And triumph in their day;
But God will rise, like clouds of dust,
  His breath sweep them away.

Christian! honor thy name,
  Thy hope built on the rock—
There the foundations are the same
  Which have sustained the flock.

Thine armor gird afresh,
  With courage trust thy God;
Our Leader who hath gone before,
  Soon cometh, saith the word.

S. BATCHELOR.

Original Articles.

For the Crisis.

Stand Up.

Be a man. Grow in mental and moral dignity. See the right, and do it. Hear the voice of God, and obey it. Live above the darts of satan. Live above the mean devices of the worldly. Bow to God, and to him only; yet be gentle, and kind, and meek as a lamb. Bend as the bough bends to the breeze, but stand upright as the stalwart oak before the gale. Strike your roots deep—not in humanity's sands, but in the deep rich soil of divine grace. Be rooted and grounded in love. Let the Holy Spirit reveal to you the depths of God. Twine your spreading roots around the mighty hidden rocks, and spread them out throughout all the fertile soil. Become like trees of righteousness, the planting of Jehovah, that he may be glorified—not mere scions or *shrunks*, but majestic trees, with unwithering leaves and unfailing fruits. Abide in Christ. Lose the strength of nature in the greater strength of grace. Lose the weakness and frailty of humanity in the mighty power of God and of his truth.

Stand up!—strong in the strength of him who is mightier than the mightiest. Lean only on the everlasting arm. Do duty, and trust the results with God. Obedience is yours, consequence is his. We ought to obey God rather than man. The fear of man bringeth a snare. Right is right, and we must do it. If we do, God holds us up; if not, he lets us fall. Our might is in obedience to him. Our refuge is beneath the shadow of his wings. Our buckler is his truth. Let us take his whole armor. Let us fight the good fight of faith.

God calls for men—live men, strong men, careful men, meek men, humble men—men of faith, and power, and prayer. His voice whispers far and near—"Whom shall we send?" The harvest is great, the world lieth in darkness, the people perish for the lack of knowledge, and God inquires, "Whom shall we send?" How many are there ready to exclaim, "Here am I. *Lord send me!*" How many are fit for sending? Where are *God's* men? Party men are plenty. Where are Christ's servants? Ye who are for God, stand up. Be strong in God.

Rochester, N. Y. H. L. H.

THE [illegible] [illegible] is [illegible] [illegible]

For the Crisis.

Are We a People?—No. 6.

What is a Church? The New Testament shall decide. Its voice will be authority with those who read this article. The congregation of believers in any given location, was the church in that city or town, when the Apostles preached the gospel and established churches. It presents not only the fact that such persons, (believers and worshipers,) exist, in a given place, but that they meet together for worship; hence in the beginning, churches depended upon preaching, because believing depended upon hearing preaching. All, therefore, who believed, were expected to assemble together, if possible. In proof, the apostolic injunction is, that christians should "not forsake the assembling of themselves together." Also his language—"When ye are come together in one place." They met mostly on the first day of the week. This is fully recognized—with abundant examples of their being found assembled for prayer, mutual conference, and relation of experience—with preaching, admonition, in word and doctrine—in which manner they worshiped the Lord Christ. From this clearly established principle, the place of assembling has come to be called a church.

The same fact recurring in another city, a congregation of believers, or assembly of such persons as before described, is constituted; and hence the establishment of *Churches*. For example, the churches at Jerusalem, Cenchrea, Antioch, Corinth, Rome—*Churches* of Galatia. All the believers in the different cities and throughout the country, were called *the Church*, as well as "all the churches," because they all believed in Christ—had "one faith, one Lord, one baptism,"—the church of the Living God because all worshipers, (not that each person met each, but all who could, met brethren,) the church of Christ because his congregation of people, gathered to him. "In the midst of the church will I sing praise unto Thee." Most beautifully and strikingly also, in regard to the "Church Triumphant"—"the innumerable company" and Church of the first born, whose names are written in heaven, when they "come unto Mount Zion." The ancient people of God were known by the name of *Congregation*. The ground of fellowship is first *faith*. After this, the position here stated is the ground of union, a covenant to walk together in the love and duties of the gospel—to be like Christ, and help each other to be like him—to have peace among ourselves, and "order in all the churches of the saints." From the general view of the congregation of believers, found in the Acts of the Apostles and Epistles, we deduce the following principles as absolute positions:

1. Purposes of instruction.
2. Prayer, with the mutual interest, in experience and the truth concerning Christ, implied in worship. It was a place of faith and the increase of faith—improvement.
3. Of sympathy and fellowship.
4. Of counsel and "watch-care."
5. For purposes of discipline, examination and trial.
6. For rejection or expulsion of offenders.
7. For repentance, acknowledgment and restoration of the unfaithful.

Whatever a church was, or was intended to be, in the ancient times, it should be now. At the same time, we claim that we may determine what a church was intended to be, by observing what it was in its first and purest mode of existence. Well, then, confining our inquiry to historic testimony, aside from the authority of great names, or history outside the pale of inspiration, we inquire—

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"Oh, that was but a little matter," says one. I care not how little it was. It was a fact. It issued with the Apostles and representatives of the church. The church recognized the authority. Did they impose a discipline? No, only as the New Testament is a discipline. Is the "New Testament a sufficient rule of faith and practice?" If so, I see no possible harm in our saying so. It should not long be a question how we can most effectually say so. It is manifest that there was *rule* in the church. The people that were ruled must acknowledge the rulers, (that the Elders who *ruled well* should be accounted worthy of double honor,) and the rulers know the ruled.

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27th. For God hath subjected all things to his control; but when the Deity declares that he hath subjected all things under him, it is self evident that he himself must be excepted, who primarily invested him with this sovereign authority.

28th. But when all things shall have become the subjects of his universal dominion, then shall the Son himself be subjected to HIM who originally vested him with this universal authority—that the DEITY may be all in all."

I understand the Apostle Paul teaches the same as the prophets have taught. He comes to destroy all those who *corrupt* the earth. Mat. 13: 41. It is while the ten kingdoms are existing and in power, when the kingdom of God is set up. Dan. 2: 44; or when Jesus Christ receives his kingdom. Dan 7: 13, 14; Rev. 19: 11-19. Now I ask, if these scriptures teach, with any fair, common sense understanding, that the *beast* is *destroyed* and all of Christ's enemies are put under his feet while he remains at the right hand of the Father? Does not the beast gather his army together, to make war against Christ and his army? Rev. 19: 19. Again, to me it is a gross error that the delivering up of the kingdom is before the end of this age. Is not his, (Christ's) reign to continue one thousand years before the last enemy is destroyed? Rev. 20: 5-10. So it reads, and so I believe. Notwithstanding, it may sound strange to some. See also Psa. 72; 102: 12-17; Isa. 2: 2-5; 11: 4-16; 60: 61: 3-11; Jer. 23: 6-26; Ezek. 36: 21-38; Micah 4: 1-8, and many more, too numerous to bring forth now. If all Christ's foes are destroyed before he takes his kingdom, and the kingdom is the whole earth, how and when will the Jews (certain ones) see Abraham, Isaac and Jacob in the kingdom, and they cast out?

G. DILLABAUGH.

THE CROSS.—The cross is the concord of Scriptures, and, as it were, the boundary and border-land of old and new things. The cross confederates heaven and earth; the cross rejoins men and angels in the unanimity of their ancient consent. The cross is the death of vice, and the fountain and life of all virtue. The cross is the courage of those that are fighting bravely; the recovery of those that are falling; the crown of those that are victorious. The cross subjects us to a momentary death, and recompenses us with eternal life.—*Peter Damiani.*

[illegible]

For the Crisis.

The Bread of Life.—No. [illegible]

A DISCOURSE BY WILLIAM [illegible]

"*I am the bread of life.*"—John 6: 48.

The third and last division will claim our attention for a few moments.

3. The way and method through which this divine life is communicated unto the believer. God in his infinite wisdom has seen fit to work by means, unless they be works of stupendous character, such as forming the starry worlds and solar systems of the mighty universe. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." The law dispensation, we understand, was carried on and perpetuated through the medium of holy angels. It is styled, "the word spoken by angels."

The gospel, or present dispensation, was introduced by our Lord himself, and perpetuated through the medium of his apostles, and thus carried along by his faithful ministers down to this point, and will be continued unto the *end*. And it is through means both human and divine, that the life of God is imparted to believers. God has devised a plan, and the *modus operandi* is clearly portrayed in his holy word. These means are most explicitly and summarily described by the apostle Paul, in the tenth chapter of Romans. In this highly interesting and instructive chapter, we find that the apostle has touched upon the great change which has obtained in the two dispensations, in respect to the [illegible] and acceptable righteousness before God, and severely reproves his [illegible] for having "a zeal of God, but not according to knowledge." Being ignorant because of the willful blindness of their hearts, hence endeavoring to establish their own righteousness, based upon the law. He observes, "For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above;) or who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, (or have life.) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. But they have not all obeyed the gospel. For Esaias saith, Lord who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God."

Here we have the nature of the new covenant of righteousness as distinguished from the old, and the manner of its possession clearly noted in verses 4 to 8 inclusive; the condition of the divine life in verses 9, 10; and in verses 14 to 17 inclusive, we have the process through which the inestimable blessings of the gospel are imparted to [illegible] [illegible] the life of God is communicated [illegible] [illegible]

[illegible]

except they believe on the Lord Jesus Christ. (John 8: 36.) And from the general tenor of scripture, *baptism* is evidently included in the sacred category of conditions; and if we understand aright, it is through obeying this divine injunction that we get *into*, or as the apostle expresses it, "*put on* the Lord Jesus Christ." It seems barely possible for men who have the *light* touching the matter, (John 3 : 19; 15 : 22,) to reject the doctrine of baptism, and yet be saved.

But we leave this point. Jesus has declared that he is not only the bread of life, but he is the *way*, and has invited us to come and learn of him. Let us diligently seek and learn more fully from him and his apostles. And now, in concluding our remarks upon this sublime subject, we learn from the inspired record,—

1st That the divine life is conferred upon believers *only*; i. e., such as strictly comply with the divine plan or conditions, as we find them clearly presented in the New Testament scriptures.

It is by the enlightening, regenerating, and sanctifying influence and operation of God's Holy Spirit, through the instrumentality of his blessed word.

Lastly, if man strictly adheres to the conditions laid down, and follows out the principles embodied in the gospel, he becomes a partaker of the "divine nature." He is "sealed unto the day of redemption" with the "Holy Spirit of promise," and *now* enjoys an "earnest" of that life which is as unbounded in its duration as the vast and impenetrable universe of God, (Dan 12: 3,) which he will be permitted to enjoy to the unutterable happiness of his endless existence, in the heart-enrapturing inspiration of angelic bliss, through the countless cycles of a blessed eternity.

> "When we've been there ten thousand years,
> Bright shining as the sun,
> We've no less days to sing God's praise
> Than when we first begun."

Come, then, ye who are yet strangers to this divine life, ye who have not yet been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come;" come, ye, who are far off from God by disobedience and wicked works, and "taste and see that the Lord is good," and know from happy experience that, "Blessed (indeed) is the man that trusteth in him." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Come, then, hasten to Christ the living bread, that cometh down from heaven, and eat and live. Come, before access to him is forever cut off.

> "Ho every one that thirsts draw nigh;
> 'Tis God invites the fallen race;
> Mercy and free salvation buy,
> Buy wine and milk and gospel grace."
>
> "The happy gates of gospel grace,
> Stand open night and day."

But soon they will be closed; soon the harvest will be past and the summer ended. Soon thy probation will be over, and the judgment begun. The last sands of time are fast running out. The great day is coming. The pealing thunders of the trumpet will soon awake the world from its false security and slumber. Awful! terrific! yet happy day, to all who "love his appearing." O! hasten, then, so that when Jesus, "who is our life," shall descend from heaven, you may "appear with him in glory." "The spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come; and whosoever will, let him take the waters of life freely."

"The grace of our Lord Jesus Christ be with you all. Amen."

[illegible] City, N. J., May, 1858.

[illegible]

From Sr. Jane D. Robberts.

Beloved Brethren and Sisters:—Having a strong desire to see and talk with you, I know of no other way but to speak through our paper. I have thought much of you in this time of peril, when the enemy is apparently fleeing to his last resources to overcome the children of God. I have thought of the various ways in which he operates upon the minds of those he is exceeding angry with. Sometimes he appears accusing us wrongfully, or rather telling us we are so vile the Lord will not accept us; but how easily he is detected by one of experience. When we are accused by the Spirit of God, it tells us what we are guilty of, that we may turn from our guilty way. Again, some are overcome in their conversation, speaking hastily, impatiently, and also carelessly. O how very many of us could do more good in the great work were we perfectly free from this!

> O could my prayer indeed be heard,
> Might I the past live o'er;
> I'd guard against a careless word,
> E'en though I spoke no more!

Then again, when we are striving to obey God, in being non-conformed to the world, the enemy suggests, I would conform more, for your influence will be better. O fatal delusion to many! It is true the world may notice you more; but the question should be, what is my christian influence? Do I show to the world that I have that pure religion that enables me to keep myself as unspotted? Do I show that there is power enough in it to face alone (if need be) the frowns of a multitude, supported by the word of God? Do I prove more fully that I am a pilgrim and stranger here, freed from the vanities of the people? or do I show that it is a cold, formal, powerless thing?

My brother and sister, be earnest in serving God. It is all important that we are fully consecrated, wholly given to the Lord. But how poor an offering! How great the reward! Let the toil-worn and weary ones be strong, trusting in the Lord. The toilsome night will soon end. Injuries will soon cease to be inflicted. Friends cease to wound the feeling of friends.

But what can I say to a poor sinner—judgment bound? When all faces gather blackness what will be your plea? Have you an excuse? Will it stand before the bar and clear you? Let the good pray for one trying to be good.

Yours affectionately,
Jane D. Roberts.
West Killingly, Ct.

For the Crisis.

"Right Hand."

OPINION, VERSUS TRUTH.

The opinion has been expressed some years past, that the first verse of Ps. 110 is to be read peculiarly, as if it stood *alone!* Or, as if it flatly contradicted all other Scripture, and even the 2d, 3d, 4th, 5th, 6th and 7th verses of the same Psalm. Please read it. "Jehovah (the Lord) said to *Adonai* (my Lord) sit thou on my right hand until I make thine enemies thy footstool. The Lord (Jehovah) shall send the rod of thy strength out of Zion; RULE THOU (Adonai) in the midst of thine enemies. . . . The Lord (*Adonai*) at thy right hand, shall strike through kings in the day of his wrath. He (*Adonai*) shall judge (rule, verse 2d, and 1 Cor. 15: 24–27,) among the heathen, (the nations, as in Dan. 7 : 14; Rom. 15 : 12, &c.) He shall fill the places with the dead bodies." What then is any one's opinion worth on verse 1st that is formed without even reading it, or recognizing the associated sense of the whole Psalm? How can an opinion be at all intelligent on Ps. 110, that ignores Ps. 2d; Ps. 8; Ps. 45; Ps. 72 and the whole tenor of Messianic Prophecy in both Testaments? Nothing can be farther from truth and grace.

What then is the import of "*right hand*,' Ps. 110 : 1? Let "the word of the Lord" reply. Jesus "made himself of no reputation, . . . became obedient unto death, . . . wherefore God also hath HIGHLY EXALTED HIM, and given him a name which is above every name."

How hath God exalted him so highly? The answer is plain. "Being by the right hand of God exalted, . . . him hath God exalted with his right hand, . . . being made so much better than the angels as he hath by inheritance obtained a more excellent name than they." Acts 2 : 33; 5 : 31; Phil. 2 : 9; Heb. 1 : 5. Is not this exaltation *official* rather than *local*? [illegible] entirely the *official* work appropriate to that exaltation. "The Father *judgeth* no man; but hath committed all *judgment unto the Son*; that all should know the Son even as they know the Father." John 5 : 22–23. "He (God the Father) hath appointed a day in the which he will judge the world in righteousness. (How?) BY THAT MAN whom *He* hath ordained," (Acts 17 : 31,) "to be *Judge* of quick and dead. To Him give all the prophets witness." Acts 10 : 42–43. The opinion based on Ps. 110 : 1, and other *misapplied* texts which so denies (silently or evasively) the whole tenor of holy Scripture on that subject, is not only *immature*, but altogether out of the way of truth.

When shall Jesus our Lord judge and *rule* and REIGN? The answer is from "the Holy One."—"AT HIS APPEARING and Kingdom." 2 Tim. 4 : 1; Isa. 32 : 1; Jer. 33; Dan. 7. Then (and not till then) "*He* puts down all rule, and all authority and power." Isa. 59 : 20 to 60. "*The Lamb* (not God as God) shall overcome them (the kings) for He is Lord of lords and King of kings." Rev. 17 : 14; Rev. 19 : 11–21.

J. B. C.

The World's Crisis.

BOSTON, JULY 21, 1858.

Spiritualism.

This great delusion is still making rapid strides, and producing infidels by the thousand, hundred thousand and million. Its votaries are in all lands and among all nations, and wherever it takes root, there the Bible, Christ and God are robbed of their authority, and the christian religion becomes a nullity.

We are surprised at the indifference of many christians in relation to this subject. Our prayer is, they may not sleep till their friends are all caught in this snare of the devil, and blinded forever by his artful wiles. Spiritualism may now look "like a lamb," but it speaks "as a dragon." And we apprehend that the church of Christ will soon be satisfied that this is her great antagonist. The following are some of the sayings of *professed human* spirits; but truly, "the spirits of devils."

The spirit of Addison Philips says:—

"Ancient history, profane history, will give you more ideas of Christ's life than you have anywhere else. . . . Form your ideas from history, not from the Bible, and then I'll defy any sane man to believe him any thing more than a *medium*. . . . He was said to have quarreled with his brethren, and was possessed of an unruly temperament. He disobeyed his parents, and seemed to be subject to no other power."

The Scriptures teach us directly the opposite. We read of Jesus in Luke 2 : 51, "And he went down with them, (his parents) and came to Nazareth, and was *subject* unto them." We hardly thought the demons would attack the *character* of Christ, but we are now prepared for sayings still worse.

Another spirit, calling himself William Thompson, says, in speaking of his communication in relation to a certain doctor:—

"If the old cuss can see through his leather glasses, he will see it. . . I want you to understand I paddle my own canoe. . . .—Look here, there's an almighty good woman there. . . I had a devil of an old cuss to take care of me."

The spirit of Elias Smith, an early preacher in the christian denomination, is made to say:—

"If the religion of Jesus Christ was given by God to satisfy man, why is it I am not satisfied? . . All mankind must in time come to purity. . . All inspiration has a *double meaning*."

If Satan can persuade people to believe that there is a *double* meaning to what the Lord moved holy men to write, he is sure to give one himself, and that is the *spiritual*; which is equivalent to saying, the Lord said one thing, but meant quite another. It makes the Lord a deceiver and the devil steps in to make the correction. Whenever the devil and his followers *pretend* to believe the Scriptures, they always ignore the *literal* and introduce a *spiritual* interpretation. If men would not listen to the teachings of the evil one, but believe *the Lord means what he says, and says what he means*, they would at once renounce the doctrine of purgatory, prayers to saints, eternal misery, Swedenborgianism, Spiritualism, and learn with delight from the plain and familiar teachings of Jesus of Nazareth. About every error that has crept into the church, has been received on the ground that the Scriptures have a "double meaning." [illegible]

The following purports to come from the spirit of John Gates:—

"I'm dead, and whoever disputes it don't know much; and I am alive, too, and whoever disputes that don't know much. . . Is this earth, or am I talking to somebody in the moon? How can you go by steam unless you have a steamboat? I heard of them, but nobody knew they could go. I believed it, though. Do you know old Joe Warren? He was a farmer, and could fight like the d——l. I can't understand where I have been since I died. Do you know old Breed? He didn't do any thing; had money enough. He'll know me. I worked for him many a time—he owned the big hill. . . Well, it is a mighty funny way of doing. How the d——l happens it that I am here in a woman's form? Why, you are a wizard. Now, boy, I ain't drunk if I did used to do it, and don't you try to make fun of me this way. My old grandmother one time got bewitched and she never could get the butter to come. What did she do one day but heat a stone red hot and threw it into the churn, but she fell into the fire herself. My God, you have bewitched me; how old do you call this body?"

Mary Gardner, another spirit, says, "I am very unhappy—very unhappy."

A spirit claiming to be Patrick Murphy, says:—

"My hands would shake, and I couldn't work. I thought it was because I had a spat with the Priest, and I thought the devil had me. He said I owed him money, and I said I didn't, and I wa'n't to be bate by him. After that I took to shaking, and died in consequence after a while. When I died, my friends buried me without giving me a wake, and I don't like it at all. . . Oh, I'm in purgatory. I know I am, as well as that you are sitting there and scratching what I say."

We think that he, who reads the varied and contradictory communications received from different spirits, must be satisfied as well as Mr. Joel Tiffany, that "they are lying spirits." Mr. Tiffany is a public lecturer on Spiritualism, and publishes *Tiffany's Monthly*. He has had ample means to *test* the truthfulness of these lying spirits, as the Bible represents them to be, and we are pleased with his candor in the matter, when he frankly confesses, what every experienced Spiritualist must know, that if the communications come from our *friends*, their word cannot be depended upon half so well as when they associated with us in the world, before their death. But notwithstanding these spirits are all deceivers, the mass of the world seem to be embracing the delusion. The people have turned from the truth of the Bible to the fables of these last days, and are willing dupes of the devil. Most people will believe error on one half the evidence they would demand to sustain the truth. How true the remark of our Savior, when he said, "Men loved darkness rather than light because their deeds were evil."

The following shows the movements of the Spiritualists in Europe, prompted by *demons*.

A Spiritual "Bourse."—According to the New York *Post*, Mr. Hume, the celebrated medium, who is about to wed a rich Muscovite lady, intends to establish a spiritual "exchange" at Paris:

"After the wedding, Hume proposes to return to Paris and found a grand establishment of supernatural communication—a sort of spiritual *bourse*. An electric or fluid school will be connected with the concern, where wealthy believers can be initiated into the grand mystery, on condition of a pecuniary sacrifice proportioned to their means. The school will be divided into three classes. The first will be a sort of gymnasium, where the pupils will be instructed in the art of bringing the fluid to their aid in physical and intellectual labor. The theory is that every person possesses a fluid which is the *connection between matter and mind*, but that many are ignorant of its use and existence. In the second class the pupils will learn to direct the fluid at all times by the will. The third class is called the class of results, which will put the living in communication with the dead.

While Mr. Hume is instructing the males in the art and mystery of fluids, Madame Hume will manage a female department of the same establishment. It is intimated that a company of wealthy Russians and Parisians has been formed to realize this scheme, and that negotiations are now going on for a magnificent hotel and spacious grounds."

Truly, "this is an age of progress," and people may well inquire, "whither are we tending?" For the student of prophecy, all is plain. We are passing through the last days of earth's sin and sorrow. The morning of glory will soon break upon the weary pilgrim, "that mortality might be swallowed up of life." Those who expect to be saved should consecrate *all* to the Lord. Be "willing and obedient." "Blessed are the meek, for they shall inherit the earth."

The Sabbath.—It was a saying of Sir Robert Peel: "I never knew a man to escape failures in either mind or body, who worked seven days in a week."

"Forbidding to Marry."

We apprehend that the time is at hand, when the christian will fully understand 1 Tim. 4 : 1–3, from which we have taken our heading. Within a few months several important developments have been made, indicative of the deep, strong, undertow now underlying our social, religious and political institutions. We learn that an institution is opened in New York city, called the "Unitary Household," similar to the one at Berlin Heights, Ohio.

The following, from the journals of the day, will give the reader some idea of the community at Berlin Heights, and the "*new social order*," about which Spiritualists are talking so earnestly.

"Free Love at Berlin Heights.—Some one has sent us a number of the *Age of Freedom*, published by the Free Love community at Berlin, Ohio. It has an article denying the loose habits of living ascribed to the community, while in another column it denounces marriage as 'an odious monopoly of the opposite sex,' and hopes to see the institution wholly abolished, and men and women brought together according to the "passional attractions" of the moment. This means nothing, and can mean nothing, practically, but indiscriminate and debasing lust."

"The *Detroit Free Press* gives an account of a young married lady of that city, who through the influence of a female relative, acting under the inspiration of the 'harmonial philosophy,' was induced to abandon her husband and go with her to the free love community at Berlin Heights, Ohio. Her husband did not ascertain for several weeks whither she had fled. When he learned where she had gone he was greatly distressed, but went at once for her, and found her perfectly willing to go home, She had seen quite enough of free love.

'When there, she found the marvelous 'love cure' but another name for all that is degrading and loathsome to a virtuous and high-minded woman. Low-bred familiarities with vulgar, fanatical men; companionship with women who deemed themselves elevated above humanity in becoming the victims of their own and their companions' lusts, and a close familiarity with a brutish, criminal enjoyment, which was the highest sphere aimed at in this delectable community—were what she was obliged to submit to. This was more than womanhood could endure, and, in her secret trouble, she applied to a relative, not daring to disclose her situation to her injured and much loved husband. Through this relative the husband found her, and, notwithstanding her moral and physical contamination, he took her again to his heart, a shame-stricken but wiser wife and mother."

"The Berlin Heights free lovers are also blank atheists. They deny the existence of a personal deity, which is equivalent to the denial of any God at all, and the *Age of Freedom*, that we have before us, contains the following shocking and blasphemous language:—

'What a *horrible phantom*, what a *soul-crushing superstition is this idea of an over-ruling, omnipresent, all powerful God*—ever watching for opportunities to '*show his authority*,' and torment with fear or pain the miserable victims of his *hateful power*. *Belief in a God is degrading*, whatever the character ascribed to him. No man can be truly MANLY who 'looks up' to a 'master' by whom he 'lives, moves, and his being.' How can I look up as a man, if I have not a right to be and do? *If there is a God*, I live and act by sufferance—I enjoy whatever privileges he sees fit to grant, but can claim no rights. Rights cannot be conferred. They are immutable, and cannot be taken away. Then where is your God? *I can stand up and look him in the face*, and affirm that I have a *right* to 'life, liberty and happiness,' *whether it is his pleasure that I shall enjoy them or not*. It is perfectly plain, then, that *his godhood* or *my manhood* must succumb! If I can beat him at even one point he is no God. But if I can 'make a case' once, I can a thousand times—in the case of every single right, and if I maintain my manhood in spite of him, so may every other human being, and *so the God is nowhere—utterly routed*."

Truly we are living in days like those of Noah and Lot; when it is certain that "evil men and seducers" are waxing "*worse and worse*." The storm clouds are gathering, and the doom of a world will soon be forever decided.—Ed.

Be Particular.

When you write articles for the *Crisis*, and quote scripture, using quotation marks, be *sure* that you have it *word for word*, as it is in the *Bible*. If you leave out any words, note their omission by three or four periods; thus, ... It is always best to turn to the passage and write from the Bible instead of memory. Be particular.

Errata.—In H. Grew's article on the Son of God, instead of "Can we find any one of these propositions which abideth forever, read, in the word which abideth forever. For 'fallable,' read fallible. For 'equivalent,' read equivalent. For "dog- [illegible]

Wilbraham Campmeeting.

As this is to be our *general meeting*, we hope to see a *general gathering*. This meeting is nine miles east of Springfield, Mass., on the Western R. R., about ninety-one miles from Boston, and one hundred and nine from Albany.

Each church will find it pleasant to have a tent of their own. Make it large enough to accommodate your neighbor, and ask him to come. We wish to make another effort for the salvation of the unconverted.

Each family in a church can put in a piece, or part of a piece of cloth, and use it for domestic purposes after the close of the meeting, if they do not wish to keep it in the tent.

We would earnestly recommend all to make their tents *double*, and then they can keep their things dry during a shower. If possible, every individual that comes should bring a quilt and a pillow; or a pillow case, and fill it with straw on the ground. Put in one or two towels, and also a piece of soap. Each tent needs a pail, wash basin, nails, hammer, hatchet, cord, and perhaps a looking glass, &c. Bring your over coats, winter shawls, over shoes, and umbrellas. Wear plain clothing, and let the "adorning . . . be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of *great price*." 1 Pet. 3 : 3–4.

In the meantime, permit us to recommend all who purpose to come to campmeeting, to read attentively the two articles recently published in the Crisis, giving advice to those who may come up to this feast of tabernacles.

For the Crisis.

Heb. 2: 16.

Brethren are requested to notice that the words "*him the nature of*" in this passage are in *italics*; there being no corresponding Greek words in the original. I understand the true import of the passage to be, "For verily he took not" hold of "angels," i. e., fallen angels to save them; but he took "hold of the seed of Abraham" to save them. "Wherefore in all things it behoved him to be made like unto his brethren;" &c.

Henry Grew.

From Br. and Sr. Mansfield.

Dear Bro. Grant:—For the benefit of those who love the cause of our blessed Lord and Master, we will say a few words to let them know how it is prospering in this section. During the winter and spring about 60 have been added to the church in this place; others are interested in the glorious hope of seeing Jesus at the restitution of all things promised by the prophets. At Dayton we have held some 6 or 8 meetings as they have come in their turn once a month. Three weeks ago, at this place, we set the church in order according to Apostolic order, numbering eleven baptized ones. Others no doubt will take hold with them as soon as an opportunity presents. They feel determined to sustain preaching once a month. We see no reason why the cause will not prosper in the hands of those who are willing to do all they can for it.

We have just now returned from a tour at Pine Creek and South Bend, Ind. At Pine Creek we have preached once before. Six were baptized, and quite an interest was manifest. At this time we set in order the church, numbering 22. One was baptized. Quite an interest. For the benefit of those who are learning the truth we have appointed a grove meeting, to commence the 12th of August. At that time we expect others will be baptized and show themselves to be wholly on the Lord's side.

At South Bend we labored several days to the joy and comfort of the scattered few. Here is a church, but out of order. We expect at our next appointment that they will be ready for gospel order; then we think they will surely prosper, as a door is already open to do good.

Besides these, many other places we could name are open, and the people want to hear the things concerning the kingdom of God and the name of Jesus Christ. How important that every church of five persons or more should be in gospel order, with their Elder, or Deacon, or both, if the cause demand it; and attend strictly to prayers and breaking of bread in remembrance of our Lord Jesus Christ till he come. Who is there among us that can see the board spread with the emblems of our Lord's broken body and spilt blood without having his mind carried back to Calvary, where our Lord suffered for us, [illegible]

power and great glory? What could our Lord have left on record for us to attend to (dying words) that would have proved more effectual in solemnizing our minds, purifying and sanctifying us for the great and last trial than these words,—"As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come?"

O, ye saints of the Most High, do not neglect these things. To obey is better than sacrifice; and the weak, by a strict attention to these things, may be made strong. Then let us, as ministers and elders, do our duty, in setting forth these things in the light that shines from God's revelation, to save the flock and ourselves too in the kingdom of Jesus Christ upon earth. Amen.

D. R. & M. S. Mansfield.

Buchanan, Mich., July 13th.

For the Crisis.

Martin Luther

ON THE NEW EARTH, THE LORD'S ADVENT AND THE RESURRECTION.

From Luther's Table Talk, translated by Hazlitt, London edition, I copy the following:—

"On Easter Sunday, 1544, Luther made an excellent sermon on the resurrection of the dead out of the Epistle appointed for that day, handling this sentence, 'Thou fool, that which thou sowest is not quickened except it die.' When Abraham intended to sacrifice his son he believed that God out of the ashes would raise him again, and make him a father of children. The faith of Adam and Eve preserved them because they believed in the promised seed. For to him that believeth everything is possible. The conception and birth of every human creature proceeding out of a drop of blood is no less a miracle and wonderful work of God than that Adam was made out of a clod of earth, and Eve out of a fleshy rib. The world is full of such works of wonder, but we are blind and cannot see them. The whole world is not able to create one member, no, not so much as a small leaf. The manner of the resurrection consists in three words, 'Arise, come, stand up, appear, rejoice ye that dwell in the dust of the earth!' I shall arise again and shall speak with you: this finger wherewith I point must come to me again: everything must come again, for it is written that God will create a new heaven and a new earth wherein righteousness shall dwell. It will be no arid waste, but a beautiful new earth where all the just shall dwell together.—There will be no carniverous beasts or venimous creatures, for all such, like ourselves, will be released from the curse of sin and will be to us as friendly as they were to Adam in Paradise.* There will be little dogs with golden hair shining like precious stones. The foliage of the trees and the verdure of the grass will have the brilliancy of the emerald, and we ourselves delivered from our mundane subjection to gross appetites and necessities, shall have the same forms as here, but infinitely more perfect. Our eyes will be radiant as the purest silver, and we shall be exempt from all sickness and tribulation. We shall behold the glorious Creator face to face; and then, what ineffable satisfaction will it be to find our relatives and friends among the just! If we were all *one* here we should have peace among ourselves, but God orders it otherwise to the end we may yearn and sigh after the paternal home and become weary of this troublesome life." pp. 322–23.

"Ah, loving God, defer not thy coming. I await impatiently the day when spring shall return, when day and night shall be of equal length, and when Aurora shall be clear and bright. One day will come a thick, black cloud, out of which will issue three flashes of lightning, and a clap of thunder will be heard, and in a moment heaven and earth will be covered with confusion. The Lord be praised who has taught us to sigh and yearn after that day. In Popedom they are all afraid thereof, as is testified by their hymn, *Dies irae dies illa*. I hope that day is not far off: Christ says, 'At that time ye shall scarcely find faith in the earth.' If we make an account we shall find that we have the gospel now only in a corner. Asia and Africa have it not, the gospel is not preached in Europe, in Greece, Italy, Hungary, Spain, France, England, or in Poland. And this little corner, where it is, Saxony, will not hinder the coming of the last day of judgment. The predictions of the Apocalypse are accomplished already as far as the white horse. The world cannot stand long, perhaps a hundred years at the outside. When the Turk begins to decline then the last days will be at hand, for the testimony of the scripture must be verified. The loving Lord will come as the scripture says." pp. 325.

"I hope the last day will not be long delayed. The darkness grows thicker around us, and godly servants of the Most High become rarer and more rare. Infidelity and licentiousness are rampant thro'-out the world, and we live like pigs, like wild beasts devoid of all reason. But a voice will soon be heard 'Behold the Bridegroom cometh!' God will not be able to bear the wicked world much longer, but will come with the dreadful day and chastise the scorners of his word." p. 8.

Thus did this great man love the appearance of his Lord.

Selected by D. T. T.

Waterbury, Vt., June, 1858.

* Luther had a little dog with which he used to play and which always lay at his feet. A loving glance at his canine favorite perhaps suggested this [illegible]

Summary of News.

Foreign News.

THREE DAYS LATER FROM EUROPE.

The Royal Mail steamship Canada, from Liverpool 3d inst.

The general news is of no special importance, but the commercial advices will be found interesting.

Parliament is to be prorogued before the end of July.

The Spanish Ministry has resigned, and a new cabinet been formed, headed by O'Donnell as the Minister of Foreign Affairs and War.

FRANCE.

At the annual meeting of the Society for the Prevention of Cruelty to Animals, Mr. Rarey was introduced to the audience amid great applause.

The *Moniteur* publishes the following decree:

"Napoleon, by the grace of God and the national will, Emperor of the French, to all whom these presents may concern, greeting:

Wishing to give to Algeria and to our colonies a fresh proof of our solicitude for their interests, and to favor as much as possible the extension of their prosperity, we do hereby decree as follows:

Art. 1. There is hereby created a Ministry for Algeria and the Colonies.

Art. 2. That Ministry shall be formed for the direction of the affairs of Algeria and of those of the colonies which shall be separated from the Ministry of War and from the Ministry of Marine.

Art. 3. Our well-beloved cousin, Prince Napoleon, is charged with this Ministry.

Art. 4. Our Ministers of State, War and Marine are charged, each as far as he may be therein concerned, with the execution of the present decree, which shall come into force from the 1st of July next.

Given at the Palace of St. Cloud, this 24th June. Napoleon."

The French colonies are divided into 10 establishments: 1, Martinique; 2, Guadeloupe and its dependencies; 3, the Ile Reunion (Bourbon); 4, Mayotta and dependencies; 5, French Guiana; 6, St. Pierre and Miquelon, in the Gulf of St. Lawrence; 7, Senegal; 8, the Isle of Goree and its dependencies; 9, the French establishments in India, the chief place of which is Pondicherry; 10, the French establishments in Oceania. The expenses of the colonies (not including Algeria) are set down in the budget of 1859 at 21,751,724f., and 200,000f. for the bureaux in Paris. The force employed in the service of the colonies is 4860 infantry, 1077 artillery, and 36 vessels manned by 1000 sailors.

The annual military "spectacle" in the Champ de Mars, on the Emperor's *fete* day, August 15th, will this year be a representation entitled "The taking of Canton by the French."

The telegraphic communication between France and Algeria is now made by four wires. Hitherto only one of four wires submerged in 1857 has been used.

A retired officer of the army of the Crimea is to be named French Consul in Liberia.

The Paris correspondent of the Daily News says: The affairs of Montenegro and the ticklish state of diplomatic relations between France and Turkey and Austria are considered very serious; that France had sent an ultimatum to Turkey, and if a satisfactory answer should not be returned at once, more ships would be sent to the Adriatic.

Sanguinary conflicts were of almost daily occurrence between the French and Roman soldiery of Rome.

RUSSIA.

It is said that 125,000 soldiers will assemble in the camp of Powouski, near Warsaw, at the end of August, for inspection by the Czar.

Cholera has made its appearance at St. Petersburg.

A fire had almost entirely destroyed the shipping at Helsingfors.

There is a serious dispute between Austria and Prussia in regard to the garrison at Kastadt. The cause is said to be that instead of a moderate contingent by Austria, to replace Prussian soldiers, she sent a larger force, thereby, say the Berlin papers, attempting to diminish the influence of Prussia. The newspaper controversy which this has excited rages fiercely on both sides.

TURKEY.

It is not likely that the Turks will make an attack on Montenegro, but highly probable that they will completely invest it on three sides. Should they do so, and should the Austrians think fit to imitate their example on the Cattaro side, the Montenegrins will be starved into submission.

Omar Pasha is to be recalled from Bagdad, to take the command of all the Turkish forces in Bosnia, [illegible] Herzegowina, and Albania. He will have very extended powers, and be supported by further reinforcements.

INDIA.

The Calcutta correspondent of the London *Times*, writing May 18, says:

"The insurrection has assumed a new phase, which, if less dangerous to the empire, is most embarrassing to newspaper correspondents. There is no longer a war in the Eu[illegible] which the mind can rest as the one from which results, and consequently intelligence, are to be expected. Instead of one great campaign, there are six little campaigns all going on at once, each attended with small successes and petty reverses, and each tending in some infinitesimal degree to the main object—the pacification of the country."

ITALY.

The contract for the loan of 40,000 francs to Turin was taken by the Rothschilds of Paris and the Commercial Bank of Turin.

GREAT BRITAIN.

The *Times* City Article says: Just at the close of business, Friday, a report circulated that the laying of the Atlantic cable was nearly completed, and shares advanced from £500 to a nominal quotation of £600 to £800. An important private meeting of the shareholders of the Illinois Central Railroad was held on Friday. A committee of ten was appointed, one of whom will probably be dispatched in a week to New York, to co-operate with the American Directors. Among other changes, it is recommended that a resident English Director shall be appointed.

CAPE GOOD HOPE.

The dates are of May 21. A fierce struggle was going on among some of the frontier tribes.

Dr. Livingstone had met with an enthusiastic welcome.

Atlantic Telegraph.—We have unfavorable news from the Atlantic Telegraph between Europe and America. They commenced laying it, but at the end of about forty miles it parted. The ships were returning to each other, intending to make another trial.

Domestic News.

FROM THE ARMY IN THE WEST.

St. Louis, July 16.—Letters from Fort Kearney of June 30, say that Gen. Harney's headquarters had been encamped there six days, in expectation of the arrival of the new instructions from the War Department.

A teamster had been tried and acquitted on the charge of inciting his companion to rob Capt. Hancock of $50,000, under his charge for meeting incidental expenses.

Cols. May and Morrison had passed Fort Kearney. The latter gave Gen. Harney his first salute as Brigadier General. A postscript to the letter says, that "an express has arrived, but brings no advices from Washington. We shall resume the march to morrow."

The Independence mail, with dates of the 15th ult., from Santa Fe, has arrived. The news is unimportant.

A difficulty had occurred, growing out of the persistence of the Indians in driving cattle and horses upon the hay ground known as Ewell Camp, near Fort Defiance. Major Brooks had been obliged to send a company of soldiers to drive the herds off and protect the grounds from encroachments. Several cattle and ponies were killed by the soldiers, and a skirmish occurred between the troops and Indians, but none of either party were killed or wounded.

We have dispatches from Leavenworth to the 13th inst., per United States express to Booneville, saying that an express arrived there to-day from Gen. Harney, who was, on the 6th inst., encamped seventy-five miles beyond Fort Kearney. Col. Monroe's column was beyond the South Fork of the Platte, and Col. May was a short distance in the rear. The head quarters were well, and all the column were in splendid condition.

A dispatch, dated Nebraska City, 5th inst, says: Trains just arrived from Fort Kearney report that the officers at the fort had received intelligence that Gen. Johnston had entered Salt Lake city with his troops. This, however, is probably a mistake.

Utah Affairs.—The late reports of the peaceful ending of the Utah difficulties, are fully confirmed by the publication of official dispatches from the Peace Commissioners and Gen. Johnston to the War Department. The letter of the Commissioner is as follows:

Great Salt Lake City,
Utah Territory, June 12, 1858.

Dear Sir:—We have the honor to report that we reached this city on the 7th inst. We lost no time in placing ourselves in communication with the chief men of the Mormon people. After the fullest and freest conference with them, we are pleased to state that we have settled the unfortunate difficulties existing between the government of the United States and the people of Utah. We are informed by the people and chief men of the Territory, that they will cheerfully yield obedience to the constitution and laws of the United States. They cheerfully consent that the civil officers of the Territory shall enter upon the discharge of their respective duties. They will make no resistance to the army of the United States in its march to the Valley of Salt Lake or elsewhere. We have their assurance that no resistance will be made to the officers, civil or military, of the United States, in the exercise of their various functions in the Territory of Utah.

The people have abandoned all the settlements north of this, and all the families have left the city, only about fifteen hundred persons remaining here to take charge of the property, and to burn it if the difficulties had not been settled. The people from this city and north of it have gone to Provo, fifty miles south of this, and to points beyond. We will visit Provo and the settlements south in a day or two, and see and confer with the people, and inform them that the difficulties have been settled, and thus induce them to return to their homes.

We have written Gen. Johnston by the messenger that will bear this, informing him of what has been done, and that he could march his army to the valley whenever he desired to do so. We intend to remain and visit the people and converse with them until Gen. Johnston's army arrives. We think it important that we remain until the army is located in the valley. We have but a moment to write, as the express will start in a few moments. We will in a few days forward a detailed report.

We have the honor to be, very respectfully, your obedient servants,

L. W. Powell, } Commissioners
Ben. McCulloch, } to Utah.

Hon. John B. Floyd, Secretary of War, Washington, D. C.

Way of Life.—If the way to heaven be narrow, it is not long; and if the gate be straight, it opens into endless life.—Beveridge.

NOTICES.

Grove Meeting.

Providence permitting, there will be a grove meeting at Pine Creek, Indiana, to commence on the 13th day of August, at 10 o'clock, A. M., and continue over the Lord's day. The above named meeting will be holden on the farm of Wm. P. Martin, 3 miles north of Goshen, 6 miles south of Bristol, 8 miles south-east of Elkhart.

Brethren coming on the Air Line R. R., will stop at Goshen. Those coming from the east on the Northern Indiana and Southern Michigan R. R., will stop at Bristol. Those coming from the west, on R. R., will stop at Elkhart. Brethren leaving the cars at either of the above named stations, on Thursday, will find free conveyance to the meeting.

We hope to see a general gathering of ministers and lay brethren.

By order of the Church,

D. R. Mansfield.
Elijah Beck.

Campmeeting.

There will be a campmeeting at Savoy, Mass., commencing Aug. 30th, to continue over the following Sabbath.

Brethren H. Pratt, J. Hemenway and M. Batchelor are expected. Particulars hereafter.

E. M'Cullock,
For the Brethren.

Conference in Illinois.

The first quarterly meeting of the Fox River District will be held at Earlvill, Lasalle Co., Ill., commencing Aug. 25th. It is hoped there will be a general attendance of the friends in that district. We wish to see delegates from Harvard Church, McHenry Co., Dekalb, Shabbona Grove and Samenock in Dekalb Co., and all other churches in that region. It is expected that we shall have our tent pitched there to hold our meeting in.

I would give further notice, that the quarterly conference to be held in connection with the quarterly meetings will always be held on Saturday afternoon, and the meetings all commence on Thursday and continue over Sunday.

Moses Chandler, Evangelist.

Conference.

The first quarterly meeting of the Galena District will commence Thursday, July 8th, 1858, at Elizabeth, Joe Davis Co., Ill. There will be a conference held in connection, and it is hoped that there will be a general attendance, and delegates sent by all the churches in that region. It is expected Bro. W. Pratt will be with me.

Moses Chandler.

Cordova, June 1st, 1858.

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisam's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,

Elbridge Chisam.
John A. Kennedy.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

If it please God, H. L. Hastings will hold a meeting at Blooming Valley, Pa., commencing the evening of the second Friday in July and continuing over Sunday, and he will also remain some ten or fifteen days and visit Edenboro, Girard and other places, as Eld. J. T. Ongley may arrange.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the first Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

On your arrival here, inquire for the subscriber.

P. S. W. Deyo,
Conference Clerk.

☞ All communications for Dr. L. Kimball, should be directed hereafter to Nashua, N. H.

☞ Wanted, 10,000 orders for "The Great Controversy between God and Man," by H. L. Hastings. Price, post paid, 60 cts., neatly bound in cloth gilt. Send in your orders with the cash. Address H. L. Hastings, Rochester, N. Y. For sale at this office. Also by Smith, English & Co., No. 40 North 6th St., Philadelphia. G. W. Young, 109 Nassau St., New York. N. Branch, Jr., Moline, Illinois. Moses Chandler, Irvington, N. J. R. R. Ladd, [illegible]

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If the Lord will, I will preach in East Boston July 25th, and Worcester August 1st.

Geo. Waugh.

I will preach in Lee, N. H., where Bro. Whiting or Bro. Palmer may appoint, Sunday, July 25th.

S. W. Bishop.

The Lord willing, I will speak to the church in Augusta, Me., on the evening of the 27th of July.

Hermon, Me., the first Sunday in August.

Orrington the 2d Sunday.

Will try to be at the conference the Saturday before each Sunday mentioned.

Israel Damman.

If the Lord will, I purpose to preach at Clay, N. Y., Wednesday and Thursday evenings, July 21st and 22d.
Albany, N. Y., Sunday, July 25th.
Chester Factories, Mass., evening, July 26th.
Springfield, Mass., evening, July 28th.
Jawbuck, Ct., Friday evening and over Sunday, July 30th and Aug. 1st.

Meet me at Thompsonville Depot, July 29th, P. M. If I am desired to visit other places while East, please write me at Worcester, Mass.

H. F. Carpenter.

Providence permitting, I will preach at River Point, R. I., Friday evening, July 23d; also Saturday evening, and over the Lord's day.

Miles Grant.

The Lord willing, I will preach in
Hartford, Ct., Friday eve., July 9th.
Cheshire St., Ct., Sunday July 11th.
Southampton, L. I., (Indian settlement,) July 13th, 14th and 15th.
Will the brethren meet me at Sag Harbor?
Peace Dale, Friday eve., July 16th.
Appanaug, July 17th and 18th, or where Bro. Champlin may appoint.
Providence, R. I., Tuesday eve., July 20th.
New Bedford, July 21st and 22d.
Fair Haven, Mass., July 23d.
Boston, (where Bro. Grant and Adams may appoint,) July 24th to 26th.
Worcester, (where Bro. Ayres may appoint,) July 27th.
Danielsonville, July 28th.

If these appointments conflict with others, please notify me.

Hiram Munger.

Business.

To Correspondents.

Bro. Pratt, there are none to be had.

E R Southwick, All right.

Z A Temple, All right.

Jas. Calder—The money was received, and credited in the Crisis of July 7th, and your address altered to West Barnet.

A S Ravel—You have paid to No. 156.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the Crisis to which the money credited pays.

J S Dudley 146, J Lewis 162, B Chedel 162, C A Lockwood 162,—50 cts. each.

Mrs. M A Fogg 173, Mrs. M M Ross 142, S R Ward 156, J Holder 160, H Johnson 183, M D Richardson 156, W G Ocobock 176, Miss S A Haskel 170, Z Whitney 177, S Ingalls 169, L Pond 176, N Clark, Jr., 175, D Bates 104, O P Redington 177, J M Andrews 130, R Beedle 145, G M Wood 170, R M Rines 176,—$1.00 each.

Mary Tucker 182, S Johnson 161, R Files 166, J P Saunders 156, W Simes 159, H E Iwing 156,—$2.00 each.

For the Poor—Z Whitney, $1.00.

For Books and Tracts—S R Ward 10cts. I Cutting, $1.00.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

Eloquent Prayer.—Pray often, because thou sinnest always; repent quickly, lest thou die suddenly. He that repents it because he wants power to act it, repents not of a sin till he forsakes not; he that wants power to actuate his sin, hath not forsaken his sin, but his sin him.—*Quarles.*

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymns.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. Postage 8 cts.

Glad Tidings; or Bible proof that [illegible] and sin are to end in the universe [illegible] destruction of wicked men and devils at the [illegible] All texts on Future Punishment [illegible]

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $16.00 per hundred; 25 cents single; postage 8 cents. Bound, 40 cents; postage 8 cents.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 8 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

Treatise on Matt. xxiv. and xxv. By I. C. Wellcome. An excellent work. 38 cts.; pos. 6 cts.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $5.00 per hundred, 8 cts. single. Postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.–The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.–The Great Controversy between God and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.–Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.–The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo. pp. 175, cloth gilt, 25 cents—post-paid.

5.–Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.–Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson, Professor of Languages in N. Y. Central College. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

7.–Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hund.—post. 1c.

8.–The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 18 cts. single, $12 per hundred—post. 1c.

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Tracts of 24 pages. Price, 5 cts. single copy; $3 per hundred: postage 1 ct. each, or half a cent per ounce if ordered to the amount of eight ounces or upwards.

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1—Olive Leaves, separate; 2—Ancient Landmarks, separate; 3—Forty Questions on Immortality; 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand, and orders can be filled at once. Let us [illegible] them. Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that feel poor also.

Address H. L. Hastings, Rochester, N. Y.

For sale also at this office,—and by N. Branch, Moline, Ill.; G. W. Young, 109 Nassau street, N. Y.

* The Landmarks are issued in sets of [illegible] which can be separated for [illegible] contains, The Coming and Kingdom of Christ, by [illegible] 20,000 Baptists [illegible] Clarke; Hope and Duty of the Church [illegible] Redemption, by [illegible] Mather; [illegible]

† The Olive Leaves are [illegible] Little Children [illegible]

power and great glory? What could our Lord have left on record for us to attend to (dying words) that would have proved more effectual in solemnizing our minds, purifying and sanctifying us for the great and last trial than these words,—"As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come?"

O, ye saints of the Most High, do not neglect these things. To obey is better than sacrifice; and the weak, by a strict attention to these things, may be made strong. Then let us, as ministers and elders, do our duty, in setting forth these things in the light that shines from God's revelation, to save the flock and ourselves too in the kingdom of Jesus Christ upon earth. Amen.

D. R. & M. S. MANSFIELD.

Buchanan, Mich., July 13th.

For the Crisis.

Martin Luther

ON THE NEW EARTH, THE LORD'S ADVENT AND THE RESURRECTION.

From Luther's Table Talk, translated by Hazlitt, London edition, I copy the following:—

"On Easter Sunday, 1544, Luther made an excellent sermon on the resurrection of the dead out of the Epistle appointed for that day, handling this sentence, 'Thou fool, that which thou sowest is not quickened except it die.' When Abraham intended to sacrifice his son he believed that God out of the ashes would raise him again, and make him a father of children. The faith of Adam and Eve preserved them because they believed in the promised seed. For to him that believeth everything is possible. The conception and birth of every human creature proceeding out of a drop of blood is no less a miracle and wonderful work of God than that Adam was made out of a clod of earth, and Eve out of a fleshy rib. The world is full of such works of wonder, but we are blind and cannot see them. The whole world is not able to create one member, no, not so much as a small leaf. The manner of the resurrection consists in three words, 'Arise, come, stand up, appear, rejoice ye that dwell in the dust of the earth!' I shall arise again and shall speak with you: this finger wherewith I point must come to me again: everything must come again, for it is written that God will create a new heaven and a new earth wherein righteousness shall dwell. It will be no arid waste, but a beautiful new earth where all the just shall dwell together.—There will be no carniverous beasts or venimous creatures, for all such, like ourselves, will be released from the curse of sin and will be to us as friendly as they were to Adam in Paradise.* There will be little dogs with golden hair shining like precious stones. The foliage of the trees and the verdure of the grass will have the brilliancy of the emerald, and we ourselves delivered from our mundane subjection to gross appetites and necessities, shall have the same forms as here, but infinitely more perfect. Our eyes will be radiant as the purest silver, and we shall be exempt from all sickness and tribulation. We shall behold the glorious Creator face to face; and then, what ineffable satisfaction will it be to find our relatives and friends among the just! If we were all *one* here we should have peace among ourselves, but God orders it otherwise to the end we may yearn and sigh after the paternal home and become weary of this troublesome life." pp. 322–23.

"Ah, loving God, defer not thy coming. I await impatiently the day when spring shall return, when day and night shall be of equal length, and when Aurora shall be clear and bright. One day will come a thick, black cloud, out of which will issue three flashes of lightning, and a clap of thunder will be heard, and in a moment heaven and earth will be covered with confusion. The Lord be praised who has taught us to sigh and yearn after that day. In Popedom they are all afraid thereof, as is testified by their hymn, *Dies irae dies illa.* I hope that day is not far off: Christ says, 'At that time ye shall scarcely find faith in the earth.' If we make an account we shall find that we have the gospel now only in a corner. Asia and Africa have it not, the gospel is not preached in Europe, in Greece, Italy, Hungary, Spain, France, England, or in Poland. And this little corner, where it is, Saxony, will not hinder the coming of the last day of judgment. The predictions of the Apocalypse are accomplished already as far as the white horse. The world cannot stand long, perhaps a hundred years at the outside. When the Turk begins to decline then the last days will be at hand, for the testimony of the scripture must be verified. The loving Lord will come as the scripture says." pp. 325.

"I hope the last day will not be long delayed. The darkness grows thicker around us, and godly servants of the Most High become rarer and more rare. Infidelity and licentiousness are rampant thro'-out the world, and we live like pigs, like wild beasts devoid of all reason. But a voice will soon be heard 'Behold the Bridegroom cometh!' God will not be able to bear the wicked world much longer, but will come with the dreadful day and chastise the scorners of his word." p. 8.

Thus did this great man love the appearance of his Lord.

Selected by D. T. T.

Waterbury, Vt., June, 1858.

* Luther had a little dog with which he used to play and which always lay at his feet. A loving [illegible]

Summary of News.

Foreign News.

THREE DAYS LATER FROM EUROPE.

The Royal Mail steamship Canada, from Liverpool 3d inst.

The general news is of no special importance, but the commercial advices will be found interesting.

Parliament is to be prorogued before the end of July.

The Spanish Ministry has resigned, and a new cabinet been formed, headed by O'Donnell as the Minister of Foreign Affairs and War.

FRANCE.

At the annual meeting of the Society for the Prevention of Cruelty to Animals, Mr. Rarey was introduced to the audience amid great applause.

The *Moniteur* publishes the following decree:

"Napoleon, by the grace of God and the national will, Emperor of the French, to all whom these presents may concern, greeting:

Wishing to give to Algeria and to our colonies a fresh proof of our solicitude for their interests, and to favor as much as possible the extension of their prosperity, we do hereby decree as follows:

Art. 1. There is hereby created a Ministry for Algeria and the Colonies.

Art. 2. That Ministry shall be formed for the direction of the affairs of Algeria and of those of the colonies which shall be separated from the Ministry of War and from the Ministry of Marine.

Art. 3. Our well-beloved cousin, Prince Napoleon, is charged with this Ministry.

Art. 4. Our Ministers of State, War and Marine are charged, each as far as he may be therein concerned, with the execution of the present decree, which shall come into force from the 1st of July next.

Given at the Palace of St. Cloud, this 24th June. NAPOLEON."

The French colonies are divided into 10 establishments: 1, Martinique; 2, Guadeloupe and its dependencies; 3, the Ile Reunion (Bourbon); 4, Mayotta and dependencies; 5, French Guiana; 6, St. Pierre and Miquelon, in the Gulf of St. Lawrence; 7, Senegal; 8, the Isle of Goree and its dependencies; 9, the French establishments in India, the chief place of which is Pondicherry; 10, the French establishments in Oceania. The expenses of the colonies (not including Algeria) are set down in the budget of 1859 at 21,751,724f., and 200,000f. for the bureaux in Paris. The force employed in the service of the colonies is 4860 infantry, 1077 artillery, and 36 vessels manned by 1000 sailors.

The annual military "spectacle" in the Champ de Mars, on the Emperor's *fete* day, August 15th, will this year be a representation entitled "The taking of Canton by the French."

The telegraphic communication between France and Algeria is now made by four wires. Hitherto only one of four wires submerged in 1857 has been used.

A retired officer of the army of the Crimea is to be named French Consul in Liberia.

The Paris correspondent of the Daily News says: The affairs of Montenegro and the ticklish state of diplomatic relations between France and Turkey and Austria are considered very serious; that France had sent an ultimatum to Turkey, and if a satisfactory answer should not be returned at once, more ships would be sent to the Adriatic.

Sanguinary conflicts were of almost daily occurrence between the French and Roman soldiery of Rome.

RUSSIA.

It is said that 125,000 soldiers will assemble in the camp of Powouski, near Warsaw, at the end of August, for inspection by the Czar.

Cholera has made its appearance at St. Petersburg.

A fire had almost entirely destroyed the shipping at Helsingfors.

There is a serious dispute between Austria and Prussia in regard to the garrison at Kastadt. The cause is said to be that instead of a moderate contingent by Austria, to replace Prussian soldiers, she sent a larger force, thereby, say the Berlin papers, attempting to diminish the influence of Prussia. The newspaper controversy which this has excited rages fiercely on both sides.

TURKEY.

It is not likely that the Turks will make an attack on Montenegro, but highly probable that they will completely invest it on three sides. Should they do so, and should the Austrians think fit to imitate their example on the Cattaro side, the Montenegrins will be starved into submission.

Omar Pasha is to be recalled from Bagdad, to take the command of all the Turkish forces in Bosnia, [illegible] Herzegowina, and Albania. He will have very extended powers, and be supported by further reinforcements.

INDIA.

The Calcutta correspondent of the London *Times*, writing May 18, says:

"The insurrection has assumed a new phase, which, if less dangerous to the empire, is most embarrassing to newspaper correspondents. There is no longer a war in the Eu[illegible] which the mind can rest as the one from which results, and consequently intelligence, are to be expected. Instead of one great campaign, there are six little campaigns all going on at once, each attended with small successes and petty reverses, and each tending in some infinitesimal degree to the main object—the pacification of the country."

ITALY.

The contract for the loan of 40,000 francs to Turin was taken by the Rothschilds of Paris and the Commercial Bank of Turin.

GREAT BRITAIN.

The *Times* City Article says: Just at the close of business, Friday, a report circulated that the laying of the Atlantic cable was nearly completed, and shares advanced from £500 to a nominal quotation of £600 to £800. An important private meeting of the shareholders of the Illinois Central Railroad was held on Friday. A committee of ten was appointed, one of whom will probably be dispatched in a week to New York, to co-operate with the American Directors. Among other changes, it is recommended that a resident English Director shall be appointed.

CAPE GOOD HOPE.

The dates are of May 21. A fierce struggle was going on among some of the frontier tribes.

Dr. Livingstone had met with an enthusiastic welcome.

ATLANTIC TELEGRAPH.—We have unfavorable news from the Atlantic Telegraph between Europe and America. They commenced laying it, but at the end of about forty miles it parted. The ships were returning to each other, intending to make another trial.

Domestic News.

FROM THE ARMY IN THE WEST.

ST. LOUIS, July 16.—Letters from Fort Kearney of June 30, say that Gen. Harney's headquarters had been encamped there six days, in expectation of the arrival of the new instructions from the War Department.

A teamster had been tried and acquitted on the charge of inciting his companion to rob Capt. Hancock of $50,000, under his charge for meeting incidental expenses.

Cols. May and Morrison had passed Fort Kearney. The latter gave Gen. Harney his first salute as Brigadier General. A postscript to the letter says, that "an express has arrived, but brings no advices from Washington. We shall resume the march to morrow."

The Independence mail, with dates of the 15th ult., from Santa Fe, has arrived. The news is unimportant.

A difficulty had occurred, growing out of the persistence of the Indians in driving cattle and horses upon the hay ground known as Ewell Camp, near Fort Defiance. Major Brooks had been obliged to send a company of soldiers to drive the herds off and protect the grounds from encroachments. Several cattle and ponies were killed by the soldiers, and a skirmish occurred between the troops and Indians, but none of either party were killed or wounded.

We have dispatches from Leavenworth to the 13th inst., per United States express to Booneville, saying that an express arrived there to-day from Gen. Harney, who was, on the 6th inst., encamped seventy-five miles beyond Fort Kearney. Col. Monroe's column was beyond the South Fork of the Platte, and Col. May was a short distance in the rear. The head quarters were well, and all the column were in splendid condition.

A dispatch, dated Nebraska City, 5th inst, says: Trains just arrived from Fort Kearney report that the officers at the fort had received intelligence that Gen. Johnston had entered Salt Lake city with his troops. This, however, is probably a mistake.

UTAH AFFAIRS.—The late reports of the peaceful ending of the Utah difficulties, are fully confirmed by the publication of official dispatches from the Peace Commissioners and Gen. Johnston to the War Department. The letter of the Commissioner is as follows:

GREAT SALT LAKE CITY,
Utah Territory, June 12, 1858.

DEAR SIR:—We have the honor to report that we reached this city on the 7th inst. We lost no time in placing ourselves in communication with the chief men of the Mormon people. After the fullest and freest conference with them, we are pleased to state that we have settled the unfortunate difficulties existing between the government of the United States and the people of Utah. We are informed by the people and chief men of the Territory, that they will cheerfully yield obedience to the constitution and laws of the United States. They cheerfully consent that the civil officers of the Territory shall enter upon the discharge of their respective duties. They will make no resistance to the army of the United States in its march to the Valley of Salt Lake or elsewhere. We have their assurance that no resistance will be made to the officers, civil or military, of the United States, in the exercise of their various functions in the Territory of Utah.

The people have abandoned all the settlements north of this, and all the families have left the city, only about fifteen hundred persons remaining here to take charge of the property, and to burn it if the difficulties had not been settled. The people from this city and north of it have gone to Provo, fifty miles south of this, and to points beyond. We will visit Provo and the settlements south in a day or two, and see and confer with the people, and inform them that the difficulties have been settled, and thus induce them to return to their homes.

We have written Gen. Johnston by the messenger that will bear this, informing him of what has been done, and that he could march his army to the valley whenever he desired to do so. We intend to remain and visit the people and converse with them until Gen. Johnston's army arrives. We think it important that we remain until the army is located in the valley. We have but a moment to write, as the express will start in a few moments. We will in a few days forward a detailed report.

We have the honor to be, very respectfully, your obedient servants,

L. W. POWELL, } Commissioners
BEN. McCULLOCH, } to Utah.

HON. JOHN B. FLOYD, Secretary of War, Washington, D. C.

WAY OF LIFE.—If the way to heaven be narrow, it is not long; and if the gate be straight, it opens into endless life.—Beveridge.

NOTICES.

Grove Meeting.

Providence permitting, there will be a grove meeting at Pine Creek, Indiana, to commence on the 13th day of August, at 10 o'clock, A. M., and continue over the Lord's day. The above named meeting will be holden on the farm of Wm. P. Martin, 3 miles north of Goshen, 6 miles south of Bristol, 8 miles south-east of Elkhart.

Brethren coming on the Air Line R. R., will stop at Goshen. Those coming from the east on the Northern Indiana and Southern Michigan R. R., will stop at Bristol. Those coming from the west, on R. R., will stop at Elkhart. Brethren leaving the cars at either of the above named stations, on Thursday, will find free conveyance to the meeting.

We hope to see a general gathering of ministers and lay brethren.

By order of the Church,

D. R. MANSFIELD.
ELIJAH BECK.

Campmeeting.

There will be a campmeeting at Savoy, Mass., commencing Aug. 30th, to continue over the following Sabbath.

Brethren H. Pratt, J. Hemenway and M. Batchelor are expected. Particulars hereafter. E. M'CULLOCK,
For the Brethren.

Conference in Illinois.

The first quarterly meeting of the Fox River District will be held at Earlvill, Lasalle Co., Ill., commencing Aug. 25th. It is hoped there will be a general attendance of the friends in that district. We wish to see delegates from Harvard Church, McHenry Co., Dekalb, Shabbona Grove and Samenock in Dekalb Co., and all other churches in that region. It is expected that we shall have our tent pitched there to hold our meeting in.

I would give further notice, that the quarterly conference to be held in connection with the quarterly meetings will always be held on Saturday afternoon, and the meetings all commence on Thursday and continue over Sunday.

MOSES CHANDLER, Evangelist.

Conference.

The first quarterly meeting of the Galena District will commence Thursday, July 8th, 1858, at Elizabeth, Joe Davis Co., Ill. There will be a conference held in connection, and it is hoped that there will be a general attendance, and delegates sent by all the churches in that region. It is expected Bro. W. Pratt will be with me.

MOSES CHANDLER.

Cordova, June 1st, 1858.

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisam's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,

ELBRIDGE CHISAM.
JOHN A. KENNEDY.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

If it please God, H. L. Hastings will hold a meeting at Blooming Valley, Pa., commencing the evening of the second Friday in July and continuing over Sunday, and he will also remain some ten or fifteen days and visit Edenboro, Girard and other places, as Eld. J. T. Ongley may arrange.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the first Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

On your arrival here, inquire for the subscriber. P. S. W. DEYO,
Conference Clerk.

☞ All communications for Dr. L. Kimball, should be directed hereafter to Nashua, N. H.

☞ WANTED, 10,000 orders for "The Great Controversy between God and Man," by H. L. Hastings. Price, post paid, 60 cts., neatly bound in cloth gilt. Send in your orders with the cash. Address H. L. Hastings, Rochester, N. Y. For sale at this office. Also by Smith, English & Co., No. 40 North 6th St., Philadelphia. G. W. Young, 100 Nassau St., New York. [illegible] Jr., Moline, Illinois. Moses [illegible], Irvington, N. J. R. R. [illegible]

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If the Lord will, I will preach in East Boston July 25th, and Worcester August 1st.

GEO. WAUGH.

I will preach in Lee, N. H., where Bro. Whiting or Bro. Palmer may appoint, Sunday, July 25th. S. W. BISHOP.

The Lord willing, I will speak to the church in Augusta, Me., on the evening of the 27th of July.

Hermon, Me., the first Sunday in August.

Orrington the 2d Sunday.

Will try to be at the conference the Saturday before each Sunday mentioned.

ISRAEL DAMMAN.

If the Lord will, I purpose to preach at
Clay, N. Y., Wednesday and Thursday evenings, July 21st and 22d.
Albany, N. Y., Sunday, July 25th.
Chester Factories, Mass., evening, July 26th.
Springfield, Mass., evening, July 28th.
Jawbuck, Ct., Friday evening and over Sunday, July 30th and Aug. 1st.

Meet me at Thompsonville Depot, July 29th, P. M. If I am desired to visit other places while East, please write me at Worcester, Mass. H. F. CARPENTER.

Providence permitting, I will preach at River Point, R. I., Friday evening, July 23d; also Saturday evening, and over the Lord's day. MILES GRANT.

The Lord willing, I will preach in
Hartford, Ct., Friday eve., July 9th.
Cheshire St., Ct., Sunday July 11th.
Southampton, L. I., (Indian settlement,) July 13th, 14th and 15th.
Will the brethren meet me at Sag Harbor?
Peace Dale, Friday eve., July 16th.
Appanaug, July 17th and 18th, or where Bro. Champlin may appoint.
Providence, R. I., Tuesday eve., July 20th.
New Bedford, July 21st and 22d.
Fair Haven, Mass., July 23d.
Boston, (where Bro. Grant and Adams may appoint,) July 24th to 26th.
Worcester, (where Bro. Ayres may appoint,) July 27th
Danielsonville, July 28th.

If these appointments conflict with others, please notify me. HIRAM MUNGER.

Business.

To Correspondents.

Bro. Pratt, there are none to be had.

E R Southwick, All right.

Z A Temple, All right.

Jas. Calder—The money was received, and credited in the Crisis of July 7th, and your address altered to West Barnet.

A S Ravel—You have paid to No. 156.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the CRISIS to which the money credited pays.

J S Dudley 146, J Lewis 162, B Chedel 162, C A Lockwood 162,—50 cts. each.

Mrs. M A Fogg 173, Mrs. M M Ross 142, S R Ward 156, J Holder 160, H Johnson 183, M D Richardson 156, W G Ocobock 176, Miss S A Haskel 170, Z Whitney 177, S Ingalls 169, L Pond 176, N Clark, Jr., 175, D Bates 104, O P Redington 177, J M Andrews 180, R Beedle 145, G M Wood 170, R M Rines 176,—$1.00 each.

Mary Tucker 182, S Johnson 161, R Files 166, J P Saunders 156, W Simes 159, H E Iwing 156,—$2.00 each.

For the Poor—Z Whitney, $1.00.

For Books and Tracts—S R Ward 10cts. I Cutting, $1.00.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

ELOQUENT PRAYER.—Pray often, because thou sinnest always; repent quickly, lest thou die suddenly. He that repents it because he wants power to act it, repents not of a sin till he forsakes not; he that wants power to actuate his sin, hath not forsaken his sin, but his sin him.—*Quarles.*

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMNS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 20 per et. off. Postage 8 cts.

Glad Tidings: or Bible [illegible]

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 5 cents. Bound, 40 cents; postage 8 cents.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $4.00 per hundred, 60 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 8 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

English Bibles.—We have made arrange-ments so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger. including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $6.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

TREATISE ON MATT. XXIV. AND XXV. By I. C. Wellcome. An excellent work. 38 cts.; pos. 6 cts.

AN APPEAL TO PIOUS TRINITARIANS. By H. Grew. Price 2 cts., postage 1 ct.

THE SAINTS' INHERITANCE, by Wm. Shepherd.—A good tract to give your neighbor. Price $6.00 per hundred, 8 cts. single. Postage 1 ct.

THE PLAIN WAY, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

THE FOLLOWING WORKS ARE PUBLISHED AND FOR SALE BY H. L. HASTINGS, 49 Arcade, *Rochester, N. Y.*

1.–The Voice of the Church on the Com-ing and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.–The Great Controversy between God and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.–Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

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Poetry.

For the Crisis.

THE EARLY TAKEN.

"They shall come again from the land of the enemy."—Jeremiah.

Whither were the sinless taken—
Where went they of stainless bands?
Do they sleep, or do they waken,
Since they joined the silent bands?
Floating on the gloomy river,
Were they of the violet eyes,
Where, above God's throne, forever
Shine the emerald rainbow dyes?

Is it that their feet have wandered
'Mid the stars in boundless space;
Or passed through the [illegible]land, onward
To some unseen, happy place?
There was Julie's seraph beauty,
Charlie, with his golden hair;
Georgie, saved from life's hard duty,
Innocent and angel fair.

With hushed hearts and eyelids drooping,
White in death we laid them down,
Waiting for the solemn trumpet
And the victor's palm and crown.
'Neath the verdant garb of summer,
Or the winter's shroud of white,
They are sleeping cold and quiet,
Till the morning bringeth light.

Pain and grief have lost their power,
And the tempter tries them not,
Where they slumber through the seasons,
Having found the peaceful lot.
Thither were the sinless taken,
There went they of stainless hands;
They do sleep, but shall awaken
And return from death's dark land.

M. Louisa Southwick.

Marysville, O.

For the Crisis.

ONE REWARD.

"And they likewise received every man a penny."—Matt. 20: 10.

Murmur not, children, O be not distress'd,
I've but one reward you must share with the rest;
I've but one kingdom, no more can I give,
And that not by merit but grace you receive.

The crown of rejoicing is bright for the least,
I give you myself; there is but one Christ;
One robe prepar'd you, and that is the best,
And your younger brother must share with the rest.

'Tis true in my vineyard you have labored long,
The day is far spent, and low sinks the sun;
But eternal life is the price of my blood,
And all shall receive it that work for my Lord.

Then murmur not, children, your poor Gentile neighbor,
Though at the last hour is invited to labor;
The kid should be slain, and music and dancing
Should speak our glad welcome and show our rejoicing.

Vesta N. Cudworth.

HEAVENLY TREASURE.

Why should we lay up treasures here below,
Where moth and rust corrupt? Why fix our heart
On that from which so quickly we must part?
Why on an ocean where such tempests blow,
Embark so rich a freight? Why midst the snow
Of so unkind a winter, plant a flower
So fragrant, yet so frail? Why build hope's tower
Where lightning's flash and whelming torrents flow?
But, if our highest energies are bent
In God and heaven a portion to insure,
Midst every change our wealth will be secure;
When the destroying angels forth are sent,
When melts away the starry firmament,
Our bliss unharmed shall, e'en like God, endure.

—Newman Hall.

Original Articles.

For the Crisis.

Fools' Proverbs.

When your horse is starved to death get him hay.

When your house is burned up be careful about fires.

When your credit is spoiled pay your debts.

When your wife is worked to death hire some help.

When your money is all gone learn prudence.

When you are dead from excess and luxury be temperate and eat sawdust puddings.

When you have wasted your estate practice economy.

When you have served the devil as long as you live, then repent.

When your preacher has starved, then say you meant to feed him.

When you have grieved God's spirit away, then begin to think of heeding its [illegible].

When [illegible] killed yourself to get [illegible]

[illegible] all spent serving sin [illegible]

[illegible] have died from want, [illegible]

Choice Selections.

The Vast Army.

BY REV. EDW. MUNRO, PERPETUAL CURATE OF HARROW-WEALD, ENG.

CHAPTER VI.—THE SUMMONS.

When I slept again, I tried to catch the thread of the scene, but could not. A change had passed over every thing; all was altered: how strangely! I felt confused: evidently much had happened; but how quickly and suddenly! A blaze of light, so dazzling and intense, wrapped every thing, I was glad to look away. Every hill and crag were so bathed in the rising light, as to leave not even a shadow where a man could hide himself. Each point and rock were lost in the blaze of fire. I doubted not the King and his army had arrived. I looked anxiously around for those whom I had so long been interested in. It was plain that all were taken by surprise, and, though all had been expecting it, none were as they meant to be. What I could see most clearly, were numbers of the Messengers of the King, who passed rapidly to and fro along the hosts, seemingly bent on some work of their Master's. The enemies of the King were flying in all directions, though some still seemed determined to face the danger.

My attention was first drawn to the form of Erza, who was standing within the defile of the rocks with the banner in his hand; he seemed wounded all over, his face looked pale, and his strength exhausted: a band of men had been attacking him, to wrest the banner from him, but he had fought for it so valiantly that hitherto it had been in vain.

'My banner! my post;' cried Erza ever and anon, as he turned his now languishing eye up to the flag which floated above him. 'My banner! my post! at least I will try and keep it this time;' and he struck another and another blow for the precious charge Albyn had given him.

'My post! the banner! the King!' said he; 'I am at my post at least now, am I not?' cried he, anxiously turning to the Messenger who stood beside him.

'Thou must follow me at once,' said the Messenger; 'the King has called for thee.'

Then in a moment all the events of the past rushed over Erza's mind and memory, like colors of a summer's sky across the surface of water, and he looked deeply sorrowful, and a cloud of sadness passed over his eyes. Swiftly and silently over the glowing rocks did Erza and the bright one go. Erza held his banner, and the Messenger led the way.

'Called for me! called for me!' said the boy to himself, anxiously. 'The King come! come at last! Oh, Albyn, Albyn, would that you were here!'

I saw the poor boy could scarce keep pace with the Messenger, so quivering were his knees, and his heart beat so high.

'Whither away?' said one who passed them.

'To take young Erza to meet the King,' said the other, and the boy again trembled.

At that moment a loud, wild, and bitter cry arose not far from them. Erza started; he thought he knew the sound; he looked anxiously down a deep ravine at his feet and a high overhanging rock. He saw the form of Ulric—his helmet had fallen from his head, and lay in shivered fragments on the ground; his shield was also lying in atoms by his side, shattered by a huge piece of rock which had fallen upon it. The boy was trying to bind his armor of defence close around him, to protect himself, but a burning wind, which rolled down the barren pass, tore it from him as fast as he put it on. Meanwhile he strove, and strove in vain, to find a hiding-place under the shadow of the rocks, but could find none. The intense light prevented a shadow, and Ulric could not hide himself. Down the pass, towards the agonized boy, came two Messengers, swift and silent. Ulric saw and guessed their message, and uttered the piercing shriek which Erza heard. Ulric placed his hands against his ears, and held them closely.

'I will not hear, I will not hear the message; I know it already.'

But, despite his efforts, an awful Voice passed on, and Ulric could not help hearing it.

'Ulric, the King has called for thee.'

Erza again shuddered at the awful call, and Ulric tore his hair, and, stamping his feet with rage, said he would not go. But I saw those Messengers laid their hands on him, and Ulric became helpless as a little child, and in silent despair followed them. His hands were clasped, his hair hung wild over his shoulders, his riven vest and broken armor hung in fragments about him.

'Erza! Oh, Erza!' cried he, as his eye looking up glanced on the youth, and his face pale as marble, moved swiftly along on the edge of rocks above.

There was a strange contrast in the expression of the two. Erza's pale, anxious, awful brow betokened reverence and intense anxiety. Ulric's worn face and hollow cheek showed an expression of calm despair. Erza's hands were folded crosswise on his breast. Erza's cross was there, and seemed to flicker like a flame of pale, uncertain light, now high, now low, but still clearly living, while on Ulric's brow a tongue of [illegible] fire seemed to lick and scorch, and ever and anon he pressed his fingers on his forehead as if in agony.

[illegible] they two passed on swiftly and silently behind the Messengers, and the banner Albyn gave him floated in its pur[illegible] folds above the head of Erza.

[illegible]

them behind to follow. (His manner was bold and fearless.

'Come on,' said he; 'follow me, we go to join the King, who has reached the faithful army. We go not the same way as the others we have passed or met. But it matters not the way, so we meet the King. All is right with me; I have nothing to fear.'

So spoke Rolfe as he addressed the men by his side. I was surprised to see how his face had gained an expression of confidence and boldness since I last saw him in my dream.

'Be not so confident,' said the voice of a Messenger who came up to him. 'Rolfe, the King calls for you.'

I saw a slight change pass over Rolfe's face; he turned a moment pale, but immediately recovering his confidence and firmness, he followed the messenger.

'It will matter little,' said he, addressing his guide, 'which way we approach the King, so we are there when He calls.'

The Messenger's words were few and solemn.

'There is but one way,' said he, looking onwards.

'And that the way which seemed the best for one's work,' said Rolfe. 'To be sure I broke away Albyn's army and the outward body of the Vast Army; but my heart was in the same cause, so I count it matters little; and all these good people who followed me are bound up in the same cause with myself.'

'Whether it be for good or for bad,' said the other, 'you have brought them into it, and you must answer for them;' and he continued his onward step.

'Oh! true, true;' continued Rolfe, putting on a manner of ease. 'I have no fears about that. But how will it fare, think you, with young Erza, who left the King's cause?'

'I know not, the King will decide; it all depends whether he was at his post—the post the King gave him.'

'His post—the post!' muttered Rolfe, 'you make much of that. I have not made *so* much of it; still of course I have made a great deal of it, quite enough, I have no fears.'

'Those who *say* they have no fears are fearless in words only,' said a Voice.

Rolfe seemed disturbed.

'Well, but,' continued he, addressing the Messenger, 'well, but tell me;' but the Messenger placed his finger on his lips, as if for silence, and Rolfe looked frightened and was still.

I noticed many figures followed Rolfe closely, who seemed to cling to his footsteps.

'Why do you follow so closely, friends?' said he.

'We are bound up with you,' was the answer.

'You led us here so far, and we will be by you now, that you may answer for us; for you know, more than we do, why we took the step we did.'

'What step? what step?' cried Rolfe impatiently, yet half-jocosely.

'Why, the leaving the Vast Army,' said they. 'We had our doubts, you know, at the time, and they are increased now; you took it upon yourself to lead us away, and you must answer for us now, if we took a false step.'

'Oh, don't fear; don't fear, my good fellows,' said Rolfe, 'all is safe;' but a falter in his voice betokened a slight doubt in his mind whether it were so.

The men shook their heads, and followed the Messengers of the King. I looked to Rolfe's brow, I saw the mark of the cross; but it was like a furrow, or a channel, dry, without light, and lifeless. As they went on, they crossed the path of more than one who was being led to the presence of the King. I noticed there were very many more than I had seen before, and all were deeply concerned more or less in their meeting with the King. My eye fell on a figure who was hastily coming up from the rocks, following his Messenger, and approaching the place where Rolfe was standing.

There was a settled look of scorn on the face of this man, which seemed to struggle with a feeling of fear which plainly held him.

'Oh, Lufra! cried Rolfe, 'and are you too summoned to meet the King? we are a goodly company. But how are you ready? for you never believed He would come at all; and what is likely to be the case of such?' said he, addressing the Messenger.

The Messenger made no answer, but moved on more swiftly in his onward course. Lufra looked sullen and scornful.

'Nay, don't be angry,' said the other; 'I only wondered how the King would receive you, when you seemed scarce to believe there was a King at all.'

'It remains to be proved, yet, perhaps,' said he; but though he tried to wear an expression of boldness and carelessness, his lips quivered, and his voice faltered.

The Messenger turned and looked at him, and an expression of deep sorrow was in his face at Lufra's last words; his eye seemed to look him through and through; Lufra felt it, and hung his head, and pulled his soldier's cap more closely over his eyes.

'At least,' said Rolfe, 'you were not at your post when the King came, and they say that is all that matters.'

'Better to be away altogether from one's post, than mind it carelessly as some do,' he answered. 'I am none of those who have made so much of the thing that is to be done; my care is for the [illegible] of doing it. [illegible] friend,' he continued [illegible] a tone [illegible] himself. [illegible] and I doubt not but the King [illegible] I shall [illegible]

drawn off their post;' and his voice gained more confidence.

'We must hasten,' said the Messenger; 'time is short, and the King waits not.'

Lufra hastened on; I looked at his brow; I saw at first nothing, no mark, no sign upon his brow; at last I thought I could discover a pale light which burnt there, but it was more the red mark of a fire nearly burnt out.

I noticed that Erza did not stay to look at any who passed him; he moved on, bearing his banner with a look of deep anxiety on his brow.

'Oh, stay! stay, wait for me one little hour,' cried a loud and bitter voice; 'hear me! but one little hour! I am undone! I am undone! Cannot you stay one hour, while I gather my broken fragments?'

'Not a moment!' was the calm, stern answer of him who, with his arm stretched out towards the east, was urging the suppliant to follow.

I turned towards the spot: on a rock which overhung a pass, leant the slender form of a youth; at his feet lay a banner, broken and in shivers, which he was vainly trying to gather up. As he stood, I noticed large tear-drops coursed their way down his face, and his whole frame seemed to shudder with emotion.

'Oh, it was my post, my post, my poor neglected post! I was bid keep this banner to wave above the pass, and I but left it for a few minutes, and the foe has cut it in pieces; and now I am called to meet the King; and must I go? utterly, utterly unready. Is there no hope? may I not stay to strive to put it together?'

'Away! away!' cried the Messenger sternly; 'there is no time—the King waits thee.'

'For what?' asked the boy bitterly.

'To give an account of how you have kept your post committed to you,' said he, 'and guarded that committed to your charge. *Thou* knowest, Ulla,' said he, again urging him.

Ulla wrung his hands in bitterness of soul.

'And what account shall I give? I left it not half an hour, to join with yonder merry ones in play, and see what it has come to!'

'The time is short,' said the other; 'we must go.'

'My post! my neglected post!' cried the boy bitterly, as he passed Ezra with his banner shivered and rent, and dragging it after him.

Ezra shuddered, and hung his head; 'My neglected post!' thought he.

The boy addressed him as he passed quickly by him, as if speaking would relieve his suffering mind. 'I never thought it would come to this,' said he, looking bitterly at Erza; 'I never, never thought it; you are happy, very happy. Oh! can you do nothing to help me?' He appealed so sadly and earnestly to Erza, that the boy scarcely knew what to answer.

'What is the cause of your grief?' said he.

'I have deserted my appointed place, and my banner is broken.'

'That is not all,' said a Voice.

The boy hesitated, and hung his head.

A Voice passed by, which said, 'When Ulla's banner fell by his own neglect, a large portion of the soldiers of the King lost their signal and mark, and were lost in the defiles of the rocks, and were taken captive by the enemy; and *they* will all bear witness against Ulla at the King's bar.'

Ulla shuddered.

'My neglect stops not at the banner's being broken,' said he bitterly; 'and where it will end I know not. Oh! Erza, Erza, cannot you help me?'

'How can I?' said the other kindly; 'I would do all I could, but I know not what to do.'

'Oh, I know that, I know that,' said Ulla; 'you can do nothing; I am undone! undone!'

At that moment a band of captives were seen being hurried along towards the camp; their hands were loaded with chains, and their necks bowed down.

'Whither away?' said one.

'Whither?' said they; 'to the King, to answer for our neglect of duty, by which, damage has come to the King's cause; but we care not much, for we shall lay all the blame on him who caused it. It was no fault of ours; we never saw the banner float as the leader said it would, and how could we help it? Let the blame fall where it lies.'

Ulla groaned deeply and smote his breast. 'Undone! undone!' said he. 'Is there not one more hour? Kind sir, one hour, and I will firmly hold my place, and go through every suffering to keep it. Oh, I would bear years of suffering at my place, if I may only go back and try once more, only once more! Is all hope over?'

The Messenger made no answer, but calmly pointing over his head to the point they were moving to, went swiftly on.

'Then all *is* lost,' said the poor boy, folding his hands on his aching brow: I heard him speak no more.

'The King is kind and full of love,' said one who came by on the same object, led by a Messenger, 'and I am depending on his kindness, so why not you?' he continued, addressing him we just spoke of; 'I am confident all is right with me; I have never left the work I had to do, that is, only when I plainly saw I could be more useful elsewhere, and then I used my own judgment and changed my place.'

'And what was the change?' asked [illegible] by him.

[illegible] to give a signal from a hill [illegible] the enemy should be seen advancing along a certain road; and after I [illegible] a long time [illegible] were [illegible] work [illegible]

down, and every one praised me for it, and said I had done well, and should be an eminent servant of the King, and should have a high reward.'

The other was silent.

'You do not doubt it?' said the first, with a slight anxiety in his manner.

'I do,' was the answer; 'I do doubt if it will hold good when you meet the King.'

'Why?' said the other; 'surely I must know best my own line.'

'Nay! but I have ever heard that the King is especially jealous about any one changing or choosing for himself; and besides, how know you but what the enemy may have passed over the road at the moment, and so more harm done to the King's cause than all the good you did in the fight below?'

His companion grew thoughtful and sad.

'I meant no harm,' said he; 'I did it for the best.'

A silent, solemn Voice passed by, which seemed to say, 'Over the very road the enemy passed, the moment you ceased to watch, the danger done to the King was great; one hour's more watching would have saved all.'

The boy turned ashy pale and spoke no more.

I will mention but two more of the figures I saw following the King's Messengers. There came a man older than some I had seen, and by his side a youth, who seemed like his son. The father frequently turned to his boy, and appeared in some degree of discomfort.

'Whatever trouble there is,' said the boy, in a sullen manner, 'you must take the blame.'

'Alas! alas!' said the other; 'who would have thought it would have come to this, to lay all the guilt on me? You seem glad to do it, and then for it to come from you! Oh! me, alas! alas!' cried the father, clasping his hands, and looking with agony towards the glow.

'What is the matter?' said one who was passing near.

'The matter!' said the other; 'why, the King gave me a place in the Vast Army, and told me he would trust me, and would depend on me; and I had arms given me, and begun to do my work with determination. But you, boy, whom I loved with my soul, who was in another part of the army, refused to do his work unless I were near him; and without orders I left my work to join him.'

'Well! but you went back to it again?'

'No, no; I *meant* to do so in an after day, and he kept me, and I put off going continually; and at last the army joined the King, and I was not there, and now I am called to meet Him, and what shall I do?'

'But, surely, what you did was most natural, for a father to wish to be near his son.'

'Yes, but the King expects nothing but obedience to Him. He will have none served but Him, and no cause thought of but his. A son must not be thought of first; and besides, sir, see how my son treats me; he lays all on me; he turns against me; and so it is always where we place our affections on the wrong object, or even the right one overmuch; the very thing we love turns against us and proves our ruin; and now all is lost!'

And the poor father covered his face with his hands, and went on; I thought I noticed the son mock at him and his grief.

I will mention but one more of the parties I saw, for there were many;—I noticed one, they called him Olfric; his step was firm, and his eye cast down; his brow calm and serene, and his expression peaceful; his soldier's dress was wound around him; on his breast some wounds had been made; he carried his shield and his sword, and the cross glowed brightly on his forehead. I saw one following him close, and crouching down behind him, as I thought he seemed trying to be hid in the shadow the young soldier cast from the glow before him on the ground behind him. The hindmost figure seemed older by some years than the foremost, though his anxious, frightened manner and agitated efforts betokened an alarm that the other did not show.

'Who is yon crouching man?' said I, addressing my guide.

'He is one who, having a far fame for his knowledge of arms, instructed many of the soldier's of the King in the mode of warfare, and has indeed formed some of our best soldiers: and young Olfric is one of his best of all; a valiant and faithful soldier has the youth been to the King. But yon man, though he formed so many good men, turned out ill himself, and neglected his own work. Men spoke fair of him for the work he had done for others, and now he is trying to hide in the shadow of him he formed and taught, hoping that will save him.'

'And will it have any effect?' [illegible] I.

'None whatever,' was [illegible] answer; 'none. It is not the fitting [illegible] for their post that will do when [illegible] meet the King, if they have not been found ready at their own.'

'But,' said I, 'if all the army praise him, even its leader?'

'True,' said the other: 'but that will not do; there is another Voice more trustworthy than that; nothing is so deceitful and deceived as the opinion of one soldier of another.'

I was thoughtful; I could not help watching the many vain efforts the poor man seemed to make to be sheltered by Olfric's shadow, but it would not cover [illegible]

At length [illegible]

ing the King. I followed with my guide, and naturally kept my closest attention on Erza, whom I had so long an interest in. I followed him as near as I could, but when we reached the end of the line of works we had been moving along, I found we could proceed no further; for the air was thronged with the Messengers of the King, who prevented nearer approach; all I could do was to stand and gaze down, where, through the openings in the works, I could see the intense light which they said was near the King himself, and through which there were entering and returning those who were led into his presence.

(To be concluded.)

For the Children.

Philip Henry, a wise and holy minister, used to teach his children the following words:

"I take God to be my chiefest good and highest end. I take Christ to be my Prince and Savior. I take the Holy Ghost to be my Sanctifier, Teacher, Guide and Comforter. I take the word of God to be my rule in all my actions, and the people of God to be my people in all conditions. I do likewise dedicate unto the Lord my whole self, all I am, all I have, and all I can do. And this I do deliberately, sincerely, freely, and forever."

Every Sabbath evening each of them slowly repeated these solemn words after their recitation in the catechism, he putting his amen to it, and sometimes adding, "So say and so do, and you are made forever." And never was there a family more lovely and distinguished for its piety.

"We must remember that our portion of temporal things is but food and raiment. God has not promised us coaches and horses, rich houses and jewels, silks and carpets; neither has he promised to minister to our needs in such circumstances as we shall appoint, but such as he himself shall choose. It may be that he has laid up the corn that shall feed thee in the storehouse of thy brother; or will clothe thee with his wool. He enabled Peter to pay his taxes by the ministry of a fish; Elijah was fed by a raven; and his only Son rode in triumph upon an ass that grazed in another man's pastures."

"My mother does not expect me to be out Sunday, riding," said a young clerk to a fellow-boarder.

"Never mind if she don't, you can go."

"Yes, I can go; but if I go, I shall fall below her expectations, and I shall try never to do that," was the noble reply.

Safe Ship to sail in.—"Scripture on the foremast; Scripture on the mainmast; Scripture on the mizzenmast; Scripture on all the ship's yards; Scripture for her chart."

Prayer.—One hour of solitude passed in sincere or earnest prayer, or the conflict with and conquest over a single passion or bosom sin, will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the schools without them. —*Coleridge*.

Benevolence.—I would so live, as if I knew I received my being for the benefit of others.—*Seneca*.

A WORD TO THE SLUGGISH.

FROM GOETHE.

Lose this day loitering—'twill be the same story
To-morrow, and next more dilatory;
The indecision brings its own delays,
And days are lost lamenting over days.
Are you in earnest? Seize this very minute!
What you can do, or dream you can, begin it;
Boldness has genius, power and magic in it.
Only engage, and then the mind grows heated;
Begin it, and the work shall be completed!

The World's Crisis

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE,

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

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One proposition for those of you having ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

Particular Rules for Correspondents.—Over all [illegible]

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Poetry.

For the Crisis.

THE EARLY TAKEN.

"They shall come again from the land of the enemy."—JEREMIAH.

Whither were the sinless taken—
Where went they of stainless bands?
Do they sleep, or do they waken,
Since they joined the silent bands?
Floating on the gloomy river,
Went they of the violet eyes,
Where, above God's throne, forever
Shine the emerald rainbow dyes?

Is it that their feet have wandered
'Mid the stars in boundless space;
Or passed through the [illegible]land, onward
To some unseen, happy place?
There was Julie's seraph beauty,
Charlie, with his golden hair;
Georgie, saved from life's hard duty,
Innocent and angel fair.

With hushed hearts and eyelids drooping,
White in death we laid them down,
Waiting for the solemn trumpet
And the victor's palm and crown.
'Neath the verdant garb of summer,
Or the winter's shroud of white,
They are sleeping cold and quiet,
Till the morning bringeth light.

Pain and grief have lost their power,
And the tempter tries them not,
Where they slumber through the seasons,
Having found the peaceful lot.
Thither were the sinless taken,
There went they of stainless hands;
They do sleep, but shall awaken
And return from death's dark land.

M. LOUISA SOUTHWICK.

Marysville, O.

For the Crisis.

ONE REWARD.

"And they likewise received every man a penny."—Matt. 20: 10.

Murmur not, children, O be not distress'd,
I've but one reward you must share with the rest;
I've but one kingdom, no more can I give,
And that not by merit but grace you receive.

The crown of rejoicing is bright for the least,
I give you myself; there is but one Christ;
One robe prepar'd you, and that is the best,
And your younger brother must share with the rest.

'Tis true in my vineyard you have labored long,
The day is far spent, and low sinks the sun;
But eternal life is the price of my blood,
And all shall receive it that work for my Lord.

Then murmur not, children, your poor Gentile neighbor,
Though at the last hour is invited to labor;
The kid should be slain, and music and dancing
Should speak our glad welcome and show our rejoicing.

VESTA N. CUDWORTH.

HEAVENLY TREASURE.

Why should we lay up treasures here below,
Where moth and rust corrupt? Why fix our heart
On that from which so quickly we must part?
Why on an ocean where such tempests blow,
Embark so rich a freight? Why midst the snow
Of so unkind a winter, plant a flower
So fragrant, yet so frail? Why build hope's tower
Where lightning's flash and whelming torrents flow?
But, if our highest energies are bent
In God and heaven a portion to insure,
Midst every change our wealth will be secure;
When the destroying angels forth are sent,
When melts away the starry firmament,
Our bliss unharmed shall, e'en like God, endure.

—*Newman Hall.*

Original Articles.

For the Crisis.

Fools' Proverbs.

When your horse is starved to death get him hay.

When your house is burned up be careful about fires.

When your credit is spoiled pay your debts.

When your wife is worked to death hire some help.

When your money is all gone learn prudence.

When you are dead from excess and luxury be temperate and eat sawdust puddings.

When you have wasted your estate practice economy.

When you have served the devil as long as you live, then repent.

When your preacher has starved, then say you meant to feed him.

When you have grieved God's spirit away, then begin to think of heeding its influence.

When you [illegible] killed yourself to get money [illegible] it.

When [illegible] all spent serving sin [illegible]

When [illegible] poor have died from want, [illegible] the funeral.

When you have gained the whole world [illegible]

Choice Selections.

The Vast Army.

BY REV. EDW. MUNRO, PERPETUAL CURATE OF HARROW-WEALD, ENG.

CHAPTER VI.—THE SUMMONS.

When I slept again, I tried to catch the thread of the scene, but could not. A change had passed over every thing; all was altered: how strangely! I felt confused: evidently much had happened; but how quickly and suddenly! A blaze of light, so dazzling and intense, wrapped every thing, I was glad to look away. Every hill and crag were so bathed in the rising light, as to leave not even a shadow where a man could hide himself. Each point and rock were lost in the blaze of fire. I doubted not the King and his army had arrived. I looked anxiously around for those whom I had so long been interested in. It was plain that all were taken by surprise, and, though all had been expecting it, none were as they meant to be. What I could see most clearly, were numbers of the Messengers of the King, who passed rapidly to and fro along the hosts, seemingly bent on some work of their Master's. The enemies of the King were flying in all directions, though some still seemed determined to face the danger.

My attention was first drawn to the form of Erza, who was standing within the defile of the rocks with the banner in his hand; he seemed wounded all over, his face looked pale, and his strength exhausted: a band of men had been attacking him, to wrest the banner from him, but he had fought for it so valiantly that hitherto it had been in vain.

'My banner! my post;' cried Erza ever and anon, as he turned his now languishing eye up to the flag which floated above him. 'My banner! my post! at least I will try and keep it this time;' and he struck another and another blow for the precious charge Albyn had given him.

'My post! the banner! the King!' said he; 'I am at my post at least now, am I not?' cried he, anxiously turning to the Messenger who stood beside him.

'Thou must follow me at once,' said the Messenger; 'the King has called for thee.'

Then in a moment all the events of the past rushed over Erza's mind and memory, like colors of a summer's sky across the surface of water, and he looked deeply sorrowful, and a cloud of sadness passed over his eyes. Swiftly and silently over the glowing rocks did Erza and the bright one go. Erza held his banner, and the Messenger led the way.

'Called for me! called for me!' said the boy to himself, anxiously. 'The King come! come at last! Oh, Albyn, Albyn, would that you were here!'

I saw the poor boy could scarce keep pace with the Messenger, so quivering were his knees, and his heart beat so high.

'Whither away?' said one who passed them.

'To take young Erza to meet the King,' said the other, and the boy again trembled.

At that moment a loud, wild, and bitter cry arose not far from them. Erza started; he thought he knew the sound; he looked anxiously down a deep ravine at his feet and a high overhanging rock. He saw the form of Ulric—his helmet had fallen from his head, and lay in shivered fragments on the ground; his shield was also lying in atoms by his side, shattered by a huge piece of rock which had fallen upon it. The boy was trying to bind his armor of defence close around him, to protect himself, but a burning wind, which rolled down the barren pass, tore it from him as fast as he put it on. Meanwhile he strove, and strove in vain, to find a hiding-place under the shadow of the rocks, but could find none. The intense light prevented a shadow, and Ulric could not hide himself. Down the pass, towards the agonized boy, came two Messengers, swift and silent. Ulric saw and guessed their message, and uttered the piercing shriek which Erza heard. Ulric placed his hands against his ears, and held them closely.

'I will not hear, I will not hear the message; I know it already.'

But, despite his efforts, an awful Voice passed on, and Ulric could not help hearing it.

'Ulric, the King has called for thee.'

Erza again shuddered at the awful call, and Ulric tore his hair, and, stamping his feet with rage, said he *would* not go. But I saw those Messengers laid their hands on him, and Ulric became helpless as a little child, and in silent despair followed them. His hands were clasped, his hair hung wild over his shoulders, his riven vest and broken armor hung in fragments about him.

'Erza! Oh, Erza!' cried he, as his eye looking up glanced on the youth, and his face pale as marble, moved swiftly along on the edge of rocks above.

There was a strange contrast in the expression of the two. Erza's pale, anxious, awful brow betokened reverence and intense anxiety. Ulric's worn face and hollow cheek showed an expression of calm despair. Erza's hands were folded crosswise on his breast. Erza's cross was there, and seemed to flicker like a flame of pale, uncertain light, now high, now low, but still clearly living, while on Ulric's brow a tongue of burning fire seemed to lick and scorch, and ever and anon he pressed his fingers on his forehead as if in agony.

So they two passed on swiftly and silently behind the Messengers, and the banner Albyn gave him floated in its purple folds above the head of Erza.

A party now crossed their path of a [illegible]

them behind to follow. (His manner was bold and fearless.

'Come on,' said he; 'follow me, we go to join the King, who has reached the faithful army. We go not the same way as the others we have passed or met. But it matters not the way, so we meet the King. All is right with me; I have nothing to fear.'

So spoke Rolfe as he addressed the men by his side. I was surprised to see how his face had gained an expression of confidence and boldness since I last saw him in my dream.

'Be not so confident,' said the voice of a Messenger who came up to him. 'Rolfe, the King calls for you.'

I saw a slight change pass over Rolfe's face; he turned a moment pale, but immediately recovering his confidence and firmness, he followed the messenger.

'It will matter little,' said he, addressing his guide, 'which way we approach the King, so we are there when He calls.'

The Messenger's words were few and solemn.

'There is but one way,' said he, looking onwards.

'And that the way which seemed the best for one's work,' said Rolfe. 'To be sure I broke away Albyn's army and the outward body of the Vast Army; but my heart was in the same cause, so I count it matters little; and all these good people who followed me are bound up in the same cause with myself.'

'Whether it be for good or for bad,' said the other, 'you have brought them into it, and you must answer for them;' and he continued his onward step.

'Oh! true, true;' continued Rolfe, putting on a manner of ease. 'I have no fears about that. But how will it fare, think you, with young Erza, who left the King's cause?'

'I know not, the King will decide; it all depends whether he was at his post—the post the King gave him.'

'His post—the post!' muttered Rolfe, 'you make much of that. I have not made *so* much of it; still of course I have made a great deal of it, quite enough. I have no fears.'

'Those who *say* they have no fears are fearless in words only,' said a Voice.

Rolfe seemed disturbed.

'Well, but,' continued he, addressing the Messenger, 'well, but tell me;' but the Messenger placed his finger on his lips, as if for silence, and Rolfe looked frightened and was still.

I noticed many figures followed Rolfe closely, who seemed to cling to his footsteps.

'Why do you follow so closely, friends?' said he.

'We are bound up with you,' was the answer.

'You led us here so far, and we will be by you now, that you may answer for us; for you know, more than we do, why we took the step we did.'

'What step? what step?' cried Rolfe impatiently, yet half-jocosely.

'Why, the leaving the Vast Army,' said they. 'We had our doubts, you know, at the time, and they are increased now; you took it upon yourself to lead us away, and you must answer for us now, if we took a false step.'

'Oh, don't fear; don't fear, my good fellows,' said Rolfe, 'all is safe;' but a falter in his voice betokened a slight doubt in his mind whether it were so.

The men shook their heads, and followed the Messengers of the King. I looked to Rolfe's brow, I saw the mark of the cross; but it was like a furrow, or a channel, dry, without light, and lifeless. As they went on, they crossed the path of more than one who was being led to the presence of the King. I noticed there were very many more than I had seen before, and all were deeply concerned more or less in their meeting with the King. My eye fell on a figure who was hastily coming up from the rocks, following his Messenger, and approaching the place where Rolfe was standing.

There was a settled look of scorn on the face of this man, which seemed to struggle with a feeling of fear which plainly held him.

'Oh, Lufra! cried Rolfe, 'and are you too summoned to meet the King? we are a goodly company. But how are you ready? for you never believed He would come at all; and what is likely to be the case of such?' said he, addressing the Messenger.

The Messenger made no answer, but moved on more swiftly in his onward course. Lufra looked sullen and scornful.

'Nay, don't be angry,' said the other; 'I only wondered how the King would receive you, when you seemed scarce to believe there was a King at all.'

'It remains to be proved yet, perhaps,' said he; but though he tried to wear an expression of boldness and carelessness, his lips quivered, and his voice faltered.

The Messenger turned and looked at him, and an expression of deep sorrow was in his face at Lufra's last words; his eye seemed to look him through and through; Lufra felt it, and hung his head, and pulled his soldier's cap more closely over his eyes.

'At least,' said Rolfe, 'you were not at your post when the King came, and they say that is all that matters.'

'Better to be away altogether from one's post, than mind it carelessly as some do,' he answered. 'I am none of those who have made so much of the thing that is to be done; my care is for the *way* of doing it. It's better at least to be an open foe, than a bad serving friend,' he continued in a tone excusing himself. 'I love openness, and I doubt not but the King does too. I shall not stand in so bad a plight as [illegible]

drawn off their post;' and his voice gained more confidence.

'We must hasten,' said the Messenger; 'time is short, and the King waits not.'

Lufra hastened on; I looked at his brow; I saw at first nothing, no mark, no sign upon his brow; at last I thought I could discover a pale light which burnt there, but it was more the red mark of a fire nearly burnt out.

I noticed that Erza did not stay to look at any who passed him; he moved on, bearing his banner with a look of deep anxiety on his brow.

'Oh, stay! stay, wait for me one little hour,' cried a loud and bitter voice; 'hear me! but one little hour! I am undone! I am undone! Cannot you stay one hour, while I gather my broken fragments?'

'Not a moment!' was the calm, stern answer of him who, with his arm stretched out towards the east, was urging the suppliant to follow.

I turned towards the spot: on a rock which overhung a pass, leant the slender form of a youth; at his feet lay a banner, broken and in shivers, which he was vainly trying to gather up. As he stood, I noticed large tear-drops coursed their way down his face, and his whole frame seemed to shudder with emotion.

'Oh, it was my post, my post, my poor neglected post! I was bid keep this banner to wave above the pass, and I but left it for a few minutes, and the foe has cut it in pieces; and now I am called to meet the King; and must I go? utterly, utterly unready. Is there no hope? may I not stay to strive to put it together?'

'Away! away!' cried the Messenger sternly; 'there is no time—the King waits thee.'

'For what?' asked the boy bitterly.

'To give an account of how you have kept your post committed to you,' said he, 'and guarded that committed to your charge. *Thou* knowest, Ulla,' said he, again urging him.

Ulla wrung his hands in bitterness of soul.

'And what account shall I give? I left it not half an hour, to join with yonder merry ones in play, and see what it has come to!'

'The time is short,' said the other; 'we must go.'

'My post! my neglected post!' cried the boy bitterly, as he passed Ezra with his banner shivered and rent, and dragging it after him.

Ezra shuddered, and hung his head; 'My neglected post!' thought he.

The boy addressed him as he passed quickly by him, as if speaking would relieve his suffering mind. 'I never thought it would come to this,' said he, looking bitterly at Erza; 'I never, never thought it; you are happy, very happy. Oh! can you do nothing to help me?' He appealed so sadly and earnestly to Erza, that the boy scarcely knew what to answer.

'What is the cause of your grief?' said he.

'I have deserted my appointed place, and my banner is broken.'

'That is not all,' said a Voice.

The boy hesitated, and hung his head.

A Voice passed by, which said, 'When Ulla's banner fell by his own neglect, a large portion of the soldiers of the King lost their signal and mark, and were lost in the defiles of the rocks, and were taken captive by the enemy; and *they* will all bear witness against Ulla at the King's bar.'

Ulla shuddered.

'My neglect stops not at the banner's being broken,' said he bitterly; 'and where it will end I know not. Oh! Erza, Erza, cannot you help me?'

'How can I?' said the other kindly; 'I would do all I could, but I know not what to do.'

'Oh, I know that, I know that,' said Ulla; 'you can do nothing; I am undone! undone!'

At that moment a band of captives were seen being hurried along towards the camp; their hands were loaded with chains, and their necks bowed down.

'Whither away?' said one.

'Whither?' said they; 'to the King, to answer for our neglect of duty, by which, damage has come to the King's cause; but we care not much, for we shall lay all the blame on him who caused it. It was no fault of ours; we never saw the banner float as the leader said it would, and how could we help it? Let the blame fall where it lies.'

Ulla groaned deeply and smote his breast. 'Undone! undone!' said he. 'Is there not one more hour? Kind sir, one hour, and I will firmly hold my place, and go through every suffering to keep it. Oh, I would bear years of suffering at my place, if I may only go back and try once more, only once more! Is all hope over?'

The Messenger made no answer, but calmly pointing over his head to the point they were moving to, went swiftly on.

'Then all *is* lost,' said the poor boy, folding his hands on his aching brow: I heard him speak no more.

'The King is kind and full of love,' said one who came by on the same object, led by a Messenger, 'and I am depending on his kindness, so why not you?' he continued, addressing him we just spoke of; 'I am confident all is right with me; I have never left the work I had to do, that is, only when I plainly saw I could be more useful elsewhere, and then I used my own judgment and changed my place.'

'And what was the change?' asked another who walked by him.

'[illegible] I was told to give a signal from a hill when the enemy should be seen advancing along a certain road; and after I watched a long time, I saw none were [illegible] and hearing fierce work going on [illegible]

down, and every one praised me for it, and said I had done well, and should be an eminent servant of the King, and should have a high reward.'

The other was silent.

'You do not doubt it?' said the first, with a slight anxiety in his manner.

'I do,' was the answer; 'I do doubt if it will hold good when you meet the King.'

'Why?' said the other; 'surely I must know best my own line.'

'Nay! but I have ever heard that the King is especially jealous about any one changing or choosing for himself; and besides, how know you but what the enemy may have passed over the road at the moment, and so more harm done to the King's cause than all the good you did in the fight below?'

His companion grew thoughtful and sad.

'I meant no harm,' said he; 'I did it for the best.'

A silent, solemn Voice passed by, which seemed to say, 'Over the very road the enemy passed, the moment you ceased to watch, the danger done to the King was great; one hour's more watching would have saved all.'

The boy turned ashy pale and spoke no more.

I will mention but two more of the figures I saw following the King's Messengers. There came a man older than some I had seen, and by his side a youth, who seemed like his son. The father frequently turned to his boy, and appeared in some degree of discomfort.

'Whatever trouble there is,' said the boy, in a sullen manner, 'you must take the blame.'

'Alas! alas!' said the other; 'who would have thought it would have come to this, to lay all the guilt on me? You seem glad to do it, and then for it to come from you! Oh! me, alas! alas!' cried the father, clasping his hands, and looking with agony towards the glow.

'What is the matter?' said one who was passing near.

'The matter!' said the other; 'why, the King gave me a place in the Vast Army, and told me he would trust me, and would depend on me; and I had arms given me, and begun to do my work with determination. But you, boy, whom I loved with my soul, who was in another part of the army, refused to do his work unless I were near him; and without orders I left my work to join him.'

'Well! but you went back to it again?'

'No, no; I *meant* to do so in an after day, and he kept me, and I put off going continually; and at last the army joined the King, and I was not there, and now I am called to meet Him, and what shall I do?'

'But, surely, what you did was most natural, for a father to wish to be near his son.'

'Yes, but the King expects nothing but obedience to Him. He will have none served but Him, and no cause thought of but his. A son must not be thought of first; and besides, sir, see how my son treats me; he lays all on me; he turns against me; and so it is always where we place our affections on the wrong object, or even the right one overmuch; the very thing we love turns against us and proves our ruin; and now all is lost!'

And the poor father covered his face with his hands, and went on; I thought I noticed the son mock at him and his grief.

I will mention but one more of the parties I saw, for there were many;—I noticed one, they called him Olfric; his step was firm, and his eye cast down; his brow calm and serene, and the expression peaceful; his soldier's dress was wound around him; on his breast some wounds had been made; he carried his shield and his sword, and the cross glowed brightly on his forehead. I saw one following him close, and crouching down behind him, as I thought he seemed trying to be hid in the shadow the young soldier cast from the glow before him on the ground behind him. The hindmost figure seemed older by some years than the foremost, though his anxious, frightened manner and agitated efforts betokened an alarm that the other did not show.

'Who is yon crouching man?' said I, addressing my guide.

'He is one who, having a far fame for his knowledge of arms, instructed many of the soldier's of the King in the mode of warfare, and has indeed formed some of our best soldiers: and young Olfric is one of his best of all; a valiant and faithful soldier has the youth been to the King. But yon man, though he formed so many good men, turned out ill himself, and neglected his own work. Men spoke fair of him for the work he had done for others, and now he is trying to hide in the shadow of him he formed and taught, hoping that will save him.'

'And will it have any effect?' [illegible] I.

'None whatever,' was the answer, 'none. It is not the fitting [illegible] for their post that will do when [illegible] meet the King, if they have not been found ready at their own.'

'But,' said I, 'if all the army praise him, even its leader?'

'True,' said the other: 'but that will not do; there is another Voice more trustworthy than that; nothing is so deceitful and deceived as the opinion of one soldier of another.'

I was thoughtful; I could not help watching the many vain efforts the poor man seemed to make to be sheltered by Olfric's shadow, but it would not cover [illegible]

At length the [illegible]

ing the King. I followed with my guide, and naturally kept my closest attention on Erza, whom I had so long an interest in. I followed him as near as I could, but when we reached the end of the line of works we had been moving along, I found we could proceed no further; for the air was thronged with the Messengers of the King, who prevented nearer approach; all I could do was to stand and gaze down, where, through the openings in the works, I could see the intense light which they said was near the King himself, and through which there were entering and returning those who were led into his presence.

(To be concluded.)

For the Children.

Philip Henry, a wise and holy minister, used to teach his children the following words:

"I take God to be my chiefest good and highest end. I take Christ to be my Prince and Savior. I take the Holy Ghost to be my Sanctifier, Teacher, Guide and Comforter. I take the word of God to be my rule in all my actions, and the people of God to be my people in all conditions. I do likewise dedicate unto the Lord my whole self, all I am, all I have, and all I can do. And this I do deliberately, sincerely, freely, and forever."

Every Sabbath evening each of them slowly repeated these solemn words after their recitation in the catechism, he putting his amen to it, and sometimes adding, "So say and so do, and you are made forever." And never was there a family more lovely and distinguished for its piety.

"We must remember that our portion of temporal things is but food and raiment. God has not promised us coaches and horses, rich houses and jewels, silks and carpets; neither has he promised to minister to our needs in such circumstances as we shall appoint, but such as he himself shall choose. It may be that he has laid up the corn that shall feed thee in the storehouse of thy brother; or will clothe thee with his wool. He enabled Peter to pay his taxes by the ministry of a fish; Elijah was fed by a raven; and his only Son rode in triumph upon an ass that grazed in another man's pastures."

"My mother does not expect me to be out Sunday, riding," said a young clerk to a fellow-boarder.

"Never mind if she don't, you can go."

"Yes, I can go; but if I go, I shall fall below her expectations, and I shall try never to do that," was the noble reply.

SAFE SHIP TO SAIL IN.—"Scripture on the foremast; Scripture on the mainmast; Scripture on the mizzenmast; Scripture on all the ship's yards; Scripture for her chart."

PRAYER.—One hour of solitude passed in sincere or earnest prayer, or the conflict with and conquest over a single passion or bosom sin, will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the schools without them.

—*Coleridge.*

BENEVOLENCE.—I would so live, as if I knew I received my being for the benefit of others.—*Seneca.*

A WORD TO THE SLUGGISH.

FROM GOETHE.

Lose this day loitering—'twill be the same story
To-morrow, and next more dilatory;
The indecision brings its own delays,
And days are lost lamenting over days.
Are you in earnest? Seize this very minute!
What you can do, or dream you can, begin it;
Boldness has genius, power and magic in it.
Only engage, and then the mind grows heated;
Begin it, and the work shall be completed!

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Poetry.

For the Crisis.

LINES FOR A FRIEND'S ALBUM.

BY H. L. H.

What shall I ask or wish, my friend, for thee?
Days of unclouded joy and halcyon bliss?
Nay, for such wish could be but mockery
In such a dark and stormy world as this.

What shall I ask? Each heart's desire bestowed,
And no sad blighting of hope's opening bloom?
Nay, for *thy knowledge* of life's weary road,
Would tell thee earth affordeth no such boon.

What shall I ask? for perfect friendship here?
For days of gladness and for nights of peace?
Ah! well thou knowest, child of many a tear,
Such joy abideth not in worlds like this.

What shall I ask or wish for thee, my friend?
Heaven's blessings rich—mercies that never cease,
Blessings that shall to endless years extend,
The heavenly bounty of eternal peace?

I ask for thee, while here thy path may be
O'ercast with clouds, beset with many a snare,
A faith that ne'er shall falter, fail or die—
A hope that brightens with each passing year.

I ask for thee a strong and steadfast heart,
A hand untiring and a soul sublime;
A holy trust that nought from Christ can part
Through all the sorrows and the woes of time.

I ask for thee, when all thy toils are o'er,
A place among the holy, ransomed throng,
To meet the saved ones on the heavenly shore,
And join with me the victor's lofty song.

I ask for thee at last, 'mid scenes of bliss,
In Paradise a rest, a holy home,
A crown of life, and Christ thy Master's voice,
Saying at last, in tones of love, "well done."

This be thy joy, and in the cloudless land,
Where friends ne'er sever and where foes ne'er come,
There may we grasp again the immortal hand,
And dwell with Jesus never more to roam.

P. D., March, 1858.

Original Articles.

For the Crisis.

To Whom shall We Look?

The time in which we live is evidently one of peculiar interest, and of great peril. Never, perhaps, since the Savior uttered the words, "Take heed lest any man deceive you," has the exhortation been needed more than at present. That portion of the church who are looking for the coming of Jesus, occupy a position unlike that of any other class of persons on earth, and notwithstanding all that has been said and written on the subject, that position is but imperfectly understood and appreciated by the multitude. I much doubt whether they will ever be other than an isolated people, however desirable an opposite condition might be. Coming out from almost every sect in Christendom, in many instances thrust out, they are bound together by ties not easily severed, and from the very nature of their position, not easily susceptible to influences of any kind from without. Wherein, then, lies the danger?

I would not injure the feelings of any of God's children, yet I feel strongly impressed to give expression to the thoughts that have forced themselves upon my mind for a few days past. Is it not often true in our personal experience, that our most dangerous foes are found lurking within our own hearts, and may it not also be true with us as a people, *the* people above referred to, that our greatest danger is within our own borders?

Every heart loves sympathy, and however much we may talk of standing independently of others, yet who can say that they are not to a greater or less degree influenced by those in whom they feel the most confidence, as well-grounded and thoroughly instructed christians. Like a map of the journeying of the Israelites in the wilderness, our past experience is before us, and in attempting to avoid past errors, are we not liable to strike upon unseen rocks, equally as dangerous—fearing the power of the mighty billows on the one hand, and forgetting that the shore presents dangers quite as much to be dreaded?

Extremes are dangerous, especially in matters of religion. It is true, lamentably so, as all well know, that even among those who are called Adventists, many are contending for a mere theory—a form, without life or power, to the exclusion of the great practical truths of the gospel, a work of grace in the heart, and that vital Godliness which brings us into a living union with Christ our head, and with the members of his body. Such seem often to be governed by a narrow, sectarian spirit, amounting in many instances to intolerance and bigotry. The church has suffered much and in many ways from this source, and while such a course is to be avoided, and many are endeavoring to do so, is it not to be feared that some may run to the opposite extreme? I would speak plainly, yet in love. Is there not *danger* while seeking and laboring for union, of, not openly denying the faith, but of covering up or withholding some portions of the word, or at least softening or blunting, if I may so speak, some of the barbed arrows of God's truth, and thus virtually making a sort of compromise with those who do not like to receive all the plain word of God? I pray God it may not be so, but it is well to take heed.

Brn. in the ministry, suffer the word of exhortation. O, "rightly divide the word of Life," that you may be found giving "meat in due season," and be able to say with an apostle, "I have not shunned to declare all the counsel of God." May all that hear "take heed that no man deceive them." "Be wise as serpents, and harmless as doves."

I am aware that many, while they rejoice that men are turning to the Lord and seeking his mercy, are somewhat in doubt as to our position being a right one after all, and are ready to exclaim, "If the Lord is indeed pouring out his spirit upon the people, and apparently blessing those who have not received 'the truth in the love of it,' and in many cases rejected it, to what purpose is it, that this sacrifice has been made, and we have been forced as it were, (if we would be honest in the sight of God,) to forsake all perhaps that we hold dear, to suffer privation, loss of reputation, &c., and to stand to-day before the world where its reproach and hatred must necessarily be felt?"

To such I would say, be steadfast, falter not, though faith be severely tested. With Bro. M. Batchelor I can say, "I would not deny our past experience for the world, nor do *I* believe the Lord has brought us out here to perish." But has not the Lord been with us and led us? Have we really been deceived in the voice? If any are in doubt, it were well to be assured at once—to look over the ground, and retrace every step if need be, rather than be found fighting against God.

To whom shall we look but unto him who hath promised to be "the hope of his people, and the strength of the children of Israel?" Already the cry of "peace and safety" salutes our ears, and we know that "sudden destruction cometh." That we shall more clearly see the bearing, and feel the force and necessity of the great truths we have received, before the Master comes, I most fully believe; and that we shall find it will cost something more "to continue in the word," "to abide in Christ," to "overcome the world" and "endure to the end," I also believe.

May we all be able to say with Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but dung, that I may win Christ; and be found in him not having on my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

Your sister in Christ,

L. J. Beach.

New Britain, Ct.

Next to my friends, I love my enemies, for from them I first hear my faults.

The world makes us talkers, but solitude makes us thinkers.

There are reproaches which give praise, and praise which gives us reproaches.

For the Crisis.

Letter from Bro. S. S. Brewer.

To the tried, tempted, poor, rich, hated, despised, sick, sorrowful, afflicted, cast down, persecuted yet rejoicing saints, scattered abroad in the midst of this groaning creation, I wish to say:—Never did the missionary fire burn and glow with a more fervid heat than it has for months, weeks, and days past; yea, I feel this moment—

"My heart grows warm with holy fire,
And kindles with a pure desire,"

as I wake up the reminiscences of the past, and call to mind the many happy associations, and

The many I have seen,
In places I have been,
While on my pilgrim way;
And the blessed meetings,
With such pleasant greetings.
Then happy all together,
In all sorts of weather,
With a Jerusalem shower,
Which oft came down in power,
That made our hearts rejoice,
As we sung with cheerful voice,
Loud praises to our King,
Who very soon will bring
Our poor despised band
Into fair Canaan's land;
Where happy we shall be
To all eternity.

But, dear children, while such emotions

Cause joy and gladness,
'Tis mingled yet with grief and sadness;

not only in retrospecting the indiscriminate ravages of death, for of those who sleep in Jesus, I praise them more than the living,—but the burden of my grief is this: Instead of a firm, united flock, deeply and intensely imbued with the modest, mild, gentle, easy-to-be-entreated, heaven-born principles of the religion of the holy Jesus, with little exception, we see, either theoretical gladiators, almost indifferent formalists, or hobby-horse equestrians. This is no fancy sketch. Instead of fathers and mothers, we see merely children in the faith that works by love and purifies the heart. Yea, babes in the principles of that hope whereof the true possessor develops purifying virtues and graces. Every day, hour, and moment, dear tried and tempted ones, it does seem to me, that with our experience, the exalted position we occupy as it regards light on the prophecies, we should be the most devoted, holy, Godly, praying class of people in the world.

O, what a thought! In a few days we must stand before the Judge. If worldly thoughts would lead thee away, think of that. If pride would lead thee away, think of it. Would coldness, indifference, pleasure, imaginary wrongs, suggest the idea that you might fold your arms in lazy lock, for God's sake, your own and perishing sinners around you, awake, lest God *swear* in his wrath you shall not enter into his rest! Look around you! Shake thyself! Pray God to anoint thine eyes with eye-salve. See! everything in the moral, political and religious world speak in solemn, awful, grand, and, to the true hearted disciple, encouraging tones. The land is nearing; we begin to scent the land breeze; the sea-weed is floating around. Keep heaving the lead. Dangers thicken. Night is setting in. Keep the signal gleaming at the mast head. Let the altar be smoking with holy incense.

O! my dear brethren and sisters, whose faces I shall see no more until the great trumpet shall be blown, do let us strive to live so that Jesus will not be ashamed of us at his coming. Soon our old Jerusalem-built life-ship will be safely moored in the clear, crystal ocean of Immortality and Eternal Life. O Glory, Glory, Glory to God and the Lamb! My soul is happy. O, who that reads this shall be left out?

Well, the pains, the aches, the growing infirmities, dear children, make me sigh and long for the time when God shall banish from all creation the last taint of Adam's transgression. O hallelujah! what a day of eternal jubilee we shall soon keep, when David's prayer shall be answered, and *the wickedness of the wicked has come to an end.* O, praise the Lord! Instead of being tormented by satan to all eternity, God, whose nature is Love, will put them back in the dust where they came from. Hear the man after God's own heart sing. See 104th Psalm: "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." The character of my heavenly Father shines forth now in a manner that makes a harmony of his precious word.

If health and circumstances permit, I shall try to meet once more with you, dear friends, on the old battle ground at Wilbraham; if not, I pray God to bless you, and cause his face to shine upon you.

If any one has a sword sharpened for theoretical contest, had you not better dig a hole in the earth and bury it? Would it not be better to leave hobby horses at home? And the best place that I can suggest to keep such creatures is, the most secluded place you can find, where there is neither provender, water or ventilation. And try by the grace of God to forget them. Do not be troubled about your pet. Get alone often in secret prayer. Join in the social meetings. Keep humble. Keep thine eye single to the glory of God, and you will soon find yourself glowing with the heavenly heart-burn. Amen.

To another class, let me say, do not remain unblest, cold and formal, then go to campmeeting expecting to be blest; but begin the work now, and take the enjoyment of religion with you; then the meeting, with the blessing of God, will commence, continue, and end in the Spirit; *sinners will be converted;* you will be blest; God's cause will be honored, his name glorified, and you will return to your homes rejoicing in the Rock of your Salvation.

Your brother in the bonds of the Gospel of love, peace and purity,

S. S. Brewer.

Fairhaven, Mass., July 15, 1858.

For the Crisis.

Future Punishment.

Bro. Grant:—In reading authors to find their proof for the doctrine of *endless misery*, I discover among other strange things, this singular one, viz.: that every text relied on to prove the doctrine, has been given up as proof by different able writers, some by one and some by another, till all are gone, and still they consider their doctrine well proved. I call it a strange thing, for it is strange, that the most awfully solemn doctrine ever preached, should be clung to in the nineteenth century, when the Bible, relied on to sustain it, is so uncertain that the best critics cannot be agreed on what texts it is founded.

One thing is certain about the subject of future punishment—all the texts supposed to prove *endless woe*, have not been collected and balanced as against those which teach destruction. They have been collected to oppose Universalism, but the object of thus collecting them would have utterly failed, had they not stolen the texts that prove *destruction*, jumbled them together, and called the compound an uncompounded mass, without authority from the Master to do so. The great and good Andrew Fuller, for instance, in quoting 57 texts to sustain *endless woe*, thus stole 45 of them. He owns that only 12 indicate *protracted woe!* See letters to a Universalist. This clandestine practice is yet going on by most ministers and christians, notwithstanding many of them have been notified by writing and messengers, that it was *against law*. It is in reality, as Pollock says, "Stealing the livery of heaven to serve the devil in;" that is, it is taking those texts which prove the penalty of God's law to be *death*, which is a *reasonable* penalty, and using them to establish a horrible penalty, invented and delighted in by satan; as it sustains his kingdom, by representing our heavenly Father and his enemy, as "an austere man,"—worse by far than the hardest hearted, most cruel and revengeful savage that ever roamed Columbia's forests: for, as I often say, not one of them would torture his worst enemy twenty four hours, as many say the Almighty will his enemies eternally! No, that savage, flinty heart would soften, and he would release his helpless victim, or end his woes by death.

I wish not to be understood as charging [illegible] with knowingly and designedly "handling the word of God deceitfully." No, "I am persuaded better things though I thus speak." I have done the like myself for forty years, but now see I erred and sinned in not examining the Bible more for myself, and so avoiding the curse of trusting in man and making flesh my arm." The fact is, christians are acting like a man, finding himself by inheritance in possession of a farm, and believing his title good, without research, honestly claims and uses the profits of it. So divines of our day, finding themselves by tradition in possession of the doctrine of immortality, and believing their title good, without sufficient research, they claim the fruits, which legitimately are *eternal misery*. They esteem it a trespass, even *heresy*, to question their title, or deny their right to the fruits.

But a writ of ejectment has been served; and in trying the issue, we would notify defendants (for we claim to be plaintiffs) that possession will not be allowed, any longer, as evidence of *title*. Nor will "philosophy," "vain babblings, and oppositions of science falsely so called," be admitted as sane witnesses; "their mouths must be stopped."

To save trouble of calling witnesses, we *confess possession* and own it is of long standing; ever since the heathen, in days of yore, in *sheol*,—deep down in the bowels of terra firma, built *Tartarus* and *Elysium* for a home of ghosts and naked souls and told the credulous Jews (not inspired prophets) of this convenient place; also ever since Catholics took possession of the same region, calling it Purgatory, and found out a door to it; and having the key have made it quite a profitable prison.

By the *Encyclopedia of Religious Knowledge*, article Destruction, we find that a little resistance to this title of *immortality* and its *fruits*, has been made for a century or more; but hitherto there has been a lack of means and counsellors to search and produce the *true records* in the case. But now, we wish defendants to understand, that means and suitable counsel exist to put the issue through court, to the end of all the appeals which can be made. The archives of heaven *will* be reached—the original records be shown to the jurors; and, as we *know*, from the research already made, that a "*thus saith the Lord*" for said title, is not in the *title book*, the possession, and *sad fruit*, will have to be given up, in due time. We can but hope they will be given up *peaceably*—more so than the rumsellers give up, when the "*Maine Law*" demands a surrender of their *old* but *illegal rights*.

J. Blain.

Strong in the Lord.

Let us never dream, my brethren, of a mere outward salvation; a mere escape from the punishment of sin. Let us never dream that Christ died for this. He died to save us from sin itself. We destroy the reality of sin, and make it a mere name and fancy, unless we hold and feel that Christ came to save us from itself, to purify us from its guilt, to root it out of our natures, and make us partakers of the divine nature. What a task is before us, if we are to aim at every good word and work, at all purity, and gentleness and charity, and truth of language, at active works of mercy, almsgiving, visiting the poor and needy, keeping ourselves unspotted from the world, ruling our tongues, subduing our anger, our pride, combatting our selfishness, resisting all sin, and practicing all virtue! Who is sufficient, we may well exclaim, for these things? My brethren, God is sufficient: Christ's grace is sufficient for us. God and Christ are all to us that they were to the Thessalonians, or to all or any of the early churches which the Apostles themselves planted. Jesus Christ is our Lord; Jesus Christ himself will comfort and establish us with the same love, and with the same power that he comforted and established them. God is our father, too, as he was their father. We are his children by adoption and grace; he has loved us just as he loved [illegible]

For the Crisis.

Thoughts on Prophecy.

No. II.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.—Jas. 5: 10.

For another proof that those who travel the prophetic road will meet with difficulties, that to human understanding would seem insurmountable, let us for a few moments contemplate the tearful Jeremiah. With a nature as sensitive as the Mimosa, God saw the spirit and power of inspiration would be the more magnified by choosing so delicate a vessel through which to thunder his anathemas upon an unbelieving world, but more especially upon his professed church, who had become proud, unbelieving and disobedient.

Behold his shrinking timidity, when God called upon him to occupy the responsible situation of a prophet. "Ah! Lord God, I cannot speak; for I am a child." Surely, Thou, the God of all wisdom, will not choose one so incapacitated as I! But what saith God? Say not, I am *a child*. Do not look upon your natural imbecility and like Moses plead a want of eloquence as an excuse for carrying my message. Remember who it is that sends you—that His power is sufficient to thresh a mountain with a worm. Isa. 91: 14, 15. What though you are so organized as to lack natural courage? What if you feel as slender as a "bruised reed?" I the *Lord Jehovah* can make use of just such a vessel; that the excellency may not appear of men, but of God. Then to encourage his diffident nature God gives him assurance of supernal strength. Says he, "For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." He however cautions him against the fear of man, which always brings a snare and causes God's children to underrate the strength and power of their Leader. Prov. 29: 25. Here is the caution—"Be not afraid of their faces: for I *am* with thee to deliver thee, saith the Lord." And here allow me to say, should the children of God ever discourage themselves and one another, by reckoning up the potency of their enemies and the paucity of their own number, they might draw a practical lesson from the famous Antigonus, who, as the historian informs us, overheard his soldiers reckoning how *many* their enemies were, and so discouraging one another. Chagrined, he suddenly stepped in among them with this question—"And how many do you reckon me for?" Discouraged soul, how many do *you* reckon the Lord for? Is he not an overmatch for all his enemies?

But to return to Jeremiah. Perhaps some might inquire, what more could he ask? If the power of God has metamorphosed him into what this comparison insures, he must be impervious against any instrument that can be formed to bear against him. Surely, after receiving such assurance of strength from God himself, he will at least be clear in *his own mind* while traveling the prophetic road. He remains humble and confides in God—is faithful, and ventures to use God's sword without a sheath! But on the other hand we do not find him rash—not a reproof for his temerity—he is plumbed by the plumb-line of truth—is an upright walker. Certainly, remarks the superficial believer, one so faithful in declaring God's message must possess not only great but constant joy, and never experience doubt or uneasiness on account of his position on the prophetic road. Hark ye! That very man—Jeremiah—whom God employed to warn "the whole land," is suffering the deepest consternation and [illegible]

Jer. 19: 14. Has he yet exceeded Almighty orders? transcended his authorized delegation? Not a word of this. But now he is in fear, doubt and disappointment—DECEIVED!! Please read his language verbatim: "O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me." By this strong language of Jeremiah I understand him, like David, Job and others, to acknowledge whatever came upon him from God. Having made an entire consecration of themselves to the Lord, they really felt they were in his hands, and whatever befell them they immediately conceded to be from him; although in many instances it was only permitted to bring about certain results. But we find no reproof for the acknowledgement that God was in it. Thus Job in his affliction exclaims, "The Lord gave, and the Lord hath taken away." *How* did the *Lord take away*? Ans. He, for his own glory, permitted Satan with his agents, the Sabeans and Chaldeans, to afflict, destroy and take the remnant to themselves.

So David, when Shimei cursed and stoned him, addressing him at the same time by the most opprobrious names, acknowledged the hand of God in the matter. 2 Sam. 16: 10.

But Jeremiah, how did the deception or disappointment affect you? Well, I could not think of abandoning the prophetic road. No, I kept his word in my heart. But God's professed people, as well as his providences, *all* seemed turned against me. I was traduced and defamed on every side; even those few that had been my familiars watched for my halting, and comforted themselves with the hope of overcoming me at last; and I made up my mind to withhold the awful message. "Then I said, I will not make mention of him, nor speak any more in his name." I have now made such a mistake that the word of the Lord is a daily derision and reproach unto me; beside, I am the by-word and song of my own people. Jer. 20: 8; Sam. 3: 14. Every thing seems to have gone by the board, and this failure has produced a wound that is incurable, and I can no longer carry this unwelcome message. My enemies seem triumphant and comfort themselves with the idea that I am mortally wounded, and that the propitious moment has arrived when they shall be relieved of that pestilent fellow with his frightful message. Therefore I concluded to restrain my voice and suppress the unwelcome message.

Well, Jeremiah, a people subsequent to your time have found themselves in a similar position; and when they decided to ease themselves by suppressing the Almighty errand, they found any thing but rest. Suffer me to inquire whether you were relieved by the concealment? Nay; my position seemed past endurance, and in the bitterness of my soul I cried out, "He hath hedged me about, that I cannot get out: he hath made my chain heavy: also when I cry and shout, he shutteth out my prayer: he hath enclosed my ways with hewn stone, he hath made my paths crooked. . . He hath filled me with bitterness, he hath made me drunken with wormwood. And thou hast removed my soul far off from peace: I forgat prosperity. And I said, My strength and my hope is perished from the Lord." The world has no charms for me whatever; like Paul, "I am *crucified* to the world and the world unto me;" and while his word was in my heart, it was like fire shut up in my bones, and my forbearing to speak out actually wearied me, and my only relief was to speak in that very *Name*. But at this juncture He who spake to me at the first addressed me in the language of affectionate encouragement, renewing his promise of strength and assured me with all the verity of a God that they should not exterminate me, but said, "They shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee, and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." Thus I have determined to follow on in the prophetic road—understanding Jehovah's declaration I cannot join with backsliding Israel who refuse the prophetic word.

They often are agitated with fear lest my words prove true, and sometimes their disquietude causes them to make inquiry respecting the threatenings of Jehovah; [illegible] remained one whose sectarian profession had not dried up every particle of humanity, (an Ethiopean it is true,) he drew me up from that pit of death! Thus have I been sustained through many conflicts of the deepest dye, and am positively decided not to suffer so many things in vain, but ever travel in the prophetic road which will end in rest and glory everlasting—when the goat-skin and sheep-skin company to which I belong shall be clothed in garments more resplendent than the sun.

And now in conclusion I would like to ask my brethren and sisters, Do you feel weak and inefficient to proclaim God's prophetic message to a cold, unbelieving world? Are you naturally sensitive and shrink from public observation? Remember your Lawgiver is *able* to make your face harder than a flint—hard as an adamant! Do you sometimes think your company is so small they will be consumed ere the Master cometh? Remember the "little flock" have the promise of the kingdom! When the Lord called you to enter the prophetic road and to wait for his Son from heaven, did you not experience a divine love and power you never realized before, though you had long professed to know him? If so, what can induce you to leave this position? Will you not endure the pelting storms rather than venture into a doubtful road?

Have you felt the keen sensation of disappointment while the world rejoiced in your calamity? And has your character been traduced by those who ought to have been encouraging friends? and at the same time your own mind suffering with doubt and perplexity, fearing all was lost, and yet when you sought wisdom could obtain no information of any other *sure* road to the kingdom? Has this been your experience? Then "take, my brethren, the prophets that have spoken in the name of the Lord for an example of suffering affliction and patience." B. MATHEWSON.

Bakerville, Ct., July, 1858.

For the Crisis.

[The following will teach others a good lesson, if they will make the right improvement of it.]

"Mother, why can't I go too?" "Campmeeting, dear child, it costs money." "Well, I will go to work after the meeting, and pay what it costs." "Well, that don't get the money to go with. If you had saved that $3.00 you laid out in jewelry, and that $2.00 you spent for other fooleries, you could have gone. I should have been glad to had you; but I see no way now how you can go." "O dear! I will sell my jewelry." "My daughter, you can't get one half what it cost." "Why not? I have worn it only three times, and it has not hurt it a bit. I will go and see."

The child was disappointed. The man she bought of offered only half price in other goods; would not take it and pay cash.

"Now, my child, you see what a cheat there is in all this fancy stuff. It is only calculated to attract the attention. It does no good, and costs many a poor girl more for jewelry and other things that are of no use, than it does to clothe them comfortably. I hope you will learn a lesson, and not spend your money for things that will do you no good and cause you so much trouble after it is too late to retract your foolish steps. I told you you would see the time you would want the money more for something else."

"Well, mother, I can't help it now; but if you will try to contrive some way for me to go, I won't spend any more money without asking your advice. Come, you ask father." "Well, I will see what your father thinks."

When I left, there was a prospect of the jewelry being exchanged for part of the fare. I have no doubt but many will have to stay at home from Campmeeting that have spent enough for fooleries the hard year that is past to pay their expenses, which, if it had been saved, would have enabled the person to go where they might have received the truth and grace of God, and a seat in his kingdom among the blessed. Think of these things. Little foxes spoil great vines.

HIRAM MUNGER.

REASON AND SENSE.—The lower your senses are kept, the better you may govern them. Appetites are commonly like two buckets, when one is at the top, the other is at the bottom. Now, of the two, I had rather the reason-bucket should be uppermost. The senses are some of them so mean they relish scarcely anything, but [illegible]

The World's Crisis.

BOSTON, JULY 28, 1858.

"The Emphatic Diaglott."

We have just received the first number of "The *Emphatic Diaglott*"—a new and valuable translation of the New Testament—"containing the original Greek text of the New Testament, according to the recension of Dr. J. J. Griesbach, with an *interlinear* translation, in which every Greek word is *literally* and *grammatically* construed *as it stands in the book*: a new *emphatic* version, based on the literal translation, the labors of the most eminent biblical critics and translators, and the various readings of the *Vatican manuscript*, (No. 1209 in the Vatican Library); together with philological and exegetical foot notes, and a choice selection of references; to which is affixed an *alphabetical index*, containing all the geographical and proper names occurring in the New Testament, with difficult Greek words and phrases critically examined. The whole forming a complete guide to the correct reading and study of the books of the New Testament." It is published by Wilson and Cockroft, Geneva, Kane Co., Ill. 12 Nos. $2.00. Single numbers, 20 cents each.

This is a work of which we spoke some time since, and recommended to our readers. We have seen no other translation with which we are so well pleased as with this. It should be in the hands of every Bible student; especially those who are not *familiar* with the original, so as to read the Greek with perfect readiness; and even to the latter it will be a valuable accession to their library. The translators seem to have hit upon the simplest and best plan of placing the original Greek Testament within the reach of the common people. With a few hours' study of the Greek alphabet and rules of pronunciation accompanying this work, the common English scholar can make himself quite familiar with the original; and, with the aid of a Greek lexicon and grammar, feel quite at home in criticisms. As soon as this work is possessed, we are satisfied that every one who has it will feel that he cannot be without it. Like his concordance and dictionary, it will be indispensable. Whoever subscribes for this work will get the worth of his money.

In order that the reader may have a clearer idea of it, we will say a word concerning its arrangement. Each page is divided into two columns. The left hand contains first, a line of the Greek from J. J. Griesbach's Recension, which is considered the best, and under this line of Greek is "a *literal word-for-word translation*, wherein the corresponding English word is placed directly under its counter part."

The right hand column contains the new translation based on the Greek text "in the left hand column, and the labors of many able Bible critics and translators."

There are several interesting features in the work which we pass over for want of time to notice them. Get the work and know for yourselves.

The first number contains the first ten chapters of Matthew, and a part of the eleventh. It is estimated "the work will make some 27 numbers, 32 pages each."

It is desired that those who have subscribed for the work, and have received the first number, should now forward two dollars, addressed to Wilson & Cockroft, Geneva, Kane Co., Ill. Any who are interested in the undertaking, can receive Prospectuses and specimens free of charge, by addressing the publishers as above.

We will act as agents for any of our readers if it be their wish; but the best way is to send directly to the publishers.

SOME of our readers, who are not familiar with newspaper regulations, sometimes ask what part is written by the editor? To all such we would say, that what they find on the *second* page, without any signature, under the heading, "THE WORLD'S CRISIS," may be known as *editorial*.

NOTICE TO THE PUBLIC.—We feel it duty, from the great amount of good evidence from various sources, to say, that D. C. Wheeler's character is not good, and hence should not be encouraged to preach or hold meetings among us. If a man's moral and religious character is known to be bad at home, he should not be suffered to impose upon our brethren abroad.

AN OPPORTUNITY TO DO GOOD.—If any of our brethren have a copy of the *Age of Gospel Light*, and will send it to this office, it will be sent where it is much [illegible]

For the Crisis.

Report of the Fourth Annual Maine Conference.

(Concluded.)

DEA. JOHN UMBERHIND, Richmond, said, "There are a few here, as in other places, who are striving to hold on, and trying to maintain gospel order as we understand it; and this has been a blessing to us. It has strengthened, cheered and encouraged us. We have been trying to raise our desires to God for a reformation. Prayer has been put up many times for it. We feel like earnestly contending for the faith once delivered to the saints, and believe the kingdom will soon be given unto them. We have been in rather a low state for some time, but have felt of late as though God would work among us, and felt willing to do any thing to see it, and hope we shall soon."

DR. N. SMITH, Hallowell, said, "Our company has been small for some time; we have now no meetings. My health has failed me. Before that I preached some in Litchfield, Gardiner, Ripps, Augusta, and elsewhere; have seen but little reformation except in Augusta. I think if I had my health I should do more than I have. I love the work, and feel the loss of my health. There have been a good many converted and brought into the faith among us in Hallowell, from the beginning, but the most of them have moved away, and some of them have gone everywhere preaching the gospel."

ELDER A. ROLLINS, Brunswick, said, "I am glad to be in your meeting. I remember the happy interviews of the past. I labor with the F. W. Baptist church in Freeport. We have had a good revival—20 converted. The work began by the labors of a sister, who worked constantly for a reformation. Her daughter was soon converted. We have baptized twelve. Elder Waterman, the F. W. Baptist minister in Brunswick, preaches some as you do, and I more. Since I preached here I have lost my daughter, but she died in the Lord, and I believe I shall soon see her again in the better land."

ELDER I. C. WELLCOME said, "I have traveled in various parts of the State—I preach here in Richmond one fourth of the time. Bro. Umberhind has reported this church. I preached in Hallowell a part of the time, and we kept up meetings until I moved Sept. last to Brunswick—preached there some. Preached one day in Lisbon—found an open door, and several believers among the F. W. Baptists. Preached two Sabbaths in Harrison, a new place—the interest increased to hear. Held five meetings in Stoneham, a new place. They listened attentively, and were anxious to hear more. Spent one Sabbath in Sydney—preached to a Methodist church—had an interesting time—one Sabbath in Jefferson—found a good congregation anxious to hear—a good prospect there. At Belgrade with Bro. Sevey—had a glorious revival—one of the most powerful works I have seen for some years; one meeting in South New Sharon, and one in Wilton, where we once had a good company of brethren, but they were divided and scattered some years ago by distracting questions—several good brethren there still. Spent one Sabbath in Somerville, where Bro. Chisam resides. They held meetings, and have organized a church—have monthly conferences, and a Bro. J. R. Hall is preaching to them some. He has just commenced preaching, and bids fair to be of service in building up the cause. They have a Sabbath School of over 30 members. Elder Kennedy preaches there some. I have preached in several other places, and tried to do what I could—new doors are constantly opening, and calls for preaching the word—but I cannot do as I have done. I have labored until I am nearly bankrupt, and I must draw in a little, and try to earn something to keep from bankruptcy, for when that takes place, I shall stop preaching."

E. D. D. HATCHENSON, Lewiston, said, "We make some progress, and have much opposition, secret opposition—are treated kindly to the face. Have some excellent meetings—God blesses us. We have no organization, but have thought of taking steps to organize. There are some good brethren in Lewiston."

BRO. C. C. HOOKER, Gardiner, said, "There is no Advent Society left in Gardiner—there are only three of us. We have had no regular meeting since Brn. York and Partridge preached to us in '54. We once had a good company there, but they are scattered."

This closed the reports. There are several other societies not reported.

Friday, 2 o'clock, P. M. Preaching by [illegible] very profitable discourse, followed by several stirring exhortations.

Evening, 7 1-2 *o'clock*. Eld. J. Partridge preached from Luke 15: 14-16. The return of the prodigal.

Saturday, 8 *o'clock*, *A. M.* Met for prayer. The blessing of God was manifest. It was a refreshing season. At 9 o'clock the meeting for business was called to order. The report of the committee being called for, the following was presented:

REPORT.

"Bro. Chairman,—Your committee, who were desired to present a plan for the more permanent organization of our societies in Maine, feel that it is a subject requiring much wisdom from God, to advise with a class of brethren holding such opposite views of what the New Testament teaches and allows, in regard to the order and associated privileges of christians, in pursuing the work assigned them by the great Head of the church. We have seen and considered the many objections often urged against our own views of this matter, and had some experience in trying to press our way onward amidst conflicting elements without any regularly adopted order. Yet we beg leave to say—forasmuch as we are a people called out by necessity, by embracing the precious truths which make us conspicuous before the world—we are compelled to act a part in the cause of Christ as a distinct body of believers, (yet in charity with all who love our Lord Jesus Christ) and therefore feel bound by the gospel to observe its order, its ordinances and its discipline.

To do this, we believe each society of believers able to maintain public worship, should choose its appropriate officers and constitute an independent body in all its family arrangements, yet bound by the gospel to advise, confer, counsel, and take united action with all other like bodies in promoting the common faith.

Furthermore, believing that annual, or periodical gatherings of the believers in given localities for conference, like the present, to counsel, advise and transact any business of universal importance, are of great service in the cause of Christ, we recommend,

1st, That the brethren now assembled by the call for this Conference, representing the Advent body in their several localities in Maine, agree to have a meeting of this character annually, at which to represent the various churches in this State, by some of their members, and by such other brethren as may be pleased to associate and unite in Conference with us. Also to take action upon any important business that may come within the limits of gospel discipline and duty.

2d, We also recommend that our ministers and churches class off into several districts which they represent, and hold quarterly conferences in each, representing their progress, condition and wants, and act upon the same.

3d, That all brethren attending either of the above named conferences wishing to unite with us in our work, shall pass no other test of fellowship than christian character and deportment."

The Report was accepted. Elder S. K. Partridge moved its adoption, when an interesting and profitable discussion followed by Brn. Smith, Partridge, Morrell, Herley, Haggett, Dudley, Wellcome, Wight, York, Howard and others. It finally passed unanimously by a rising vote, with the exception of two. It was moved and adopted, that the ministers advise with the churches and correspond with each other, to class the districts, and have the results published in the papers within one month.

It was moved that this Conference recommend to the brethren in all places where there are several who can labor together in the cause of Christ, to organize on such a plan as they believe the gospel teaches. Unanimously adopted. A motion was then made that this Conference should authorize their Secretary, to give to each of the ordained ministers united with us in labor, a certificate of recognition by them of their ordination, as ministers of the gospel qualified to attend to all the duties and ordinances of the gospel. Several reasons were argued why it was called for. It was unanimously adopted.

Moved that the Chairman and Secretary consult the churches, and then appoint the time and place for the next annual Conference. Adopted.

Moved to adjourn to the time and place of the next annual Conference. Adopted.

Voted that the doings of this Conference be published in the Advent Herald, and World's Crisis.

P. M., 2 *o'clock*. Met for prayer and conference. Spent several hours thus in a meeting of most interesting character.—The Lord blessed us abundantly.

Evening, 7 1-2 o'clock. Preaching by Elder D. M. Hanscomb from 2d Tim. 2: 19.

Sunday, A. M., 8 1-2 *o'clock*. Met for prayer. Enjoyed a precious season. Love, union and devotion constantly increased, and a deep interest was manifested among the unconverted, and the wanderers. At 10 1-2 o'clock Elder L. L. Howard preached from Rev. 2: 17, an able sermon, with life in it.

P. M. 1 o'clock. Eld. S. K. Partridge preached from Ps. 34: 19, after which the Lord's Supper was administered to 73 rejoicing believers, who expect soon to enjoy it with Christ in his kingdom. At 5 o'clock Eld. D. Hutchenson preached a valuable sermon from John 8: 5, after which the brethren backed up the word with exhortation. The power of conviction deepened, and it was fully manifest that the Lord was at work. Two wanderers broke down and confessed their sins, heartily returning to God. Six rose for prayers, two of whom have since been happily converted to God. A deep and I trust a lasting impression is left on a portion of the community and on all our brethren and friends from abroad who attended the meeting. Bro. R. R. York preached in the Baptist meeting house two evenings to very interesting audiences, who are anxious to hear more. A good impression is thus left upon their minds.

So closed the most interesting and heavenly Conference (and of the largest number of believers) we ever had in Maine.

Richmond, Me., June 21st, 1858.

N. SMITH, *Chairman*.

I. C. WELLCOME, Secretary.

Summary of News.

Foreign News.

LATER FROM EUROPE.

By the arrival of the North Star, we have news from Southampton to the 7th inst.

THE ATLANTIC TELEGRAPH.—The London correspondent of the New York Commercial Advertiser says:

"The second failure of the attempt to lay the Atlantic cable, the news of which arrived at noon yesterday, has been the absorbing event since the departure of the last packet. The disappointment is the greater on account of a confidence which, during the past week, had been growing up that the operation would this time succeed, and which had caused the shares to assume some firmness."

The Cork *Reporter* of the 5th inst. says that after the Telegraph expedition had been three days at sea, they encountered a gale which raged nine days without intermission. Two of the Agamemnon's sailors were severely injured, and one of the marines lost his reason from fright. The Niagara rode out the storm gallantly, losing only her jibboom and one wing of the figure head, the American eagle. In regard to the second breakage, it is said to have occurred at the bottom, as the electricians, from the fine calculations which their sensitive instruments allow them to make, were able to declare such to have been the fact, even before the vessels came together again. In explanation of the Niagara's return to Queenstown, the Reporter says:

"Before starting an arrangement was made that, should any accident occur in giving out the cable before the ships should have gone one hundred miles, they should return to their starting place in mid ocean; but that, in case that distance should have been exceeded before any casualty should happen, they should make for Queenstown. In accordance with this understanding, the Niagara, having made 100 miles before the mishap, returned to this port. Upon her homeward way she must have passed the Agamemnon, but owing to the heavy fogs which prevailed for the greater portion of that time she missed seeing or gaining any tidings of her."

In connection with the above, we quote the following from the N. Y. Evening Post:

"Mr. Morse, whom we have been in the habit of regarding as one of the highest authorities in telegraphic science, we are informed, has never expected that the expedition now upon the Atlantic would be successful, though he is quite sanguine that a cable can be laid and worked between the termini which the company has selected. He does not disguise his conviction that the cable on board the company's steamers is much too heavy, and that one of half its weight, or less, might be laid and worked effectively. His views upon this subject, and the consequences to which they have led, are said to have been the controlling reasons for his being left out of the Board of Direction, at the election which immediately preceded the reduction in the price of the stock."

The Post also adds:

"There are other provisions which have been suggested to us against the accidents to which the plans for laying submarine cables have thus far proved to be liable, which we will submit without argument for what they are worth:

A cable *coiled* cannot be uncoiled without *kinks*; therefore the cable must be *reeled* to be laid.

The necessity for two vessels to lay the cable quadruples (and more) the risk of accidents; therefore the cable must be laid from *one* ship.

The voyage *to* England is easier, shorter and safer than the voyage *from* England; therefore the vessel with the cable should start from this side.

There is one vessel, and one only, of tunnage and room sufficient to carry the whole cable, to wit, the Leviathan; therefore the cable, if ever laid at all, must be laid on a succession of reels in the Leviathan, and the Leviathan must sail from our own shores.

If these views should be deemed to possess any value, it would be easy for the Leviathan to bring the cable with her to this country and lay it on her first trip home."

LATER.—The Agamemnon and Valarous, of the telegraphic fleet, arrived at Queenstown on the 12th inst. The final break in the Atlantic Cable occurred about six fathoms below the stern of the Agamemnon, after 146 miles had been payed out from that vessel. The Agamemnon then returned to the rendezvous in mid-ocean, and cruised there for five days in anticipation of meeting the Niagara. On arriving at Queenstown, it was resolved to coal and start for a final attempt on Saturday, the 17th inst., there still being 2500 miles of cable on both ships. The Agamemnon encountered furious storms, and rolled so heavily that great fears were entertained for her safety. She sustained considerable damage. The cause of the breaking of the cable is unknown, the strain upon it at the time being quite light. The electric instruments were all injured by the heavy rolling of the ship.

Difficulties have arisen between Germany and Denmark.

Another meeting of the Paris Conference has taken place.

It is contemplated by Queen Victoria to visit Cherbourg to witness the French naval review.

The anniversary of American Independence was duly celebrated in London.

An extraordinary emigration of pilgrims has taken place from Vienna.

For the Crisis.

ABSTRACT OF THE

Illinois Annual Conference Minutes.

Conference met in Ottawa, Ill., May 20th, 1858. Was organized as follows, the officers constituting the permanent Conference Committee, ex-officio:

M. Chandler, President; W. Pratt, Vice-President; P. B. Morgan, Secretary; A. S. Calkins, Cor. Secretary; E. L. Halbert, Treasurer.

Voted, The names of members be enrolled. Also, that all brethren in attendance be invited to take part in the deliberations of the Conference.

Voted, The following brethren constitute a business committee, to prepare and present business for the action of the Conference: I. Morgan, W. Pratt, G. W. Rathburn, A. S. Calkins, P. B. Morgan.

Conference listened to a moving discourse on the Unity of the Spirit, by Eld. I. Morgan, of Ct. Text—Eph. 4: 3. Conference then heard reports from preachers and churches.

The *Conference Evangelist*, Eld. P. B. Morgan, reported:—It has now been eight months and a few days since I commenced my labors in this field, according to arrangements made in our last Conference. . . During this time, I have earnestly endeavored to carry out the mind and object of the Conference in my appointment. And it affords me much pleasure to report to you, that in this attempt I have found abundant encouragement. The general plan proposed for the more effectual cooperation of our churches and brethren, has, with a single exception, met with a most cheering welcome wherever I have been able to introduce it. And after this testing of the subject, and after reviewing it under many varied aspects, my own convictions as to the practicability of the plan proposed are more than ever confirmed. . . . . In the eight months past, your agent has attended three Tent Meetings, seven Protracted Meetings, preached one hundred and sixty-three discourses, organized one Quarterly Conference and two churches. The number converted or reclaimed from a backslidden condition are unknown, although it may be stated that in nearly every place God has blessed and sealed our effort by converting souls. Of brethren newly called to the ministry, I have found but few; and I regret to add, that on the part of our churches, I find but little disposition to encourage the young and inexperienced whom however God may have called to the important work of preaching the Gospel. On this subject it is desirable the Conference take some action, by which the inexperienced but worthy brethren, feeling called to this work, may be suitably encouraged. I have to commend to the favorable notice of this Conference, brethren G. W. Rathburn, J. C. Shaw, Collins and Lombard.

In finances your agent has found himself called to an aspect of our field, and to duties, somewhat new. It has appeared that while our field is so promising and yet so destitute, there are men of understanding and of devoted lives, who might be obtained but for want of means wherewith to support them. . . . . It is evident *there is no lack of means on the part of our churches*, but merely such an appreciation of the advantages of our cause as will enable them to give with that liberality the cause requires. The amount collected for the Conference and Mission fund, is $304 74. Amount now pledged but unpaid, $48.

With this was tendered a resignation of the office of Evangelist and Agent of the Illinois Annual Conference. Report was accepted.

Elder M. Chandler said he had spent the winter past in itinerating; had traveled and preached in several counties, in the States of Wisconsin, Iowa and Illinois; had enjoyed some precious seasons of revival; the Spirit of God had been poured out, and the truth has taken good hold of many hearts; among the converted were those who were formerly Infidels and Universalists. He felt we had great reason for encouragement.

Elder Calkins said: The past had been a prosperous winter. The church at Deer Park, over which he had charge, numbers upwards of *thirty*, and were growing in faith and grace. In connection with Elds. Spencer and Jones, he had labored successfully in Earlville, where he had baptized some twenty happy converts to the truth, and a good church had been organized. He had also performed some labor in Amboy.

Elder James spoke of his labors at Earlville, Shabbona Grove and Dekalb. Had recently removed to Cordova, and taken charge of the little flock in that place; preached somewhat in Princeton likewise; had also visited Wilton town. Felt we had great reason to hope. Exhorted to labor, pray for, and expect souls to be converted.

Elder Pratt said: I live in a place called Egypt, where they go for rum, slavery and the devil—a few go for the truth; he was from Hancock county; labored also in Brown, Pike and Adams counties. Had been somewhat occupied with temporalities, but since recovering his health had endeavored to preach at least every Sabbath. In some places the cause was in a flourishing condition. On Warsaw Prairie a new field had recently opened up of considerable interest. He felt like going ahead.

Elder Johnson, of Will county, said he was of the Christian connection, but felt at home when with his Advent brethren. He believed the Adventists were more as the Christian connection was in the beginning than they now were themselves. He loved the great truths relating to the destiny of man and our glorious hope as we hold it, and was endeavoring to preach it. The people to whom he preached seemed prospering. [Bro. Johnson is a father in Israel, and though a stranger, was heartily greeted by the Conference.] Other reports were heard and letters read. [See digest.]

Voted, I. Morgan and J. C. Shaw be a committee to make a digest of letters sent to the Conference.

Eld. Hemenway of Mass. being announced as present, was invited to a sitting with the Conference.

Report of the business committee accepted and adopted.

ENCOURAGEMENT.

Whereas, In the mercy of God we are again permitted to meet in Conference, where we hear reports from various portions of this Conference field; and whereas the system of arrangements now introduced among us promises, under God, to essentially forward our cause if carried into effect, therefore

Resolved, That we urge our brethren to a yet more vigorous prosecution of the work devolving upon them, believing as we do that we have unprecedented reason for encouragement.

Resolved, That after another season of labor, during which God has most signally and mercifully blessed our endeavors to save souls, we feel more and more confirmed in our position, believing it our duty to instruct the people as to the nature of the Gospel hope, in connection with the speedy and premillennial advent of our Lord Jesus Christ—and ourselves wait for his appearing.

CHRISTIAN LIBERTY.

Whereas, Theological systems and ecclesiastical creeds are continually multiplying, and sectarian devotees are in many places becoming rampant, and

Whereas, Amid the conflicts of this age we feel ourselves called of God in many places to maintain a position separate from all other churches, for which we are charged with producing creeds and demanding assent thereto, which thing is untrue, therefore

Resolved, The we believe it the duty of all such as are associated with this Conference, to signify in the most emphatic manner, that we recognize the absolute independence of every local church as a first principle in ecclesiastical economy.

Resolved, That as stated in the economy of this church, we believe no Conference has any authority to legislate in matters of faith and doctrine.

Resolved, That we make more prominent the fact that we take the Scriptures of the Old and New Testament as our only rule of faith and practice, and make christian character the only test of church fellowship.

AMERICAN SLAVERY.

Whereas, The subject of slavery, as existing in this country, is believed to involve a great moral question naturally affecting the sympathies of the christian part of this Nation, and

Whereas, We deem it important that we state plainly our position upon this subject, therefore

Resolved, That we look upon American Slavery as not only degrading and demoralizing in its influence, and so unworthy of a civilized Nation, but as an institution directly opposed to both the spirit and letter of Christianity.

Resolved, We believe except this Nation speedily repent of this great National crime, God's afflictive judgments cannot be long delayed—if the last judgment does not come—on which account we should not cease to cry day and night.

THE TEMPERANCE REFORM.

Whereas, We believe the vice of intemperance to be one most dreadful in its tendencies and results, and the trafficing in ardent spirits a dishonorable and unworthy calling; and

Whereas, Many worthy persons, young men particularly, are by this vice lured from the path of duty, virtue, morality and religion, therefore

Resolved, That we earnestly recommend all connected with us in Church or Conference capacity, to resort to every and all means which wisdom may dictate, to *put down* this soul-destroying and far-spreading evil.

Resolution on Sabbath Schools accepted and adopted.

Resolutions declaring our churches must do more for the support of their preachers or suffer them to leave their fields, was also adopted.

Voted, This Annual Conference be divided into the following four Quarterly Conference Districts, viz.: Fox River District, Galena District, Rock Island District and Military Tract District.

Voted, The Conference appoint the time and place for the first session of the several Quarterly Conferences.

Voted, The Secretary of this Conference be instructed to correspond with the several Conferences in the West with a view to effect a general and more effectual cooperation among the churches of this vast field, on the plan proposed in the system of arrangements adopted by the Illinois Conference.

Voted, The Conference Evangelist and Agent be required to keep a strict account of his labors and expenses, the same to be subject to the inspection of the Conference Committee every quarter.

Voted, The salary of the Evangelist be as last year.

Voted, Bro. N. Branch, Jr., of Moline, Ill., be commended as general book and tract agent of the West, he being now ready to fill orders for a large or small amount.

Voted, The Treasurer be instructed to send circular letters to such friends as have heretofore made pledges which they have not paid, laying before them the present urgent necessities of the Western Mission.

Voted, Elder Moses Chandler act as Evangelist and Agent for this Conference the ensuing year.

Voted, The minutes of this Conference with the names and amount contributed by the patrons of the Western Mission be published and bound with the *plan of arrangements* in pamphlet form for gratuitous circulation at the expense of the Conference.

Of the brethren commended to the notice of the Conference, Bro. G. L. Rathburn was ordained, and of the others it was

Voted, they should receive letters of commendation to our Churches.

Voted, the Conference tender its thanks to the Church of Ottawa for their hospitalities.

Voted, to adjourn to the last Tuesday of May, A. D. 1859, the place of the Conference to be hereafter designated by the Conference Committee.

DIGEST OF THE ILLINOIS CONFERENCE.

Churches.	Preachers and Elders.	Numbers.	Nos. of S. S.	Amount paid for C. and M. Fund.
FOX RIVER DISTRICT.				
Deer Park,	A. S. Calkins.	30	—	$17 00
Ottawa,	P. B. Morgan, Geo. Whipple.	50	60	70 00
Earlville,	——— ———	30	—	5 00
Shabbona Grove,	N. W. Spencer.	60	X	23 00
Somonauk,	Supplied by Eld. Spencer.	15	X	1 00
Dekalb,	——— ———	12	—	——
Jefferson Grove,	——— ———	—	—	——
GALENA DISTRICT.				
Elizabeth,	Eld. Wadley.	—	—	10 00
Cranes Grove,	N. A. Hitchcock.	—	—	——
Plumb River,	——— ———	—	—	——
Monroe,	——— ———	—	—	——
Union Grove,	——— ———	—	—	——
ROCK ISLAND DISTRICT.				
Cordova,	H. H. Janes, M. Chandler.	25	X	15 00
Princeton, (Ia.)	Bro. Blackman.	33	X	15 00
Moline,	——— ———	7	—	——
Wilton, (Ia.)	Bro. Collins.	80	X	25 00
MILITARY TRACT DISTRICT.				
St. Albans,	W. Pratt, L. L. Scott.	—	—	——
Bascoe,	——— ———	—	—	——
Warsaw Prairie,	Bro. Davenport.	—	—	——
Ripley,		—	—	——
Cooperstown,	J. P. Malary.	—	—	——
Pittsfield,	——— ———	—	—	——

Letters asking help, were received from Muscatine, Iowa; Colona, Ill.; Russel's Corners, Sauk Co., Wis.; Monroe, Wis. But the Treasury being empty, no appropriations of sum or means was made for these localities.

[*Herald* please copy.]

Obituary.

Fell asleep in Jesus, in Freeport, Me., April 28th, Sister Mercy Davis, aged 86 years and 3 months.

The subject of this notice was converted about thirty-five years ago, at which time she joined the Methodist Church. From that time till her death she ever maintained a christian walk, and although called to pass through many severe trials, she ever manifested the spirit of her Lord.

My acquaintance with her commenced a few years since, at which time she began to feel a special interest in the truth of "the kingdom of God at hand," "sleep of the saints," resurrection," &c. Since that time she has taken great delight in conversing upon the Gospel hope. Though far advanced in years, her mind was strong and her conversation instructive. I visited her a few hours before her death, and found her mind clear and calm. She spoke of the Kingdom, where tears and sorrows, pains and death, would be known no more forever. At her request I prayed with her, and with others sung the hymn she loved so well;—

"We are going home, we've had visions bright."

I gave her the parting hand and bade her farewell, rejoicing in the hope that we should soon meet to part no more.

May the blessed hope of the Gospel ever cheer the sorrowing ones, who are left to mourn the loss of one so dearly beloved.

R. R. Rork.

Little Willie Webber, son of Sister Mary Webber, died in Yarmouth, Me., May 25th, aged 7 years and 10 months.

The loss of "Willie" is great indeed, and has opened afresh the wounded heart of his dear widowed mother, who has often been called to mourn within the past three years. Little Willie was sick about two weeks, during which time he was ever anxious for the society of those who love Jesus. But he is at rest now in the grave, from whence he will soon be awakened to join the society of the good of every age and clime.

Lord bless and comfort the oft afflicted mother, and all the sorrowing ones, is the prayer of the writer.

R. R. York.

Drowned, while bathing in Royal river, in Yarmouth, Me., June 22, Hiram L., aged 9 years and 2 months; and George W., aged 7 years and 9 months; *only* sons of Bro. Hiram and Sister Ann Howard.

Never has it fallen to my lot before to record a notice of such a sad affliction as that which has befallen Br. and Sr. H. To have our loved ones sicken and die under ordinary circumstances, when we can administer to their wants, is hard; but to have them torn from our embrace in so sudden and unexpected a manner, is heart-rending in the extreme. But while this dear brother and sister are called to drink such a bitter cup of sorrow, because their lovely boys are now asleep in the dark, cold tomb, they are consoled by the blessed hope that soon Hiram and George will come forth from the land of the enemy to dwell forever in Eden's blissful bowers.

Their funeral was attended by the writer at the Baptist Church, where many assembled to shed the sympathizing tear and pay their last tribute of respect to the dead.

God grant that this severe trial may be blessed to the good of the afflicted ones, and they be prepared to gain the land of eternal rest at the coming of our Lord. Amen.

R. R. York.

Yarmouth, Me., July, 1858.

NOTICES.

☞ Campmeeting notice next week.

Campmeeting.

The Lord permitting, there will be a Campmeeting in Connecticut, commencing Sept. 6, and continuing over the Sabbath. Its location is about three miles below Collinsville, on land of Bro. Johnson. Arrangements have been made for the cars to stop at the ground. Particulars hereafter.

S. G. Mathewson,
For the Brethren.

☞ A Request.—Bro. Zenas Campbell is requested to be at Woodstock, Ct., on or before the 10th day of August next, and preach the word. Bro. C., *fail not to be here!*

R. V. Lyon.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

Grove Meeting.

Providence permitting, there will be a grove meeting at Pine Creek, Indiana, to commence on the 13th day of August, at 10 o'clock, A. M., and continue over the Lord's day. The above named meeting will be holden on the farm of Wm. P. Martin, 3 miles north of Goshen, 6 miles south of Bristol, 8 miles south-east of Elkhart.

Brethren coming on the Air Line R. R., will stop at Goshen. Those coming from the east on the Northern Indiana and Southern Michigan R. R., will stop at Bristol. Those coming from the west, on R. R., will stop at Elkhart. Brethren leaving the cars at either of the above named stations, on Thursday, will find free conveyance to the meeting.

We hope to see a general gathering of ministers and lay brethren.

By order of the Church,
D. R. Mansfield.
Elijah Beck.

Campmeeting.

There will be a campmeeting at Savoy, Mass., commencing Aug. 30th, to continue over the following Sabbath.

Brethren H. Pratt, J. Hemenway and M. Batchelor are expected. Particulars hereafter.

E. M'Cullock,
For the Brethren.

Conference in Illinois.

The first quarterly meeting of the Fox River District will be held at Earlvill, Lasalle Co., Ill., commencing Aug. 25th. It is hoped there will be a general attendance of the friends in that district. We wish to see delegates from Harvard Church, McHenry Co., Dekalb, Shabbona Grove and Samenock in Dekalb Co., and all other churches in that region. It is expected that we shall have our tent pitched there to hold our meeting in.

I would give further notice, that the quarterly conference to be held in connection with the quarterly meetings will always be held on Saturday afternoon, and the meetings all commence on Thursday and continue over Sunday.

Moses Chandler, Evangelist.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisam's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,
Elbridge Chisam.
John A. Kennedy.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the first Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

On your arrival here, inquire for the subscriber.

P. S. W. Deyo,
Conference Clerk.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Miles Grant appoints to preach at the Town Hall in Rutland, Vt., Aug. 8th.

S. W. Bishop appoints to preach as follows:—

Dover, N. H., - - - Aug. 1st.
Portsmouth, N. H., - - - " 3d.
Exeter, N. H., - - - " 4th.
Lowell, Mass., - - - " 5th.
Groton Junction, - - - " 6th.
Worcester, Mass., - - - " 8th.
Brimfield, (if the brethren will meet me at Warren, middle train, " 12th.
Palmer, (where Bro. A. M. Higgins may appoint,) - " 13th.
Springfield, (where Eld. R. E. Ladd may appoint,) - - " 15th.

S. W. Bishop.

P. S. I shall look for letters at all of the above-named places. Consequently, if any of the above appointments interfere with previous arrangements, please let me know at the earliest convenient opportunity. S. W. B.

I will hold meetings as follows:—

New Britain, Ct., Wednesday eve'g, Aug 4th.
Bristol, Ct., - - - - " 5th.
Plymouth Hollow, - - - - " 6th.
Newfield, Sunday, - - - - " 8th.

Will meet Bro. Mathewson Monday, Aug. 9th, at Collinsville, Ct.

Hiram Munger.

If the Lord will, I will preach in East Boston July 25th, and Worcester August 1st.

Geo. Waugh.

The Lord willing, I will speak to the church in Augusta, Me., on the evening of the 27th of July.

Hermon, Me., the first Sunday in August.

Orrington the 2d Sunday.

Will try to be at the conference the Saturday before each Sunday mentioned.

Israel Damman.

If the Lord will, I purpose to preach at Springfield, Mass., evening, July 28th. Jawbuck, Ct., Friday evening and over Sunday, July 30th and Aug. 1st.

Meet me at Thompsonville Depot, July 29th, P. M. If I am desired to visit other places while East, please write me at Worcester, Mass.

H. F. Carpenter.

Business.

To Correspondents.

James Essex, Quidnick,—Not received.

Cash Receipts.

☞ Our Canada subscribers, and all in the Provinces, will remember that we have to *pre pay* the postage on their papers, amounting to 26 cents a year; hence they should send $2.26 for a year's subscription.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

J Jackman, 152, $2.00; N Cole, 156, $1.54; A Wait, 156, $1.50; L N Hanson 163, D C Hart 117, O Budington 163, W P Olmstead 163, Mrs Ross 156, A P Ellis 129,—50 cts. each.

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For Books and Tracts—E Bellows, $[illegible]; J Bush, [illegible]; O C Berry, $1; W S Olmstead, [illegible]

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Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, [illegible] hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

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1.–The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

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Poetry.

For the Crisis.

THE CITY OF UNFADING GLORY.

We are going to a city
  Beyond this vale of time,
Whose portals are of jasper,
  Most beautiful, sublime;
Whose domes are lit with glory,
  And sparkle o'er those plains,
Where the eternal King of kings
  In splendor ever reigns;
'Mid a resplendent retinue
  Of seraphims most bright,
That chant immortal anthems
  Through endless realms of light.

On those resplendent landscapes,
  Throughout a [illegible] age,
The wrath of God [illegible] cease to be,
  The tempest hush its rage;
The rose of Sharon there shall bloom,
  In waving splendor stand
Amid the glittering foliage
  Of that immortal land.
And the paths that wind those plains,
  All gemmed in radiant green,
Shall glitter in the radiance
  Of that eternal scene.

M. R. PHETTEPLACE.

Scituate, R. I.

For the Crisis.

I ASK NOT.

I ask not worldly honor, I ask not wealth or fame,
  But all I ask when Jesus comes, that I with him may reign;
That I on Zion's hill may stand, with all the blood washed throng,
  And hear the hallelujah's ring and join the conqueror's song.

I ask not always here to stay where sorrows do abound,
  Where nought but thorns and thistles through all the land is found;
O no! I would not always roam 'mid storms so fierce and wild,
  Where Satan's smooth, deceitful arts my heart so oft beguile.

I would not always wander here upon this world's wide maze,
  I long to see that better land and on its glories gaze;
I long to leave earth's toil behind, and gain that peaceful shore,
  Where all the downtrod, scattered flock shall meet to part no more.

JULIA S.

Upper Woodstock, N. B.

Original Articles.

For the Crisis.

Fourth of July.

BRO. GRANT:—Another celebration of "the Glorious Fourth" has been observed throughout the length and breadth of the land. It may be well for the multitude professing the religion of righteousness and love, to inquire, has it been a celebration acceptable to the God of nations, to whom we owe all the freedom and all the blessings of the country?

Man's inalienable right to liberty has been eloquently advocated. The despotisms and tyranny of the old world have been condemned. The act of the American colonies, in breaking the yoke of oppression, and declaring their independence of Great Britain, has been vindicated. All very well, if the conduct of the nation is in harmony with its own avowed principles. Is it so? Has the nation manifested its pure regard for the righteous principles it avows, or has it manifested its selfish hypocrisy by disregarding the mandate of high heaven, to "remember those in bonds as bound with them," and to "break every yoke and let the oppressed go free?"

Is *theorizing* on the principles of justice and liberty—is gun-powder praise, and rejoicing in our own freedom, while we are robbing millions of our brethren of all the rights dear to humanity, a celebration which God has chosen? Is not this the celebration which he hath chosen? "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that ye break every yoke."—Isa. 58: 6.

Ought not every pulpit and every platform to have thundered these commands of the Holy One into the ears of this guilty nation? Ought not the people to be faithfully told, that so long as these commands are practically disregarded, their rejoicing is evil in the sight of the Amighty, who hateth oppression? That when these requisitions of righteousness and this law of love is obeyed, and *not until then*, will our "light break forth as the morning, and (our) health shall spring forth speedily?"

[Alas]! how are the clanking of the [chains], the groans of the outraged, and the sighs of the oppressed, intermingled with the joyous [acclamations] of these anniversaries! Shall not the God of justice be [avenged] on [such a] nation as this?

[illegible] of their freedom, saying, "We [were] never in bondage to any man." [illegible] Christ told them, "he that [committeth] sin is the servant of sin." How [illegible] bondage of the nation! It is [illegible] the great sin of oppression [illegible]!

Our rulers mock at the eternal law of righteousness, to which the Almighty himself appeals. Ezek. 18: 25. The Supreme Court has now capped the climax of human outrage, by promulgating the damnable falsehood before God, angels and men, that their brother, (made of the same blood, and in the same divine image as themselves,) is neither a man nor a brother! Children of God, born of his Spirit, redeemed by the blood of his Son, destined to "shine as the brightness of the firmament and as the stars forever and ever," are audaciously robbed of their humanity, chattelized, and sold with beasts in the market place; and this too in a land boasting of superior enlightenment in regard to the principles of freedom and christianity!

Forbearing mercy itself has a limited period. The nations that will not "serve the Lord with fear, and rejoice with trembling," may learn their doom from that word which cannot fail, though heaven and earth pass away. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2. "O that (we) were wise, that (we) understood this and would consider (our) latter end."

HENRY GREW.

Choice Selections.

The Vast Army.

BY REV. EDW. MUNRO, PERPETUAL CURATE OF HARROW-WEALD, ENG.

CHAPTER VII.—THE END.

I was roused from my gazing by an exceeding loud and bitter cry, which burst from the entrance to the King's presence. One came forth, urged on by the Messenger of the King; his hair hung wild and disordered from his agonized brow, his fingers were twisted in it, and I thought he would have torn it off in the extremity of his distress; his eye glowed red with terror and despair, and as he went along he cried bitterly, "Undone! undone! undone!"

Those who followed him, I noticed, urged him on with whips, which added to his sufferings. The agony of his mind seemed far worse than his bodily anguish. They were driving him on to certain hideous and dark chasms among the mountains, which appeared so lonely, and dismal, and chill, so vast and fathomless, that I trembled to look at them. Terrible sounds seemed to come up, sepulchral and hollow, from the chasms; and the whole scene was such as to fill the mind with deep and awful terror: towards this fearful place the Messengers were hastening the boy.

"It is the place," said my guide, "to which all those go who have been found in arms against the King, and have at all deserted from his cause, to live there forever, apart from his presence."

"Forever?" said I with a shudder.

"Forever," answered the guide; "There is no hope of return."

"None," said I, "even if they humble themselves?"

"None! hope is past. They had their time, and did not do their work; time enough was given, and they had their calling, but they let the time slip, and it is too late; no more will be given."

"But," said I, "the King came at last so suddenly."

"That matters not," said he, "if they were told to be watching."

"And so young!"

"Youth and boyhood are no excuse or escape," answered he.

By this time the agonized boy had come near the place where I stood, and I saw it was Ulric. "Undone! undone!" cried he; "undone!" and he tried to linger: he clung to the rock with fearful agony as the Messengers, who followed, by a touch undid his hold, and he was compelled onward. I saw his face was haggard as he passed me, and he was tearing large handfuls of hair from his head, and gnashing with his teeth with horror and despair: I turned sickened from the sad sight, and shuddered. Every now and then I looked after him, and still saw his wretched figure going on, and those bright, stern ones who followed him. I heard his voice raise and fall on the wind, and it bore the same tone of agony, "Undone! undone! undone!" He said no other word, and the word has rung in my ears ever since, and the awful tone with which he said it. I saw him just as he entered the awful chasm, and the Messenger gave him over to some I could not see. I saw him give one look back as he left the light forever, and heard the exceeding bitter cry, "Undone! undone! undone!" as it came up in hollow echoes from the dark chasm. I was riveted to the spot, and could think of nothing but Ulric; it filled my soul with horror.

"How dreadful," said I, "to have a work given us, and not to do it! How dreadful not to watch! Happy, happy Albyn, to have been found watching! how fearful to be found unready, to be overtaken with our work all undone, when we know we had it to do!"

"Fearful, indeed," said my guide, who had been with one of those who had led Ulric to his fearful doom, and had returned to my side; "yon Messenger says, when Ulric stood before the King, the scene was exceeding awful."

Now I noticed that no one could tell what passed who had actually seen it, but each spoke as told by others, so exceeding reverent and awful was their feeling about the King. I strove to catch the Messenger's words as he spoke, and, as far as I could gather, it was as follows, though his whole manner and each word was so full of awe and reverence, that it was hard for me to gain more than a broken account.

"The multitude which gathered round the King," said he, "moved back while Ulric was led up by the Messengers who had brought him to the King: the wretched boy stood, and strove in vain to hide his eyes with his hands, that he might not see the dazzling light around him; but nothing could shut it out, and he trembled so as to terrify those who stood near him, to see one so woefully distressed. It was found he had not the King's mark upon him; for the cross still stood upon his brow, but its light was growing red and fiery, and was losing its lustre. There was a pause, in which the poor boy pressed his hands closer and closer to his burning brow. When the King came, he was found among the enemy; that was enough; he heard it, and could not deny it. He had twice attempted the life of Albyn, whom he had sworn to slay; as those told me who had it from others. The manner of the King was exceeding gentle. But Ulric could not look up nor speak."

"But," said I, "his last acts were the effects of ill example. He had got among false men, who seduced him."

"But what led him there?" said the Messenger; "was it not his own act in leaving his appointed place? and had he not, from time to time, many and distinct warnings of the King's approach and his own danger?"

"But," said I, "the leaving his post a few moments was but a slight offence for so terrible a punishment."

"Nay, see," said he, "see what it led to; it brought him among the King's enemies; it helped the enemy to an advantage; they would never have had such power over the lives of so many of the King's faithful servants; it led him on to plot against young Albyn, and to be at last found among the King's bitterest foes."

"True," said I; "but having taken one false step, it was so difficult to draw back."

"He had many warnings, and might often have turned back, and *did* begin, but returned again to his sin. He had warning after warning: see the King's watchfulness in sending the Messenger to him, to give him hope if he would return to his post, even after his attempt on Albyn's life on the hill; but he neglected all."

"But," said I, "it was not made so clear to him as it might have been, that the King was so near."

"The King is not wont to make it more clear. He expects his servants to be ever watchful and looking out."

I could say nothing more; I was silenced; it was all true.

"And Ulric,—" said I.

"And he, continued the Messenger, "having naught to say, was led away; and in his bitterness as he moved away, he caught a sight of Albyn, and stretching out his hand to him, cried, "Oh, Albyn! save me! save me!" but it was too late, and he was forced on: the door was shut—you saw the rest," said he; but I did not answer, for at the moment I fancied I heard the awful echo from the chasm, "Undone! undone! undone!"

While I was thinking on all he had told me, the Bright One stood by me, and I was again aroused from my thoughts by his voice.

"You seem interested," said he, "to hear how it fares with the soldiers of the King. There was one who," continued he, "was summoned to meet Him, just after Ulric was condemned, whose manner and bearing struck the Vast Army who were standing round. He came forward with a quick step and free manner, so much so that all were awe-struck. He seemed sure of his being safe."

"Was his name Rolfe?" asked I, struck with the account of his easy manner.

"The same," said the Messenger. "He was followed by a number of persons who seemed to dog his steps, though he was fain to shake them off. 'My friends,' said he, 'follow me not just now;' but they clung to him, and said their cause was bound up with his; and I heard it was said against him that he had deserted his post, and was found taking a totally different direction from that appointed him by the King.

"He had deserted the outward form of his army, and taken his own line of operation, and had caused many to do the same by specious words and fair promises; and many of these, by his having led them out of their appointed place, were brought in such close contact with the enemy as to be actually shaken in their fidelity to the King altogether, so as to induce them to desert in many cases; and this they clamorously urged upon him as the cause of their ruin. The only defence he could make was, that he still served the King in affection and heart; that he only took his own way to show it; that it mattered not whether he remained in the main army or not, so as he worked for the common cause: but in this he was found woefully mistaken; he had disobeyed the King's word, and had led others away from their posts and allegiance; every word of defence he uttered, the men around him were clamoring against him as the cause of their ruin."

"And what became of him?" asked I, impatient to hear the end of the man who had chosen his own way. But my question was answered in a different way to that I expected; for the Messenger, pointing with his hand, led my eye to the entrance through the rocks, where, pale and silent as living death, with his hands crossed on his breast, and his eye fixed with intense despair, as of one thunder-struck and astonished, suddenly Rolfe came forth, driven on by the Messengers, and the door was shut.

"And is his case hopeless?" said I, anxiously.

"Utterly," said the other. "He chose his own path, deserted the Visible Army of the King, which alone was an act of high rebellion, and led others to do the same, though he did not mean harm at first; but it was done, and he must abide the result."

"And that," said I, "is ruin?"

"Utter and hopeless," said he.

I followed with my eye Rolfe's sad figure, as it followed Ulric to his fearful doom; I watched it far amid the rocks, till I could see it no more; he never stopped. He neither turned nor spoke. I followed him with my eye till he seemed to enter the same awful chasm which Ulric had gone into, and I dared look no longer.

"There was one," continued the Messenger, "who tried to be sheltered by the shadow of another; he was an old man, and came crouching behind the form of one whom he had trained to arms, and seemed to think that his having done that would screen him from the rigor of the King, in having deserted his own post; but it was wonderful to see how hopeless the poor man's efforts were; turn which way he would, the shadow became no shadow, so keen and penetrating was the light which filled every thing; and the old man was compelled to stand forth, for he could find no dark place to hide him from the eye of the King."

"Then his having trained a good soldier served him in no stead?" said I.

"None whatever; far from it: the King cares more for one act of obedience to his orders, which shows self-devotion or denial, than for the training of fifty soldiers for his cause.

At this moment the old soldier appeared, tearing his hair and gnashing his teeth in despair: he cried out bitterly at having spent his time in preparing the young soldiers, and having neglected himself. As he passed the threshold I saw him turn continually round, and, clasping his hands, begged to be let back. "One moment more!" said he; "one moment more to get myself ready! only one hour, one short hour!" but the door was shut.

"Did you see aught of one Erza?" said I to the Messenger.

"Ezra! yes, indeed," he answered; "it will be long before I forget him. He was a young boy, and he held back in the rear of the multitude of the Vast Army. A banner was bound around him, which was stained with his blood; his face was like what I never saw before, so anxious, so full of earnest inquiry; and he stood near Albyn, the faithful one, and seemed clinging to his dress, and bathing his hands with his tears. I shall never forget it, the bitter look of intense love and anxiety which he cast on Albyn when he was compelled to go forward; but Albyn could not go with him. He seemed to say kind, soothing words to them as they parted, for they chased from him the cloud which was gathering on the poor boy's brow. The boy hung his head on his bosom, and folded his hands on his breast; his sword, which seemed to have done good work, hung by his side; his shield hung from his neck; in one place it had been pierced through. The boy's face was so simple and beautiful, yet so full of awe and anxious fear, I could never forget it, nor the way in which he left Albyn's side; they said the King called him; he looked up to Albyn's face, and said, 'Oh, Albyn! the King! the King!' It seemed as if meeting the King had long been the object of his thoughts and fears, as if his whole soul had been taken up in how he was to meet the King. Poor boy! I have heard since it was his one thought, night and day, how to meet the King."

"And how went it?" said I, anxious to hear the end.

"There was a long pause; and enemies of Erza's came forward to show how he had injured the King's cause by a false step taken at the first beginning, which had brought about many other errors, and they were clamorous he should be condemned; but he had bitterly repented it, and gave up his whole time to make amends; not that he pleaded that for himself, for he pleaded nothing, but was as one who felt himself all wrong, and remained with his hands folded, and his head fallen on his bosom. All the time I saw not a muscle move in him: his banner and sword bore witness to his efforts and earnestness of late."

"But the end, the end!" said I; "was Erza forgiven?"

"He was," said he. "With his garments white as driven snow, his cross on his brow glowing with heavenly light, his face radiant with perfect peace, his hands still folded in his bosom, young Erza returned to Albyn's side, forgiven."

I bowed in thankfulness.

"And Albyn?" said I.

"Albyn!" said the other. "Before the gathered millions of the Vast Army he stood before the King. He had kept his post and fulfilled his work; he had been faithful to the end. I saw him, and I shall never forget him again; the young soldier's bearing, and his peaceful brow with the cross, like living light glowing on it: all eyes were on him. He had been found watching, and before the assembled army he received his full reward. I gazed, till I could see no more the young boy's single figure as it stood in the living light; and as I gazed, I found at last my eyes were fixed on vacancy, for Albyn had passed away. He had gone with Erza to the land of the King. They had passed beyond the ancient hills; they had gone to the world of the eastern glow; they were seeing the King they had served, and gazing on him they had loved. They have put off the helmet for the conqueror's crown, and the sword for the harp of joy, in the land where the noise of the battle has ceased, and the soldier strives no more.

For the Children.

For the Crisis.

THOUGHTS OF GOD.

TO HELP MY LITTLE NEPHEW.

If I cannot in face see God,
  I must obey his Word;
And freely learn to do those things
  Which I so long have heard.

Early begin to do His will,
  To walk in wisdom's ways;
Thus may I know more of the Lord
  The remnant of my days.

If I begin, then I shall find
  All nature speaks of God:
The earth is but his handiwork,
  According to his word.

He rides upon the ocean storm,
  The waves tell of His might;
Upon the earth He shows his power,
  Speaking by day and night.

The heavens tell of God by day,
  The glorious sun at noon;
By night the little twinkling star,
  And ever changing moon.

Upon the mountain, in the vale,
  No place but God is there;
Nothing can hide us from His eye,
  For God is everywhere.

Well then may I think of my ways,
  My actions and my deeds;
My words are all before the Lord,
  And every thought He reads.

A solemn day is coming fast,
  God must fulfill his Word;
Good children will be happy then,
  Forever with the Lord.

S. B.

Jesus loves Idiots.

"*I have seen Jesus,*" said a poor imbecile, who for many years had been the terror of his neighborhood, but who, under the divine influence, had become a mild and gentle creature; "*I have seen Jesus,*" was his only reply to those who inquired what had induced a change so wonderful—and as the years passed on, and the love of Jesus showed itself in his every act, this simple testimony to the power of the cross won many a stouter heart to yield to the blessed Redeemer.

"Does Jesus love foolish boy?" asked an idiotic lad of the Superintendent of the Idiotic Asylum, at Essex Hall, England. On being told that he did, the poor child could hardly contain himself for joy—"Jesus love, Jesus love me," he cried—"nobody love foolish boy before," and as time passed on, the consciousness of the love of Jesus made even the lack-lustre eye and grinning face of the boy to assume a look of intelligence, and his struggles to subdue the evil propensities of his wayward nature showed that grace had indeed found a lodgment in his heart."

Do not Scold the Child.

Suppose the little thing did put its fingers into the dish, it knew no better; suppose the cup or saucer was swept from the table, and broken when it fell to the floor, the child did not mean to do it. Now, mother, do not scold, pray don't. It will not help the trouble at all—the fragments will still continue fragments, and pieces will not unite again into a healthy cup or saucer. The least said, the better for the peace of all concerned; besides, why worry over such a trifle? The cost to replace it would be but little, while the rich affection which at times you have shown for your little one, and are now throwing away, is worth more than a hundred dishes; all the shops of the city could not begin to match the beautiful vase—your child—that often yielded to the touches of your hand, as you, with a mother's care and solicitude, attempted the adornment of its little form.

Can you reprove the little honest boy that says, "mother, I did it," or the little girl whose mild eye imploringly looks up to your face, and expresses a hope for your forgiveness; can you use harsh words now? Just wait a moment. How would you feel if the child were to die? To see the outstretched form, or looking into the coffin behold only the face, and those eyes that are beseeching your forgiveness, close forever, and know that the hand that helped break the cup should never open again, or close its fingers within yours?

Would you then ask, "How could I reprove the dear one so sternly? Oh, how sorry I am, that he was caused a moment's pain by me, and that too when he so nobly acknowledged that he did it. My dear little sonny, dear little cherub sister, you are gone—gone where there is no discord, where there are no saucers to break now; how could I, how could I speak so hasty to you."

And as you stoop down to kiss the marble forehead, would not the memory of those cruel words come back again, and fill your heart with fresh sorrow? Do not scold now, mother, but take up little brother, soothe the sweet sister, and perhaps you may receive in return the loving prattle of innocence, and the childish gratitude of little hearts nearly bursting with the consciousness of [forgiven] sin.

Health Department.

Position in Sleeping.

It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the back bone, compresses it, and arrests the flow of blood more or less. If the arrest is partial the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it, arouse us; that sends on the stagnating blood, and we awake in a fright, or trembling, or perspiration, or feelings of exhaustion, according to the degree of stagnation, and the length or strength of the effort made to escape the danger. But when we are not able to escape the danger, when the tumbling building crushes us, what then? *That is death!* That is the death of those of whom it is said, when found lifeless in their bed in the morning, "They were as well as they ever were the day before;" and often it is added, and *ate heartier than common!* This last, as a frequent cause of death to those who have gone to bed well to wake no more, we give merely as a private opinion. The possibility of its truth is enough to deter any rational man from a late and hearty meal. This we know with certainty that waking up in the night with painful diarrhœa, or cholera, or bilious colic, ending in death in a very short time, is properly traceable to a late large meal. The truly wise will take the safer side.—*Journal of Health.*

WORKING AND THINKING.—It is no less fatal error to despise labor when regulated by intellect, then to value it for its own sake. We are always, in these days, trying to separate the two; we want one man to be always thinking and another to be always working, and we call one a gentleman and the other an operative; whereas the working man ought always to be thinking, and the thinker often to be working; and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers. Now it is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the two cannot be separated with impunity. All professions should be liberal, and there should be less pride felt in peculiarity of employment, and more in excellence of achievement.—*Ruskin.*

CURE FOR THE BITE OF A MAD DOG.—A writer in the *National Intelligencer* says that spirits of hartshorn is a certain remedy for the bite of a mad dog. The wound, he adds, should be constantly bathed with it, and three or four doses, diluted, taken inwardly during the day. The hartshorn decomposes, chemically, the virus insinuated into the wound, and immediately alters and destroys its deleteriousness. The writer, who resided in Brazil for some time, first tried it for the bite of a scorpion, and found that it removed the pain and inflammation almost instantly.

CHALK FOR WARTS.—A correspondent informs us that by rubbing chalk frequently on warts they will disappear. In several instances known to him in which this simple remedy was tried, it proved successful. We have known slightly moistened pearlash to remove warts by rubbing it onthem.

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Poetry.

For the Crisis.

HOME REMINISCENCES OF A WOUNDED SAILOR.

Who occupies the dearest part
Of my sad, desolated heart,
Holy amid its sinful mart?
My Mother!

Sweet the remembrance of those days,
When on my thoughtless, childish plays,
Thine eyes beamed soft with loving rays,
My Mother!

And when some law by me unheeded
You saw the fault correction needed,
The rod fell light because I pleaded,
My Mother!

And O, the day when from thy side
My first ship bore me o'er the tide,
How bitterly you sobbed and cried,
My Mother!

And when that night by grief oppressed,
I knelt beside my little chest,
Fain I'd have leant upon thy breast,
My Mother!

And when the burning fever, dread,
Thro' all my veins with fury spread,
Methought you watched beside my bed,
My Mother!

And when from out the danger wild,
Grim Death was of his prey beguiled,
Thy prayers heaven-reaching saved thy child,
My Mother!

And when from ocean back I came,
Tho' changed by storm and tropic flame,
Thy heart, thy love was still the same,
My Mother!

O, many a time from home and thee
I've parted, but if thou could'st see
Me *now*, heart-broken thou would'st be,
My Mother!

If ere again old ocean's roar
I cross, and reach my native shore,
I'll never, never leave thee more,
My Mother!

JNO. F. COTTON.

Original Articles.

For the Crisis.

Coming of Christ.

BRO. GRANT:—We have abundant evidence, by passing events, that we are nearing the time when Christ will take to himself his power, and reign. I heartily believe that any one who is diligently at work in the vineyard of the Lord, with his heart set upon the salvation of souls, will be interested in this subject. I do not find anything in the word of God to confirm me that the *precise* time of the Lord's coming will be known, but we have abundant evidence that we are living in the time of the end, and that Christ is near, even at the doors, and knocking loudly for us to prepare to receive him; and any one who will not heed these warnings will be unlikely to prepare for that great event, were the time definitely known, for incredulity and speculation upon this subject is dishonoring to God, and shows a lack of confidence and trust in him. It is like a child who has a promise from his p rents that in the fall of the year he shall go to the fair and have a new dress. But he is not satisfied with this, but continually teazes his father to know the day, and the hour, and is so anxious about it that he neglects his study, and some days does not go to school at all, and is very careless about his duties to his playmates. The day of the fair is all with him.

I know we are exhorted to search the Scriptures for eternal life, and contend for the faith; but there are many things in the word of God for which we may contend earnestly, which will be of no benefit to us if we are destitute of the seal of adoption. Many, no doubt, will awake in that day to the reality that they have neglected this subject, while they have contended earnestly for many things non-essential to salvation.

One thing is *certain*: we are near the time when all who are to be saved will be tried as by fire, and the only foundation upon which we can stand unharmed will be the Spirit of God ruling in us; for the spirit of devils will rule those who will oppose us, and all the knowledge, or science, or logic, or learning, without the Spirit of God, will fall before them. The Lord give all his humble followers all the grace they need in this time of temptation.

D. N. SMITH.

For the Crisis.

Our Position.—A Suggestion.

That the Lord does not wish his people to forever be doubting, undecided and trembling, because fearful of what their present position may ultimate in, is a point demonstrated by almost every page of the Bible. Nor does the Bible sanction the idea that it is becoming the disciples of Christ to be frequently shifting in their position, in a manner by which they repudiate their previous standing. In this we do not mean to say that a person finding himself wrong, should not try to get right. But the position which the church of God should occupy, is one so clearly defined in the Scriptures, and so surrounded by divine light, that no feeling should occupy the mind other than of the most positive and decided character. There is more than one thought wrapt in the declaration—"He that doubteth is damned." And beside, according to the laws of mental analysis, few things more completely unfit a person for accomplishing a great or small work, than an undecided and consequently perturbed mind.

We say then, for the accomplishment of any work in the church, whether it be of a private and local, or of a more conspicuous and general character—consisting in meeting an antagonist, routing an enemy, besieging a city, or storming a camp—or, in other words, whether it be an effort to make interesting and profitable a prayer meeting, promote a revival, or by other means to build up the church in the most holy faith, we must act with so firm a conviction of faith as will utterly forbid even the appearance of duplicity or prevarication. Otherwise, what we do will be but feebly done, and will very probably end in futility. And then, if you are a MAN, and yet have for any reason yielded to such a course, you must in your subsequent reflective moments feel sorely scorched with a sense of one fact: that the time and energy so employed was used unworthily and in vain, because not used as it should have been. If anything is worth doing, it is worth doing well.

Among the things required to give positiveness and energy to faith in any effort, may be mentioned the following:

1. An end worthy the effort proposed.

2. Conditions warranting the attainment of the end proposed, if complied with, and

3. So clear a perception of the individual and relative importance of both the end and the condition proposed, as will amount to a settled conviction of personal duty.

And now, what lack we as a people? Of the end proposed—eternal life in the kingdom of God—we are instructed. Of the conditions required—faithfulness in holding up and obeying the truth as we understand it in Christ—we are fully informed; so being informed, we have for fifteen years been fully settled as to our convictions concerning our duty, and in that time have not seen a moment when we could not in this matter define our position, or "give a reason for the hope that is within us." And then, what lack we more as to position? We answer: not a creed other than we have got—the Bible;—nor a general understanding and sympathy in doctrine; nor is it so much a want of proper appreciation of truth, because for this we have many of us "suffered the loss of all things." What, then, we as a people more especially need, is *concert of action*—a better understanding and agreement as to *ways and means*. Of the necessity of this, nothing need be said in this place, because, with few exceptions, this necessity is already *felt*. But, it may be added, a position on this subject to be generally acceptable, must have among others the following qualities:

1. It must not so relate to faith as will appear to legislate or dictate to any one what shall or shall not be believed, further than to believe the Scriptures as the conscience of each shall allow. Further than this is popery, *defacto*.

2. It should be a position which, to commend itself to our people generally, must not interfere with their personal or individual christian liberties.

3. It should not in any measure clash with the independence of local churches.

4. It should not render us less qualified to labor amongst other churches or in other fields.

5. It should not render us necessarily sectarian in our spirit.

6. It should not be a position that will necessarily unpleasantly affect my existing relations.

7. But should be a position calculated to make our efforts more harmonious, and consequently more effectual than they otherwise are. And yet, it may be added, such a plan as is here hinted at, should not be expected to be necessarily perfect in all its parts to begin with.

A SUGGESTION.

The Illinois Annual Conference has adopted what they denominate *A Plan of Arrangements*. This they have ordered to be published with the minutes of their last Conference. In this there is an effort made, in the spirit of a liberal christianity, to gather what, from the exigencies of our cause, seems to be required; and what, from the experience of the past, has proved itself potent as "ways and means" for advancing the cause of God in the earth. In this there is provision for organizing churches (by covenant,) and the disciplining of members, the organization of quarterly, annual and general Conferences, in connection with provision for the labors of Evangelists, but which in no measure interferes with the relation existing between pastors and churches.

Now although this plan of arrangements is far from being perfect, why may it not constitute the basis, or be used as suggestive of a plan that shall be so adapted to the wants of our common cause as will warrant an effort to effect its adoption by the churches of every state in the Union? And if so, why not the subject be fully canvassed through our papers, and at the coming general meetings of this season be taken into consideration in Conference?

Our cause, as distinct from all others, is too precious to be abandoned. But from the history of the past, it is no indication of a speculative or particularly sagacious mind, to conclude that churches pursuing the policy of the past, must before very long be among the "things that were," or else change their *modus operandi*. Then let the church arouse to this important matter. Let our cause from henceforth be one throughout our land—even such as becomes the precious cause of a soon-coming Redeemer.

P. B. M.

For the Crisis.

The Western Mission.

To my brethren in Christ who are waiting for the consolation of Israel, I wish to say: I have recently received a letter from our Conference Evangelist, who says he is receiving barely enough to pay his traveling expenses, while he has nothing left to clothe or feed a large family whom God has entrusted to his care. Now, brethren, what shall be done? It is left for you to say. Shall the Western Mission fail to sustain in the field a single Evangelist? If so, we ask why? Is it because we are not engaged in what is positively the cause of Jesus Christ? or is it because those who—East and West—have got houses and lands, sheep and cattle, are unwilling to replenish the Lord's treasury as they ought?

And now I have one thing more to ask: if the earth is *the Lord's* and the fulness thereof, whose will be the condemnation in the day of judgment if, for want of means, the Gospel of the Kingdom is not published to the millions in the West who are perishing for lack of knowledge, if you retain the one, the five, or the fifty dollars which the Lord wished you to put in his treasury?

Another brother who labored effectually last winter, and saw souls converted by multitudes, said he paid out forty dollars, and received ten. And you who pretend to be christians, I ask, shall these things continue thus up to the judgment?

P. B. MORGAN.

Ottowa, Ill., July, 1858.

For the Crisis.

"Then Cometh the End."

1 *Cor.* 15: 24.

"Then cometh the end." . . . "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him (under the Son) that God might be all in all." Put under him, not conquer for him. The Father gives the powers of earth, places them in his hands, or gives the Son the right to take the kingdom out of the hands of these wild beast powers.

David, a type of Jesus, slew a lion and a bear that came down upon his flock. So Jesus will save his flock by slaying the wild beasts that have ever oppressed the church. This is plainly God's purpose. See 110th Ps. "Sit thou at my right hand until I make thine enemies thy footstool." When are they his footstool, before or after conquest? Some say, "As God promised so to do this, he means to utterly destroy them, reduce them to ashes, while the Son is yet at the right hand of the Father." This will not do. It is an unmeaning view of the text. Notice, in the same Psalm, "The Lord will send forth the rod of his strength out of Zion," "Rule thou in the midst of thine enemies," not in their ashes. This rod is Jesus and his army. From the same Psalm—"Thy people shall be willing in the day of thy power; in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth." See also Rev. 19: 11, &c.; Dan. 12: 1. There is another clause in this Psalm to the point, showing that after these enemies are made the footstool of Jesus, he destroys them. "The Lord at thy right hand shall strike through kings in the day of his wrath." Compare with Rev. 6: "The great day of his wrath has come." It is the wrath of the Lamb. Also 11th chap.—"And thy wrath is come, . . and shouldst destroy them which destroy the earth." There can be no question who is to do this work. We have another testimony in Isa. 63: "Who is this that cometh from Edom, with dyed garments from Bozrah? . . . I have trodden the wine press alone. . . For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments; and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. . . . . And I will tread down the people in mine anger, and make them drunk with my fury." In the 110th Psalm—"He shall fill the places with the dead bodies." In Isaiah—"The slain of the Lord will be many."

It is very plainly to be seen from the foregoing—

1st. That Jesus conquers and destroys his enemies (present instituted authorities) *after his term of service at the right hand of the Father expires by limitation.*

2d. That they are made his footstool to this end. And

3d. This is done before the Advent, and is quite convenient to believe.

"*Then cometh the end.*" What end? The end of death and hell, of sin and weakness, infirmity, folly and mortality. This is not the end of the age, or world, as commonly expressed. The age, the times of the Gentiles, fullness of the Gentiles be come in, which times, age or dispensation, must end before.

The Father cannot be supposed to make the Gentiles the footstool of his Son before their times have expired. Nor can we suppose that the Father would send his Son to dash the nations to pieces before their lease has expired by limitation. Neither the Father nor the Son would be willing to perpetrate such injustice. Their powers and official rights cannot in justice be interfered with while there is a day of the stipulated time on their hands. The end under consideration comes after the nations are dashed in pieces.

"*Then cometh the end.*" When? When he (Christ) shall have delivered up the kingdom to God, even the Father. When will that be? When he shall have put down all rule, and authority, and power. Then, when our Lord has conquered a peace, has reduced all kingdoms, principalities and powers; has brought back this revolted province of his Father's mighty empire; he, like an obedient Son, will lay all titles, honors and trophies at the feet of his Father. "Though he were a Son, yet learned he obedience by the things which he suffered." But the Father will say, "My Son, they are all yours. You have bought them and won them in awful battle. Take the crown, wield the sceptre. Said I not unto thee, after the wicked rulers had thrust thee out of thy kingdom, Sit thou at my right hand, until I make thy foes thy footstool? And now who shall reign over the earth I intended for Adam, but my Son in whom I am well pleased? And then the flock which thou hast bought have been encouraged in the hope of reigning with thee, and they sing of their hope—'We shall reign on the earth.' There are the prophets, also, who by authority have written—'The meek shall inherit the earth.' And my twelve tribes must not be disappointed; for the hope of this promise they served me instantly day and night, hoping to come to it. And they shall come! Then what would their coming avail, if their elder brother should not be there, covered with glory? Besides all this, it was in your own expectation, and thou did'st endure the cross, and despise the shame. Take the kingdom, beloved, to have and to hold it; all and singular—its mountains and vales, its fruits and forests, the beasts and birds, forever. And the great multitude redeemed out of all nations are there, and they rejoice to owe their redemption to thy love; and they shall walk with thee in white; and they shall serve thee, and thou shalt feed them, and lead them to fountains of living water."

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Let it be remembered that all these victories over kingdoms and powers are achieved by the stone kingdom. It afterwards becomes a great mountain, and fills the whole earth. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things. . . . And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." This scripture is most important in its bearing upon the subject before us. It declares the fact of the destruction of the last enemy, and the order of time for it. The fact is first declared under a simile—He will destroy the face of the covering, and the veil, or destroy the covering cast over the face of all people. When Haman was to be executed, the servant of the king of Persia threw a veil over his face. When Cæsar fell dead at the foot of Pompey's statue, he muffled up his face with his own robe. All civilized people cover the faces of criminals. All people, when in distress, and are weeping, instinctively cover their faces. They do not care to present a disfigured countenance to open view. The "rebuke" was, *Die!*—when the pall of death was spread over all nations. All the people have been outlawed, condemned, and sentenced to death. Repentance, faith, righteousness or obedience did not save Noah, Job and Daniel, from death. And Paul says that without the resurrection we are yet in our sins.

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Yours, hoping to be there,

BARNET MATTHIAS.

Salterville, N. Y.

For the Crisis.

"The Time Appointed."

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Without *time*, there would be no *event!* Without events to measure it, there could be no time; and no one can "watch" the *events* of prophecy understandingly, except as they exercise some regard to their order of succession, and *time*, as it is revealed. *Time* is an essential element in prophecy, that cannot altogether be dissociated from the preached events; and as surely as we desire the event, so surely *we* must *welcome* "the time appointed" for it.

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THE WORLD'S CRISIS.

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE.

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MILES GRANT, EDITOR. BOSTON, MASS., WEDNESDAY, AUGUST 4, 1858. WHOLE NO. 153. VOL. VII. NO. 23.

Poetry.

For the Crisis.

HOME REMINISCENCES OF A WOUNDED SAILOR.

Who occupies the dearest part
Of my sad, desolated heart,
Holy amid its sinful mart?
My Mother!

Sweet the remembrance of those days,
When on my thoughtless, childish plays,
Thine eyes beamed soft with loving rays,
My Mother!

And when some law by me unheeded
You saw the fault correction needed,
The rod fell light because I pleaded,
My Mother!

And O, the day when from thy side
My first ship bore me o'er the tide,
How bitterly you sobbed and cried,
My Mother!

And when that night by grief oppressed,
I knelt beside my little chest,
Fain I'd have leant upon thy breast,
My Mother!

And when the burning fever, dread,
Thro' all my veins with fury spread,
Methought you watched beside my bed,
My Mother!

And when from out the danger wild,
Grim Death was of his prey beguiled,
Thy prayers heaven-reaching saved thy child,
My Mother!

And when from ocean back I came,
Tho' changed by storm and tropic flame,
Thy heart, thy love was still the same,
My Mother!

O, many a time from home and thee
I've parted, but if thou could'st see
Me *now*, heart-broken thou would'st be,
My Mother!

If ere again old ocean's roar
I cross, and reach my native shore,
I'll never, never leave thee more,
My Mother!

JNO. F. COTTON.

Original Articles.

For the Crisis.

Coming of Christ.

BRO. GRANT:—We have abundant evidence, by passing events, that we are nearing the time when Christ will take to himself his power, and reign. I heartily believe that any one who is diligently at work in the vineyard of the Lord, with his heart set upon the salvation of souls, will be interested in this subject. I do not find anything in the word of God to confirm me that the *precise* time of the Lord's coming will be known, but we have abundant evidence that we are living in the time of the end, and that Christ is near, even at the doors, and knocking loudly for us to prepare to receive him; and any one who will not heed these warnings will be unlikely to prepare for that great event, were the time definitely known, for incredulity and speculation upon this subject is dishonoring to God, and shows a lack of confidence and trust in him. It is like a child who has a promise from his p rents that in the fall of the year he shall go to the fair and have a new dress. But he is not satisfied with this, but continually teazes his father to know the day, and the hour, and is so anxious about it that he neglects his study, and some days does not go to school at all, and is very careless about his duties to his playmates. The day of the fair is all with him.

I know we are exhorted to search the Scriptures for eternal life, and contend for the faith; but there are many things in the word of God for which we may contend earnestly, which will be of no benefit to us if we are destitute of the seal of adoption. Many, no doubt, will awake in that day to the reality that they have neglected this subject, while they have contended earnestly for many things non-essential to salvation.

One thing is *certain:* we are near the time when all who are to be saved will be tried as by fire, and the only foundation upon which we can stand unharmed will be the Spirit of God ruling in us; for the spirit of devils will rule those who will oppose us, and all the knowledge, or science, or logic, or learning, without the Spirit of God, will fall before them. The Lord give all his humble followers all the grace they need in this time of temptation.

D. N. SMITH.

For the Crisis.

Our Position.—A Suggestion.

That the Lord does not wish his people to forever be doubting, undecided and trembling, because fearful of what their present position may ultimate in, is a point demonstrated by almost every page of the Bible. Nor does the Bible sanction the idea that it is becoming the disciples of Christ to be frequently shifting in their position, in a manner by which they repudiate their previous standing. In this we do not mean to say that a person finding himself wrong, should not try to get right. But the position which the church of God should occupy, is one so clearly defined in the Scriptures, and so surrounded by divine light, that no feeling should occupy the mind other than of the most positive and decided character. There is more than one thought wrapt in the declaration—"He that doubteth is damned." And beside, according to the laws of mental analysis, few things more completely unfit a person for accomplishing a great or small work, than an undecided and consequently perturbed mind.

We say then, for the accomplishment of any work in the church, whether it be of a private and local, or of a more conspicuous and general character—consisting in meeting an antagonist, routing an enemy, besieging a city, or storming a camp—or, in other words, whether it be an effort to make interesting and profitable a prayer meeting, promote a revival, or by other means to build up the church in the most holy faith, we must act with so firm a conviction of faith as will utterly forbid even the appearance of duplicity or pervarication. Otherwise, what we do will be but feebly done, and will very probably end in futility. And then, if you are a MAN, and yet have for any reason yielded to such a course, you must in your subsequent reflective moments feel sorely scorched with a sense of one fact: that the time and energy so employed was used unworthily and in vain, because not used as it should have been. If anything is worth doing, it is worth doing well.

Among the things required to give positiveness and energy to faith in any effort, may be mentioned the following:

1. An end worthy the effort proposed.
2. Conditions warranting the attainment of the end proposed, if complied with, and
3. So clear a perception of the individual and relative importance of both the end and the condition proposed, as will amount to a settled conviction of personal duty.

And now, what lack we as a people? Of the end proposed—eternal life in the kingdom of God—we are instructed. Of the conditions required—faithfulness in holding up and obeying the truth as we understand it in Christ—we are fully informed; so being informed, we have for fifteen years been fully settled as to our convictions concerning our duty, and in that time have not seen a moment when we could not in this matter define our position, or "give a reason for the hope that is within us." And then, what lack we more as to position? We answer: not a creed other than we have got—the Bible;—nor a general understanding and sympathy in doctrine; nor is it so much a want of proper appreciation of truth, because for this we have many of us "suffered the loss of all things." What, then, we as a people more especially need, is *concert of action*—a better understanding and agreement as to *ways and means.* Of the necessity of this, nothing need be said in this place, because, with few exceptions, this necessity is already *felt.* But, it may be added, a position on this subject to be generally acceptable, must have among others the following qualities:

1. It must not so relate to faith as will appear to legislate or dictate to any one what shall or shall not be believed, further than to believe the Scriptures as the conscience of each shall allow. Further than this is popery, *defacto.*

2. It should be a position which, to commend itself to our people generally, must not interfere with their personal or individual christian liberties.

3. It should not in any measure clash with the independence of local churches.

4. It should not render us less qualified to labor amongst other churches or in other fields.

5. It should not render us necessarily sectarian in our spirit.

6. It should not be a position that will necessarily unpleasantly affect my existing relations.

7. But should be a position calculated to make our efforts more harmonious, and consequently more effectual than they otherwise are. And yet, it may be added, such a plan as is here hinted at, should not be expected to be necessarily perfect in all its parts to begin with.

A SUGGESTION.

The Illinois Annual Conference has adopted what they denominate *A Plan of Arrangements.* This they have ordered to be published with the minutes of their last Conference. In this there is an effort made, in the spirit of a liberal christianity, to gather what, from the exigencies of our cause, seems to be required; and what, from the experience of the past, has proved itself potent as "ways and means" for advancing the cause of God in the earth. In this there is provision for organizing churches (by covenant,) and the disciplining of members, the organization of quarterly, annual and general Conferences, in connection with provision for the labors of Evangelists, but which in no measure interferes with the relation existing between pastors and churches.

Now although this plan of arrangements is far from being perfect, why may it not constitute the basis, or be used as suggestive of a plan that shall be so adapted to the wants of our common cause as will warrant an effort to effect its adoption by the churches of every state in the Union? And if so, why not the subject be fully canvassed through our papers, and at the coming general meetings of this season be taken into consideration in Conference?

Our cause, as distinct from all others, is too precious to be abandoned. But from the history of the past, it is no indication of a speculative or particularly sagacious mind, to conclude that churches pursuing the policy of the past, must before very long be among the "things that were," or else change their *modus operandi.* Then let the church arouse to this important matter. Let our cause from henceforth be one throughout our land—even such as becomes the precious cause of a soon-coming Redeemer.

P. B. M.

For the Crisis.

The Western Mission.

To my brethren in Christ who are waiting for the consolation of Israel, I wish to say: I have recently received a letter from our Conference Evangelist, who says he is receiving barely enough to pay his traveling expenses, while he has nothing left to clothe or feed a large family whom God has entrusted to his care. Now, brethren, what shall be done? It is left for you to say. Shall the Western Mission fail to sustain in the field a single Evangelist? If so, we ask why? Is it because we are not engaged in what is positively the cause of Jesus Christ? or is it because those who—East and West—have got houses and lands, sheep and cattle, are unwilling to replenish the Lord's treasury as they ought?

And now I have one thing more to ask: if the earth is *the Lord's* and the fulness thereof, whose will be the condemnation in the day of judgment if, for want of means, the Gospel of the Kingdom is not published to the millions in the West who are perishing for lack of knowledge, if you retain the one, the five, or the fifty dollars which the Lord wished you to put in his treasury?

Another brother who labored effectually last winter, and saw souls converted by multitudes, said he paid out forty dollars, and received ten. And you who pretend to be christians, I ask, shall these things continue thus up to the judgment?

P. B. MORGAN.

Ottowa, Ill., July, 1858.

For the Crisis.

"Then Cometh the End."

1 *Cor.* 15: 24.

"Then cometh the end." . . . "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him (under the Son) that God might be all in all." Put under him, not conquer for him. The Father gives the powers of earth, places them in his hands, or gives the Son the right to take the kingdom out of the hands of these wild beast powers.

David, a type of Jesus, slew a lion and a bear that came down upon his flock. So Jesus will save his flock by slaying the wild beasts that have ever oppressed the church. This is plainly God's purpose. See 110th Ps. "Sit thou at my right hand until I make thine enemies thy footstool." When are they his footstool, before or after conquest? Some say, "As God promised so to do this, he means to utterly destroy them, reduce them to ashes, while the Son is yet at the right hand of the Father." This will not do. It is an unmeaning view of the text. Notice, in the same Psalm, "The Lord will send forth the rod of his strength out of Zion," "Rule thou in the midst of thine enemies," not in their ashes. This rod is Jesus and his army. From the same Psalm—"Thy people shall be willing in the day of thy power; in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth." See also Rev. 19: 11, &c.; Dan. 12: 1. There is another clause in this Psalm to the point, showing that after these enemies are made the footstool of Jesus, he destroys them. "The Lord at thy right hand shall strike through kings in the day of his wrath." Compare with Rev. 6: "The great day of his wrath has come." It is the wrath of the Lamb. Also 11th chap.—"And thy wrath is come, . . and shouldst destroy them which destroy the earth." There can be no question who is to do this work. We have another testimony in Isa. 63: "Who is this that cometh from Edom, with dyed garments from Bozrah? . . . I have trodden the wine press alone. . . For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments; and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. . . . And I will tread down the people in mine anger, and make them drunk with my fury." In the 110th Psalm—"He shall fill the places with the dead bodies." In Isaiah—"The slain of the Lord will be many."

It is very plainly to be seen from the foregoing—

1st. That Jesus conquers and destroys his enemies (present instituted authorities) *after his term of service at the right hand of the Father expires by limitation.*

2d. That they are made his footstool to this end. And

3d. This is done before the Advent, and is quite convenient to believe.

"*Then cometh the end.*" What end? The end of death and hell, of sin and weakness, infirmity, folly and mortality. This is not the end of the age, or world, as commonly expressed. The age, the times of the Gentiles, fullness of the Gentiles be come in, which times, age or dispensation, must end before.

The Father cannot be supposed to make the Gentiles the footstool of his Son before their times have expired. Nor can we suppose that the Father would send his Son to dash the nations to pieces before their lease has expired by limitation. Neither the Father nor the Son would be willing to perpetrate such injustice. Their powers and official rights cannot in justice be interfered with while there is a day of the stipulated time on their hands. The end under consideration comes after the nations are dashed in pieces.

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For the Crisis.

A Letter about Matters and Things.

[Bro. Grant:—The following letter was written in answer to one just received from a good Bro., and I send it to you for the Crisis, at the request of several persons who heard it read.]

Dear Bro. H——:—Tell anybody that finds fault with the *price* of any of my publications that they can have them for nothing, and I'll pre-pay the postage on them, as I do on hundreds every year. Tell them if they'll give away half they get and will take $20 worth at a time, and send the *cash* in advance, I will let them go at less than *half* the retail price. Or if they'll take my stereotype plates and pay me what they *cost* me, they may have them, and this on condition that they will keep on hand and for sale to the public as I do,—and allow *me* to print a few copies of such as I want to distribute where I preach and am acquainted.

Further: if they will give me *two-thirds of the wholesale prices* of all the books that I have sent out on commission all over the country, they may have my account books and collect all they can.

Further: if they can find any publisher under heaven who will publish religious books of an unpopular character in as good style and type, and embodying these truths at a cheaper rate than I do, and scatter as many of them as I do, I'll *give* them all the books that I have for sale and turn the matter into their hands.

As to selling my books as cheap as other "*religious* SOCIETIES *sell theirs*," you will bear in mind,

1. That I am *not* a religious *society*, but a *man*.

2. That no publisher in the country sells books of the same kind as cheap as religious societies do.

3. That hundreds of thousands of dollars are begged *for* and given *to* these great societies, so that they can print books cheap.

4. That many of their books are stereotyped by *private individuals*, so that the books only cost the society just the price of paper, printing and binding.

5. That they then charge more than *twice* the actual *cost* for most of their publications.

6. That they own types, presses, binderies, and so don't pay any *profit* to anybody else, but have it all within themselves.

7. That *all* the *officers* that attend to the publishing of these books have fat salaries, fine houses and nothing else to do, and are not forced to preach eight or ten times a week, wear ragged clothes, go without dinners, ride in second class cars, peddle, trade, and work for a living,—write, revise, stereotope and *sell* books; nor are their families forced to live on Indian meal and apples for weeks together, so as to keep out of debt, and pay printers' bills, nor be without such food at times as their health actually requires, nor to work themselves down sick every week for want of somebody to help them, or for want of means to hire assistance.

8. That when these societies send out books, they dont have to wait for their pay two years and then not get it.

9. That about one-half or two-thirds of all the moneys donated from all parts of the country frequently go to pay the expenses of these "religious societies," i. e., the salaries of the men that collect the cash and manage the concern.

10. That I dont own a type, a press, or an office; and have not a clerk nor an assistant, besides my wife, under the sun, and so have to do my work myself; and after publishing more than two hundred and fifty thousand books, pamphlets and tracts, preaching for ten years, traveling between six and seven thousand miles per year a part of the time; going hungry for the sake of saving money, practicing medicine, riding on the decks of steamboats and in "Jim Crow cars," while my wife has taught school, sewed, and worked herself almost to death to do good and get a living, I have to show for it all, a few books and tracts on hand, that I cannot sell as yet; a few stereotype plates that I cannot use till the books are sold; a few accounts that I cannot collect now, and perhaps never shall be able to; a few books in my library that I dont get time to study one day in a month; a little house, homely looking and poorly built, that I dont live in half the time; a poor garden, that I dont get time to hoe, with no fence on one side and a poor one on another, the whole concern being rated [illegible] three hundred dollars, damaged lungs; a few debts; a reasonable quantity of reproach and slander from the world and false brethren, and about two suits of old clothes, every garment of them, I believe, either patched or ragged.

Now if "men say they dont believe the doctrine, and it looks to us as though the man that printed the books calculated to make a speculation of it," just tell them to read their Bibles and try and believe *them*; and as Yankees are pretty keen hands at "speculating," I'll give any of them one of the grandest chances they ever saw to "make money" SCARCE, if they will take hold of it *with* me or *without* me.

And if they'll serve God as I try to, I'll warrant they'll *feel* richer by far in the end, than they do when they stand and try to higgle away and beat a sixpence off from the price of a shilling book.

I remain your brother in Christ, boasting only in the Lord, and praying that he may have mercy upon his unprofitable servant. H. L. Hastings.

Rochester, N. Y.

P. S. I have baptized twenty-seven this week, given away some books, sold others, and had a good time generally; *got my fare paid too*. I wrote this to send to brother H——, but thinking others might be benefitted by reading it, I send it to the *Crisis*.

Pa., July 17, 1858.

For the Crisis.

Harvest Hands.

"*The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*"—Mat. 9: 37, 38.

At this time, when the men of the world are calling for hands, and sending them into their harvest fields to labor, God is calling for and sending forth laborers into his harvest field. What a contrast! Now, when the fields of this world are yellow with ripening grain, the man of the world wants hands to labor for him; and he calls once, and a multitude surrounds him ready to go at his bidding, so anxious are they for employment whereby they can by the sweat of their brow earn bread for their families. The demand is thrice more than filled by the industrious, hard working men at the first call for "harvest hands."

God looks forth upon his fields and sees that "the harvest truly is plenteous, but the laborers are few," and calls for faithful laborers to go forth into *his* field. But look! why do not men flock around to get a chance to labor in his field? Why is it that so few heed his call and labor for him? He offers the best of wages, and pays when the grain is reaped. He holds out the richest promises of good gifts when the harvest is completed; but still only *very* few are willing to go into his field and do his work. Why is this contrast? The man of the world can summon so many around him when he calls, but "the Lord of the harvest" calls, and men do not care about the call. O, why is man so unwilling to work for God? Does he require more than we can perform? Surely he does not. Then why not obey? When he says, "thrust ye in the sickle, for the harvest is ripe," how few obey. Men begin to make all kinds of excuses. One says he has a family to support. Another, I have great possessions to see to. The third, I am engaged in merchandize and cannot go. The fourth says he is in debt, and must ply his needle until he gets free from debt; and so all will excuse themselves from laboring in God's harvest field. O it ought not to be so. God's demand ought to be supplied before ours.

The harvest of the earth is ripe. "O pray ye therefore the Lord of the harvest to send forth laborers." When you pray so and God answers your prayer and sends forth men that are willing to forsake friends, home and all, and go forth and do what they can, oh, do not try to discourage them by telling them it is not their *duty* to labor. I have heard men pray that God would raise up and send forth laborers into his field, and God heard their prayers and impressed upon the mind of some certain one of his children the duty of laboring in His field. He looks the matter square in the face and sees all the discouragements that he will meet with—sees the amount of labor to be done and how few laborers there are to do it, and he is almost discouraged before he undertakes it; but the grace of God sustains him, and he resolves that, by the help of the Lord, he will do what he can. He starts out and perhaps the very one that prayed that God would send forth laborers, will begin to discourage and drive him from the field. Tells him it is not ought not to think of leaving his family to go laboring in God's harvest field—that he is not the one for that place. Say, friend, you forgot that you was just praying that the Lord of the harvest would send forth laborers. "Well, he is not the man for such a work." Who knows best, you or "the Lord of the harvest?" Do you want to set yourself up as a Lord over God's heritage? Better be a little careful, for you are but a *man* yourself.

What would you think of a man that was reaping down a large field of grain, and there should another one come into the field and want to labor, and the former should drive him from the field because he could not cradle? Why you would say he was a tyrant; that if he needed help and the man wanted work, let him work. If he could not reap, perhaps he could bind or gather the gleanings, or pitch the bundles, or load the grain, or something else. Well, you act just like such a man. You want to drive that servant from the field because you know a little more than he happens to. Remember there was a time when you did not know any more than he does. Are you afraid he will "grow in grace and knowledge," and some will hear the word besides the few that you preach to? Are you afraid that if the laborers are increased you will not get as good a living as you do? Are you afraid some one besides you will convert a sinner from the error of his ways and save a soul from death? O, cast away at once such feelings and think of the "harvest of the Lord," and how few the laborers are. Think of the multitudes of perishing men in the world, and when you see one that is willing to "trust in the Lord and do good," try to stay up his hands; and instead of trying to discourage him, speak words of comfort and cheer to him. Remember he will have discouragements enough from the world without any from you. Remember a raw hand cannot go into a harvest field and begin to reap the first thing. We must learn one thing at a time, and in due time he can do any labor his employer would require. So it is in the Lord's field—he must learn the simplest work first and so gradually increase in knowledge and eventually will be able to labor equal to some that have been in the field a long time.

O! remember perishing men all over the land, and encourage every effort that is put forth to advance the labors of God's harvest field! The fields are now already whitening. Soon "the Lord of the harvest will send forth his angels to gather the wheat into the garner and bind the tares in bundles to be burned." "The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest to send forth laborers into his harvest;" and when he does don't try to beat them from the field because they do not suit you. A. P. Moore.

For the Crisis.

Private Prayer.

Private prayer is a privilege of which a christian may at all times avail himself. Ill health, affliction in his or her family, unfavorable weather, the distance and a variety of other circumstances, may detain him or her from the public means of grace; but none of these can prevent his praying in secret; neither friends nor enemies have power to prevent our holding communion with our God in secret. No time is unseasonable for such a purpose—no place unfit for such devotions. There is no corner so dark, no place so secret, but God is there. He never wants an eye to see, an ear to hear the cries and groans, nor a heart to grant the requests of those who sincerely pray to him in secret. There are no desires so confused, no requests so broken, no effort so feeble, as to escape his notice. The eye that God hath upon his people in secret is such a special tender eye of love, as opens his ear, his heart and his hand for our good. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

Should our petitions be feeble and faint, and seem to us scarcely to reach the heavens, he will graciously bow down his ear, and attend to the prayer that goeth not out of feigned lips. He knows the intentions of the heart, he perceives the motions of the soul, he records them all in the book of his remembrance, and will in the great day of his coming openly reward all our secret transactions.

Did christians more fully believe this, and more seriously consider it, they would live more thankfully, labor more cheerfully, suffer more patiently, fight against the world, the flesh and the devil more manfully, and lay themselves out for God, his interests and glory more freely. "If any man lack wisdom, let him ask of God." James 1: 5; Acts 10: 30, 31; Acts 11: 13, 14; Dan. 9: 20, 23; John 14: 26; 1 Tim. 4: 8; 1 Sam. 2: 30; Ps. 68: 12; Col. 3: 2.

And now may God enable us so to live as to have an abundant entrance ministered unto us into the everlasting kingdom, is [illegible]

The World's Crisis.

BOSTON, AUGUST 4, 1858.

River Point.

Our late visit to River Point, R. I., was one of deep interest and rich enjoyment. During the winter past, a flourishing church, of about sixty members, has been established by the labors of Brn. Geo. Champlin and E. Bellows. It is rarely that we meet with a more active, devoted and energetic church than this, or a community where the people are more anxious to hear the truth.

There are several villages within a few miles of this place where the harvest is ripe, and where much might be accomplished by faithful labors. Indeed, the truth is spreading rapidly in this section, in consequence of the persevering efforts of Brn. Champlin and Bellows and brethren associated with them. They show, by their efforts, that they consider the truth of the Lord of some value in these perilous times; and there is a corresponding interest on the part of the people. And we have ever found that when the church is active, then the unconverted will have an interested feeling; and *vice versa*. If we would have our friends and neighbors converted, we have something to *do* as well as *wish*. More *action* is needed, more *prayer*, exhortation, and holy living.

At five o'clock, we had a large gathering under the trees at Quidnick. The intelligent congregation gave excellent attention. At 7 1-2 o'clock we assembled for a prayer meeting and had a blessed season. Many could not get into the house. Some walked about seven miles to this prayer meeting, and returned again the same evening. It was a rich feast to the way-worn pilgrims.

"Sing on, pray on
Ye followers of the Lamb."

Demoniacal Prophecy.

We hear much said at the present day about prophecy given by the spirits. Let us look into this matter, and see how far they are reliable, and to what extent they can foretell.

In the *Spiritual Telegraph*, of Feb. 27th, 1858, is an article from Judge J. W. Edmonds, a distinguished Spiritualist, which gives a true view of the subject. He says,

"It is true that Spirits can foretell future events. But to what extent? Not, certainly, to an unlimited extent, for that belongs alone to Omniscience. What, then, is the boundary? A very simple one, it seems to me, and the same which bounds our power to foretell even when in the form.

For instance: I prophesy that you will go to Detroit next week! I do so because I know it is your intention to do so, and I merely say you will execute your intention. Still it is in me a prophecy. So I prophesy that at a certain hour you will go from your office to your home. I know that you are in the habit of doing so to get your meals, and reasoning from cause to effect, I prophesy truly an event which actually happens.

Now, as I understand it, that is exactly what Spirits do when they prophesy, *and no more*. They tell us events which will be the result of their own action, or reasoning from cause to effect, they tell us the probable result. And as they have great power over events on earth—affecting them far more than we have been taught to believe—and as they frequently have a greater knowledge of causes than we have, so to that extent their power of prophecy is greater than ours.

But I do not believe that, in any case, they can foretell the hour of our death, save only one, and that is where we have some fatal disease about us which they discover, and from which they reason, as any doctor would from the same premises, that ere long it must terminate life. How often do our doctors thus prophesy by the sick bed!—and I have never yet found any reason for supposing that Spirits can do any more. So much they doubtless can do; when seeing the actual reality of an existing disease, they reason as to its termination, and they do more in this respect than mortals can, only when—as is often the case—they obtain a better knowledge of the disease existing within us."

We are glad to see this frank admission from one who has thoroughly examined the subject. The Lord gives all such prophets a challenge, and says, "Produce your cause . . . bring forth your strong reasons . . . and show us what shall happen. . . . Show the things that are to come hereafter, that we may know that ye are gods."

Atlantic Telegraph.—The Atlantic telegraph fleet is again on its way to make another trial at laying the cable between Europe and America. We shall soon hear of their success.

Popular Theology.

The popular view of future punishment is well set forth in the following poetic lines. We do not wonder there are so many infidels and Universalists; our wonder is, that there are not more. We cannot conceive of a being more cruel and revengeful than one who would keep men and women alive eternally for the sake of tormenting them, continually increasing their capacity for suffering and in the same ratio adding to their torment; but our heavenly Father is made just such a being by those who teach the doctrine of eternal misery.

MEASURE OF ETERNITY—OF WOE.

"Ah! must I live in torturing despair
As many years as atoms in the air?
When these are spent, as many thousands more
As grains of sand that crowd the ebbing shore?
When these are done, as many yet behind
As leaves of forests shaken with the wind?
When these are gone as many to ensue
As stems of grass on hills and dales that grew?
When these run out, as many on the march
As starry lamps that glide the spangled arch?
When these expire, as many millions more
As moments in the millions past before?
When all these doleful years are spent in pain
And multiplied by myriads again,
Till numbers drown the thought: could I suppose
That then my wretched years were at a close,
This would afford some ease; but ah! I shiver
To think upon the dreadful sound, forever!
The burning gulf, where I blaspheming lie,
Is Time no more, but vast Eternity."

"Hard Times."

We often hear it remarked—"What every body says must be true." If this is a true proposition, then certainly these are *hard times*. They are so politically, financially and morally. Those who flattered themselves that "the good time" was about to commence, when men would generally turn to the Lord and become honest, and thereby establish business upon a firm basis, begin to look blank upon the subject, and wonder why prosperity does not return and smile upon their efforts, as in former days. But the student of prophecy sees the word of the Lord fulfilling before his eyes, and with joyful heart exclaims, "We are almost home." We are often astonished at the blindness of many who even profess to be the followers of the Lord. Having adopted the spiritual or mystical interpretation of the Scriptures, their Bible becomes to them as a dark lantern, instead of "a light that shineth in a dark place." How richly valuable is the prophetic light at the present time. How indispensably necessary to the christian voyager. He who neglects it, perils his *all*. The mariner on the ocean, who throws away his compass, and runs his ship by guess work, may be considered wise when compared with the man who, in these days, neglects the light of prophecy. If the churches ever needed it, they do now. If it were not for the prophetic light, we could have no knowledge of our position relative to coming events, and the distance to the land of promise—the home of the christian pilgrim. It is to be feared that many who have the light, greatly undervalue its importance. Such are in danger of being found in the class who say, "Give us of your oil, for our lamps are gone out." He who has the light must let it *shine*, or he will soon find himself walking in darkness.

We would say to all christians, study the prophets, and you will there find the history of our world foretold and written in advance, without a single mistake. How comforting, in these days of fables, to have one book by which we can try all creeds and religious opinions. Thank the Lord for a *standard* of truth, a sure guide amid the perils of these last days. Let us be Bible men, not only in doctrine, but in our daily practice.

Although these are 'hard times," we may expect that the world will more fully understand the meaning of the phrase, "distress of nations with perplexity," than they do at present. When the Savior was giving the signs of his second coming, he mentions the foregoing as one of the last.

The following, from the *Boston Journal*, July 16th, 1858, expresses the true state of things at the present time.

NOTHING TO DO.

This is the complaint, here and elsewhere. Everybody says there is nothing going on—business never was so poor, &c. Last year at this time the story was quite different—enough to be done if one could only find the means; but money was scarce—the banks could not supply the demand—what they did furnish was made to yield at the rate of 9 per cent., and in the streets the rate was still dearer. So people were compelled to forego doing many tempting things because the means were not easily attainable, nor on moderate terms. Now that part of the story is all different—bank officers are very polite, rather grateful, in fact, for the offer of good paper, while "shaving" on a large scale, at high rates, is obsolete. There is some fallacy about this which had better be looked into and understood by those concerned.

Notice.

We would earnestly request those who are indebted to this office for Hymn Books, to remit us the amount due, as we, *in all cases*, have to pay cash for the same, and cannot afford to be out of the money. Probably some of our brethren have overlooked the fact that they are so long indebted for books. We would, therefore, in all love and earnestness, call their attention to the matter, as the funds of the paper are too contracted to afford lengthened credit.

Inquiry.

Does the word "*spirit*," in the verses, "God is a "*spirit*," and in Eccl. 12: 7, which says, "the *spirit* shall return unto God who gave it," mean the same? Or what are we to understand by "*the* SPIRIT *returning unto God?*" and "*God is a* SPIRIT?" J. W. R.

In answer to the above "inquiry," we would say, the word "spirit," in these two passages, does not mean the same thing, as is very evident from the first view of the subject. If their meaning were the same, then it would be correct to read Eccl. 12: 7, God shall return unto God who gave God. A being may return unto a *place* but not unto *himself*.

The word "spirit," in the sentence, "God is a spirit," is from *pneuma*, and is used in four different relations:

1. A being. See Heb. 1: 7, 14.
2. An influence from a being.—John 15: 26.
3. A state of mind.—Eph. 4: 23.
4. The breath of life.—Jas. 2: 26.

The same is true of *ruakh*, the word rendered spirit in Eccl. 12: 7. In this last case, it is the "breath of life," which returns from man to its Creator; and this breath of life, according to the Bible, is *common* to all living beings upon the earth.

Table Turning.

The following extract shows that table tipping was performed by demons long before the Fox girls had an existence. The old heathen oracles were conducted in a manner similar to the modern demoniacal operations. The devil has ever been trying to make men believe that he spoke the truth to our first parents, when he said, "Ye shall not surely die."

TABLE-TURNING IN THE OLDEN TIME.

While Valens (the Roman Emperor) was at Antioch in his third consulship, in the year 370, several Pagans of distinction, with the philosophers who were in so great reputation under Julian, not being able to bear that the empire should continue in the hands of the Christians, consulted privately the demons, by means of conjurations, in order to know the destiny of the Emperor, and who should be his successor, persuading themselves that the oracles would name a person who should restore the worship of the gods. For this purpose they made a three-footed stool of laurel, in imitation of the tripod at Delphos, upon which having laid a basin of divers metals, they placed the twenty-four letters of the alphabet round it; then one of these philosophers, who was a magician, being wrapped up in a large mantle, and his head covered, holding in one hand vervain, and in the other a ring, which hung at the end of a small thread, pronounced some execrable conjurations in order to invoke the devils; at which the three-footed stool turning round and the ring moving of itself, and turning from one side to the other over the letters, it caused them to fall upon the table and place themselves near each other, while the persons who were present set down the like letters in their table books, till their answer was delivered in heroic verse, which foretold them their criminal inquiry would cost them their lives, and that the Furies were waiting for the Emperor (he was subsequently burnt alive by the Goths) at Mimas, where he was to die a horrid kind of death; after which the enchanted ring turning about again over the letters, in order to express the name of him who should succeed the Emperor, formed first of all these three characters, T H E O; then having added a D to form THEOD, the ring stopped, and was not seen to move any more; at which one of the assistants cried out in a transport of joy, "We must not doubt any longer of it; Theodorus is the person whom the gods appoint for our Emperor." (Theodorus was a patron of idolatry; it was not he, however, but Theodosius who ascended the throne after the dreadful end of Valens.) . . . The conspiracy was discovered by one of the accomplices, and Valens ordered them all to be put to death. And that cursed race of false sages, who, under the color of philosophy, exercised the detestable art of infernal magic, particularly from the time of Julian, was almost entirely destroyed, with their magic books, which were strictly inquired after, and publicly burnt in large parcels. Valens, indeed, was in the right to punish so horrid a crime, by means of which, in violation of both divine and human laws, men attempted to penetrate into the secrets of futurity, and, what is still more criminal, to inquire into the destiny of princes by such abominable practices.—*Notes and Queries.*

VOL. VII. NO. 23. THE WORLD'S CRISIS. 91

For the Crisis.

Morning Prayer Meeting.

Bro. Grant:—It may be of some interest to the readers of the *Crisis* to know something of the morning meeting at the Old South Chapel. It was commenced in the fall of 1850, and has been continued every morning since, excepting on Sunday and Thanksgiving days. It is a union meeting of laymen, of different denominations. Monday morning is devoted to revival intelligence, and it is interesting to listen to reports from different parts of the country, and especially since the great awakening of last winter.

A few weeks since the subject of Spiritualism was introduced by the reading of a letter from a young lady who had been deceived by these last day spirits, but has seen the error of her ways and become a christian. Most of the time was occupied upon this subject, and it was called by its Scriptural name—spirits of devils. I am glad that so many who do not see with us the sign of the Lord's coming, in these manifestations are so far enlightened as to detect these evil spirits and expose them. I think the time is not far distant when this iniquity will be so manifest that every one will have to take sides either for or against it. I think the public need a Scriptural exposition of this heresy.

This morning an interesting account was related of a town in Maine where there had been occasional preaching, but no church organization. At the time of the religious interest, it reached that place, and the Methodists were about forming a church, when a few Universalists in the place were aroused, and concluded that they must also have a church. The one who was foremost in the movement had been a swearer and dishonest. He began to reason on this wise: "If I become a member of a church I must leave off swearing, and become an honest man;" and looking into his heart he saw that there was nothing there but corruption. This self-condemnation was the means of his conviction and conversion. A revival followed. Truly the Lord is a wonder working God.

An interesting account was related of a Mahometan family, now in Boston, who are not satisfied with the Koran, and are seeking the true way of life. Reports were also received from New Bedford, New York, Philadelphia, Richmond, Va., and other places, all of which were encouraging.

Yours, &c.,
D. N. Smith.

Boston, July 26th.

Summary of News.

Foreign News.

By the arrival of the Europa, we have news from Liverpool to July 17th.

The Atlantic telegraph fleet would leave Queenstown, as before stated, on the 17th inst., and should by this time have reached the ocean rendezvous.

It was expected Parliament would be prorogued on the 31st of July.

The political news of the Europa conveys no feature of special importance.

FRANCE.

It is officially announced that Queen Victoria will visit Napoleon at Cherbourg on the 4th of August. It is generally received as a confirmation of the continued alliance of England and France, and a guaranty of the peace of Europe.

It is said that orders have been sent to the commander of the French Naval Division in China to dispatch two ships-of-war at once to the Red Sea.

RUSSIA.

St. Petersburg letters say the military character of the administrative system for Poland is about to be superseded by a new system, in which the civil element will predominate.

TURKEY.

Private dispatches intimate that the Turks had attacked the Montenegrins, and that after three conflicts the latter had retreated to the mountains. The story lacks confirmation.

ARABIA, &c.

The Turkish Envoy in Paris has received a telegraphic dispatch from his government, promising all satisfaction in its power for the massacre at Jeddah, and that the Arabs shall be severely punished. It is affirmed that Jeddah will be occupied by a French and English force.

When the news of the massacre reached Mecca, the Mussulmen held a rejoicing.

Further outrages in Turkey against the Christians are reported.

From Athens it is stated that a terrible reaction by Mussulmen against Christians had taken place in Candia. The European Consulates and the Catholic Church had been attacked, and Christians were quitting the city.

There had been considerable agitation at Suez against Europeans, and troops were being sent to prevent any hostile movement.

The Paris correspondent of the London Times says, advices from Constantinople announce that the Porte has sent 2000 troops to Jeddah, to inflict exemplary punishment upon the murderers of the Christians.

LATER FROM EUROPE.

New York, June 30. The steamship Hammonia arrived this afternoon, with Southampton dates of the 18th, and London papers of the 17th.

Preparations were making for the grand fete througout France on Napoleon's birthday, [illegible]

A Paris correspondent of the Augsburg Gazette states that diplomatic relations would probably have been renewed between England and Naples had it not been for the French government.

A misunderstanding is reported between Austria and the Roman Catholic hierarchy.

On the 8th, hostilities recommenced between the Mussulmen and Ragalis in Bosnia, and no less than 3000 or 4000 Christians crossed the frontier into Austrian Croatia. More violent conflicts are rumored.

At Warsaw it is publicly related that there will soon be a general rising in European Turkey, and the presence of so large a Russian force in Poland is said to be to counteract the influence of Austria.

It is stated that an expedition of 10,000 men is preparing in Spain for the purpose of proceeding to Mexico to enforce satisfaction for unredressed grievances against the Mexican government.

AUSTRIA.

The Cologne Gazette spreads the rumor that the concentration of Russian troops in Poland is to threaten Austria into fulfilling the treaty of 1846 relative to the incorporation of Cracow into the Austrian monarchy. It is positively denied that Austria has bound herself by treaty to give assistance to Turkey in case of need.

ARABIA.

On the 15th of June the Mohammedans in Jeddah rose and massacred the Christians. Among the victims were the English and French Consuls, the wife of the latter, and over twenty others. The consulates were plundered. The British steamer Cyclops rescued 26 Christians and took them to Suez. No Christians remained in the place. Two boats from the Cyclops had to fire on those who attempted to intercept their retreat from the town.

CHINA.

Hong Kong dates are of May 22. The allied fleet was at anchor off the mouth of Peiho on the 29th of April. Six days had been allowed for the reply to the demands of the Plenipotentiaries, and the time having expired, a steamer had taken up two gun boats and 150 sappers to the Pehio.

A French transport, with 900 marine infantry, had arrived.

The French had got two gun boats over the bar of Peihehe, but two English dispatch boats had stuck fast.

The English and French Admirals were both at Peehelo, and it was expected that in a few days the first blow in the north might be struck by the capture of the forts at the mouth of the river.

STILL LATER FROM EUROPE.

New York, Aug. 1.—The steamship Vanderbilt arrived at this port this morning at 5 o'clock, bringing Liverpool dates of the morning of the 21st, and London of evening of the same day. She brings nearly 300 passengers, and reports favorable weather for laying the Atlantic cable.

The Niagara passed Cape Clear on the morning of the 18th, and the Agamemnon was off Kinsale the same forenoon.

GREAT BRITAIN.

The attempt to raise funds for the completion of the steamship Great Eastern had failed, and it is now proposed to raise a new company to purchase her.

The Times Paris correspondent says Queen Victoria will arrive at Cherbourg on the eve of the 4th of August. The Emperor and Empress will make their entrance into the town on the afternoon of the same day. Their Imperial Majesties will remain at Cherbourg on the 5th, 6th and 7th, and on Sunday, 8th, will embark on board the Bretagne, screw line-of-battle ship, to proceed to Brest.

The first interview between the sovereigns of France and England will take place on the 5th. Their Majesties will pass the 6th in the roadstead. On the 7th, the inauguration, benediction and immersion of the dock Napoleon III. will take place, and in the afternoon the "Ville de Nantes" screw liner, which has been built on one of the slips of the Weir dock, will be launched. In the evening there will be a grand ball offered by the town. A grand dinner will be given by the Emperor to the persons attached to his suite. It will take place under a tent fitted upon the deck of the Bretagne.

All Plenipotentiaries forming a part of the Conference at Paris, have received invitations for the fetes at Cherbourg.

The Sultan is seriously ill.

Domestic News.

By the arrival of the steamer Moses Taylor, we have news from California to July 5th.

The Frazer river excitement was unabated. The reports from the new gold fields are getting to be quite fabulous. One letter-writer, vouched for in the San Francisco papers as reliable, says his first day's yield at the mines was $700. Victoria was crowded with Americans, who had run up building lots to enormous prices, some as high as $20,000.

The Hudson's Bay Company was buying dust at $15 per ounce.

The Indians had begun to molest the emigrants on their way to the mines. A party of ten encamped near Sehone were attacked, and six killed. Twenty-two canoes, filled with Indian warriors, were passed going into Victoria, by the steamer Sea Bird, and two hundred more were on the way, and daily expected at that port. It was feared that the mining regions would be overrun with these warriors, and that indiscriminate massacre would follow.

Fourteen steam and sailing vessels left San Francisco during the fortnight, for Frazer's River.

OREGON.

Advices from Oregon state that the Indians of the Upper Columbia are collecting in large numbers; the object unknown.

Advices from both Oregon and Washington territories mention a general gathering of Indians in that region, with evident hostile intentions.

The Commander of the Pacific Army is hurrying thither all the troops at his command, but their number and equipments are wretchedly inadequate.

Money and Business.—The New York Evening Post says of the money market, that the applications at bank are now lighter than they ever have been known in the experience of our oldest bankers. A number who in ordinary times are accustomed to offerings representing between three and four hundred thousand dollars, are not surprised to find them reduced to about twenty or thirty thousand, and this limited to perhaps four or five [illegible]

Married.

At Bakerville, (Pleasant Hollow,) June 28th, by Eld. S. G. Mathewson, Mr. George A. Tatro, of Collinsville, to Miss Martha A. Dailey, of Farmington.

Obituary.

My beloved son, Luman B. Dudley, sweetly fell asleep in Jesus, June 23d, aged 15 years, 3 months.

His sickness was of short duration, (continuing only one week,) but very distressing in its nature, being inflammation of the stomach and bowels, together with a bilious difficulty. He retained his reason until the last two days, and then at intervals was rational. He spoke of dying with calmness and composure. When I asked him if he was not afraid to lie down in the cold grave, he replied: "No, mother, Jesus has lain there." He said he loved the Savior better than any other being, for he had done more for him; he had died to save him. To four of his schoolmates who visited him, while they were weeping at his bedside, he was perfectly calm and composed, he said: "Boys, I cannot talk much with you, I am going to die; meet me in heaven." I then asked him if he was willing to die, when he replied: "If it is God's will, I should like to live; but if not, I am willing to die." Seeing a smile upon his countenance at one time, while I knew he was suffering severely from pain, I said: "What were you thinking about, Luman?" He replied: "I was thinking about going home to my heavenly home, that city of love." At another time he said: "Mother, I am not ashamed to pray. If I live, I will live a christian."

But he is gone. We listen in vain for the sound of his well-remembered voice; he is not found in his accustomed seat at the table, and all the places he *once* filled are *now* vacant. Yet he sleeps in Jesus, and we have the blessed assurance that those which sleep in Jesus will God bring with him. Blessed consolation! I trust this great and sudden bereavement may prove a lasting blessing to me and mine, for which I humbly beg the prayers of God's children.

Susan M. Dudley.

NOTICES.

Fare Reduced.

The fare on the Western R. R. to the Wilbraham campmeeting, is reduced to half price, which is $2 50 from Boston, for both ways. We hope to make similar arrangements with other roads, which will be noticed in due time.

Wilbraham Campmeeting.

Providence permitting, a *general* campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 23d, and continue one week. Ample accommodations will be provided for board and horse keeping. Board at 50 cts. per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner. The fare is reduced to half price on the Western R. R., which will be $2.50 from Boston, for both ways. We hope to make similar arrangements with other roads, which will be noticed in the Crisis.

This meeting is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We anticipate a large gathering of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and that the effort was greatly blessed. We hope that our Brn. and Srs. will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

R. E. Ladd,
Hiram Munger,
Geo. T. Adams,
Committee of Arrangements.

Notice is hereby given to all our friends who wish to avail themselves of the privilege of being at the shore, and enjoying a salt water bath in the beautiful Narraganset Bay; that our Brn. Spencer and Bowen, who keep a respectable stand at the Old Button Woods in Warwick, will make special preparations for the accommodation of all that wish to come, on Thursday, Aug. 12th. If stormy, the next day. A carriage will run from the Appanug Depot to the ground. Religious services will be held on the ground. Price of dinner 37 cts.

E. Bellows.

Grove Meeting.

Providence permitting, there will be a Grove Meeting at Southington, Conn., on Sunday, Aug. 15th. The above named meeting will be holden in a grove about half a mile directly west of the Congregationalist Church. We hope to see a general gathering of those that love the truth.

For the Brethren,
R. W. Neale.

Conference in Illinois.

The first quarterly meeting of the Fox River District will be held at Earlvill, Lasalle Co., Ill., commencing Aug. 25th. It is hoped there will be a general attendance of the friends in that district. We wish to see delegates from Harvard Church, McHenry Co., Dekalb, Shabbona Grove and Samenock in Dekalb Co., and all other churches in that region. It is expected that we shall have our tent pitched there to hold our meeting in.

I would give further notice, that the quarterly conference to be held in connection with the quarterly meetings will always be held on Saturday afternoon, and the meetings all commence on Thursday and continue over Sunday.

[illegible]

Ohio Conference.

By permission of God, a Conference will be held at Springfield, Ohio, commencing Sept. 29th, 1858. To this Conference all are invited—East, West, North, South. All possible arrangements will be made to entertain brethren and sisters, and make their sojourn here a pleasant one. Last year a conference for Ohio was called, and upon short notice a goodly number came together. It was a time not to be forgotten. A plan of organization was harmoniously entered into, and an Evangelist appointed. At the approaching conference we expect to hear encouraging reports from him. The time for organization, council, and instruction in the doctrine of the coming kingdom of Christ, has come.

While the enemy is concentrating his forces against the Bible and against all law and order, we should concentrate our forces in defence of the Bible. A revival of Spiritualism is now going on; Spiritualism and Literalism are arrayed against each other. We are the people called, in the providence of God, to stand up for the defence of the Bible. We want to show to Christ and to the world that we will defend the truth even to the loss of this life.

Let all come in the spirit of Christ, in harmony and love for one another, in the power of truth. Let none come with a determination to exclusively press any one peculiar view of his own, and denounce all others as unchristian because they can't see as they see. Difference of views we expect, and a fair and candid expression of views is desirable; but let them be made in the spirit of Christ.

We shall feel disappointed here if this Conference prove not one of the most harmonious ever held in these last days of discord and confusion. We hope the world around will be compelled to acknowledge that we have the spirit of Christ. Already do we hear of an interest being felt in this Conference. Brethren and sisters are anxiously awaiting its assembling. We hear of some coming from the East, and we hope some will come from the West. Those coming will call on the subscriber, corner of Spring and North streets.

WILLIAM FISH,
Sec. of last Conference.

Springfield, Ohio, July 19, 1858.

Grove Meeting.

Providence permitting, there will be a grove meeting at Pine Creek, Indiana, to commence on the 13th day of August, at 10 o'clock, A. M., and continue over the Lord's day. The above named meeting will be holden on the farm of Wm. P. Martin, 3 miles north of Goshen, 6 miles south of Bristol, 8 miles south-east of Elkhart.

Brethren coming on the Air Line R. R., will stop at Goshen. Those coming from the east on the Northern Indiana and Southern Michigan R. R., will stop at Bristol. Those coming from the west, on R. R., will stop at Elkhart. Brethren leaving the cars at either of the above named stations, on Thursday, will find free conveyance to the meeting.

We hope to see a general gathering of ministers and lay brethren.

By order of the Church,
D. R. Mansfield.
Elijah Beck.

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisam's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,
Elbridge Chisam.
John A. Kennedy.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the first Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

On your arrival here, inquire for the subscriber.

P. S. W. Deyo,
Conference Clerk.

Campmeeting.

The Lord permitting, there will be a Campmeeting in Connecticut, commencing Sept. 6, and continuing over the Sabbath. Its location is about three miles below Collinsville, on land of Bro. Johnson. Arrangements have been made for the cars to stop at the ground. Particulars hereafter.

S. G. Mathewson,
For the Brethren.

☞ A Request.—Bro. Zenas Campbell is requested to be at Woodstock, Ct., on or before the 10th day of August next, and preach the word. Bro. C., *fail not to be here!*

R. V. Lyon.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.
N. F. Nason.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

☞ All communications for Dr. L. Kimball, should be directed hereafter to Nashua, [illegible]

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, Eld. Edwin Burnham will preach in Boston the 2nd Lord's day in August.

I will preach in Goshen, Mass., Wednesday evening, August 18th, and every evening through the week; and over the following Sunday.

S. W. Bishop.

If Providence permit, I will hold meetings as follows:—

Arnold's Bridge, R. I., Tuesday eve'g, Aug. 17th.
River Point, where Bro. Taylor may appoint, 18th.
New Britain, Ct., Thursday evening, 19th.
Bristol, Ct., Friday evening, 20th.
From Saturday until Monday, Plymouth Hollow and vicinity, where Bro. Humphreyville will appoint.

George Baxter.

[I learn this young brother is worthy, and out of health. Will the brethren help him from place to place.]

Hiram Munger.

Miles Grant appoints to preach at the Town Hall in Rutland, Vt., Aug. 8th.

S. W. Bishop appoints to preach as follows:—

Portsmouth, N. H., - - -	Aug. 3d.
Exeter, N. H., - - - -	" 4th.
Lowell, Mass., - - - -	" 5th.
Groton Junction, - - -	" 6th.
Worcester, Mass., - - -	" 8th.
Brimfield, (if the brethren will meet me at Warren, middle train,	" 12th.
Palmer, (where Bro. A. M. Higgins may appoint,) - -	" 13th.
Springfield, (where Eld. R. E. Ladd may appoint,) - - -	" 15th.

S. W. Bishop.

P. S. I shall look for letters at all of the above-named places. Consequently, if any of the above appointments interfere with previous arrangements, please let me know at the earliest convenient opportunity.

S. W. B.

I will hold meetings as follows:—

New Britain, Ct., Wednesday eve'g,	Aug 4th.
Bristol, Ct., - - - -	" 5th.
Plymouth Hollow, - - - -	" 6th.
Newfield, Sunday, - - - -	" 8th.

Will meet Bro. Mathewson Monday, Aug. 9th, at Collinsville, Ct.

Hiram Munger.

Business.

To Correspondents.

M. Greenough—Money received.

Jas. Baker—All right.

Wm. Jackson—Money received.

Sr. Nancy J. Pribble—We have received your remittance from Windsor, but you have not named the State. You will please let us know, as we cannot see your name upon our books.

James Essex, Quidnick,—Not received.

Cash Receipts.

☞ Our Canada subscribers, and all in the Provinces, will remember that we have to *pre pay* the postage on their papers, amounting to 26 cents a year; hence they should send $2.26 for a year's subscription.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

I Rice 165, $3.00; W C Keve 178, 94 cts.

B Estes 172, R B Blackstone 178, A Coombs 180, Wm. Mix 190, G Wheeler 156, J E Ainsworth 173, J Spear 171, L Hamock 175, J Curtis 156, H Barnard 262, H Porter 144, O D Eastman 182, H J Howe 178, T Waters 156, R Boston 182, M V Cady 177, Nancy J Pribble, I J Stedman 177,—$1 each.

J M Muhlig 166, L A Follansbee 185, M Burlen 156, B L Clark 205,—$2 each.

For Books and Tracts.—M Batchelor $12.00; E D Searle 33 cts; Corea Patnoe $2.00; J Pinkham $4.00; W C Keve 9 cts.

☞ Wanted, 10,000 orders for "The Great Controversy between God and Man," by H. L. Hastings. Price, post paid, 60 cts., neatly bound in cloth gilt. Send in your orders with the cash. Address H. L Hastings, Rochester, N. Y. For sale at this office. Also by Smith, English & Co., No. 40 North 6th St., Philadelphia. G. W. Young, 109 Nassau St., New York. N. Branch, Jr., Moline, Illinois. Moses Cumings, Irvington, N. J. R. E. Ladd, Springfield, Mass.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.*, at as early a date as possible. Arrangements are now being made to make the contemplated improvements, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymns.—We have a supply of the new and excellent Harp published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, [illegible]

Glad Tidings: or Bible proof that [illegible] and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—[illegible]

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

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Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

Treatise on Matt. xxiv. and xxv. By I. C. Wellcome. An excellent work. 32 cts.; pos. 6 cts.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $5.00 per hundred, 8 cts. single. Postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.–The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

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Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality; 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand [illegible] ders can be filled at once. [illegible] Orders with the cash are solicited. [illegible] ing tracts should order as much as [illegible] cents worth, as packages of [illegible] ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage, [illegible] free, poor also.

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For sale also at this office,—and by N. Branch, Moline, Ill.; G. W. Young, 109 Nassau street, N. Y.

* The Landmarks are issued in [illegible] which can be separated for distribution. [illegible] contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the [illegible] A. Clarke; Hope and Duty of the Church, by [illegible] ry; Redemption, by Cyril [illegible] Mather; Looking [illegible]

† The Olive Leaves [illegible] Little Children [illegible]

Poetry.

For the Crisis.

BEAUTY OF LIGHT.

Beautiful with light,
All nature is glowing;
Above and below
Its blessings bestowing.

Beautiful is light
From the clear rising sun;
How dazzling its rays
Come down at mid-noon.

Beautiful is light,
When the day is done;
Gentle its beams
From the milder moon.

Beautiful the light
Of a twinkling star,
Gleaming to us
At the midnight hour.

Beautiful is light,
With its changing hues,
O'er the rippling stream,
Through the forest boughs.

Beautiful the beams
Of a fireside light,
In a home, sweet home,
Where friends all unite.

Beautiful is light
To the poor man's cot;
It brightens the scenes
Of his humble lot.

Beautiful is light
To the believing one;
Gems of bright beauty
In his heart have a home.

JULIA A. LIBBY.

Biddeford, Me.

For the Crisis.

SHE SLEEPS.

Suggested by the death of Mrs. P. B. Curtis, who died July 11th, 1858, at Cold Spring, Mass.

She sleeps! the voyage of life is o'er,
Outrode each stormy billow;
The fevered brow will throb no more
Upon death's quiet pillow.

She sleeps! the eye has done with tears,
The aching heart with sorrow;
The trembling bosom hides no fears,
No care for the to-morrow.

She sleeps! no sound of earth's turmoil,
No startling dreams shall waken;
Blest sleeper! 'mid life's fruitless toil
By slumbers soft o'ertaken.

She sleeps! hark! o'er the blessed dead
The word of promise spoken—
O death, the mighty One hath said
Thy fetters shall be broken!

She sleeps! oh, lay her gently down
To long and peaceful slumber,
Till God shall all his ransomed crown,
And all his jewels number.

MARIA.

Original Articles.

For the Crisis.

Stand Fast.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—GAL. 5: 1.

The state of the sinner has ever been considered and properly spoken of in the Bible as that of the most abject slavery, although the wallowing victim may not always be conscious of the degrading yoke under which his neck is bowed. To the natural man sin is presented in as many forms and bright colors as the ever varying hues in the Kaleidoscope; and the arch vender of abominations has temptations of every size, color and intensity, to suit the temperament of every son of Adam, and arranged in three classifications—the world, the flesh and the devil.

Although men take a sip from many of the cups of pleasure and iniquity which are in the world, there is generally one which constitutes his favorite beverage, his "constant drink," at which he swills until the man is submerged in the demon and the brute. This "besetting sin" is of all others the most difficult to eschew, because it is nearest akin to our natural inclination or vitiated tastes; and when, by the grace of God, the sinner is plucked from its destroying influence, it requires the greatest caution and watchfulness lest he be drawn again into the fell gyrations of that [illegible] whirlpool from which he has escaped. When Satan first presents temptation to the young, every hideous impress of his [illegible] is gilded, or covered over with the brightest and attractive tints; but, like the fabled fruit upon the [illegible] of the dead Asphaltis, all glowing and beautiful in the hand, they turn to [illegible] in the mouth, and to [illegible] in the stomach. [illegible] the hand which is mighty to [illegible] who are willing to be [illegible]

when he has eaten the bread and drunk the waters of life instead of husks and swinish puddle, what ingratitude is it to turn his back upon his benefactor and friend, wound the hand which would have cherished him, join the mortal enemy of heaven's King; once more plunge madly into the reeking vortex of excess, like the dog to his vomit and the sow that was washed to her wallowing in the mire.

Paul in thus writing to the Galatians, referred to two kinds of bondage from which they had been emancipated. First, the observation of the days and months and years of the Mosaic dispensation; for, while they rejected the yoke of Christ which was easy, they were observing the painful ritual of the old law. Second, they had just been set free from the bondage of sin and death, and now breathed the pure air of Gospel liberty and salvation. He sets in vivid contrast the works of the flesh and the fruit of the Spirit; and after summing each up, of the former he says, "They which do such things shall not inherit the kingdom of God;" of the latter, "Against such there is no law." "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The soul which has once tasted and seen that the Lord is good, can never be happy unless the love of God abideth in him. I know from sad, sad experience, that the state of the backslider is one of dreadful peril, suffering and agony of soul. The fearful thought that he is under the wrath of God, and if the sword of divine justice falls upon him he is lost; the remembrance of "the peaceful hours he once enjoyed" in the society of God's people; and the "aching void" which all the pleasure and riches this world can afford would never fill up, makes his state one of the most deplorable which can be imagined, nor can he rest day or night till he is reconciled to his Maker.

The progress of the christian is one continued struggle. If he ceases to strive he immediately *slides*, and the second slide is longer and more rapid than the first, and so on, increasing in velocity till he shoots into destruction, if his cries for salvation do not arrest his swift career.

At no time in the annals of Christianity has there been more need for every true friend of Christ taking a position than at the present, and every one who bears His colors should draw the sword, and throw away the scabbard, resolved never to wax weary or relax in vigilance till the Lord shall come himself, terminate the war, and put every enemy under his feet. Every one on board can do something. While some work the ship let others stand by the guns; and those that are too weak for either, let them become "powder monkeys" and hand up cartridges; but let us all do something, for the enemy is bearing down upon us under a press of canvas, manned with Mormons, Free-lovers, Spiritualists, and all kinds of infidels.

Stand fast, then. You may hear the report and see the effect of a random shot once in a while, and soon the battle will begin in earnest. Remember when the hand-to-hand combat begins, when God or Satan must forever triumph, obey strictly and to the letter the commands laid down in Emmanuel's code, the Bible. Then shall there be no confusion in the face of the enemy.

"Then welcome the infidel bands to the shock,
Let them dash their proud foam like the waves on a rock."

Although the "God of battle" could crush his enemies at a blow, yet for his own glory and the good of his people, he makes use of the weak to confound the mighty, even as, by the handful in Gideon's little army, he put legions to flight, that the wicked may know that there is a God in Israel!

May He make you and me, and all of us, more humble and faithful, that when He comes we may be found watching.

JNO. F. COTTON.

IMAGINATION.—Thomas Fuller relates a curious incident, which is truly characteristic, and shows how fancy will put life into young limbs. "A gentleman," he says, "having led a company of children beyond their usual journey, they began to be weary, and jointly cried to be carried; which, because of their multitude, he could not do, but he told them he would provide them horses to ride on. Then cutting little wands out of the hedges as nags for them, and a large one for himself, they mounted, and those who could scarce stand before, now full of mirth, bounded cheerfully home."

[illegible] duties maintain our credit, but [illegible]

For the Crisis.

From Danville, C. E.

DEAR BRN. AND SRS.:—Some time has passed since I have spoken to you through the Crisis. How are you? still faithful? God grant it. I have some good news to communicate to those who have been and are thinking that the time of real whole-hearted conversions is past. God has been working by his Spirit among us. When hearing of the "conversions" among the New Englanders last winter, I could but pray that the work might go on—that the church which I was separated from might be revived, and that some might be added thereto. Thank God, my prayers are answered, and the reward is more than expected. Watchmen, toil on, your work is not finished.

The church in Danville has been favored with a visit from Eld. O. R. Fasset, of Boston. Although an able warrior, we are sorry to say that these meetings were not so well attended as formerly. Still no doubt we had the *wheat*; therefore will not complain. The church was blest while listening to five plain, gospel sermons. I was pleased at the kind, mild, simple method of speaking which characterized his whole course. O that others would imitate! Plainness and mildness are kindred friends.

On Sabbath eve two hopefully converted souls were planted in the likeness of Christ's death. One is the son of a Methodist clergyman, and has been a professed infidel. The cause is undoubtedly owing to the manner in which the gospel has been mangled, and I only wonder that there are not more infidels.

On Wednesday eve listened to a very instructive discourse, directed to preachers and others. At the close, Bro. G. Bangs, of Danville, was ordained. We trust that he will do good, and so be presented with a star-gemmed crown. It was a most solemn scene.

On Thursday, five more walked down the liquid wave, and entered the mystical grave. One was an aged man, whose brow is frosted by the storms of 83 winters. Falteringly, but fearlessly he entered the stream, following in the steps of Jesus. O that he had chosen this path before! Is it not sad and yet joyful to see an old person putting on Christ? We trust he thinks so. But there is another instance, the like of which Danville never witnessed. A poor, *blind* sister came forward as a candidate for baptism! Is it not well that God can hold communion with those who are afflicted? Poor sister cannot see the beautiful sun and stars,—all this somewhat lovely earth is a blank to her. But, praise God, though all without is darkness, we trust that all within *is light*.

On Friday I left them. The next Sabbath I sat down to partake of the Lord's blessed bread. There was not a crowded table. No; and now what would you all think to sit down with a church numbering only—two? Think of us, as you meet in crowds. Pray for us. The cause is very low here. People shun us. All eyes are upon us, and *this* is where lights should shine.

Now, dear pilgrims, be encouraged, and start anew for the Kingdom. It is nigh. Would you lose it *now?* Fight manfully. Be bold. Warn that sinner. Save that soul. Christian, would you have a *starless* crown,—just *get* a crown without additional honorable beauty? O strive for a superior crown,—to be *"greatest* in the kingdom." People often ask me if Eld. E. Burnham is *alive*. They want to hear from him through the Crisis. Will he let his pen be silent much longer? *Now* is the time for work. Brother, your *pen* is needed as well as your verbal language. Let us hear from you.

Your Sr. in tribulation,

M. MATHEWS.

New Glasgow, C. E.

TEMPTATION.—Temptation will give oil and fuel to our lusts—incite, provoke, and make them tumultuate and rage beyond measure. Tendering to a lust a suitable object, advantage, occasion, it heightens and exasperates it, makes it for a season wholly predominant; so dealt it with carnal fear in Peter, with pride in Hezekiah, with covetousness in Achan, with uncleanliness in David, with worldliness in Demas, with ambition in Diotrephes. It will lay the reins on the neck of a lust, and put spurs to the sides of it, that it may rush forward like a horse into the battle.—*Owen*.

A religion that never suffices to *govern* a man, will never suffice to save him; *that* which does not sufficiently distinguish one from a wicked world, will never distinguish [illegible]

Choice Selections.

The Saints' Home.

The scriptures all agree in representing the church as strangers and pilgrims here and journeying to her long-lost home; but religionists differ essentially in regard to what and where that home is.

Some tell us that home is in a world just along-side of this, the other side of the vail, which vail is passed by the gate of death. Such teach that within "this shell,—this mortal coil,—this lump of clay,—this shackle of mortality!" exists an immortal part—the better part of man—the man proper—the soul which escapes at death, and beyond is made partaker of immortal joys in their own happy home. Such sing,

Death is the gate to endless joy,
But still we dread to enter there.

With this view, the journey of the church is only from the cradle to the grave—beyond, the saints are crowned with everlasting life at home.

The word of God affords no evidence of a world along side of this; no evidence of such a soul—the man proper—to escape at death; no evidence that death is the gate to endless joy; no such an home prepared for the saints, nor that the crowns of life are given to the church at, or just beyond death, but is diametrically and positively opposed to every item of this theory of the saints' home.

Others teach us, that the saints' home is entered by the gate of death, and holding the above items in regard to the soul, teach that the man proper escapes at death and soars away to its native heaven, somewhere, anywhere, everywhere and yet nowhere, for such sing that the saints' home is

Beyond the bounds of time and space,

which is as near nowhere as one can well imagine. The Bible furnishes no evidence of such a home as this, or warrant for the items of theory which result in such a climax.

Yet others tell us that the saints' home is in the spheres. Such hold the popular theory of the immortal soul in common with modern popular religionists. They teach that death is the gate to endless joy—that it is a gracious boon to die, for the soul at death enters the spheres from one to seven upwards, according to its purity and perfection in harmonial philosophy, where departed spirits progress forever and ever.

This theory of spirits and view of the saints' home, has not a single stepping stone in the scriptures of truth, but is directly condemned, and is marked as a whole as one of the special signs of the last days.

Other theories, differing from the above in certain features, but equally unsupported by the Bible, are being advocated at the present time; the people have come to have "itching ears—they heap to themselves teachers" who will present these subjects as they desire the result shall be; thus the multitude have their ears turned away from the truth and are turned unto these fables. As saith the prophet, (Jer. 5: 32,) "The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?"

All these theories of the christians' home are as false and vain as is the theory of the Mohammedan heaven, or like views which are held with equal sacredness by the heathen tribes. The christian church is to find a home at last—that home—its direction and locality are revealed in the record of redemption's plan. Relying upon the Bible, untarnished by the polluting touch of tradition and fabled theories, we readily learn the location, character and duration of the saints' home. More than this, we learn from the word of God the state in which man was created to live—the cause of his unhappy fall and the present state of things, together with the final result of mercy's stupendous plan to redeem.

In the light of the sacred oracles, we clearly perceive that the church are on a journey from paradise lost to paradise restored. When man was driven from the garden, the gate was shut and guarded, (not to be opened at the first Advent, but) to be re-opened at the finale of the entire plan, beyond the probation of men—beyond the Judgment scene. If the true church be interrogated, or as the mariners say, spoken on her journey or voyage, and asked in the familiar phrase of seamen—where do you hail from? she answers with readiness, from paradise lost. And where bound? To paradise restored. And where are you? By counting *her log*, the foretold events which have been fulfilled, marking how many of the whole amount remain to be fulfilled, she is enabled to give her whereabouts definitely and demonstrate her approach to her destined haven—*her final home*.

Although, by the introduction of sin, man was driven from Eden's peaceful bowers, and earth, which by its Creator had been pronounced *very good*, became a groaning creation,—the scriptures teach us that redemption's plan complete shall bring a new creation, not of new things, but saith the Lord, BEHOLD I MAKE ALL THINGS NEW. The new creation—the restitution of all things spoken by the mouth of all the holy prophets since the world began, will be paradise restored—will be the saints eternal, unchanging, happy home. The earth—the whole earth renewed and adorned in her primeval glory, is the homestead inheritance of the saints, and is the kingdom of God under the whole heavens, to be given to them after all the tares are burned up, which kingdom they [illegible]

No other home is pointed to in the word of God—no other inheritance promised—no other kingdom to come, for the Savior instructed his disciples to pray, saying, Our Father who art in heaven . . . THY KINGDOM COME, THY WILL BE DONE in earth (not in Judea) as it is done in heaven.*

But such as have been taught to feed on the imaginations of men, at once reject this only promised inheritance, as not sufficiently refined—as being too gross—too literal—too substantial, and prefer the sublimated gaseous theory of a visionary heaven beyond the bounds of time and space, of which the word of God says just nothing.

The heaven—the home—the kingdom—the inheritance, which the plan of redemption holds out before the weary, way-worn pilgrim church, we repeat, is the whole earth made new, under a new heaven; the kingdom under the whole heavens is the only one given to the saints—the same which was prepared for them from the foundation of the world; therefore, such as despise this only promised home of the church, will necessarily find themselves homeless when the voyage is over; such as contend for some other inheritance, will find at the end that they have fought as those that beat the air.

This home not sufficiently refined? too gross? Let us gaze at it a moment through the gospel telescope; we think, beloved brethren, that such a home will be perfectly satisfying to every saint. Said Peter, after showing that the present heavens must pass away with a great noise, the elements melt with fervent heat, the earth also, and the works that are therein be burned up; . . . nevertheless, we, according to his promise, look for a new heaven and new earth IN WHICH DWELLETH RIGHTEOUSNESS. Is not righteousness sufficiently refined? is it too gross? But mark, a new earth—Eden has come again and earth again puts on her pristine charms. A carpet of abiding evergreen covers the surface of the new creation; forests in harmonious order, studded with the fir, the box and pine, mingled in delightful variety, beautify this the Lord's sanctuary, and make the place of his feet glorious; groves of every variety of fruit trees, divinely arranged, overhang earth's carpet green, bending with fruits of paradise; yonder, all along the vale, are seen bowers of shrubbery, loaded with blossoms of every variety of color and fragrance, constantly imparting to the soft, the gentle zephyr-breeze, their rich, reviving perfumery; along that vale, in smooth and graceful loveliness, glides the river which makes glad the city of God. On yon elevation, moulded by Omnipotence, is seen, in splendor indescribable, the New Jerusalem—late the Jerusalem above, the mother of us all—this Zion of the Lord has come down from heaven, and rests upon the new-made earth. O how her precious stones and pearly gates glitter in their own native light reflected! Within her shining gates that never close, amid the brightest glory upon the throne, the Savior sits amid angelic legions. The saints of every age are there, and their tears are wiped away forever.

"There sickness, sorrow, pain and death
Are felt and feared no more."

Another grave-yard will never be seen; another hearse will never be called for; another funeral will never occur; another dying scene will never be witnessed, not even another pain felt, for in all that holy mountain there is nothing to hurt or destroy; the people are all righteous—righteousness dwells there. And now the glory of God fills the earth, the entire new creation; all the variegated beauties of the new earth are gilded—pervaded with the glory of God, and will so abide forever and ever.

Such, reader, is a faint description of the saints' home. Is it sufficiently refined? Say, brethren, will it do for you? Reader, it may be your home in a few more days, if you serve the Lord Jesus Christ.

A LOVER OF HOME.

[*Selected by S. S. Brewer, from the "Watchman."*]

* If the Savior had intended that we should pray for his kingdom to come, he would have so said, but such as pray as he directed, will pray for the kingdom of God—the Father to come.

MOTIVE.—Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar: for, without these, the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and a ruin; and the action is sinful, or unprofitable and vain. The poor farmer that gave a dish of cold water to Artaxerxes was rewarded with a golden goblet; and he that gives the same to a disciple, in the name of a disciple, shall have a crown; but if he gives water in despite, when the disciple needs wine or a cordial, his reward shall be to want that water to cool his tongue.—*Jeremy Taylor.*

PUBLIC OPINION.—Our greatest evil has its source in the practice of modifying ourselves according to public opinion; we think that alone estimable which is universally approved, or which is authorized by prevailing example, or modish custom; thus instead of living exempt from all constraints, except those imposed upon us by the principles of reason, we are compelled to be the imitators of others, and the slave of vulgar fashion.—*Seneca.*

The odor of flowers is never so sweet and strong as before a storm. Beautiful soul, when the storm draws nigh thee, be a [illegible]

"BRINGING OUR SHEAVES WITH US."

The time for toil is past, and night has come,—
The last and saddest of the harvest eves;
Worn out with labor long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

Last of the laborers thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened not so much with grain
As with a heaviness of heart and brain;—
Master, behold my sheaves!

Few, light, and worthless,—yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my hapless fate,
And staid and toiled till it was dark and late,—
Yet these are all my sheaves.

Full well I know I have more tares than wheat,—
Brambles and flowers, dry stalks and withered leaves;
Wherefore I blush and weep, as at thy feet
I kneel down reverently, and repeat,
"Master, behold my sheaves!"

I know these blossoms, clustering heavily
With evening dew upon their folded leaves,
Can claim no value nor utility,—
Therefore shall fragrancy and beauty be
The glory of my sheaves.

So do I gather strength and hope anew;
For well I know thy patient love perceives
Not what I did, but what I strove to do,—
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves.

—*Atlantic Monthly.*

God never made an idle man,
To cull alone the flowers of life;
It controverts His glorious plan,
And turns perfection into strife;
Try—keep trying.

'Tis written in the stars on high—
'Tis written in the earth beneath—
Man's is a wondrous destiny—
And he must act as well as breathe;
Try—keep trying.

Then onward—true as you exist,
Success will crown each effort made;
Objections vanish like the mist,
Where truth and nature are obeyed;
Try—keep trying.

POWER OF TEMPTATION.—I know from experience that habit can, in direct opposition to every conviction of the mind, and but little aided by the elements of temptation, induce a repetition of the most unworthy actions. The mind is weak where it has once given way. It is long before a principle *restored* can become as firm as one that has never been moved. It is as in the case of the *mound* of a reservoir: if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that, if it give way again, it will be in *that place*.—*Foster.*

Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.—*Life Thoughts.*

Learn to say "No" with decision. "Yes" with caution. "No" with decision whenever it resists a temptation—"Yes" with caution whenever it implies a promise. A promise once given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly rely upon him.

Leaves are light, and wavering, and changeable; they even dance; yet God, in his wisdom, has made them a part of the oak. In so doing, he has given us a lesson not to deny the stout-heartedness within, because we see the lightsomeness without.

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OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE.

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MILES GRANT, EDITOR. BOSTON, MASS., WEDNESDAY, AUGUST 11, 1858. WHOLE NO. 154.

Poetry.

For the Crisis.

THAT AFFLICTED ONE.

Deep hast thou drunk from sorrow's cup,
Drunk long and bitter draughts;
Keen hast thou felt the blight of hope,
Blighted by slander's shafts.

Thou, too, hast felt the pang of pain
In all thy system through;
Disease has marked thee for its own—
His mark is on thy brow.

But while affliction is thy lot
Of body and of mind,
Let thy whole soul be staid on Him
Who'll keep thee to the end.

Let Patience her great work perform,
And all thy graces prove.
Sweet be the trust in that strong Arm,
Whose chastening is in love.

Soon Time's last tick will touch the ear,
And all earth's scenes be o'er;
"Then sighs and groans and griefs and fears,"
And death shall be no more.

O, then the bliss, O, then the joy!
That shall our bosoms swell,
Sweet peace and rest without alloy,
No human tongue can tell.

There aspirations' joyful swell
Shall roll though Eden's grove,
And the redeemed of earth shall feel
Their hearts all joined in love.

So. Wilbraham. D. D. C.

Original Articles.

For the Crisis.

Adventures of a Book.

Dear Bro. Grant:—The work I have published on "The Doctrine of a Future Life" has been kindly noticed in your paper, and you have also republished many of the other notices of the press. Thus your readers all know something about it, and the merits attributed to it. Whether those merits are real, others must judge. But there is a story about the *fortunes* of the book, both before and after its birth, which I have a right and good reason to tell. The occasion is this: I have a note of $375 to pay for it on the 24th inst. Of this, $150 *must* be paid, or the note will be protested. I must raise this, either by a loan in these days when loans are like angels' visits, or by sales of the book; or I am driven to the wall.

The reason of this necessity is told in a word: Jewett & Co. were to publish, i. e. print and sell the book. I was to stereotype, a friend pledging himself for about that expense. When the stereotyping was nearly done, publisher and friend failed in the general crash, and with more *other* debts than dimes I had $700 new debt on the day of publication. Hopeful pay did that seem then, for four years' labor.

To reduce the debt, I have now been for nine weeks following the unenviable trade of selling my own book. I call it unenviable for these reasons: 1st. One hates to tell over, or hand out, the encomiums bestowed on his own work. 2d. One is sometimes suspected of having made a book for money. 3d. Every few days I meet a man who denounces me as doing the devil's work. This is unpleasant unless one has acquired a friendly callous, which so far unfits him for book-making. One cannot keep a nice discernment without a tender heart. I find it is no wonder, in this great work of trying to break the spell of a supposed Eternal Evil, by which the Church has been bound for 1500 years, if one gets a little hard, rough, or even bitter. God save us from that.

Such is the shady side of my present mode of life. It has also its bright spots, and I must give your readers an inkling into this happier experience.

The book generally takes well in and about a college. Those who read many books are not wont to be afraid of a new book, even though it contains heresy, provided it gives reliable information, and is written in a fair spirit. One theological professor was glad to see such a book just because [illegible] current truths will cease to be believed *traditionally*. They need to be challenged, so that men may think [illegible] [illegible] blindly [illegible].

I frequently have very pleasant chats with ministers of high culture and refinement, and who are able to suggest topics of interest connected with the great subject. Many persons ask manifold questions, not captiously, but in the spirit of honest inquiry. The objections to the doctrine are of course legion; though I think I may safely say that, without any formal list of "objections," I have met none for which I could not find an answer in the book.

I have sold to ministers of almost every denomination; in several instances, to Roman Catholics. One such was very sorry he could give me no names in his parish to call upon, they were so poor. This was a fine offset against the narrowness of a High Church Episcopalian of the neighborhood, who treated me with all personal friendship, seemed really glad to talk with me, though he differed *toto cœlo* from my Protestant notion of the right of private judgment, and the next Sunday kindly requested his people *not* to buy my book.

One of the commonest objections to the doctrine is that it would do no good to be known, even if it were true. One person, an old friend and a minister, said he would rather take the prevalent doctrine to preach, though this were true. I could not help quoting for his benefit those words in Cicero about the immortality of the soul:

"Malo cum Platone errare quam cum istis vera sentire."

"I would rather err with Plato than hold the truth with these fellows."

My Orthodox friend loved the truth about as well as a Universalist, who, after hearing my lecture on the subject, said he "did not want to believe the doctrine even if it were true."

I will give your readers another chapter of "adventures," if they find this worth reading. But I must frankly say I have not time to tell stories for nothing. I have been trying to loan $150, and fear I shall not succeed. If any of your readers can lend it, for six months, I think I can secure their payment by that time. But if I cannot loan, I must try my hand at selling books. So I will offer the mendicant volume, single copies at the usual price, post paid, and more copies than one at $1 each, expenses paid. Orders sent to you will greatly oblige,

Yours in Christ,
C. F. Hudson.

Working Christians.

Learn to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some christians. They feed upon Christ and forgiveness; but it is all alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not; and yet you will not speak to him? See, here, you have got work to do. When Christ found you he said, "Go, work in my vineyard." What were you hired for if it was not to spread salvation? What blessed for? O my Christian friends! how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people! This is not like a servant. —*McCheyne.*

Jesus.—The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which, whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which his name is not heard.—Bernard.

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Lucy C. Johnson.
Sheldonville, July, 1858.

For the Crisis.

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Bro. Grant:—Being appointed by our last Annual Conference to travel as an Evangelist this Conference year, (and our Conference being divided into four districts, each district entitled to four Quarterly Meetings,) and the Conference making it my duty to attend all these meetings, it may be expected to hear from me from time to time through the paper. I shall endeavor to give a brief account of the prosperity of the cause.

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An Exposition of the Second Psalm.

BY ELDER S. S. BREWER.

Dear Reader:—With humility I submit the following exposition of the above portion of holy writ to your serious and candid attention, believing it to be frequently wrested from its legitimate design by multitudes of candid and honest persons. With the above remarks, we will proceed at once to the subject.

Psalm II. Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.

We find the above quoted and applied by Peter and John. See the 4th chapter of Acts, 25th, 26th, 27th verses:

Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together.

There can be no difference with any one thus far, as it regards the correctness of the above. For the above malicious and cruel rejection of the Lord Jesus, he, God the Father, decides to speak unto them in his *wrath*, and vex them in his sore displeasure:

He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Read the following declaration of the Apostle:

I Thess., 2: 14-16. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; FOR THE WRATH IS COME UPON THEM TO THE UTTERMOST.

The prophet Isaiah, 8: 21, 22, speaks of their suffering, and declares they would curse their King and their God, and yet continue to look upwards. They did curse, crucify their King, as it is written: "Cursed is every one that hangeth on a tree." Yet they look upwards, look to God, notwithstanding he has declared there is no other name given under heaven whereby men *must be saved*.

Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, thou art my Son; this day have I begotten thee.

"Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the Great King." In this city did God set forth Jesus before that people, as their King. See Zech. 9: 9.

Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Matt. 21: 4, 5. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughters of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

See also John 12: 12-16.

On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord! And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. [illegible]

Lord hath said unto me, thou art my Son; this day have I begotten thee." We have the testimony of the Apostle concerning this matter. See Acts 13: 32, 33.

And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

The next verse of this psalm has, in all probability, formed the basis of more sermons, addresses and remarks at missionary gatherings, than any other portion of the Scriptures; but, in my humble opinion, has been misinterpreted. We will first read it as it stands:

Ask of me, and I will give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

Now, reader, please leave out the italics which have been supplied by the translators, and it will read thus: "Ask of me, and *I shall give the heathen thine inheritance*, and the uttermost parts of the earth thy possession." For a literal accomplishment of this, we will refer you to Christ's words respecting the matter. See Matt. 21: 33-39.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took the servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But, last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.

The same *heathen* referred to in the first verse, and spoken of by the Apostle in the 25th, 26th and 27th of the 4th of Acts, are the same introduced in the 38th verse of the above parable, who took the *heir*, slew him, and seized on HIS INHERITANCE; and they, the heathen, have the uttermost parts of the earth in their possession, and will until the Lord Jesus is "revealed from heaven in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

We will now proceed to give an exposition of the 9th verse of this Psalm, which is almost universally placed in the future:

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

I understand the *rod* spoken of by the prophet to be similar to the one prophesied of by Isaiah 10: 5, 6.

O Assyrian, THE ROD OF MINE ANGER AND THE STAFF IN THEIR HAND IS MY INDIGNATION. And I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

If God did make the Assyrian nation A ROD OF HIS ANGER to punish that disobedient people over seven hundred years before the birth of our Lord Jesus, then I shall proceed to show that he did also take the Roman Empire, and dash the Jewish nation and city to pieces like a potter's vessel.

Jer. 19: [illegible] And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them [illegible] [illegible]

[illegible] *so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again* [illegible] bury. Thus [illegible] the Lord, and to the inhabitants thereof, and even make this city as Tophet.

The [illegible] the Iron Kingdom of Daniel's [illegible] image, did fulfil [illegible] God, as spoken by [illegible] and, in my humble opinion, also [illegible] predicted in the 9th verse of the second Psalm. How any one can reconcile the idea of Jesus taking the heathen *for his inheritance*, then dashing them to pieces as a potter's vessel, I leave them to reconcile. But it is a fact, that after the proclamation of John the *Baptist*—"The Kingdom of heaven is at hand;" also the testimony of the Lord Jesus Christ, contained in Luke 10. (Please read from 1-12.) Notice especially the following:

And heal the sick that are therein, and say unto them, *The kingdom of God is come nigh unto you.* But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: *notwithstanding be ye sure of this, that the kingdom of God is come nigh you.* But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

They did reject their King. In consequence of this the rejected King declared in Matt. 21: 43;—"The Kingdom of God shall be taken from you and given to a nation bringing forth the fruit thereof." You will observe in the 45th verse that the *chief priests* and pharisees applied this declaration to themselves.

The Psalmist closes by an exhortation to Kings and Judges of the Earth, to learn wisdom from the exhibition of his judgment on this once honored and heaven favored people and city,—once the joy and beauty of the whole earth, but now a shame and reproach among all nations,—their city in ruins—broken to pieces as a potter's vessel, that never can be made whole again. Read the expostulation of the Psalmist:—

Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

I will close with a few remarks on the above subject. From Moses, in Deut. 18: 15:—

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

The above language is quoted in [illegible] 3: 22-23:—

For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people.

Hear him, he that hath ears to hear. The kingdom was taken from the legitimate heirs and is to be given to a nation *bringing forth* the fruit thereof. See 1 Pet. 2: 7-10:—

[illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE. | PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 167 HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. | BOSTON, MASS., WEDNESDAY, AUGUST 11, 1858. | WHOLE NO. 154. VOL. VII. NO. 24.

Poetry.

For the Crisis.

THAT AFFLICTED ONE.

Deep hast thou drunk from sorrow's cup,
Drunk long and bitter draughts;
Keen hast thou felt the blight of hope,
Blighted by slander's shafts.

Thou, too, hast felt the pang of pain
In all thy system through;
Disease has marked thee for its own—
His mark is on thy brow.

But while affliction is thy lot
Of body and of mind,
Let thy whole soul be staid on Him
Who'll keep thee to the end.

Let Patience her great work perform,
And all thy graces prove.
Sweet be the trust in that strong Arm,
Whose chastening is in love.

Soon Time's last tick will touch the ear,
And all earth's scenes be o'er;
"Then sighs and groans and griefs and fears,"
And death shall be no more.

O, then the bliss, O, then the joy!
That shall our bosoms swell,
Sweet peace and rest without alloy,
No human tongue can tell.

There aspirations' joyful swell
Shall roll though Eden's grove,
And the redeemed of earth shall feel
Their hearts all joined in love.

So. Wilbraham. D. D. C.

Original Articles.

For the Crisis.

Adventures of a Book.

Dear Bro. Grant:—The work I have published on "The Doctrine of a Future Life" has been kindly noticed in your paper, and you have also republished many of the other notices of the press. Thus your readers all know something about it, and the merits attributed to it. Whether those merits are real, others must judge. But there is a story about the *fortunes* of the book, both before and after its birth, which I have a right and good reason to tell. The occasion is this: I have a note of $375 to pay for it on the 24th inst. Of this, $150 *must* be paid, or the note will be protested. I must raise this, either by a loan in these days when loans are like angels' visits, or by sales of the book; or I am driven to the wall.

The reason of this necessity is told in a word: Jewett & Co. were to publish, i. e. print and sell the book. I was to stereotype, a friend pledging himself for about that expense. When the stereotyping was nearly done, publisher and friend failed in the general crash, and with more *other* debts than dimes I had $700 new debt on the day of publication. Hopeful pay did that seem then, for four years' labor.

To reduce the debt, I have now been for nine weeks following the unenviable trade of selling my own book. I call it unenviable for these reasons: 1st. One hates to tell over, or hand out, the encomiums bestowed on his own work. 2d. One is sometimes suspected of having made a book for money. 3d. Every few days I meet a man who denounces me as doing the devil's work. This is unpleasant unless one has acquired a friendly callous, which so far unfits him for book-making. One cannot keep a nice discernment without a tender heart. I find it is no wonder, in this great work of trying to break the spell of a supposed Eternal Evil, by which the Church has been bound for 1500 years, if one gets a little hard, rough, or even bitter. God save us from that.

Such is the shady side of my present mode of life. It has also its bright spots, and I must give your readers an inkling into this happier experience.

The book generally takes well in and about a college. Those who read many books are not wont to be afraid of a new book, even though it contains heresy, provided it gives reliable information, and is written in a fair spirit. One theological professor was glad to see such a book just because there is great danger that current truths will come to be believed *traditionally*. They need to be challenged, so that men may think them out, anew for themselves, feel them as living truths, and not blindly cling to them as old and dead things.

I frequently have very pleasant chats with ministers of high culture and refinement, and who are able to suggest topics of interest connected with the great subject. Many persons ask manifold questions, not captiously, but in the spirit of honest inquiry. The objections to the doctrine are of course legion, though I think I may safely say that, without any formal list of "objections," I have met none for which I could not find an answer in the book.

I have sold to ministers of almost every denomination; in several instances, to Roman Catholics. One such was very sorry he could give me no names in his parish to call upon, they were so poor. This was a fine offset against the narrowness of a High Church Episcopalian of the neighborhood, who treated me with all personal friendship, seemed really glad to talk with me, though he differed *toto cœlo* from my Protestant notion of the right of private judgment, and the next Sunday kindly requested his people *not* to buy my book.

One of the commonest objections to the doctrine is that it would do no good to be known, even if it were true. One person, an old friend and a minister, said he would rather take the prevalent doctrine to preach, though this were true. I could not help quoting for his benefit those words in Cicero about the immortality of the soul:

"Malo cum Platone errare quam cum istis vera sentire."

"I would rather err with Plato than hold the truth with these fellows."

My Orthodox friend loved the truth about as well as a Universalist, who, after hearing my lecture on the subject, said he "did not want to believe the doctrine even if it were true."

I will give your readers another chapter of "adventures," if they find this worth reading. But I must frankly say I have not time to tell stories for nothing. I have been trying to loan $150, and fear I shall not succeed. If any of your readers can lend it, for six months, I think I can secure their payment by that time. But if I cannot loan, I must try my hand at selling books. So I will offer the mendicant volume, single copies at the usual price, post paid, and more copies than one at $1 each, expenses paid. Orders sent to you will greatly oblige.

Yours in Christ,
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(To be concluded.)

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Please turn to your Bible and read the margin as follows: "I will declare *for a decree.*" Then the 7th verse will read thus: "I will declare for a decree, the Lord has said unto me, thou art my Son, this day have I begotten thee." We have the testimony of the Apostle concerning this matter. See Acts 13: 32, 33.

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The next verse of this psalm has, in all probability, formed the basis of more sermons, addresses and remarks at missionary gatherings, than any other portion of the Scriptures; but, in my humble opinion, has been misinterpreted. We will first read it as it stands:

Ask of me, and I will give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

Now, reader, please leave out the italics which have been supplied by the translators, and it will read thus: "Ask of me and *I shall give the heathen thine inheritance*, and the uttermost parts of the earth thy possession." For a literal accomplishment of this, we will refer you to Christ's words respecting the matter. See Matt. 21: 33-39.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took the servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But, last of all, he sent unto them his son, saying, They will reverence my son. BUT WHEN THE HUSBANDMEN SAW THE SON, THEY SAID AMONG THEMSELVES, THIS IS THE HEIR: COME, LET US KILL HIM, AND LET US SEIZE ON HIS INHERITANCE. And they caught him, and cast him out of the vineyard, and slew him.

The same *heathen* referred to in the first verse, and spoken of by the Apostle in the 25th, 26th and 27th of the 4th of Acts, are the same introduced in the 38th verse of the above parable, who took the *heir*, slew him, and seized ON HIS INHERITANCE; and they, the heathen, have the uttermost parts of the earth in their possession, and will until the Lord Jesus is "revealed from heaven in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

We will now proceed to give an exposition of the 9th verse of this Psalm, which is almost universally placed in the future:

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

I understand the *rod* spoken of by the prophet to be similar to the one prophesied of by Isaiah 10: 5, 6.

O Assyrian, THE ROD OF MINE ANGER AND THE STAFF IN THEIR HAND IS MY INDIGNATION. And I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

If God did make the Assyrian nation A ROD OF HIS ANGER to punish that disobedient people over seven hundred years before the birth of our Lord Jesus, then I shall proced to show that he did also take the Roman Empire, and dash the Jewish nation and city to pieces like a potter's vessel.

Jer. 19: 7-12. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives shall straiten them. [illegible] *so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again*; and they shall bury them in tophet, till there be no place to bury. Thus will I do unto this place saith the Lord, and to the inhabitants thereof, and even make this city as Tophet.

The Roman, the *Iron Kingdom*, in Daniel's metallic image, did fulfill the word of God, as spoken by the prophet Jeremiah; and, in my humble opinion, also the breaking predicted in the 8th verse of this second Psalm. How any one can reconcile the idea of Jesus taking the *heathen for his inheritance*, THEN dashing them to pieces as a potter's vessel, I leave them to reconcile. But it is a fact, that after the proclamation of John the *Baptizer*—"THE KINGDOM OF HEAVEN IS AT HAND;" also the testimony of the Lord Jesus Christ, contained in Luke 10. (Please read from 1-13.) Notice especially the following:

And heal the sick that are therein, and say unto them, *The kingdom of God is come nigh unto you.* But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: *notwithstanding be ye sure of this, that the kingdom of God is come nigh you.* But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

They did reject their King. In consequence of this, the rejected King declared in Matt. 21: 43;—THE KINGDOM OF GOD SHALL BE TAKEN FROM YOU AND GIVEN TO A NATION BRINGING FORTH THE FRUIT THEREOF." You will observe in the 45th verse that the *chief priests* and pharisees applied this declaration to themselves.

The Psalmist closes by an exhortation to KINGS AND JUDGES OF THE EARTH, to learn wisdom from the exhibition of his judgment on this once honored and heaven favored people and city,—once the joy and beauty of the whole earth, but now a shame and reproach among all nations,—their city in ruins—broken to pieces as a potter's vessel, that never can be made whole again. Read the expostulation of the Psalmist:—

Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

I will close with a few remarks on the above subject. From Moses, in Deut. 18: 15;—

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken.

The above language is quoted in Acts 3: 22-23;—

For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul which will not hear that Prophet shall be destroyed from among the people.

Hear him, he that hath ears to hear. The kingdom was taken from the legitimate heirs and is to be given to *a nation bringing forth* the fruit thereof. See 1 Pet. 2: 7-10;—

Unto you therefore which believe, *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but *are* now the people of God; which had not obtained mercy, but now have obtained mercy.

When will this chosen generation, this royal priesthood, THIS HOLY NATION, receive the Kingdom? Please turn to Matt. 25: 31st to the end. Then shall he sit UPON THE THRONE OF HIS GLORY. Then ALL NATIONS shall stand before him; then shall the nation that has brought forth the fruits receive the Kingdom. [illegible] go away into everlasting punishment [illegible] into LIFE ETERNAL. Only two places spoken of; one of punishment, one of life ETERNAL; only two [illegible] Amen.

For the Crisis.

Are We a People?—No. 7.

WHAT IS OUR PRESENT PURPOSE?

The purpose of a church would signify union and authority; but as the individual object should be necessary to the design of the whole—the only exceptions being instances of objection, overborne by the concurrent will of the mass—we shall at once be prepared to admit that, in proportion as disunion prevails, and authority is lost, the purpose of any people loses identity, point, and force.

There may be a dozen distinct objects, and some of them directly antagonistic to the others, labored for by so many different men or different churches, all claiming to form part of the same church. The great object of one brother in the ministry or of one congregation is not the object of another. This is precisely the state of things with us as a people—if *we are yet a people*—for in one view it appears that we are already in our decline—our existence, though short, may have passed its meridian; and decrepitude and age already have fastened on the trembling system. In another view, our being is embryotic; the development is hardly that of infancy, much less that of manhood.

One minister will tell you that he has no confidence in another; one is jealous of another, and he will not disguise it, nor his opposition to him. One congregation will not receive a minister who is well received elsewhere. One church takes position on some isolated points and will have no fellowship with any thing else. One man will contend for church order, when it suits his convenience to argue for it, when by supposing its absence he can account for the want of righteousness, honesty and brotherly kindness; such as it is assumed he should have seen; but when the church wants to put a man in order, as a member of the church—when it means to keep all in order, why then it is an "Iron Bedstead" forsooth. It must be confessed that the power to set in order implies the power to control; and the power to control implies the power to disfranchise, disfellowship or excommunicate—only, however, observing the articles of federation.

This, on the principle that we concede personal privileges to secure collective advantages, is right; the gospel assumes the principle in regard to church relations, and gives directions accordingly. Thus as a whole the church controls itself; thus the individual controls himself—with the help of others—and at the same time gives his aid in the control or discipline of others. When this is done in the spirit of the gospel, which directs this union, it is harmonious and happy. It becomes the privilege and enjoyment of the believer—he does not feel the restraint.

If a man would complain of discipline, he ought to complain of—certainly he should not seek—the blessings of association. If he will not adopt a constitution which is offered for the whole, he has no right to complain if others violate the provisions of that instrument till his own personal rights are invaded, nor that they carry out the covenant till his individual, proper rights are infringed. In one word, without a covenant and consent of the members, it is an individual matter and not collective—a man, alone, though twenty might stand near each other, and not a community.

But we are not left to make out a case by a process of reasoning on the subject. The Gospel enjoins upon the believing, the church and its obligations. It makes up its church of believers. Well, it may be they sin if they refuse to enter those relations which are necessary to its perpetuity. I believe that the church should entertain the Advent doctrines, and must claim that we are a people, seeking improvement; therefore, it cannot be amiss to inquire what this people now propose to do.

I have no doubt that some propose to set in order the church; well, let us be careful that we do not institute any Procrustean platform, but work in wisdom and kindness. We should remember that all the brethren who have come out have sought gospel liberty, and all order must still secure *gospel liberty* to them.

The churches too that are strong, or comparatively so, should not be too rigorous, and get "straitened in their own bowels," refusing fellowship where the purpose is good; but the mind is not fully enlightened or distinctly impressed with duty. [illegible] "be kindly affectioned one to another." Let charity, wisdom, and [illegible]

tenacity, a disposition to compel people to take the position we have taken, will drive our friends who differ further from us. Let the effort of each minister, and each man and woman be, to secure a harmonious, concentrated and consolidated body of christians, who shall hold and advocate the great truths which we regard as lying at the basis of our existence; let the very genius of the gospel inspire our movements, while all minor points shall be held wisely and kindly; others not receiving, treating with respect, and all will move on smoothly. There is plenty to do. Work enough for all, and work that may be done to advantage, too, if we are prepared to work aright, unitedly to gather to something and build up.

Others, again, intend, as I conclude, to do just as they have done heretofore, and this class embraces some of the best brethren in the ministry and membership; they are bound to live and work, and let the *order* (other than to live right themselves and exhort others to do the same,) take care of itself. They should manifest as much interest in giving the sinner a home in Christ, by a proper church relation, as to bring him to Christ by conversion; for the church of Christ is the home *in Christ* as fully as he is the *door*. In respect to the form in which one may live godly, in regard to it, and another may not, there is as much difference as there is between a man and a babe, or strong meat and milk. A babe must have a home and quiet, with nursing and regularity of food and sleep, or about so much each day, and have milk to live; a man *may* (and he may not) knock about the country, sometimes living in one place, sometimes in another, sleeping out of doors, on the deck of a vessel, standing at the wheel drenched with the storm, eating clams, pork and some bread, or milk if he can get it, and still live. But, you see, the infant would die; the young, tender, delicate being would die. Now "him that is weak in the faith receive ye." Oh! you ought to have a place to house them. They ought to find shelter and refreshment, and simple diet, as well as to see the overloaded, luxurious board of hearty meats, powerful viands, and plenty of older and stronger ones gorging themselves with the rich provision.

So it has been with many of our young converts. They have indeed been converted; they have seen the old ones and parents feasting on these great truths of the kingdom; but soon there seems a want of adaptation; the great difficulty is the want of a place to be as young christians, to grow up to manhood, i. e., in their apprehension; to say nothing of the *watch care* they would receive if they were in the church, in proper form; the apprehension they have of the matter is unfortunate. To be converted involves the idea of being baptized and joining the church. Now our young converts, our children and others, can hardly consider themselves members of the church even if they have been baptized; hence, they do not feel the responsibility they would, nor are they cared for as they would be. They have not the inspiring motive they would have to be good and do good if they saw, as they might, by simply joining the church, that the body must soon depend upon themselves as well as others for its respectable, responsible position—its prosperity and advancement. Is it wrong to inspire the young with a desire to be active and responsible in the cause they embrace? to "*be somebody*," even if the cause is persecuted? I think not.

The objection that the Lord is coming so soon, will not do now. Fifteen years ago some persons not only did not want their children to join the church, but did not want them to attend school even, and some thought they need not attend the services of the church because the Lord was so soon to come. What has been the consequence? The same persons would at times complain that others did not believe strongly enough. My opinion is now, today, they did quite "strong enough," if any more strength would have taken a child of proper age from a good school. I don't believe a man can *believe* "strong enough" for that. This seems to be rather a digression. Discipline will be secured, such as young converts require: some one will not kill a little lamb by uncalled for severity, in reproving, because the proper course of advice and counsel will be followed.

Some, again, will [illegible] at their own personal interests—the advancement of their own party. Some give no encouragement of any other design. The worse things are, the better they like it.

The World's Crisis.

BOSTON, AUGUST 11, 1858.

☞ The fare to the Wilbraham campmeeting is reduced to half price on the Connecticut Railroad.

☞ We hope our new friend "Minnie" will often favor us with thoughts from her pen.

Fast.

We would recommend to those interested in our *general* Campmeeting at Wilbraham, that they observe Friday, Aug. 20th, as a day of fasting and *special* prayer, in behalf of this important meeting. It will be in vain for us to assemble in the tented grove unless the Lord be with us. "Ask and receive."

Let all come up to this meeting leaning on the arm of the Lord, ready to work *earnestly* for the salvation of sinners, and we shall have a rich feast, and be instrumental in causing "joy in the presence of the angels."

Campmeetings.

We sometimes hear it asked, "what good comes from campmeetings?" We answer, much every way. Thousands of voices echo an answer, "There I first found Jesus," and as many more, "there I was reclaimed from a backslidden state." If any *one* should be saved by means of *all* the campmeetings ever held, the reward would be inestimable. Ask that saved one, after he has spent a few hundred thousand years in glory, if he thinks his salvation is worth so much labor and expense as would be requisite to sustain all the campmeetings; and do you think he would pause for a reply? But when we consider the host that will range the fields of glory, who were converted at these meetings, we hesitate not to say that no meetings have accomplished so much good in so little time. We believe there are no meetings held, that are more like those in the days of the Savior and the Apostles, than well regulated campmeetings. No place where christian devotion, love and union, find greater help and a more genial atmosphere, than in the tented grove. No meetings so beneficial to the general cause of religion. No place where the worldly professor finds it so easy to unload his grievous burdens, and get freighted with heavenly treasure. No place so good to cheer the lonely and afflicted pilgrim, who has wandered in sorrow's vale for many long months. It is to them like going upon Pisgah's top to see the promised land. They go in the strength of the blessing more than "forty days and forty nights." It lasts them almost the whole year, and as the time draws near for another gathering, they count the passing days for weeks before the glad time arrives, as do children before "thanksgiving" pleasure scenes. Here the rich, poor, high and low, bond and free, learned and unlearned, meet upon a common level, sit upon the same seat, eat at the same table, sleep under the same canvas, side by side on the same straw, covered by the same blanket, and then feel like having a *union* prayer meeting and singing the same hymn of praise to "the high and lofty one that inhabiteth eternity." The stiff, formal "*Mr*," is delightfully changed into the warm-hearted, soul-cheering, hope-inspiring "*brother*."

Ask what good campmeetings do!—might as well ask what good does it do for a man to see his family after a long absence—for Jacob to see his son Joseph. Try it once and see and know for yourselves. There is no place on earth where we would so gladly spend our days as with the children of the Lord in the tented grove. But when separated, the remembrance even of the hallowed scenes, serves to give us a new impulse, when burdened beneath the cares and temptations of a cold, heartless world, and stimulates us to endure hardness a little longer, till the time comes to pitch our tents upon Eden's plains in the great "camp of the saints."

Another objector says, "campmeetings were good in their day, but the time is past for holding them." We think if such an one could have been at Wilbraham last year, he would have voted for another this season, and persuaded as many as possible to come with him. If he had come alone then, we should expect to see all his family with him this year. We fear the objector is not so engaged in the cause of the Lord now, as formerly, and that for this reason, some meetings have not accomplished so much good as in days bygone. Come this year, brother, and labor for the *Lord*, and we think the objections against campmeetings will be turned to arguments in their favor.

A third objects, because there is "so much wickedness practiced." It is true that wicked people act wickedly at campmeetings as well as in other places; but we have yet to learn that they act any worse, or even as bad at such meetings, as they would have done if they had staid away. The campmeeting does not make them wicked. They swore, got drunk and practiced all kinds of iniquity before they came to the meeting; but such have often been away happy in the Lord. With few exceptions, so far as our experience goes, the wicked have been under more restraint at these meetings than when away, and evidently committed less sin there than they would if they had been separated from the holy influence which was there exerted upon them.

We will notice but one more objection, viz., "the *expense*." It is true that it costs something to go to these meetings, and so it did for the Jews to go up to the feast of tabernacles. It costs something to sustain meetings anywhere. Our salvation *cost* something. We venture to say, that most have paid out enough during the past year for things, without which they would have been better off, to pay all the necessary expenses of attending the campmeeting. Let us reckon up. For tea and coffee—moderate use—two cups in the morning and two at night, (and many use the same at noon also,) one cent per cup—4 cts. per day, which is $14.60 per year. This moderate estimate gives an abundance to pay expenses of the campmeeting, and take the paper besides. This is not all; many have used nearly the same amount of money, and some more, for the poisonous weed, called tobacco, thereby destroying their physical and spiritual health, besides exciting a feeling of disgust in the minds of all who are not slaves to this filthy habit. And besides all this, many have paid out enough for jewelry and other foolish things that the world are lusting after, to meet all their expenses if they lived two hundred miles from the meeting.

When we go to campmeeting, we feel that we get the *worth* of our money, but when it is spent for tea, coffee, tobacco, jewelry, &c., we have done worse than to throw it away. We have paid it out to injure our health, dry up our spirituality, and to ensnare the innocent by our bad example. Let us learn to eat, drink, and do all things to the glory of God.

Atlantic Telegraph.

"*Canst thou send lightnings, that they may go and say unto thee, here we are?*" Job 38: 35.

The Atlantic Telegraph Cable is now successfully laid between Europe and America. This truly is an age of wonders. We may now read at *noon* what takes place in London at the middle of the forenoon. Instead of waiting one month for an answer from Europe, and two and three months as we used to before the steamships ploughed the waters of the ocean, we can send and receive our answer back in a few minutes. The lightning has now become man's errand boy, leaping from hill-top and mountain over broad streams and low dales, vast prairies, forests of the wild wood, and then plunging into the ocean depths, and running upon its low bed among its hideous monsters, where no tempests ever disturb the silent deep; then emerging, and darting down to tell the Queen a news item that happened a few moments since, thousands of miles away.

These are fast times.

"Debt and Grace."

A theological professor, in speaking of Bro. Hudson's great work on future punishment, in which he clearly shows that the wicked will be destroyed, says:

"The most complimentary notices have certainly done it no more than justice—hardly that. The more I have read it, the more I have admired the very thorough and pains-taking research, the profound scholarship, and the [illegible]ble, fair reasoning which pervades the whole work. I really think it is a book of higher theological character than we have had among us for a long time."

Thankfulness.—Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—*Thomas Fuller.*

Say nothing of yourself, either good, bad or indifferent; nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

For the Crisis.

Familiar Letters.—No. 9.

To Uncle Fred:—I promised in my first communication to give you my views on the Kingdom of God—the Millennium—and reasons for believing that the Kingdom is soon to be established, and the glorious Millennium commence. I have occupied more time upon the first topic than I designed, and will endeavor to be more brief in the remainder.

Methinks it is the most easy thing imaginable, to prove from the Word of God that the Millenium must *follow* and not *precede* the advent of Jesus Christ. If we go to the Old Testament Scriptures for proof, we find it contained in Dan. 7. I have in a previous letter, cited your attention to this chapter, in giving you the chronology of the kingdom; and I now wish you to note this fact, viz: that prior to the establishment of Christ's Kingdom, beastly governments exist, and the "little horn" power prevails, even to the time of the coming of the "Ancient of days," and the time of judgment; at which time that power is destroyed, thus harmonizing with Paul's testimony in 2 Thess. 2: 1, 8. Previous to this destruction, satan works "with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Mark this, Christ's coming is *after* satan thus works with great power, and signs, and lying wonders to deceive those who love not the truth, and *at his coming* he destroys the "Wicked" one—the Man of Sin—that "horn" power which has for centuries prevailed against the saints of the Most High, and thus no space of a thousand years can intervene for a Millennium of peace, and holiness, and happiness.

Permit me to offer a few thoughts respecting this working of Satan, which is to precede the coming of the Holy One. I am inclined to the opinion that this working of satan is identical with the "seducing spirits" which in the "latter times" should teach the "doctrines of devils," and thereby cause some to "depart from the faith," who shall speak "lies in hypocrisy, having their conscience seared with an hot iron." I am also of the opinion that in the recent astonishing and wide spreading influence of *Spiritualism*, we see fulfilled the prophecies uttered by the apostle Paul.

"With all signs and *lying wonders*" satan was to work; it was to be a "strong delusion," causing those who love not the truth of God to believe a lie. And is it not by means of "seducing spirits" that satan is to work, and by the influence of those "doctrines" which the "spirits of devils" teach, confirmed with "signs and lying wonders," that men are to be turned away from the truth unto fables? Not only are those who have no love for the truth to be deceived, but "some" who have "the faith," by "giving heed" to these seductive spirits and "doctrines of devils," "depart" therefrom, and their consciences become so "seared" that they will even speak lies in hypocrisy, and forbid to marry, and "to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." Whether this be now in process of fulfillment, in the development of modern Spiritualism or not, it has a wonderful appropriateness. We see these same principles, by that "strong delusion," developing themselves with astonishing rapidity, and the recent discussion of the marriage question would seem to indicate that its votaries are approximating a point where the entire disannulling of the present system of marriage will be evinced, and "soul-marriage" take its place.

Be this as it may, the point especially to be noticed, as bearing upon the question before us, is this: that the *coming of Christ*, and not a previous Millennium, is to destroy these evil influences. The "mystery of iniquity" was working in the Apostle's time, and when the hindrance was removed, and the "Wicked" is fully revealed, a development of iniquity was to be more fully manifest, continuing until the final consuming and destruction at the brightness of Christ's coming; and thus we find no space whatever for the "good time" which has been the theme of saints for ages past.

Often do we hear it said that in the "latter days" the gospel will have an universal influence over the hearts of men; that every corner of the earth shall be illuminated with its light, and peace, prosperity and happiness prevail. But in the prediction of the Apostle, we see a far different characteristic of the "last days" brought to view. Please notice it again, Uncle Fred, and contrast the inspired Apostle's description of the "departure from the faith," the "giving heed unto seducing spirits and doctrines of devils" in the "*latter times*," with the commonly received doctrines of a Millennium, and say which is true.

More anon, from

Kate.

From Eld. J. T. Ongley.

Dear Bro. Grant:—For the benefit of those of like precious faith, I thought I would write a few lines to inform them of the prosperity of the cause in Blooming Valley, Crawford Co., Pa., and vicinity. To the praise of our heavenly Father, good has been, and is being done. Within two months, thirty have been baptized. Bro. Wendell of Edenboro', Erie County, Pa., has been with us some of late, and assisted in proclaiming the blessed word.

The church being in a good position, and the hearts of the people being somewhat prepared for receiving seed, we concluded to send for Bro. H. L. Hastings of Rochester, N. Y. He remained with us one week. His labors have been blessed. To God be all the glory. Quite a number professed faith in Christ, by witnessing the good confession—"Buried with Christ by baptism." He led down twenty-seven into the watery grave—from the youth of sixteen years, to the gray-headed, the majority being heads of families. A remark was made the other day by a good Methodist brother, that he could not see how it was that the converts the Advent people got were those of mature age, while those they got were children. The fact lies here: we appeal to the mind of men and their reason. For God has said—"Come and let us reason together." Quite a number stated through our meetings, that they never saw such a work, and no excitement. There was a steady, calm, fervent prayer, though mostly in silence; and the God of heaven, who hears and sees, has, we trust, shown openly that he does hear and answer his children.

Since we came to Pennsylvania, which will be two years next November, we have endeavored to hold up the truth, especially the practical part of it; and at times have been almost discouraged; but praise His name, he is better to us than all our fears. Our first work was to set in order the things that did remain. The result was, in Blooming Valley, eleven gave in their names, being willing to identify themselves as the Church of God in this place, believing the Word of God to be the only correct rule of faith and practice. Now there are forty-five names, although four have removed. Others are coming in weekly. Also, one licensed preacher of the Baptist denomination, who has come out in the whole truth, and will identify himself with us soon.

In the Root settlement, town of Athens, Crawford County, Pa., about fourteen miles from here, we organized with only three; now there are fourteen names. Two weeks from next Saturday and Sunday, August 14th and 15th, Bro. Wendell and myself intend to hold a Grove Meeting there, and I expect to see good done in the name of the Lord. The last time I was there one arose for prayers, and quite a number are satisfied that we have the truth, and I trust will go forward in obedience to the commandments of God.

I cannot speak as favorably of other places. There are some good brethren in Girard, Erie County, Pa., but the majority have been in opposition to what we consider Gospel Order, and the result is not good. I desire to see them come up to their duty. I am satisfied that we as a people have not done the good we might have done, if we had attended to that matter before. I hope our brethren will read the last article in the *Crisis*—"Are we a People? No. 6," and then act.

Yours in hope,

John T. Ongley.

Blooming Valley, Pa., July 30th.

Ancient Copy of the Scriptures.—The oldest Bible in the United States belongs to Rev. Mr. Duffield of Detroit. It covers six hundred pages and the lettering is all done by hand with pen and ink. Every letter is perfect in its shape and of about the size of the type used in our news columns. The date of this Bible is A. D. 940. It was consequently made 560 years before printing was invented, and is 928 years old. This Bible was presented to Dr. Duffield by Lewis Cass, Jr., our minister resident at Rome. He procured it of a Greek monk, who brought it from the Greek Convent of St. Catharine, at the foot of Mount Sinai. When it became known that Mr. Cass was going to send the Bible to this country, three thousand dollars were offered him for the book by the monks of the city of Rome.

From Rev. D. N. Smith.

Bro. Grant:—I was in at the Morning Meeting to-day, and it was somewhat amusing to listen to the manner in which some of those who are accustomed to attend there, mangle the prophecies relating to this age of the world. On the morning after news was received of the laying of the Atlantic cable, there was an incident of some interest occurred. The four quarters of the earth were represented. A minister, an American spoke of the cable; a brother from Scotland, representing Europe, followed; a son of Abraham, a converted Jew, followed, representing Asia; a colored brother followed, representing Africa.

This morning a number of passages were read, supposing to relate to this time. "As the light of the moon shall be as the light of the sun," &c., was supposed to refer to the increase of light in the time of the end. The passage was referred to—"There shall be no more sea." This was made to mean that the facility for transmitting news by means of the cable, annihilates the sea. The passage in Daniel was quoted by a believer in the Second Advent: "Many shall run to and fro, and knowledge shall be increased." Remarks were made and followed up by some of the brethren respecting the fulfillment of this prophecy in these days.

There appears to be an open door for the reception of the truth; and let every one who has a correct understanding of it, see to it that he does not hide it. A word in due season may and will find its way to the understanding and heart of some who may not have had the advantages many others have enjoyed for years past, in listening to the exposition of many of the important truths of the Bible.

Yours, &c., D. N. Smith.
Boston, Aug. 7th.

From Bro. W. R. W.

Bro Grant:—Although I spend much of my time in Boston, I did not know till within a few days that there was such a paper as the *Crisis* in existence, or a church that without fear of man or satan's persecution, dare to preach the whole Truth. God often brings much good out of a trivial event. So it was with me. An apparently trifling event placed in my hand Bro. Blain's book—"Death Not Life." I wrote to him at Buffalo, N. Y., for more information. That letter was published in your paper, a few days since, without my knowledge, although I am glad if I can bear witness to the truths of God's word in any way, or share the persecution of his people. It is a glory—an honor! My prayer, with the Psalmist is, "O let the wickedness of the wicked come to an end; but establish the just."

I heard our Bro. Blain preach for the first time, at Pawtucket, R. I., Sunday and Monday. It appeared to arouse and wake them up—some to scoff and others to reject—although many believe. Truths are stubborn things; let us have more of them to arouse the world, and let every follower of Jesus Christ awake to new activity in the cause of his Master, knowing that our time here is short. Let us not sleep as do others, but trim our lamps and fulfill the declaration—"Ye are the light of the world." W. R. W.

Obituary.

Died, in Derry, N. H., June 13, 1858, of consumption, Lucinda Sheldon, wife of Jacob Sheldon, aged 37 years.

Sister S. was converted to God when about seventeen years old; united with the Methodists, and lived a christian life, and enjoyed "good religion."

In 1843, she heard the glorious, yet solemn sound of Jesus' coming, and took the lamp and with the church went forth to meet the bridegroom. She with others who expected to see the King in his beauty in 1844, was disappointed; still her faith in the soon coming of the Savior did not waver. Our dear sister was engaged, also, in the movement of 1854, and fell asleep with her lamp trimmed and burning. The unconscious sleep of the saints till the resurrection,—life and immortality only through Christ, at the last trump,—destruction of the wicked, &c, she fully believed. She died as she lived, a christian.

She leaves a husband, three children, parents, brothers, sisters, and many other relatives, beside the church of God, to mourn her loss. The funeral was at her father's house, in Auburn. A large circle of friends were in attendance, and listened with interest, while the writer endeavored to comfort the afflicted in presenting the hope of the Gospel.

John G. Hook.

Summary of News.

The Atlantic Cable Successfully Laid!

Telegraph Office of Associated Press, Boston, August 5th.

We have a dispatch from Trinity Bay announcing the arrival of the Niagara at that place, and a dispatch confirming the successful laying of the Cable, and that messages are now being received.

TO THE ASSOCIATED PRESS.

Trinity Bay, Aug. 5. The Atlantic telegraph fleet sailed from Queenstown on Saturday, July 17th, and arrived at mid ocean on Wednesday, the 28th. Made the splice at 1 P. M. on Thursday, the 29th, and the fleet separated—the Agamemnon and Valorous bound to Valentia, Ireland—the Niagara and Gorgon for this place, where they arrived yesterday, and this morning the end of the cable will be landed.

It is 1698 nautical or 1950 statute miles from the Telegraph House, at the head of Valentia harbor, to the Telegraph House, Bay of Bulls' Arm, Trinity Bay, and for more than two-thirds of this distance the water is more than two miles in depth.

The cable has been payed out from the Agamemnon at about the same speed as from the Niagara.

The electric signals sent and received through the whole cable are perfect.

The machinery for paying out the cable worked in the most satisfactory manner, and was not stopped for a single moment from the time the splice was made until we arrived here.

Captain Hudson, Messrs. Everett and Woodhouse, the Engineers, the Electricians, and officers of the ships, and in fact every man on board the Telegraph Fleet has exerted himself to the utmost to make the expedition successful, *and, by the blessings of Divine Providence,* IT HAS SUCCEEDED!

After the end of the cable is landed, and connected with the Land Line of Telegraph, and the Niagara has discharged some cargo belonging to the Atlantic Telegraph Company, she will go to St. Johns, N. F., for coals, and then proceed at once to New York.

Cyrus W. Field.

THE ANNOUNCEMENT TO THE PRESIDENT.

Philadelphia, Aug. 5. The President, who is at Bedford, received the first intimation of the successful laying of the Atlantic Cable through the agency of the Associated Press. The following is a copy of Mr. Field's message to the President:

"Trinity Bay, Aug. 5.
To the President of the U. S., Washington:

Dear Sir: The Atlantic Telegraph Cable on board the United States frigate Niagara and H. B. M. steamer Agamemnon, was joined in mid-ocean July 29th, and has been successfully laid; and as soon as the two ends are connected with the land lines, Queen Victoria will send a message to you, and the cable will be kept free until after your reply has been transmitted.

With great respect,
Your obedient servant,
Cyrus W. Field.

Trinity Bay, Aug. 6.

The Atlantic Telegraph cable was successfully landed here yesterday morning, AND IS IN PERFECT ORDER.

The Agamemnon has landed her end of the cable, and we are now receiving signals from the Telegraph House at Valentia.

Foreign News.

TURKEY.

A Marseilles dispatch says: A serious revolutionary movement has broken out against the Christian population in Syria. It is said that Tripoli and Latkia are in a state of insurrection.

In Candia the Christians have either barricaded themselves or taken flight.

NEWS BY THE PRINCE ALBERT.

Halifax, Aug. 6. Advices are to the 1st of June, and confirm the report of the capture of the forts at Peiho.

Negotiations having failed, the Chinese were attacked on the 19th of May by the English and French, and the forts captured, with much loss. The Chinese fought well. Ninety-eight guns were captured. The loss of the enemy is supposed to be very heavy.

INDIA.

Dates of Calcutta are of June 19th.

Oude was still very unsettled.

The heat was terrific, and the British troops suffered greatly. The sun has been more deadly than the enemy. The troops were being housed until the fierce heat was over. The season is said to be the hottest known for twenty-five years.

The colony which the Free Love disciples propose to establish on one of the South Sea Islands, is named "The Equitable Emigration Association." The chief objects proposed to be attained under their platform are these: Indididuality, and the sovereignty of the individual; crime to be treated as insanity; industrial products to be exchanged for their equivalents; labor for labor; a circulating medium, based on labor; all property to be individual; freedom of relations with the free and equal sovereignty of woman; all national wealth, lands, mines, &c., to be inalienable; education to be joined to art. Vessels will be purchased for the colonists, to be paid for by them, the shares at $50 each, to give the owner a right to a passage and rations to the colony. A fair treaty shall be made with the natives for their land. The first vessel is expected to leave about the 16th of October next.

NOTICES.

Fare Reduced.

The fare on the Western R. R. to the Wilbraham campmeeting, is reduced to half price, which is $2 50 from Boston, for both ways. We hope to make similar arrangements with other roads, which will be noticed in due time.

New Hampshire State Conference.

The State Conference is expected to be at Lake Village, to be holden in the early part of October. Particulars hereafter.

T. M. Preble,
Clerk of the Conference.
East Weare, N. H., Aug. 7, 1858.

Conference at Warner, N. H.

There will be a Conference at Warner Village, in the Universalist Meetinghouse, to commence Thursday, Sept. 23d, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is intended for a general gathering of all that may feel interested in such meetings.

The friends in Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the Gospel, and labor directly for the salvation of souls.

With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Bro. D. Churchill, J. Couch and the writer, expect to be at the meeting, and probably quite a number of other brethren in the ministry.

In behalf of the brethren,
T. M. Preble.
East Weare, N. H., Aug. 7, 1858.

Tent Meeting.

Providence permitting, a Tent or Campmeeting will be holden in Lanesville, Ct., on the line of the Housatonic Railroad, 30 miles north of Bridgeport, on the old ground, commencing Tuesday, Sept. 14th, and continuing over the following Sabbath.

An invitation is extended to all, hoping all of God's children, who can, will attend and feel free to act as he may direct. Ministering brethren are invited to come as the way may open, and preach the word as the Lord may direct. All, who can conveniently, will please bring their tents and blankets. Arrangements will be made to accommodate those who may choose to board on the ground. Those coming on the cars will purchase tickets for New Milford, and inform the conductors they wish to stop at Lanesville Station.

The 10.30 AM, and 6.35 PM trains from Bridgeport arrive at Lanesville at 12 M. and 8.45 PM. The 9.25 AM train from Pittsfield arrives at 1.10 PM.

L. Mills, for the Brethren.

Campmeeting.

Providence permitting, there will be a Campmeeting in Connecticut, commencing Sept. 6th, and continuing over the Sabbath. Its location is about three miles below Collinsville, in a beautiful grove on land of Bro. Johnson. Our brethren and sisters coming from Hartford or New Haven will buy their tickets for Barnes' Station. But the cars will stop at the ground about one mile before reaching the station, so there will be no expense in getting yourselves or baggage from the cars to the ground. There will be a boarding tent on the ground, so that all those who wish to hire their board can be accommodated. Preachers and the worthy poor boarded free. Those who come with their own teams will find provision made for pasturing, hay and grain on reasonable terms. Those who come with their own teams, wishing to avoid the cars, will take notice that the cars leave Collinsville at 8 o'clock, A. M. and 2 o'clock, P. M., and returning, arrive at 1 o'clock, P. M. and 6 P. M. We hope there will be a general gathering at this meeting, and we will do all we can to make you comfortable; and we trust we shall have a profitable meeting.

S. Johnson,
E. B. Gilbert,
S. Tatro,
L. Pond,
S. G. Mathewson, } *Committee.*

Wilbraham Campmeeting.

Providence permitting, a *general* campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 23d, and continue one week. Ample accommodations will be provided for board and horse keeping. Board at 50 cts. per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner. The fare is reduced to half price on the Western R. R., which will be $2.50 from Boston, for both ways. Half fare also on the Connecticut Railroad. We hope to make similar arrangements with other roads, which will be noticed in the Crisis.

This meeting is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We anticipate a large gathering of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and that the effort was greatly blessed. We hope that our Brn. and Srs. will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

R. E. Ladd,
Hiram Munger,
Geo. T. Adams, } Committee of Arrangements.

Notice is hereby given to all our friends who wish to avail themselves of the privilege of being at the shore, and enjoying a salt water bath in the beautiful Narraganset Bay; that our Brn. Spencer and Bowen, who keep a respectable stand at the Old Button Woods in Warwick, will make special preparations for the accommodation of all that wish to come, on Thursday, Aug. 12th. If stormy, the next day. A carriage will run from the Appanug Depot to the ground. Religious services will be held on the ground. Price of dinner 37 cts. E. Bellows.

Conference in Illinois.

The first quarterly meeting of the Fox River District will be held at Earlvill, Lasalle Co., Ill., commencing Aug. 25th. It is hoped there will be a general attendance of the friends in that district. We wish to see delegates from Harvard Church, McHenry Co., Dekalb, Shabbona Grove and Samenock in Dekalb Co., and all other churches in that region. It is expected that we shall have our tent pitched there to hold our meeting in.

I would give further notice, that the quarterly conference to be held in connection with the quarterly meetings will always be held on Saturday afternoon, and the meetings all commence on Thursday and continue over Sunday.

Moses Chandler, Evangelist.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. D[illegible]

Ohio Conference.

By permission of God, a Conference will be held at Springfield, Ohio, commencing Sept. 29th, 1858. To this Conference all are invited—East, West, North, South. All possible arrangements will be made to entertain brethren and sisters, and make their sojourn here a pleasant one. Last year a conference for Ohio was called, and upon short notice a goodly number came together. It was a time not to be forgotten. A plan of organization was harmoniously entered into, and an Evangelist appointed. At the approaching conference we expect to hear encouraging reports from him. The time for organization, council, and instruction in the doctrine of the coming kingdom of Christ, has come.

While the enemy is concentrating his forces against the Bible and against all law and order, we should concentrate our forces in defence of the Bible. A revival of Spiritualism is now going on; Spiritualism and Literalism are arrayed against each other. We are the people called, in the providence of God, to stand up for the defence of the Bible. We want to show to Christ and to the world that we will defend the truth even to the loss of this life.

Let all come in the spirit of Christ, in harmony and love for one another, in the power of truth. Let none come with a determination to exclusively press any one peculiar view of his own, and denounce all others as unchristian because they can't see as they see. Difference of views we expect, and a fair and candid expression of views is desirable; but let them be made in the spirit of Christ.

We shall feel disappointed here if this Conference prove not one of the most harmonious ever held in these last days of discord and confusion. We hope the world around will be compelled to acknowledge that we have the spirit of Christ. Already do we hear of an interest being felt in this Conference. Brethren and sisters are anxiously awaiting its assembling. We hear of some coming from the East, and we hope some will come from the West. Those coming will call on the subscriber, corner of Spring and North streets.

WILLIAM FISH,
Sec. of last Conference.
Springfield, Ohio, July 19, 1858.

Grove Meeting.

Providence permitting, there will be a grove meeting at Pine Creek, Indiana, to commence on the 13th day of August, at 10 o'clock, A. M., and continue over the Lord's day. The above named meeting will be holden on the farm of Wm. P. Martin, 3 miles north of Goshen, 6 miles south of Bristol, 8 miles south-east of Elkhart.

Brethren coming on the Air Line R. R., will stop at Goshen. Those coming from the east on the Northern Indiana and Southern Michigan R. R., will stop at Bristol. Those coming from the west, on R. R., will stop at Elkhart. Brethren leaving the cars at either of the above named stations, on Thursday, will find free conveyance to the meeting.

We hope to see a general gathering of ministers and lay brethren.

By order of the Church,
D. R. Mansfield.
Elijah Beck.

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisam's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,
Elbridge Chisam.
John A. Kennedy.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the first Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us, and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

On your arrival here, inquire for the subscriber. P. S. W. Deyo,
Conference Clerk.

Campmeeting.

The Lord permitting, there will be a Campmeeting in Connecticut, commencing Sept 6, and continuing over the Sabbath. Its location is about three miles below Collinsville, on land of Bro. Johnson. Arrangements have been made for the cars to stop at the ground. Particulars hereafter.

S. G. Mathewson,
For the Brethren.

Grove Meeting.

Providence permitting, there will be a Grove Meeting at Southington, Conn., on Sunday, Aug. 15th. The above named meeting will be holden in a grove about half a mile directly west of the Congregationalist Church. We hope to see a general gathering of those that love the truth.

For the Brethren,
R. W. Neale.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.
N. F. Nason.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I expect to preach at Lake Village, Sunday, Aug. 22. T. M. Preble.

Providence permitting, I will preach in—

Augusta, Me.,	- - - -	Aug.	13th.
Portland,	- - Sunday,	"	15th.
Yarmouth,	- Monday evening,	"	16th.
Biddeford,	- Tuesday "	"	17th.
Kennebunk Port,	Wednes'y "	"	18th.

Will some one meet me at the depot, to take me to Kennebunk Port?

Dover, N. H.,	Thursday evening,	Aug.	19th.
Exeter, "	Friday "	"	20th.
Lowell, Mass.,	- - Sunday,	"	22d.

Israel Damman.

Eld. Thos. Smith appoints to preach as follows:—

Augusta, Me., - - - -	Aug.	15th.
Gardiner, " - - - - -	"	18th.
Richmond, " (Reed Meetinghouse,)	"	19th.
Litchfield, " - - - -	"	20th.
Richmond, " (Reed Meetinghouse,)	"	22d.
So. Hope, " (Schoolhouse,) -	"	27th.
Lincolnville, Me., "	"	29th.
No. Searsport, " "	"	31st.

I will preach in Goshen, Mass., Wednesday evening, August 18th, and every evening through the week, and over the following Sunday. S. W. Bishop.

If Providence permit, I will hold meetings as follows:—

Arnold's Bridge, R. I., Tuesday eve'g, Aug. 17th.
River Point, where Bro. Taylor may appoint, 18th.
New Britain, Ct., Thursday evening, 19th.
Bristol, Ct., Friday evening, 20th.

From Saturday until Monday, Plymouth Hollow and vicinity, where Bro. Humphreyville will appoint. George Baxter.

[I learn this young brother is worthy, and out of health. Will the brethren help him from place to place.] Hiram Munger.

Miles Grant appoints to preach at the Town Hall in Rutland, Vt., Aug. 8th.

S. W. Bishop appoints to preach as follows:—

Brimfield, (if the brethren will meet me at Warren, middle train, Aug. 12th.
Palmer, (where Bro. A. M. Higgins may appoint,) - - " 13th.
Springfield, (where Eld. R. E. Ladd may appoint,) - - " 15th.
S. W. Bishop.

P. S. I shall look for letters at all of the above-named places. Consequently, if any of the above appointments interfere with previous arrangements, please let me know at the earliest convenient opportunity. S. W. B.

Business.

To Correspondents.

M. Greenough—Money received.

Jas. Baker—All right.

Wm. Jackson—Money received.

Sr. Nancy J. Pribble—We have received your remittance from Windsor, but you have not named the State. You will please let us know, as we cannot see your name upon our books.

Cash Receipts.

☞ Our Canada subscribers, and all in the Provinces, will remember that we have to *pre pay* the postage on their papers, amounting to 26 cents a year; hence they should send $2.26 for a year's subscription.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

M J Barton 163, 50 cents; C W Bemis 153, $1.50; A C Haley 175, $3.00.

Mrs. I L Oakley, Wm Jackson 208, J C Pease 156, J Hammond 176, A P Hyde 182, R Willard 194, Mrs L Davis 178, C Perry 182, J A Cole 161, A Libby 178, R S Griffin 166, J Griffin 179, T D Bailey 182, A Anthony 182, F P Smith 178, R L Johnson 179,—$1.00 each.

M Holden 208, L P Russel 208, H H Northey 169, W F Harding 202, $2 00 each.

A friend, for the poor $1.00.

For Books and Tracts.—J B Waite $2.00; J W Hazen $6.00; L Hanson $6 00, E D Searle $1.00; R S Griffin $1.00; C Fleming $1.18.

Subscribers to the Camp Ground fund are requested to forward their subscription to *R. E. Ladd, Springfield, Mass.,* at as early a date as possible. Arrangements are now being made to make the contemplated improvements, and it is desirable to have the means at hand to meet all bills as they are made. All our brethren and sisters are invited to contribute to the fund, whether they are subscribers or not.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymns.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. Postage 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected [illegible]

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

The Three Kingdoms: or, the kingdom of God the Father, the Kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 80 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with camp-meetings and revivals. Written by himself. [illegible] a very entertaining work and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

Treatise on Matt. xxiv. and xxv. By I. C. Wellcome. An excellent work. 3[illegible] cts.; pos. 6 cts.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $5.00 per hundred, 8 cts. single. Postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.–The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.–The Great Controversy between God and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.–Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.–The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo. pp. 175, cloth gilt, 25 cents—post-paid.

5.–Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

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☞ The following books [illegible] had of [illegible] Harp, by Elder Himes [illegible] Children [illegible]

Poetry.

For the Crisis.

TO BRO. AND SR. JAMES MORRISON.

We met you but one transient hour,
In this life's dubious day;
We welcomed you into this bower,
Where oft we kneel to pray.

But duties you could not withstand,
Greeted your anxious ear,
And bade you clasp the parting hand,
And drop the parting tear.

And O! perchance we meet no more,
To join our songs of praise,
Till on the everlasting shore
We join the seraph's lays.

Yet shall our name be borne on high,
While breathing oft your cares
To Him who hears the contrite's cry,
And answereth our prayers?

And till we moulder in the grave,
Or there your home shall be,
While gently there the grasses wave,
Will you remember me?

We will not entertain despair,
Though numerous our woes,
For soon the King descends the air,
To bid our warfare close.

Then let us wait and watch and pray,
Nor count the moments long
Ere dawns the long-expected day,
And sounds redemption's song.

Soon friends may meet to part no more,
Nor shed the pearly tear;
Soon we may sing, "our sufferings o'er,"—
Then let us cease to fear.

Your Sr. in Christ, M. MATHEWS.
Danville, C. E.

Original Articles.

For the Crisis.

The Lord's Coming—A Subject of Hope.—No. 2.

But why so much discrepancy upon a subject which we find so extensively and explicitly treated of in the Scriptures? The only answer to this inquiry is, because of the different manner in which different persons read and understand the same truths. Not because the Scriptures do not always read in precisely the same manner,—nor because the Spirit which taketh of the things of God and showeth them unto us, does not always accord to the same teaching; but it is because of a perverted principle of interpretation. The importance of a correct system of scriptural interpretation can scarcely be less felt now than by the early reformers, when for want of it, almost the entire Bible was hid from the understanding of the mass for whose benefit it was expressly given. "Twenty Doctors make one text read twenty different ways, as children make discord upon plain song," said William Tyndale; and so it is now. The hermeneutics of these times allows an advent of our Lord to occur at the destruction of Jerusalem, in the visits of pestilence, in the scourge of war, and in the approach of death. And then, so long as this is a fact—and a fact IT IS—sanctioned by the learned and pious teachers of Israel, how can we expect of the church at large any thing but darkness on this otherwise glorious hope? And why should we marvel that some, like the learned and pious Bro. G. W. B——, should question the doctrine of Christ's personal advent to earth again? But to us this is saying no less than "the resurrection is past already." See 2 Tim. 2: 18. When doctrines so vastly important and so glorious as these are forgotten or questioned, may we not, like the prophet of God, lament and cry out, "How the gold is become dim! the stones of the sanctuary are poured out in the top of every street." Lam 4: 1.

Yet the coming of our Lord remains to the faithful—who presume so much as to read the Scriptures for themselves—the subject of joyful anticipation. And now that the event is shortly to be realized, the Church may well arouse to attend to the practical importance that justly attaches itself to this subject. After fifteen years investigation of this subject, the accumulative evidence of the nearness of this event never appeared so immense as now.

1. We are now at the extreme point of every consecutive prophecy, or in other words, are where we may expect the last event [illegible] in those prophecies, when the day of the Lord comes.

2. Signs indicating the nearness of that event are rapidly increasing. Among these may be mentioned—Signs in the celestial world. See Joel 2: 30, 31; Matt. 24: 29; Luke 21: 25; Rev. 6: 12, 13. The increase of knowledge. Dan. 12: 4. [illegible] perplexity among the nations. [illegible] Jer. 25: 32; Luke 21: [illegible] there is now being made almost universal and unheard of preparations for war. The stupid indifference and infidelity of the church. Ezek. 13: 10; Matt. 24: 48; 25: 1-5; 1 Thess. 5: 3; 2 Tim. 3. The appearance of Spiritualism. Isa. 8: 19; 1 Tim. 4: 1; 2 Tim. 3: 8; Rev. 16: 13, 14.

3. And to all this may be added the almost universal expectation of some great event. With such evidence, how can we but expect the event so long desired will shortly be realized!

P. B. MORGAN.

From Sr. M. V. Cady.

TO ALL THE BELOVED IN CHRIST JESUS:—For the first time I now intrude myself upon your notice, through the medium of the Crisis; a paper I have often seen, but never felt so much to sympathize in the views its contributors advance, as now. It is rather with feelings of diffidence and unworthiness that I introduce myself to you; yet we are all heirs of the self-same heritage, co-workers with the self same Jesus,—all of one family, bought with the same precious price—the blood of Christ: and why need we be distant or formal one toward another? We may cheer and encourage each other much by relating the different phases of our journey, as we are passing along this vale of tears.

I feel to thank and praise my kind, heavenly Father, that he has enabled me to espouse the *truth*, as I believe it is, in Christ Jesus. How long I groped my way in darkness, *hoping* to see the glory and beauty lying along the pathway to heaven, but still keeping my eyes shut! How long I might have remained so I know not, had not the Lord sent us Elder Grant to labor in this part of his moral vineyard. The Lord seemed pleased to bless this means to the enlightening of my mind, and I will always give thanks. Never have I had such glimpses of heaven and the future; never have I known such peace and comfort in believing; never have I had such strong manifestations that I am indeed a child of God, and have passed "from death unto life," and am "living the life that now is, by faith in Jesus;" and shall live that which is to come, in the light of his glory, and sing the song of redeeming grace and dying love; never have I so much loved to search the Scriptures; and never have they appeared so comforting and consoling, and the promises so bright and precious.

I love God, his word and all his people—the meek and lowly followers of Christ. "God is love." How much he has done for us! He so loved the world that he gave his only begotten Son to die that *we* may live. His love is infinitely boundless, incomprehensibly holy and pure! and with what great care ought we alway to watch and guard ourselves, even with unceasing prayer, that we may be fit temples for an indwelling of his Holy Spirit.

My daily prayer to God is, "Make me humble and meek. Let me not, for an instant, rest in my own strength, but ever look to Thee, 'the Author and finisher of our faith.' 'Be merciful unto me, O God be merciful unto me, for my soul trusteth in Thee, yea, in the shadow of thy wings will I take my refuge.'"

Pray for me, brethren and sisters. Pray that I may endure unto the *end*, while I will present my own case at the mercy seat. Let us *all* be good and love God. Though it be twilight to us here, for a little season, yet the *dawning* will appear, more bright, more glorious, than even our utmost conceptions.

When the first tint of daylight streaks
The mountain top and tower,
To sleeping Nature morning speaks,
And wakes the dewy flower.
How glad the traveler hies him out,
And happy wends his way,—
He hears all waking Nature shout—
"'*Tis dawning of the day!*"

The twilight has a dreamy charm,
And red-capped cloudlets lie
On mountains tall, and mists becalm
The traveler's wandering eye.
Yet, some may love to sit and muse
In evening twilight grey,
But happier, brighter, are the hues
Just at the dawn of day.

The Christians on life's journey here
Find many a twilight hour;
But yet they know dawn will appear
With still more radiant power.
Then let us here with patience wait,
And watch the earliest ray,
For happy is the Christian's state
When dawns the glorious day!

MARIE V. CADY.
Sutherland Falls, Vt.

Never chase a lie, for if you keep quiet, truth will eventually overtake and destroy it.

For the Crisis.

Be Gentle.

Speak gently to the erring,
They must have toiled in vain:
Perhaps unkindness made them so—
O win them back again!

I have seen a kind, indulgent mother, heavily burdened with the care and responsibility of a large family; some of her children were trying to serve God faithfully, yet from want of experience they have never considered that the trials and cares with which she was overcharged was a great hindrance to her in the divine life. Because she has not the charms and allurements of earth to contend with as they have, they don't seem to consider her weakness. When asked if their mother enjoys religion, they say no; but she once did. Perhaps these children have not spoken unkindly to mother, and perhaps they did the other day when mother was so hurried and spoke hastily to them.

But there are more who treat their mothers neglectfully. Perhaps they neglect to watch the little family concerns, and have the care of them rest upon them, which would lighten very much the cares which weigh so heavily upon your mother. Perhaps when your mother can leave to go to prayer meeting, (for she cannot always leave,) you have offered merely to stay at home, but in such a way that she couldn't help seeing that you had rather have her stay. But urge her to go; tell her you can see to the children as well as she can for so short a time, and when you have helped all you can about getting her things for her to put on, and she is gone and the children put to bed; then sit down and think of some of her cares, crosses, denials, perplexities, &c. I think by this time you will feel like kneeling down and praying God to bless and strengthen poor dear mother, that she may fill the place assigned her here. But I will say no more to the children, only let us be good in this respect; let us take all the care of father and mother that we can,—there will be enough left them. No matter if we do get tired, I presume we shall get rested; but I will tell you I believe we are responsible in a good measure, if we are children, for our parents' enjoyment.

I have noticed, upon the other hand, some parents seem to treat their children almost indifferently about spiritual things, although they are striving to be holy. If they are overcome, instead of reasoning with and talking kindly to them, they will reprove sharply; they don't seem to sympathize with them at all when the attractions of the world are magnified to their view. They don't seem to consider but that the temptations of youth must be the same as the temptations of those more advanced in years. Who can a child with greater propriety confide in when tempted, tried, and perhaps overcome of temptations, than a parent? But how can he confide in them when they show no sympathy, but reprove by saying, "You ought not to have done it." True, they should tell them they had done wrong, but at the same time offer them the consolations of the gospel and teach them that they should be more watchful in the future amid these last day perils. I know parents love their children well enough to do any thing for them, but they need a great deal of religion to do for them aright.

Again, I have noticed in the church, if a brother or sister is overtaken in a fault, there is a disposition to avoid meeting or conversing with them; instead of speaking kindly to them, they had rather not say any thing to them at all, they are so tried with them. They seem to forget for the time being the command of Paul for the spiritual ones to restore such an one in the spirit of meekness.

I pray that we may always have a disposition to speak gently—have so much of the spirit of Jesus as never to speak harshly or hastily, but to have our whole deportment Christ like.

Yours in Christian affection,
JENNIE D. ROBERTS.
Danielsonville, Ct.

HOW TO SECURE A SMALL CONGREGATION.—1. Scold at the church until its members become discouraged.

2. Preach long, dry, disconnected sermons—*poorly* studied, and carelessly delivered.

3. Tell little *anecdotes* every Sabbath, until the people become perfectly disgusted, and can endure it no longer.

Do not fail to tell *anecdotes*, because they help *lengthen out* the sermon.

Secure the approbation of the aged, and you will enjoy the confidence, if not the love, of the young.

Ambition travels on a road too narrow for friendship and too steep for safety.

Choice Selections.

Idle.

What a faint idea many persons have of their duty to be known as the followers of Christ. No man lighteth a candle and putteth it under a bushel, but many cherish an interest in Christ and fail to let it be known. Jesus says to them, "Ye are the light of the world," but they do not allow the world to enjoy the advantage of that light. There is an imperative necessity that all who love Christ should declare it. Their own moral nature demands it. They can attain to no vigor of religious life without openly defending their faith. Where liberty of speech is prohibited, the ability to think is soon enervated, and nearly lost. Freedom to write and speak stimulates to mental vigor. Compare the mental condition of countries where freedom to speak and write is prohibited, with that of countries where it is secured and encouraged, and this statement will be verified.

Now christians who put their light under a bushel, and do not openly, habitually speak for *Christ*, voluntarily impose upon themselves the evils of proscription. Their moral natures wither, or never attain to any vigorous development. They remain as babes, weak, unstable, joyless. If they would act they would grow. But their indolence and cowardice is their ruin. The church suffers too; for every christian needs the encouragement of active life from every other christian. Especially do the weak suffer loss. The activity of that brother who has hid his light, is just the thing that his weak brethren need to give them strength. But he stands there a spectator, a critic, watching their failings; does nothing to aid them, but much to discourage. He is guilty of withholding sympathy and the assistance of example, and flings obstacles in their path, and censures them for falling over them. Why stand ye here *idle*? Why does he rob those poor brethren who struggle with foes without and with weakness and feeble faith, of his example for good? What excuse has he for turning judge, when there is work for him to do?

Suppose that all persons who believe in Christ should do just as some are inclined to, where would be the church? Where the Sabbath School? Where the preaching of the gospel? The light of the gospel would vanish from the earth. They take no responsibility; bestow no thought upon the best plan to do good, and spend no time to build up the Redeemer's kingdom. The most they do, is to find fault with what others do. If the church was dependent upon them for its existence, it would not survive a month.—*Morning Star.*

Never ask God "Why."

In the absence of the principal of a grammar school, his pupils formed two societies for mutual improvement. Their meetings were held in the only commodious vacant house in the village. A letter informed the teacher of what had been done. He immediately wrote, positively forbidding all further meetings. His order was strictly, though with pain, obeyed. It required all his good standing among his devoted young friends to restrain them from believing this act tyrannical. So painful was the state of their minds, that on his return, all preferred a respectful request for explanation of this mysterious conduct. Reminding them of his former and known kindness, he inquired if *that*, united with his declaration that he had good reasons, was not sufficient. They promptly expressed their confidence both in his kindness and his veracity, but said it would relieve their minds to know his reasons. "Then," said he, "I have several. One is that a few days before I left you, three men, having been secretly lodged in the house where the meetings were held, had died of the small pox. Are you satisfied?" All assented.

So, child of sorrow, God is trying you. He spoils your plans, he crosses your wishes, he takes away your delights, but he has good reasons for all he does. Yet he frequently conceals the cause of all these trials. He says, "What I do, thou knowest not now, but thou shalt know hereafter."—*Chris. Coun.*

PRIDE.—Dr. Franklin says, Pride is as cruel a beggar as want, and a great deal more saucy. When you have bought one fine thing you must buy ten more, that your appearance may be all of a piece.

Night is the time to pray;
Our Savior oft withdrew
To desert mountains far away;
So will his followers do;
Steal from the throng to haunts untrod,
And hold communion there with God.

Many a true heart that would have come back like a dove to the ark after the first transgression, has been frightened beyond recall by the angry look and menace, the taunt, the savage charity of an unforgiving world.

There is usually the most assurance where there is the most ignorance; those feel certain of safety who have not light enough to discover their danger.

THE NECESSITY OF STRUGGLE.—If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—*Savanar.*

HUMILITY.—The sufficiency of my merit is to know that my merit is not sufficient.—*S. August.*

SONGS OF THE KINGDOM.

BY THE REV. JOHN EDMOND.

Isaiah xxxv.

Desert plains shall blossom fair,
All with flowery verdure clad;
Lonely wastes shall harvest bear,
Echoing through the odorous air
Voices of the glad.

Regions drear, whose burning sands
Nursed afar the fell simoon,
Rich as Sharon's cultured lands—
Beautiful as Carmel stands
Robed in vines, shall bloom.

Horeb's heights, where horrors frown—
Naked wilderness of stone!—
Oaks shall shade and cedars crown;
Like the mountains of renown,
Glorious Lebanon.

Where the robber made his den,
Gloomy haunt of blood and fear,
Happy homes of holy men
Meet the lingering pilgrim's ken,
Hymns of praise his ear.

Where the venomed asp had crept,
Where the fiery scorpion lay,
Where the gorged hyæna slept,
Childhood fair, that never wept,
Fearlessly shall play.

For the glory of the Lord,
Even our own God's excellency,
When the Spirit forth is poured,
Second Comforter adored!
All the earth shall see.

Strengthen, then, the trembling knee;
Bid the fainting heart be strong;
Fear not, meek ones, fear not ye!
God shall come, and foes shall flee;
Wake, O lands, to song!

Lame men, leaping as the fawn,
Hail the promised Healer come;
Blindness, with its veil withdrawn,
Gazes, raptured, on the dawn;
Shout for joy the dumb.

Fountains from the desert gushing
Cleave with grateful streams the sands;
Reeds by glassy pools are rushing,
Dragon-lairs are gardens flushing
In the parched lands.

There the King's highway is seen—
Way of holiness and light,
Never trod by steps unclean;
Simple wayfarers therein
Err not from the right.

There no lion fierce shall stalk,
There no ravening beast may roam;
God's redeemed alone there walk;
"Of the city still their talk,"
Whither go they home.

Lo, at length, with voice of songs,
Crowned with gladness fading never,
Heaven receives the ransomed throngs;
Tears and sighings, woes and wrongs,
Flee away forever.

—*Juv. Miss. Mag.*

A Description of Christ.

The following is said to have been sent to the senate at Rome, by Publius Sentatus, a governor of Judea.

"There appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a Prophet of Truth, but by his own disciples called the Son of God. He raiseth the dead, and cureth all manner of diseases. A man of stature, somewhat tall and comely, with a very reverend countenance, such as the beholders may both *love* and *fear*; his hair is of the color of a filbert, full ripe, and plain almost down to his ears, but from his ears downward somewhat curled, more orient of color and waving about his shoulders. In the midst of his head goeth a seam or partition of hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautified with comely red; his nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in color to the hair of his head, not of any great length, but forked in the midst; of an innocent mature look; his eyes grey, clear and quick. In reproving he is terrible; in admonishing courteous and fair spoken, pleasant in speech mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body well shaped and straight; his hands and arms right delectable to behold; in speaking, very temperate, modest and wise. A man of singular beauty surpassing the children of men."

THE LOVE OF THE WORLD.—Behold, the world is withered in itself, yet flourisheth in our hearts, everywhere death, everywhere grief, everywhere desolation. On every side we are smitten; on every side filled with bitterness, and yet with the blind mind of carnal desire, we love her bitterness. It flieth, and we follow it; it falleth, yet we stick to it: and because we cannot enjoy it falling, we fall with it, and enjoy it fallen.—*S. Gregory in Hom.*

THE DAILY LIFE.—For my part, I am not so much troubled about my future state, as about my present character in the sight of a holy and heart-searching God. To live a holy, self-denying life, I conceive to be of the first importance. It is by the daily lives of christians that Christ is either honored or dishonored.—*Martha Whiting.*

If a good act benefits no one else, it benefits the doer.

"I Don't Feel Like Praying."

"I don't *feel like singing, praying, or talking—excuse me.*"

Indeed! So your religion, it seems, is a religion of feeling merely—not of faith, love and action. What is your example? How does your gloomy silence appear? Is God well pleased? Is he honored? Is your own soul benefitted? What says God? "Be instant in season and out of season." Go forward. Open your mouth and God will fill it—open it, open it wide in prayer and praise. Suppose a minister should say, "I don't feel like preaching," or an editor, "I don't feel like writing; I feel, dull, stupid, unprepared." So, forsooth, we have no preaching, no editorials. Suppose the head of a family should omit family prayer, morning and evening, merely because he did not always feel like it, or was not in a good frame, how soon would every domestic altar be abandoned? How frequently is it when professors of religion are called upon to engage in prayer, singing or to speak for God, that they reply, "I don't feel like it," while on other subjects the tongues of these same persons will go like a mill *clapper.*—*Golden Rule.*

Scraps.

He that will often put this world and the next before him, and look steadfastly at both, will find the latter growing greater, and the former less.

What maintains one vice, would bring up two children.

"Some men grow mad by studying much to know,
But who grows mad by studying good to grow?"

Some men will wrangle for religion, write for it, fight for it, die for it—everything but live for it.

An Eastern caliph being sorely afflicted with ennui, was advised that an exchange of shirts with a man who was perfectly happy, would cure him. After a long search he found such a man, but was informed that the happy fellow had no shirt.

For the Children.

[Selected for the Crisis by MARION A. COTTON.]

Extract from a letter written by John Todd, D.D., to his little son, John Edwards Todd, in 1839.

"*My Dear Boy:*—

You know how busy I am, and how seldom I have even half an hour to be with my children, because my duties are so many and so pressing. Should you live to grow up to be a man, and live—as I hope you will—to do good long after my head rests in the grave, you will wonder why your father, with all his professional duties, should ever write books. Let me tell you. Far away from our house, lives an aged widow. She has no children near her. She has no home. She has no money. She has been deprived of reason ever since I can remember. She does not even know her own children. That aged woman is your father's mother! For the last twelve years I have had the honor to provide for this afflicted woman, and to do it, I have been obliged to use my pen. For this I have written books, and every cent of the proceeds have been thus devoted. Nothing else would ever have made me become an author—nothing else could ever keep me one. Have I not done right? I charge you then, my dear child, and I charge every child who reads this book, that if ever you live, and as long as you live, *never fail to be kind, affectionate and grateful* to your mother. And if in her age she needs your aid, give it to her, though you work in a brick yard or in a coal mine, to earn the money. Never let a sorrow dwell in her heart which you can remove, or a grief which you can soften. Next to your God, let your mother have your love."

The World's Crisis

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PUBLISHING COMMITTEE,
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Poetry.

For the Crisis.

THE HYPOCRITE'S HOPE.

"The hypocrite's hope shall perish."—Job 8: 13.

I've brought the dark cloud in mercy around thee,
Oft bade the stern voice of death make thee shrink;
While hope's pure star has long lingered to aid thee,
Madly thou'st pressed on sin's dangerous brink.

The star that cheer'd thee has gone down forever,
Its light expir'd 'neath pendent shadowy wing;
No more to beam on thy darkness,—no never—
(Sweet ray so precious) its aid to thee bring.

Vain thy regret for the spoil of thy treasures;
The spider's frail web is dashed with a breath;
Such was thy hope, 'mid the world and its pleasures,
Wedding thy soul to the shadows of death.

List to the echo! past accents of mercy,
Dying away borne on time's ruthless blast;
Ah! it enhances their value and beauty,
To see them retreating like friends of the past.

Stretch forth thy hands! but the past will not greet thee,
Strain thy dim vision! the last glow is gone;
Goodness abused comes no more to meet thee;
Linger no longer,—the sweet dove has flown.

No more thy lips, with the world's fitful fever
Burning and parched, shall be quench'd at life's stream;
One boon is left thee, to sleep on forever;
Lethe's dark flood, where the lost never dream.

Hope of the lost, press it close to thy bosom!
Dearly thou'st purchased the wages of sin;
He will repay thee, and death is thy portion,
No friend can save thee; no power can redeem.

Vesta N. Cudworth.

Original Articles.

For the Crisis.

The Seven Last Plagues.

Rev. 15th and 16th Chapters.

As the subject indicated by the above heading is one which has engaged a large share of the attention of the Bible student, and perhaps caused him as much perplexity as almost any other portion of the inspired word; and as I trust the Lord has enabled me, by the light of his truth, to perceive its import and application in harmonious connection with the other portions of the prophetic chart, I have felt it duty to give to the church, through the medium of the *Crisis*, such an exposition of the subject as I trust may, by the blessing of God, clear up the difficulties from the unbiassed mind, and bring light out of darkness, and order out of seeming confusion.

I wish to remark, however, first, that if we would understand the "things of God," and the mysteries of the Kingdom of Heaven, we must lay aside our own and all human wisdom, and seek light only in God's light, and drink from that fountain which he himself has supplied.

Our attention, in the examination of this subject, will be directed mainly to the solution of two questions, as comprising the principal matters of doubt and difficulty to be encountered in the endeavor to understand the whole subject. These questions then are:

First.—When, or at what epoch, are those plagues to be visited upon the world, or the obnoxious objects?

Second.—In what sense, whether symbolically or literally, is the imagery here brought to view, i. e. the agents by whom, and the objects on which, the various vials of wrath are to be poured forth, to be taken or understood?

In answer to these questions, then, I would say—

1. The position to which I have been brought, by a prayerful examination of the subject, is that none of the vials are poured out or fulfilled until subsequent to the close of the present or gospel dispensation, and the deliverance or redemption of God's waiting people.

2. That the agents and the objects of the wrath are to be taken in their literal signification, at least so far as the propriety of the language used will permit. I am well aware, however, that in taking this position, I must do so in opposition to the teachings of nearly all the expositors who have attempted the explication of the subject; but as truth, the truth of God, is word, I can only accord to any or all the opinions of men, that weight or influence to which, as I view it, that word will justly entitle them. We now come to the reasons for the above named position.

1st. I believe the vials are not poured out until the close of the gospel dispensation, because they are "the seven *last* plagues," or, to express it more correctly, the *last seven*, as it should have been rendered, which implies that there had been a previous or foregoing series, of a character somewhat analogous, and, by consequence, that this 'last' entire series is subsequent to all those of the preceding; otherwise they would not be the 'seven last,' or last seven. But we fail to find such a series, except as presented under the symbol of the seven seals, or of the seven trumpets; and as the seals are mainly occupied with a prophetic history of the church, we can only look for them under the sounding of the seven trumpets. Here, however, we find the case fully met, though not with identity of name, yet so much so in character as to establish their relationship; the last three, being by way of eminence, termed "woes," or "wo trumpets." But the seventh trumpet brings us to the end of time, and the day or age of the judgment; hence the last seven plagues, being subsequent, must be *in* that judgment age. But another reason for the position taken is—

2d. They are the vials of God's wrath, which in fulfillment of the threatenings of chap. 14: 10, are poured out without mixture into the cup of his indignation, and therefore cannot be poured out until the "Day of wrath" has come, which we find (chap. 11: 18) is after the seventh trumpet has sounded, which is inconsistent with the character of his visitations during the gospel dispensation; I mean the being "without mixture." Hence we find the plagues or woes under the sounding of the trumpets, previous to the seventh, restricted or limited as to "the third part," or to a certain period of time, &c., while the action of the vials is left absolute and unrestrained. Therefore, I conclude these plagues cannot fall on the world until those who, like Noah and Lot, shall "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" shall have been taken away; or, as Isaiah has it, "Enter thou into thy chambers and shut thy doors about thee; Until all the indignation be overpast," for then the Lord shall come forth out of his place "to punish the inhabitants of the earth for their iniquity," while the earth shall disclose her blood and shall no more cover her slain. Or, as declared by the victors on the sea of glass, pending the effusion of the vials, "Thy judgments are made manifest." Compare, also, the second and third vials, and Paul's reference in Rom. 2: 5, with the day of wrath and REVELATION of the righteous judgment of God.

3d. Because we find that previous to their outpouring, "the temple of the tabernacle of the testimony in heaven is opened," (chap. 15: 5.) But we also find that this is done under the sounding of the seventh trumpet, (Rev. 11: 19,) indicating the close of the dispensation, or the ending of the mystery of God in the preaching of the gospel to the Gentiles, as the rending of the vail of the Jewish temple, when Jesus, the Lamb of God, expired on Calvary's cross, indicated the closing of the Mosaic dispensation, and (so far as their efficacy was concerned) the end of Jewish rites and sacrifices.

4th. Because that in immediate connection with these plagues, but before they are poured forth, those who had gotten the victory over the beast, and his image, &c., are seen standing (redeemed) on the sea of glass, having the harps of God—evidently the same company as in the 14th chap. 1st verse, and onward. But as the redemption or deliverance of God's people does not come until Christ the deliverer appears the second time, it appears to me the position in reference to the time of the "Seven last Plagues" is sufficiently established.

In hope and love.

For the Crisis.

Fools.

"The fool hath said in his heart there is no God."—Psalm 53: 1.

Every reasoning faculty of the human mind, unless wilfully blind or perverted, subscribes to the doctrine of a Great First cause, in the person of an Almighty, immutable and eternal God; and he who advocates that there exists such an overruling power merely as a principle, sets up his doctrine in opposition to the Word of Truth and sound philosophy; and is therefore, emphatically, a fool in every sense of the word.

The natural taste for food in time becomes vitiated by the frequent use of substances foreign and injurious to the body, till all alimental diet is eschewed, and the appetite craves only that which heats and corrupts the blood, and brings on premature disease, decay and death. So it is with those who, "wise in their own conceit," cater to the depraved appetites of the multitudes who run to do evil, reckless of consequence, so that they keep alive that novelty which the spirit of the present generation demands. Isolating and wresting texts of scripture with unnatural and sophistical meaning, to their own destruction; and, as it were, disjointing and dislocating the whole body of the Bible, and in raising in its stead the monstrous hydra of rampant infidelity. With what satanic ingenuity do those who pride themselves on their knowledge, twist and warp passages of Holy Writ, impeaching the veracity of Jehovah, and raising their puny voices in vulgar blasphemy and rude jest, seeking to break down the defences which surround the virtuous and the good, and lay waste all that our nobler natures deem sacred to the ravages of the destroyer. And because the sword of justice does not cut them off, they shake their fist in the face of heaven, gnash their teeth, and say in their heart "There is no God!"

Fools are they even in that dreadful sense, for which those wrongfully using it to a brother were in danger of the fires of *Ghi hinom. Moreh*—"Thou fool," Dr. Clark says is from the Hebrew word *Marah* to rebel, and signifies an apostate from all good, and was only used by the Jews as implying the greatest enormity and aggravated guilt. May the term not therefore be applied with fearful aptitude to those who, in the acme of their blasphemy and insolent daring, give the lie to divine revelation, when everything in heaven and on the earth combine and cry aloud against a dreadful heresy, engendered in hell, and brought forth in the hearts of the children of the devil.

Napoleon, whose mighty intellect and power held nations prostrate at his feet, once effectually silenced a sophist whose miserable logic sought to prove the nonexistence of a Deity. Pointing calmly to the myriads of stars which sparkled in the deep blue firmament, the Emperor inquired, "And who made those?" The shallow-pated reasoner could find no answer to that direct question, which would be likely to satisfy the man who put it, and he was not honest enough to own up that his doctrine was erroneous.

The plan of free salvation, as taught by Christ and his apostles, was too simple to suit the elaborate formalities of Judaism, and became a stumbling block to the exclusive Jews, and with the polished Greek it was counted foolishness. Simple, yet of surpassing dignity, it made itself clear to the poor and illiterate, while it soared above the intellect of the mightiest intelligences, who in vain desired to look into it. The wisdom of man devised means to crush it in its infancy, and were caught in their own craftiness, becoming in the hands of God the unwilling instruments of disseminating and spreading that which they would have uprooted and annihilated. The roar of the tempests of persecution which swept over the early christians, called the attention of the heathen to the martyrs, and many became converts who witnessed the unfaltering steadfastness of those who first sealed the testimony with their blood.

alled its vollies at the head of the intrepid Luther, awoke the nations of Europe to examine the startling truths which a German monk dared to affirm, despite the cajoleries, promises, or anathemas of a colossal and bloated impurity, which had audaciously arrogated to itself the right to enslave the body and soul of lord and peasant, king and subject, to its debasing thrall. Princes and potentates took up the song of liberty, and there is not a crowned head, out of all who once owned her sway, but now laughs to scorn the pretensions of the bloody incubus.

Bible christians, at one time, looked for and experienced the greatest opposition from Popery and her myrmidons; but now that power is the least with which the church of Christ has to contend. Her abominations and inventions, however cunning, were solely wielded by human agents. Now the deceitful hearts of men have called to their aid the subtlety of demons to overturn and utterly destroy everything friendly to the cause of God. And all the while they express unbounded love to man! What! Love to man and hatred to Christ? Monstrous paradox! unless it be a love such as the fierce eagle feels while swooping on his quarry, or the famishing wolf as he bounds into the sheep fold and tears the bleating lamb from its mother.

Spiritualism! thou reeking sink of pestilence, whose insatiate maw engulfs so many heedless and unwary mortals, and sends forth thy deadly and soul-infecting malaria through this fair and beautiful land, the time shall come when He, the long-suffering and the just, who holds the winds in his fist and the oceans in the hollow of his hand; who weighs the hills in a balance, and laughs to scorn the rage of man and devils, shall crush thee in his might, with all who have been partakers in thy folly! Take heed, O self-wise and self-sufficient man, who hast built for thyself a rampart round about thee, and daubed with untempered mortar the fortress which is to stand against the arm of the Most High—who has laid up store for many years of comfort and bids thy soul take rest, for suddenly His wrath like a hurricane shall sweep away thy defences, and the voice of doom shall ring in thine ears,—"Thou fool, this night thy soul shall be required of thee."

And ye who have found the truth, hold fast, and let no man snatch it from you. It is the only thing which affords true comfort in this world, and in death gives a blessed hope of a happy, never-ending existence beyond the grave. Let our motto be "The Bible, the whole Bible, and nothing but the Bible;" and our watch cry, to encourage the faithful, waken the drowsy, and alarm the careless and unconverted, "Stand up for Jesus!" The great battle which decides the fate of man will ere long shake the earth with its reverberating thunders. Spiritualism, with its countless hoards and grim allies on the one side, and the small band of mail-clad warriors, the children of the Advent on the other. Many shall fall, but not one who trusts in the Lord shall perish.

Jno. F. Cotton.

For the Crisis.

Jesus.

"How sweet the name of Jesus sounds
In a believer's ear."

How beautiful the name of Jesus sounds! Has not the poet expressed it beautifully? Is it not beautiful in the reality? My answer will be in the affirmative. Dear brethren and sisters, does it not give you great encouragement to think of his name only? and how much greater to think of what he has promised; and when we come to realize it, what will it then be? Ah! brethren and sisters, that we could realize it now! but we cannot; all that we can say is, Come, Jesus, and come quickly!

C. H. Collier.

No Compromise.—God does not allow us to part with an inch of his ground, though we might thereby gain the peaceful possession of all the rest.—*T. Hardcastle.*

That man will one day find it but poor gain who hits upon truth with [illegible]

For the Crisis.

Union.

My heart has been grieved when I have seen some making efforts to unite with those who would contemptuously sneer at a union on a basis that would give Christ's second personal coming even a fifth rate place.

Shall we get tired of giving prominence to the advent of Christ, and yield our identity, when, with it we must let go the truths which we hold? Is there not virtue enough in the Lord's coming to separate its adherents from its opponents? those who love his appearing from those who despise it? Have the "churches," which we left fifteen years ago, become changed, that we should now find ourselves so nearly alike, that we should welcome a re-union? or have we become more conformed to the world? They would then open their doors, and welcome preaching on the Lord's coming, much more frequently than now. They will open their houses to Universalists, Spiritualists, political meetings, concerts, and lectures on any subject, however foreign to religion it may be; but if in want of a house to preach in, our brethren should seek the privilege, to occupy an hour, while the house is lying idle, in preaching the Lord's coming, they are contemptuously refused. Neither will they preach on the subject themselves, unless it is to "darken counsel" by "putting far off the evil day," assuring their hearers that it will come as a thief, upon the church and the world alike, when it does come.

What is there in "the churches" that is meat to one who would be ready every hour for the Lord's coming? Do they "hold the truth as it is in Jesus?" If they did, they would not sneer at his coming. Do they worship God "in spirit and in truth?" The spirit of God seeks the things of God, and will never lead men to sneer at the Lord's coming, nor become despisers of those that are good.

It is very evident that there will be two classes of religious teachers in the last days: one class will be "despisers of those that are good—lovers of pleasure more than lovers of God, having" but "a form of godliness"—from such turn away; because "lukewarm, neither cold nor hot," says God, "therefore I will spue thee out of my mouth." Being unwilling or unable (from pride, probably,) to endure *sound doctrine*, which has ever been unpopular, still choosing to be religious, they seek to get along a little short of the straight and narrow way, and select teachers who will preach a doctrine suited to their itching ears. Thus shall they turn away their ears from the truth, *but not from religion;* for they shall be turned unto fables—a religion of fables, instead of the truth.

We are told also in another place, because they received not the love of the truth, that they might be saved; for this cause, God shall send them stong delusion, that they, choosing some other, easier plan of salvation, should believe a lie and be damned, who *believed not the truth*, but had pleasure in unrighteousness. Because they harden their necks against the truth, God sends them strong delusion, that shall lead them still further in their evil way, and damn them at last.

"There shall come in the last days, scoffers walking after their own lusts, and saying: 'where is the promise of his coming?'" &c. If these scoffers should claim to be unbelievers—mere worldly men—it would not be worthy of remark. But claiming the authority of teachers of the plan of salvation, they demand of those who are preaching the Lord's coming: "Where is the promise of his coming," giving a show of argument from the Bible that we cannot tell anything about that event.

The cry of peace and safety, also, comes from religious teachers; for it is given as a prediction, or assurance, of what awaits the world, when men's hearts are failing them for fears and predictions of a terrible character would have no weight, only as coming from religious teachers. But they prove to be false teachers [illegible]

they shall not escape. While true teachers—Paul's brethren—are not in darkness, that that day should overtake them as a thief.

From these scriptures, we may expect that in the "latter times some shall depart from the faith." We see it now. They will not give up religion, but "give heed to seducing spirits." We can see this also. In the last days religious teachers, yet "scoffers," shall ask, where is the promise of his coming? We hear it on every hand. They shall encourage a hope of "peace and safety," when "sudden destruction" awaits the world. They shall not receive the love of the truth, but shall accept of a strong delusion, and believe a lie, which will damn them. Every inquiry assures us that they have not the love of the truth; and our observation teaches us that hundreds are accepting of the "strong delusion" daily. They shall not endure sound doctrine, but shall heap to themselves teachers, having itching ears, whose preaching shall be after their own lusts. This they have done, and are now doing, all around us. They shall turn away their ears from the truth, and be turned unto fables.

When tested by God's word, (and we are allowed none other,) the popular religion (or plan of salvation) is a religion of fables. Their idea that "God is without body or parts," existing only in a "spiritual presence," is a fable. Their idea that the "Son of God is very God," is a fable. Their doctrine that men got immortality through Adam; that the inheritance of the righteous is in some distant part of the universe, or beyond it, far from the earth; that they enter immediately upon their inheritance at death; that the dead know more than the living; that the wicked go at death into a place of misery, and that eternal; that the inheritance and future existence of the saints, is to be something indefinite, mystical, incomprehensible to finite minds; that Christ's second coming is not to be real and personal, but spiritual, (mystical) indefinite; that God's words should not be understood to mean literally just what they say, but they have a hidden meaning, not expressly conveyed by the language used, but some other language would convey the meaning better—these, all these, are fables, dangerous to the believer and disgraceful to God. Who is there, holding the truth, that can join this class? None, who have the truth at heart. May God forbid that any should thus abuse the truth.

There shall be in the last days another class of religious teachers, who wait for their Lord from heaven, and pray "Thy Kingdom come, thy will be done on earth as it is in heaven." They shall look for and love the appearing of Christ. They will not be in darkness concerning the signs of the times, but giving heed to the sure word of prophecy as unto a light that shineth in a dark place, they will watch for the signs of Christ's coming, and lift up their heads and rejoice when they see these things begin to come to pass, knowing that their redemption draweth nigh. They will not put far off the evil day, but will *watch and pray always*, that they may be accounted worthy to escape those things that are coming on the earth, and stand before the Son of Man when he shall appear. They will have their loins girt about, and their lamps burning, and they themselves like unto men that wait for their Lord, when he shall return. They shall then be "found giving meat in due season," and not saying in their hearts, "My Lord delayeth his coming." They will be careful about "making void the word of God through their traditions." They will not shun to declare the whole counsel of God, and will [illegible] make ready a people prepared for the Lord. While [illegible] make known the evidences of the Lord's near approach, they will be met by another class of religious teachers, with the scoffing inquiry, "Where is the promise of his coming?" When they [illegible]

the cry—"Behold the bridegroom cometh, go ye out to meet him."

Thus you have the other class of religious teachers. Both were to exist, according to the word, in the last days. We behold them scattered around us—the former very profusely. Which will you choose? May God give us that "eye salve" which shall so anoint our eyes that we may see, lest we "be overtaken by the snare of the devil, and so fall from our own steadfastness."

I. K. Lombard.

Cordova, Ill., June 12th, 1858.

From Sr. S. Mix.

Bro. Grant:—This afternoon, while reading a quotation from Paul to Timothy, 2d epistle, 3d chapter, I came to the resolve that I would write a few thoughts for the *Crisis*, based upon this one expression: "Having *a form* of godliness, but denying *the power* thereof; from such turn away." My mind has been dwelling upon this subject of late, and as I find it written in the word of life that man is to live by "every word that proceedeth out of the mouth of God," I have been led to give heed to that word, in the passage now under consideration. The apostle, after having enumerated a great variety of characters, who should mark the last days as days of peril to the true church, sums them up in this important passage, "Having a form," &c.

Brn. and Sisters, mark it; the apostle does not say, *the form*, and I greatly rejoice that he does not, for it might then be more difficult for the saints to ascertain from whom they were to "turn away" than it is now. We have a "sure word of prophecy," Brn., whereunto we do well to take good heed, because its light shines upon our path in the darkest hour, and in the most intricate maze. Remember that *a form* is not "the form." Well, says one, tell us what is "the form of godliness." I will give you my light, and that is all the Scripture requires. Let us go directly to the 6th chapter of Romans. There we find Paul thanking God that the brethren had obeyed from the heart that form of doctrine which was delivered them. Upon what subject had he been treating, previous to this expression? The baptism of believers, surely. What "form" do they there assume? The death, burial and resurrection of the Lord Jesus Christ. This is the "form" then.

Now let us go to the 15th chapter of 1st Cor., and we shall there find "the *doctrine*" itself, that which Paul delivered to the saints at Rome, as well as at Corinth. He says: "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." What did Paul deliver, and what did they receive? "Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures." Here, then, is the true doctrine of the gospel; and thank God that "the *form* of the doctrine" has been delivered unto the saints, so that from the heart they may with thanksgiving become obedient thereunto. Paul could say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The power" is not *in* the gospel, but "*the gospel is the power* of God." Now what is said of those who have "*a form* of godliness?" They *deny* "*the power*;" that is, they deny "the gospel," that gospel which Paul preached, and that "form of the doctrine" unto which the saints became obedient. They have "a form," but it is not like the pattern; and there are almost as many forms as there are sects and parties in the land; but every one of them denying "the power," the true gospel, if not in word, in deed. In their acts of obedience, they assume a variety of forms from those to whom Paul wrote, and gave thanks to God on their behalf. What then remains, but to still be obedient unto the word, which commands us, by divine authority, "from such turn away."

Brn. and sisters, are you in association with such as deny the word of God, the gospel of God, of which Paul says "he is not ashamed?" I beseech you to obey the [illegible] immediately; better to stand alone on the side of truth, [illegible] be with the multitude whose ears are turned away from it, and are "turned unto fables." Watch in all things; be sure you get cast into the true mould, that you may have the "true form" of the Pattern, the image of [illegible]

you not see, brethren and sisters, that it becomes of vast importance to us, whether we have the "*real*" form "of the doctrine," the definite form, and the definite doctrine, or whether we merely assume any of the forms of godliness that are now passing for current doctrine among professors of godliness? I believe with all my heart, that the Lord is soon coming, and none but such as have borne the image of Jesus here will be like him in the resurrection. Let us "look well to ourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2d John, 8th verse.

May the Lord incline us all to become "obedient unto the faith," that we may be found in fashion, in "form," like unto the second Adam, at his glorious revelation from heaven, to renew and restore all things, according to the word of God, "spoken by the mouth of all his holy prophets since the world began." Amen.

"Savior, hasten thine appearing,
Bring, oh, bring the joyful day."

Sarah Mix.

Prospect, Ct.

For the Crisis.

Can the Soul Raise the Body?

Bro. Grant:—With your leave I wish to make a few remarks on the above question, and expose a "false logic." The Universalists claim that the soul is a part of God, and upon this principle or logic they claim the salvation of all men; for, say they, God will not damn a part of himself, which all must admit. Then I ask, must not all those that believe that all men have immortal souls, be compelled to admit that all men will be saved upon this false logic? for immortality is a part of God. See I Tim. 1: 17. "Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

We find a large portion of professed christians are taught to believe that the soul is immortal, and with this belief, they tell us the soul of man cannot die. Are such aware that they contradict the word of the Lord? for he positively declares twice in the 18th chapter of Ezekiel, that "*the soul that sinneth it shall die.*" Paul does not deny this, but confirms it, by saying, "The wages of *sin is death.*"

Those that believe that "the dead know not anything," as the wise man declares, are charged with destroying the resurrection. They say, if the soul dies or is asleep, there can be no resurrection of the body, but there must be a new creation. Not long since the same idea was put forth by a popular controversialist, in Boston. It was a number of years after I heard this charged upon those that believe in the sleep of the dead, that I was kept in suspense, and could not obtain a reason why such a charge should be made; but finally I attended a funeral where the minister took for his text the account given in Luke, 7th chapter, of the Lord Jesus Christ raising a young man from the dead. When he read the account he read it as it was there recorded; but when he came to rehearse the 14th and 15th verses, he said that Christ touched the bier, and they that carried him stood still; then added, "And his immortal soul came from the realms of glory and entered into his body, and *it* caused his breath to flow, and *it* caused his blood to circulate in his veins, and *it* loosened his tongue, and he sat up and began to speak. Then Jesus took him and delivered him to his mother." Then I found the mystery was solved, and I was no longer ignorant why the charge was made. Therefore all the honor and glory of raising that young man was taken from the Lord Jesus Christ, and given to his immortal soul; which, it is said, did the work of animating and raising the body; and the teacher of this false logic would answer the question at the head of this article in the affirmative, and set at naught the power of Jesus Christ, and his word also; for he says, "I am the resurrection and the life." Therefore all those that wish to "render unto Cesar the things that are Cesar's, and unto God the things which are God's," will answer the question in the negative, and ask another: "If the soul does not die, can it have a resurrection?" See 1 Cor. 15: 36.

John Gibson.

Houghtonville, Vt.

Resurrection.—As for the resurrection of the dead, I do not conceive it so very contrary to the analogy of nature, when I behold a vegetable left to rot in the earth rise up again with new life and vigor; or a worm, to all appearance dead, change its nature, and that, which in its first being crawled on the earth, become a new spe-

The World's Crisis.

BOSTON, AUGUST 18, 1858.

A Wish.

Those who preach the gospel are desired to write more for our paper. Come, brethren, let us *all* make an effort to make it the *best paper in the world*. Do not aim to write something great, but *good*.

☞ Those going to the Wilbraham Campmeeting from *Boston*, will take the 7 o'clock, A. M., or 1.30 P. M. train. The *Express* trains do not stop at the camp ground.

We understand campmeeting tickets may be had at *all* stations on the Western and Connecticut River Railroads.

We purpose to have an assortment of our books and tracts at the Campmeeting.

Tents.

Those who wish, can put up their tents on Saturday, Aug. 21st, and they will be taken care of till they come on Monday. We hope all will come at the *beginning* of the meeting and remain till its close; and we are confident that they will find it better for their physical and spiritual health than all the watering places in the land; and the theological student will learn more of the Bible and practical religion at such a meeting, in one week, than in a whole year at the Seminary. Leave for a season your Greek and Hebrew, and come and study the plain English of christianity. Come and bathe yourself in the fountain that cleanseth from all sin.

☞ *No Paper Week After Next.*—Our help in the office have had no respite for the last year; and besides, several of us wish to attend the Wilbraham Campmeeting, and give our minds up wholly to this feast of tabernacles, that we may be refreshed, and be better prepared to resume our duties again at the office. For these reasons, and others that might be named, we ask our kind readers to grant us this favor.

It is proposed to give but twenty-five numbers for the next volume, instead of twenty-six, and that the money that would be necessary to print the number to be omitted week after next, be applied on the poor list. We think every paying subscriber will be willing to give four cents, the price of one paper, for this object. We feel unwilling to cut off the poor, if we can *possibly* avoid it. In these "hard times" we must bear "one another's burdens," and so fulfill the law of Christ." Let all who can, give something to send the paper to the poor. A religion that overlooks the poor, is not the religion of Jesus. A few have asked if we could not afford our paper for less than two dollars a year? We might, if all were paying subscribers; but as it is, we cannot, without running in debt, which we know would be contrary to the wishes of all our friends

One has suggested, that we let all have the paper for barely what it costs, and then raise money by subscription, or donation, to pay for what the poor receive, but we think that such an arrangement would not be as practicable and satisfactory as the present mode.

All other weekly papers, so far as we know, have *paid* advertisements, which take up considerable room, besides affording much profit to the publishers, and for this reason, a few, who have none but paying subscribers, can afford to furnish as *large* a paper for a less subscription price, but they give much less reading matter than ours, which is encumbered with no advertisements. We purpose that, in real *worth*, the reading of our paper shall be second to none. We should be glad if we could afford to print it upon better *paper*, as many of our readers lend the *Crisis* to their neighbors, and it gets worn out too soon. Let all of our readers endeavor to m ke our paper the best in the world, and try to give it the widest circulation possible.

Fast.

We would recommend to those interested in our *general* Campmeeting at Wilbraham, that they observe Friday, Aug. 20th, as a day of fasting and *special* prayer, in behalf of this important meeting. It will be in vain for us to assemble in the tented grove unless the Lord be with us. "Ask and receive."

Let all come up to this meeting leaning on the arm of the Lord, ready to work *earnestly* for the salvation of sinners, and we shall have a rich feast, and be instrumental in causing "joy in the presence of the angels."

☞ We can now supply our readers with *Man's Destiny*, and *The Discussion between Mattison and Storrs*. See Book [illegible]

Campmeeting Items.

1. The Committee of Arrangements purpose to spare no pains on their part to make our *general* meeting at Wilbraham pleasant and profitable to all who may attend.

2. We hope all will make this meeting a subject of *special prayer*, as it will be one of great importance to the cause of truth. We desire that our great annual gathering to be such as every true disciple of Jesus will enjoy.

3. Let each divest himself of all *sectarian* or *party* feeling, and labor earnestly for *Christ*, and the blessing of the Most High will rest upon us in the encampment, like the pillar of cloud upon the children of Israel, making the place to us like the mount of transfiguration. The angel of the Lord will encamp round about us, and we shall feel abundance of peace and joy in the Holy Spirit, and return to our homes armed anew for the conflict, and better prepared to show to the world the true christian character.

4. Get your business matters so arranged before you come to the meeting, that they will not choke you while there. Dismiss all thoughts of the world, and come up as heartily as the Jews ever went to their feast of tabernacles. Set the week apart to the Lord for self-examination, self-consecration, and earnest labor for the good of others.

5. If you have had any difficulties with your neighbors, have them settled before you come, or they will be to you like cannon balls attached to a prisoner's feet. Such a person not unfrequently makes earnest efforts to be free, with much ado and great noise, but nothing moves; nobody feels; sinners mock, and saints listen with sadness to his hollow sounds, till he is ready to confess his faults, and forsake them; then how changed. When the Holy Spirit again returns to dwell in him, how altered the tone of voice, the countenance—his entire being. There is music now in the word *glory*, as it bursts forth from his full soul, and it goes like a dagger to the heart of sinners, and every christian is cheered by the sound of this heaven-born word.

6. In case you have not religion enough to go and be reconciled to your brother or neighbor before you come to the camp-ground, do not empty out your slop pail of difficulties there, and thus destroy the peace of many, and the sweet harmony of the meeting; but, like a noble hearted being, suffer it alone, till you can do as the good Master has directed. See Matt. 18: 15. We are too near the judgment, and have too little time left us, to try to dodge the plain word of the Lord. Let us conform to it in *all things*.

For the Crisis.

The Time.

Some readers of the *Crisis* have heard of the diagram drawn by Bro. John Stevenson, an abstract of which I had the happiness to bear with me, throughout my last tour East; also of some points difficult of solution, embraced in it. And as the whole subject is one of public interest, I feel bound to say that my examination, thus far, has proved most *satisfactory*. My joy is as profound as it is enduring. "Being in the way," said one of old, "the Lord led me." "The truth" is not buried, but living and spreading. Blessed be his great name, forever and ever. Amen.

The grand subject—the premises and the conclusion—will be brought before the brethren and the public, I trust, as soon as practicable. But to those who now *feel* opposed, without examination—to those who *feel* wise enough and believing enough already, it may have no attractions. Yet to all who are "*watching*" in the light of Holy Scripture, I believe it will seem worth "more than gold, yea, than much fine gold."

This great work is every way great. It is great in its conception, and in its execution, as well as in its simplicity, and comprehensiveness, and conclusiveness.—Yet no timist, in the technical sense, can imagine how our brother has performed his undertaking. The matter and manner are quite out of the range of those efforts which have all failed for the last twelve years. The basis is "the Word of God" and *facts* fairly compared and applied.

J. R. C.

☞ In our note on the Atlantic Telegraph, in the last number, it should read *afternoon* instead of "forenoon."

☞ It is not conviction of truth which does men good; it is moral consciousness of truth.—[illegible]

For the Crisis.

Preachers of Endless Misery Tormentors of the Church.

This, I am sensible, is a serious and bold accusation, seeing it is written, "Comfort ye, comfort ye my people," and thousands who preach the above doctrine, I believe, sincerely desire to obey this injunction. But did not Peter desire to obey God, and yet so err, that Paul said "he was to be blamed?" Gal. 2: 11 Is it not possible for real disciples to err, in our day, as did those who wished to call down fire from heaven to consume the Samaritans, and thus give occasion for Christ to say, were he now to speak, "Ye know not what manner of spirit ye are of?" Luke 9: 54, 55. It may yet be said, and it deeply affects me,—"I have seen an end of all perfection: thy commandment is exceeding broad." Ps 119: 96 Calling for "fire" to produce temporary woe and death, of a few, was a small matter compared with that of building an *eternal* world of fire and brimstone, for an endless dwelling place of the greater share of our fallen race. With a Bible warrant, then, for preferring charges against the ministers of Christ, let us try the indictment of my caption. I will first call as witness Rev. Albert Barnes, of Philadelphia, the most noted commentator of our day. He says,

"That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue and heaven; that any should suffer forever, lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation, and without end; that, since God *can* save men, and *will* save a *part*, he has not purposed to save *all*; that in a word, God, who claims to be worthy of the confidence of the universe, and to be a Being of infinite benevolence, should make such a world as this—full of sinners and sufferers—and that when an atonement had been made, he did not save all the race, and put an end to sin and woe forever. . . . I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dead and dying; and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a *moment's* ease to my *tortured mind*, nor have I an explanation to offer, a thought to suggest, which would be of relief to you. I trust others, as they profess to do, understand this better than I do, and that they have not the *anguish of spirit* which I have. But I confess, when I look upon a world of woe, filled with hosts to suffer forever—when I look upon friends and upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God can only save them, and yet he does not do it—I am struck dumb—it is all dark, dark, dark to my soul, and I cannot disguise it."—*Practical Sermons, pp.* 123–125.

Here we see Barnes begins with the false theory of "immortal minds," and then recoils and shudders at the results of his theory. His reason, his humanity, his sense both of justice and mercy, all revolt at the dreadful consequences of his theory. Strange that the "dark, dark" picture and the "anguish of his spirit" did not drive him back to examine his premises, and so learn that "the soul that sinneth, it shall *die*."

Barnes was taught from infancy these errors, and the divines who taught him were *tormentors* to him, and he, in turn, has tormented thousands. Paul was not thus overwhelmed with anguish and "panting for light," when he said, "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to *destruction*." Rom. 9: 22. Nor was Peter, when he said the wicked "shall utterly perish as natural brute beasts." 2 Pet. 2: 12. Nor was David thus in the dark and in anguish, when he said, "Yet a little while and the wicked shall not be: yea thou shalt diligently consider his place, and it shall not be." Ps. 37: 10. Paul said, "rejoice always." When Barnes said, "I have no explanation to give you light and relief," he failed to "write the vision and make it plain upon tables, that he may run that readeth it." Hab. 2: 2.

Let us next hear the testimony of the learned Professor Stuart, found in an article on Future Punishment, in the *Biblical Repository*, July, 1840. He says,

"The social sympathies, too, of some men, are often deeply concerned with the formation of their religious opinions. They have lost a near and dear friend, one who never made a profession of religion. What shall they think of his case? Can they come eternally wretched,—an outcast forever from God? Can heaven itself be a place of happiness for them, while they are conscious that a husband or wife, a son or daughter, a brother or sister, *is plunged into a lake of fire* from which there is no escape? It is impossible, they aver, to overcome such sympathies as these. It would be unnatural and even *monstrous* to suppress them. They are, therefore, as they view the case, *constrained* to doubt whether the miseries of a future world can be endless.

If there are any whose breasts are strangers to such difficulties as these, they are to be congratulated on having made attainments almost beyond the reach of humanity in the present world; or else to be pitied for ignorance, or the want of a sympathy which seems to be among the first elements of our social nature. With the great mass of thinking christians, I am sure, such thoughts as these must, unhappily for them, be *acquaintances too familiar*. That they *agitate our breasts, as storms do the mighty deep*, will be testified by every man of a tender heart, and who has a deep concern in the present and future welfare of those whom he loves."

Such reflections and emotions as these led Stuart to further "torment the church," though he aimed at comfort, by the astounding remark, "Perhaps God may, in *mercy, extinguish* our social *susceptibilities* in heaven." Make us hermits forever!—and for what?—so that he can keep alive, and wreak his vengeance on the helpless creatures he has voluntarily made, and we look on with stoic indifference and an unpitying soul!!

The godly Lauren said the belief in endless misery "made life a bitter."

But I only quote authors to illustrate what is being done, and not for authority; for unthinking or unfeeling must that christian be, who does not *know*, by sad experience, as Stuart says, that this soul-chilling and God-dishonoring doctrine of an endless hell, is spreading gloom over christendom; and, as a consequence, turning off thoughts from the future—from God and religion; and, as the mind must be employed, the world is loved and duty neglected. Yet we who believe that "God only hath immortality," and that the *being* and *woes* of the wicked will end at judgment, are often told that *this* belief would lull christians to sleep. In the first place, I deny that *facts* show it, but show the reverse. Next I ask, What is the main spring of christian activity? Is it horror, "being *struck dumb* by the "darkness of God's government"—"confusion worse confounded?" Or is it *light* and *love* and *joy* in prospect of a heaven, undisturbed by the eternal despair of friends, or the curses and wailing of the damned? All *ought* to know that hope, love and gratitude are the most soul-stirring principles of our natures, and that, as Barnes and Stuart show, the preaching of endless woe freezes up their fountain of action. Such preaching, then, not only "torments the church," but also paralyzes its energies. The "terror" Paul preached, was the utter destruction even of "the last enemy"—the loss of "eternal life" and "a crown of glory," and this terror does not make God's providence look "dark, dark, dark"!!—nor "*agitate* our breasts as *storms* do the mighty deep"!!

Let none suppose we thus tell of sympathy and reason to prove our doctrine. No, that is proved by the Bible more plainly than any other doctrine next to the being and attributes of God, and the promise of "eternal life" to the righteous. We do it to show that the popular belief *outrages* the principles God has planted in our natures, while ours does not; and to "provoke," if possible, to a re-examination of a belief, thus horrifying in one of its bearings, and which is still more pernicious in other respects. I mean, it is more pernicious, in being the main cause of all the infidelity and universalism in christendom; and in its being a vile slanderer of our Father in heaven and the Lord Jesus Christ, the "Judge of all."

Jacob Blain.

Utah Affairs.—A force of 2500 men will be kept in Utah. One of the Peace Commissioners, in a private letter, represents the affairs of the Territory in a good condition. The arrival of the Peace Commissioners here is daily expected.

The correspondent of the New York Herald, at Salt Lake, writes as follows:

"The Saints bear themselves very quietly towards the Gentiles. They have to do so, for the feeling is such that unless they did, there would be war in less than twenty-four hours. Brigham is very much afraid of war; he tells his people to bear insult and every thing else, rather than get into a quarrel. The Gentiles will take no sauce, but sometimes give it. The Mormons, however, have their cunning, their watching and their spies.

The weather is intensely hot; it is almost impossible to remain out-doors in the sun during mid-day. People are making hay, but have not begun to harvest grain yet.

The army is quietly encamped in Cedar Valley. Its position, militarily, is a very fine one. The settlements along the valley form an arc of a circle. The army, while it is sufficiently remote from the settlements, occupies the centre of the chord of said arc; so it can very readily send detachments to any

From Eld. L. Boutell.

Bro. Grant:—I see by the last "Crisis" the notice of our Yearly Second Advent Campmeeting at Wilbraham, (which is to be held till Jesus comes,) is to commence Aug. 23d. This is to be a yearly festival for the toil-worn, reproach-bearing pilgrims, who have been, and still are, looking with expectation for the coming of their Lord; a meeting for those who are identified from other religionists, because they believe they have not followed cunningly devised fables in moving out in harmony with the signs which Jesus declared should precede and point with certainty to his coming and the end of the world.

We surely are among the last perils. Spiritualism, in its variety of forms, has come upon us like a flood; and our business, as men commissioned of God for the times, is to lift the standard against this floodgate of ruin; and God has truth adapted to the crisis; to believe and practically teach it will save from "strong delusions and damnation," and give life in the world to come. "He that gathereth not with Christ scattereth abroad."

I hope the good old steadfast veteran, who has been longest in the *battle field;* and *all* who, by the fulfillment of sacred prophecy, have got their heads uplifted; the "odds and ends," and those who are not so odd; the good children, yea and all others who will, may come together with strong confidence in God and his precious, faithful, life-giving word, and preach it faithfully, hoping for glorious results. Amen.

Let good religion, that loves one's neighbor as himself, be manifest there in every act. I look with deep interest to the result of this meeting. Our responsibilities as a body of believers are very great. Our gatherings will tell on the human family for weal or for woe. I hope we shall all be guided by Infinite Wisdom, and have one of the Lord's *free, liberal,* yet truth-spoken campmeetings.

Come from the city, from the country; *come one, come all*—come with the spirit of self-devotion to Jesus Christ and his truth, that will abide the day of his coming.

As ever, thy Bro. full of hope,
L. Boutell.

Groton, Mass.

Obituary.

Died, in Portsmouth, N. H., July 25th, 1858, Brother Cyrus Rogers, aged 64.

For a few months previous to the death of our brother, he became interested in the subject of the soon coming of the Savior, and believing that the day of judgment was nigh at hand, he was led to examine himself and see if he was ready. He found that he was not, but went to the fountain which is always open for sin and uncleanness, and was washed and made whole in the blood of the Lamb. From that moment up to the time of his death, he enjoyed the smiles of his heavenly Father. He loved the house of prayer, and loved to pray. He erected a family altar, and morning and evening offered his sacrifices to God. He died as the christian dieth, with the hope of the resurrection from the dead.

Only about three months has elapsed since I was called to the same house to stand by the bedside of his dying mother-in-law, our much loved sister Holman; and now another of the family is gone to the land of silence, to rest until the voice of Jesus is heard, and then they shall come forth to life. May this glorious hope sustain the lonely widow, and buoy her up under her double affliction, the loss of her mother and now her companion. May she be ready to meet them in the world to come where sickness, sorrow, pain and death can never come.

I endeavored to comfort the mourning friends from 1 Thess. 4: 13.

E. Whitney.

Died, in Auburn, N. H., July 9, 1858, of canker, Sidney S. Brewer, only child of Orlando and Hannah Welch, aged 1 year 7 months and 20 days.

Our beloved Bro. and Sr., who have been bereft of this their only offspring, are numbered among the tried ones indeed. They have been associated with the Advent people for many years, shared with them in joys, many sorrows and disappointments. When looking for and expecting Jesus to be revealed from heaven in 1854, they cheerfully, with many other whole hearted ones, disposed of their earthly treasure in the way they believed would be acceptable to their heavenly Father; yea, "they took joyfully the spoiling of their goods, knowing in Heaven they have a better and enduring substance;" and we trust they will not even now cast away their confidence, though they have been called to lay their only child in the silent tomb—believing that soon he will awake, and with them inherit the new Heaven and Earth. Glorious hope! Praise God for such consolation. The funeral was attended by many friends and neighbors, who deeply sympathize with our Br. and Sr. The writer, assisted by Br. J. B. Paine, conducted the service. God's Spirit was present with the word to comfort [illegible]

Summary of News.

Foreign News.

By the arrival of the steamship Niagara, we have news from Liverpool to July 31st. News unimportant.

FRANCE.

The approaching Cherbourg fetes engross attention.

There were rumors of conspiracy against the Emperor discovered at St. Etienne, but they want confirmation.

The Prefect of the department, and the Sub-Prefect of Cherbourg had been called to Paris to concert with the authorities measures of police for the safety of the Emperor.

INDIA.

The Bombay mail of July 3d had reached Suez the 23d. The recapture of Gwalior is confirmed. The rebels lost twenty-seven guns, besides elephants and treasure to a large amount. The fugitives from Gwalior are said to be hemmed in on all sides by British troops.

On the 13th Sir Hope Grant gained a brilliant victory at Newa Gunga, near Lucknow, capturing a large number of guns, and driving the enemy across the Cagra.

Details of Sir Hope Grant's victory near Lucknow, state that the rebels were nearly 20,000 strong, and their loss was 600 men and six guns. The British had six killed and thirty wounded. The fight lasted three hours, and the rebels were utterly routed. A good effect was anticipated.

Friendship for India.—We are not writing nonsense about liberty, rights, and the privileges of freemen. It is only doctrinaires and idiots who ignore the facts of the hour. For some time to come and in some parts of India we must rule despotically—rule with the stern vigilance of a Czar or a St. Just. The future welfare of India demands that at all hazards, and at all cost, we must remain its rulers. If for that great end we are driven to rule as the Convention ruled—if our sole penalty must be death, and our sole law the guillotine, we shall accept even that frightful alternative.—*Friend of India,* June 17.

Domestic News.

THE OCEAN TELEGRAPH.

St. Johns, N. F., Aug. 13.—To the repeated inquiries which are made every hour through the day as to the condition of the Cable, and the probabilities about the reception of the Queen's message, we are unable to return any other answer than that the Cable remains all right. The electrical signals pass through its whole length satisfactorily, but the electricians have not yet concluded their arrangements for putting their recording instruments into operation.

THE LATEST EXPLANATION OF THE DELAY.

Trinity Bay, Aug. 14.

To the Directors of the Atlantic Telegraph Company, New York.

The cause of our not transmitting and receiving intelligence through the Cable is, that the instruments require a great deal of care and adjusting in getting them ready. I am doing this as fast as possible. You should not look upon the Cable as an ordinary short telegraph line that can be worked through directly. The Cable has been successfully laid, and telegraphic signals are passed through it at our pleasure; but we have encountered many little difficulties, which it requires time and many experiments to entirely overcome. But we see no reason to doubt that we shall be able, within a few days, to surmount all difficulties. I will send you the earliest information of the probable time when the Queen's message may be expected.

De Sauty.
—*Boston Journal.*

NOTICES.

Fare Reduced—Wilbraham Campmeeting.

The fare on the Connecticut River Railroad and on the Worcester and Nashua Road, is reduced to half price.

N. B. On the Worcester and Nashua Road, half price tickets can be obtained only at Nashua and Groton Junction.

Campmeeting.

There will be a Campmeeting in Savoy, Mass., on land owned by Noah Mirick, about three miles north of Savoy Hollow, commencing Aug. 30th, to continue over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, with their tents, to the feast of tabernacles, for we expect the Lord will meet with his people and convert sinners.

Board and horse keeping will be furnished on reasonable terms. Those coming by railroad will stop at South Adams, where they will find teams in readiness to convey them to the camp ground.

Brethren H. Pratt, J. Hemenway and M. Batchelor are expected; and we wish all to come who can, and break unto us the bread of life.

E. McCULLOCK,
For the Brethren.

Tent Meeting.

Providence permitting, there will be a Tent Meeting held in Brown County, Ill., some four miles South of Mt Sterling, near Brn. C. A. Twombly and Joseph Bush, to commence Tuesday, 21st September, and continue over the following Lord's day. There will be a Conference held in connection with the meeting. Elder M. Chandler will be present with the preaching tent, which will make us a commodious house of worship.

We hope all the friends in that region will come without fail, and spend one week in God's worship. Let nothing hinder you from coming. We want to see you—worship with you—confer with you—devise means by which the destitute fields may be supplied with preaching—concentrate our force—bring together the scattered flock—set things in gospel order; yes, arouse ourselves, wake up zeal that we may put forth an effort in harmony with the great enterprise in which we are engaged, and work while the day lasts, for the sun is fast going down. I will bring Books and Tracts to supply the Demand.

WALTER PRATT.

NOTICE.—Providence permitting, there will be a conference in North Searsport, Me., commencing Thursday, Sept. 9th, and continuing as long as thought proper. The Conference will be free for all who love our Lord and wish to be acquainted with him by his word. It is expected Brn. L. L. Howard, B. S. Emery and D. M. Hanscomb will attend.

In behalf of the Church,
I. DAMMAN.

Notice.—There will be a Conference in Hermon, Me., commencing Tuesday evening, September 2d, and continuing over the Sabbath.

DANIEL CHURCHILL,
For the brethren.

I am requested also to say that the brethren are somewhat poor as to the things of this world, and wish the brethren that may come from abroad to come prepared to do good and get good.

D. Churchill.

Grove Meeting.

There will be a Grove Meeting in the south west part of Hoosac, N. Y., one mile from Potter Hill P. O., four miles from the Falls, and six miles from Buskirk's Bridge depot.

Bro. Miles Grant and others are expected to preach. Meeting to commence Thursday, Sept. 2d, at 10 o'clock, A. M., and continue over Sunday.

The brethren abroad are invited to attend. The people desire the word of the Lord in that region, and to give it to them is the object of this meeting.

For the people,
M. BACHELOR.

New Hampshire State Conference.

The State Conference is expected to be at Lake Village, to be holden in the early part of October. Particulars hereafter.

T. M. Preble,
Clerk of the Conference.

East Weare, N. H., Aug. 7, 1858.

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisam's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,
Eldridge Chisam.
John A. Kennedy.

Tent Meeting.

Providence permitting, a Tent or Campmeeting will be holden in Lanesville, Ct., on the line of the Housatonic Railroad, 30 miles north of Bridgeport, on the old ground, commencing Tuesday, Sept. 14th, and continuing over the following Sabbath.

An invitation is extended to all, hoping all of God's children, who can, will attend and feel free to act as he may direct. Ministering brethren are invited to come as the way may open, and preach the word as the Lord may direct. All, who can conveniently, will please bring their tents and blankets. Arrangements will be made to accommodate those who may choose to board on the ground. Those coming on the cars will purchase tickets for New Milford, and inform the conductors they wish to stop at Lanesville Station.

The 10.30 AM, and 6.35 PM trains from Bridgeport arrive at Lanesville at 12 M and 8.45 PM. The 9.25 AM train from Pittsfield arrives at 1.10 PM.

L. Mills, for the Brethren.

Campmeeting.

Providence permitting, there will be a Campmeeting in Connecticut, commencing Sept. 6th, and continuing over the Sabbath. Its location is about three miles below Collinsville, in a beautiful grove on land of Bro. Johnson. Our brethren and sisters coming from Hartford or New Haven will buy their tickets for Barnes' Station. But the cars will stop at the ground about one mile before reaching the station, so there will be no expense in getting yourselves or baggage from the cars to the ground. There will be a boarding tent on the ground, so that all those who wish to hire their board can be accommodated. Preachers and the worthy poor boarded free. Those who come with their own teams will find provision made for pasturing; hay and grain on reasonable terms. Those who come with their own teams, wishing to avoid the cars, will take notice that the cars leave Collinsville at 8 o'clock, A. M. and 2 o'clock, P. M., and returning, arrive at 1 o'clock, P. M. and 6 P. M. We hope there will be a general gathering at this meeting, and we will do all we can to make you comfortable; and we trust we shall have a profitable meeting.

S. Johnson,
E. B. Gilbert,
S. Tatro,
L. Pond,
S. G. Mathewson, } *Committee.*

Wilbraham Campmeeting.

Providence permitting, a *general* campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 23d, and continue one week. Ample accommodations will be provided for board and horse keeping. Board at 50 cts. per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner. The fare is reduced to half price on the Western R. R., which will be $2.50 from Boston, for both ways. Half fare also on the Connecticut River Railroad. We hope to make similar arrangements with other roads, which will be noticed in the Crisis.

This meeting is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We anticipate a large gathering of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and that the effort was greatly blessed. We hope that our Brn. and Srs. will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

R. E. Ladd, Hiram Munger, Committee.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.
N. F. Nason.

Campmeeting.

The Lord permitting, there will be a Campmeeting in Connecticut, commencing Sept. 6, and continuing over the Sabbath. Its location is about three miles below Collinsville, on land of Bro. Johnson. Arrangements have been made for the cars to stop at the ground. Particulars hereafter.

S. G. Mathewson,
For the Brethren.

Conference in Illinois.

The first quarterly meeting of the Fox River District will be held at Earlvill, Lasalle Co., Ill., commencing Aug. 25th. It is hoped there will be a general attendance of the friends in that district. We wish to see delegates from Harvard Church, McHenry Co.; Dekalb, Shabbona Grove and Samenock in Dekalb Co., and all other churches in that region. It is expected that we shall have our tent pitched there to hold our meeting in.

I would give further notice, that the quarterly conference to be held in connection with the quarterly meetings will always be held on Saturday afternoon, and the meetings all commence on Thursday and continue over Sunday.

Moses Chandler, Evangelist.

Conference at Warner, N. H.

There will be a Conference at Warner Village, in the Universalist Meetinghouse, to commence Thursday, Sept. 23d, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is intended for a general gathering of all that may feel interested in such meetings.

The friends in Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the Gospel, and labor directly for the salvation of souls.

With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Bro. D. Churchill, J. Couch and the writer, expect to be at the meeting, and probably quite a number of other brethren in the ministry.

In behalf of the brethren,
T. M. Preble.

East Weare, N. H., Aug. 7, 1858.

Ohio Conference.

By permission of God, a Conference will be held at Springfield, Ohio, commencing Sept. 29th, 1858. To this Conference all are invited—East, West, North, South. All possible arrangements will be made to entertain brethren and sisters, and make their sojourn here a pleasant one. Last year a conference for Ohio was called, and upon short notice a goodly number came together. It was a time not to be forgotten. A plan of organization was harmoniously entered into, and an Evangelist appointed. At the approaching conference we expect to hear encouraging reports from him. The time for organization, council, and instruction in the doctrine of the coming kingdom of Christ, has come.

While the enemy is concentrating his forces against the Bible and against all law and order, we should concentrate our forces in defence of the Bible. A revival of Spiritualism is now going on; Spiritualism and Literalism are arrayed against each other. We are the people called, in the providence of God, to stand up for the defence of the Bible. We want to show to Christ and to the world that we will defend the truth even to the loss of this life.

Let all come in the spirit of Christ, in harmony and love for one another, in the power of truth. Let none come with a determination to exclusively press any one peculiar view of his own, and denounce all others as unchristian because they can't see as they see. Difference of views we expect, and a fair and candid expression of views is desirable; but let them be made in the spirit of Christ.

We shall feel disappointed here if this Conference prove not one of the most harmonious ever held in these last days of discord and confusion. We hope the world around will be compelled to acknowledge that we have the spirit of Christ. Already do we hear of an interest being felt in this Conference. Brethren and sisters are anxiously awaiting its assembling. We hear of some coming from the East, and we hope some will come from the West. Those coming will call on the subscriber, corner of Spring and North streets.

WILLIAM FISH,
Sec. of last Conference.

Springfield, Ohio, July 19, 1858.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the first Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Oaddy or Eld. L. Lyons. On your arrival here, inquire for the subscriber.

F. S. W. [illegible]

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at Jawbuck, or where the brethren appoint, in the vicinity, Sunday, Aug. 22; at River Point, R. I., the first Sunday in Sept.; Providence, R. I., last Sabbath in August, (29th). Farther appointments next week. Address till Aug. 23d, Thompsonville, Ct; till 27th, Collins' Depot, Wilbraham, Mass.

W. S. CAMPBELL.

Providence permittng, I will preach in Bradford, N. H., at the Christian Chapel, the last Sabbath in this month.

B. P. MANNING.

Bro. M. Batchelor appoints to preach in
Rutland, Vt. - - - - Sept. 8th.
Chateaugay, N. Y., as Bro. Stuart may appoint, - - - - - " 9th.
Massena, N. Y. - - - - - " 10th.
And continue over second and third Sundays in Sept.

I expect to preach at Lake Village, Sunday, Aug. 22.

T. M. Preble.

Providence permitting, I will preach in—
Dover, N. H., Thursday evening, Aug. 19th.
Exeter, " Friday, " " 20th.
Lowell, Mass., - - Sunday, " 22d.
Israel Damman.

Eld. Thos. Smith appoints to preach as follows:—
Richmond, Me. (Reed Meetinghouse,) Aug 19th.
Litchfield, " - - - - " 20th.
Richmond, " (Reed Meetinghouse,) " 22d.
So. Hope, " (Schoolhouse,) - " 27th.
Lincolnville, Me., " " 29th.
No. Searsport, " " " 31st.

If Providence permit, I will hold meetings as follows:—
New Britain, Ct., Thursday evening, August 19th.
Bristol, Ct., Friday evening, 20th.
From Saturday until Monday, Plymouth Hollow and vicinity, where Bro. Humphreyville will appoint.
George Baxter.

[I learn this young brother is worthy, and out of health. Will the brethren help him from place to place.] Hiram Munger.

Business.

To Correspondents.

J. G. Smith, Meredith, N. H.—All right.

Jas. Hammond—Should be credited $2.00 instead of $1.00; pays to 202.

Cash Receipts.

☞ Our Canada subscribers, and all in the Provinces, will remember that we have to *pre pay* the postage on their papers, amounting to 26 cents a year; hence they should send $2.26 for a year's subscription.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Mrs. M Norton 156, $2.50; J Damon 162, 25 cts; J G Smith 176, 75 cts; M Webber 161, G W Bailey 160, 50 cts. each.

W. Brown 179, T Leavitt 166, M Fogg 169, C G Rodman 162, P C Rodman 169, L J Beach 143, C Balch 104, D Hastings 166, H Moses 179, Mrs. S Applebee 179, W L Parsons 173, B F Wilkins 182, G W Turner 156, J Morse 156, $1 each.

J Kimball 182, A B Thayer 234, R Bush 213, $2.00 each.

For Books and Tracts.—G Moyer $1.24, A C Thorp 38 cts.

☞ Wanted, 10,000 orders for "The Great Controversy between God and Man," by H. L. Hastings. Price, post paid, 60 cts., neatly bound in cloth gilt. Send in your orders with the cash. Address H. L. Hastings, Rochester, N. Y. For sale at this office. Also by Smith, English & Co., No. 40 North 6th St., Philadelphia. G. W. Young, 109 Nassau St., New York. N. Branch, Jr., Moline, Illinois. Moses Cumings, Irvington, N. J. R. E. Ladd, Springfield, Mass.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Hymns.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. [illegible]

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Review of Beecher's Conflict of Ages. $4 per hundred; 8 cents single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

Treatise on Matt. xxiv. and xxv. By I. C. Wellcome. An excellent work. 33 cts.; pos. 6 cts.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $5.00 per hundred, 8 cts. single. Postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.—**The Voice of the Church on the Coming** and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.—**The Great Controversy between God** and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.—**Spiritualism a Satanic Delusion, and** a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.—**The Fate of Infidelity: or the Deal**ings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo. pp. 175, cloth gilt, 25 cents—post-paid.

5.—**Future Punishment: an Argument** in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.—**Debt and Grace: or the Doctrine of** a Future Life, by C. F. Hudson, Professor of Languages in N. Y. Central College. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

7.—**Pauline Theology: or the Christian** Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hund.—post. 1c.

8.—**The Old Paths: or the Primitive** Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 18 cts. single, $12 per hundred—post. 1c.

9.—**The Unity of Man: or Life and** Death Realities; a Review of Lee on the Soul. Price 15 cts.; $10 per hundred—postage 1c.

Tracts of 24 pages. Price, 5 cts. single copy; $3 per hundred: postage 1 ct. each, or half a cent per ounce if ordered to the amount of eight ounces or upwards.

1—Church not in Darkness; 2—The Three Worlds; 3—The Last Days; 4—Plain Truths; by Hastings. 5—Noah, his Age and Ours; 6—Desire of all Nations; 7—It is Done; by John Cumming. 8—A Voice of Warning; 9—New Heavens and Earth; by D. T. Taylor. 10—*Ancient Landmarks; 11—State of the Dead; by Milton. 12—Intermediate State; by Grew.

Tracts at 3 cents single copy; $1.50 per hundred: postage 1 ct. each, or half cent an ounce for packages of eight or more ounces.

1—Future Punishment; by Grew. 2—Scripture tract number one, Destiny of the Wicked. 3—Outline of the coast of Man; by Lenfest. 4—Key of Truth; 5—Man's Future State; by Sheldon. 6—†Olive Leaves, by the sett.

Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality; 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand, and orders can be filled at once. Let us scatter them. Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that feel poor also.

Address H. L. Hastings,
Rochester, N. Y.

For sale also at this office,—and by N. Branch Moline, Ill.; G. W. Young, 109 Nassau street N. Y.

* The Landmarks are issued in setts of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by Baxter.

† The Olive Leaves are three neat four page tracts, that can be separated for distribution. No. one Little Children, Love one Another; two, The One Resting Place; three, My Friend; by Hastings. Just the thing to distribute among all classes of saints and sinners.

Man's Destiny. Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., of St. Louis, Mo., [illegible]

[illegible]

From Eld. L. Boutell.

Bro. Grant:—I see by the last "Crisis" the notice of our Yearly Second Advent Campmeeting at Wilbraham, (which is to be held till Jesus comes,) is to commence Aug. 23d. This is to be a yearly festival for the toil-worn, reproach-bearing pilgrims, who have been, and still are, looking with expectation for the coming of their Lord; a meeting for those who are identified from other religionists, because they believe they have not followed cunningly devised fables in moving out in harmony with the signs which Jesus declared should precede and point with certainty to his coming and the end of the world.

We surely are among the last perils. Spiritualism, in its variety of forms, has come upon us like a flood; and our business, as men commissioned of God for the times, is to lift the standard against this floodgate of ruin; and God has truth adapted to the crisis; to believe and practically teach it will save from "strong delusions and damnation," and give life in the world to come. "He that gathereth not with Christ scattereth abroad."

I hope the good old steadfast veteran, who has been longest in the *battle field*; and *all* who, by the fulfillment of sacred prophecy, have got their heads uplifted; the "odds and ends," and those who are not so odd; the good children, yea and all others who will, may come together with strong confidence in God and his precious, faithful, life-giving word, and preach it faithfully, hoping for glorious results. Amen.

Let good religion, that loves one's neighbor as himself, be manifest there in every act. I look with deep interest to the result of this meeting. Our responsibilities as a body of believers are very great. Our gatherings will tell on the human family for weal or for woe. I hope we shall all be guided by Infinite Wisdom, and have one of the Lord's *free, liberal*, yet truth-spoken campmeetings.

Come from the city, from the country; *come one, come all*—come with the spirit of self-devotion to Jesus Christ and his truth, that will abide the day of his coming.

As ever, thy Bro. full of hope,
L. Boutell.
Groton, Mass.

Obituary.

Died, in Portsmouth, N. H., July 25th, 1858, Brother Cyrus Rogers, aged 64.

For a few months previous to the death of our brother, he became interested in the subject of the soon coming of the Savior, and believing that the day of judgment was nigh at hand, he was led to examine himself and see if he was ready. He found that he was not, but went to the fountain which is always open for sin and uncleanness, and was washed and made whole in the blood of the Lamb. From that moment up to the time of his death, he enjoyed the smiles of his heavenly Father. He loved the house of prayer, and loved to pray. He erected a family altar, and morning and evening offered his sacrifices to God. He died as the christian dieth, with the hope of the resurrection from the dead.

Only about three months has elapsed since I was called to the same house to stand by the bedside of his dying mother-in-law, our much loved sister Holman; and now another of the family is gone to the land of silence, to rest until the voice of Jesus is heard, and then they shall come forth to life. May this glorious hope sustain the lonely widow, and buoy her up under her double affliction, the loss of her mother and now her companion. May she be ready to meet them in the world to come where sickness, sorrow, pain and death can never come.

I endeavored to comfort the mourning friends from 1 Thess. 4: 13.

E. Whitney.

Died, in Auburn, N. H., July 9, 1858, of canker, Sidney S. Brewer, only child of Orlando and Hannah Welch, aged 1 year 7 months and 20 days.

Our beloved Bro. and Sr., who have been bereft of this their only offspring, are numbered among the tried ones indeed. They have been associated with the Advent people for many years, shared with them in joys, many sorrows and disappointments. When looking for and expecting Jesus to be revealed from heaven in 1854, they cheerfully, with many other whole hearted ones, disposed of their earthly treasure in the way they believed would be acceptable to their heavenly Father; yea, "they took joyfully the spoiling of their goods, knowing in Heaven they have a better and enduring substance;" and we trust they will not even now cast away their confidence, though they have been called to lay their only child in the silent tomb—believing that soon he will awake, and with them inherit the new Heaven and Earth. Glorious hope! Praise God for such consolation.

The funeral was attended by many friends and neighbors, who deeply sympathise with our Br. and Sr. The writer, assisted by Br. J. B. Paine, conducted the services. God's Spirit was present with the word to comfort [illegible]

Summary of News.

Foreign News.

By the arrival of the steamship Niagara, we have news from Liverpool to July 31st. News unimportant.

FRANCE.

The approaching Cherbourg fetes engross attention.

There were rumors of conspiracy against the Emperor discovered at St. Etienne, but they want confirmation.

The Prefect of the department, and the Sub-Prefect of Cherbourg had been called to Paris to concert with the authorities measures of police for the safety of the Emperor.

INDIA.

The Bombay mail of July 3d had reached Suez the 23d. The recapture of Gwalior is confirmed. The rebels lost twenty-seven guns, besides elephants and treasure to a large amount. The fugitives from Gwalior are said to be hemmed in on all sides by British troops.

On the 13th Sir Hope Grant gained a brilliant victory at Newa Gunga, near Lucknow, capturing a large number of guns, and driving the enemy across the Cagra.

Details of Sir Hope Grant's victory near Lucknow, state that the rebels were nearly 20,000 strong, and their loss was 600 men and six guns. The British had six killed and thirty wounded. The fight lasted three hours, and the rebels were utterly routed. A good effect was anticipated.

Friendship for India.—We are not writing nonsense about liberty, rights, and the privileges of freemen. It is only doctrinaires and idiots who ignore the facts of the hour. For some time to come and in some parts of India we must rule despotically—rule with the stern vigilance of a Czar or a St. Just. The future welfare of India demands that at all hazards, and at all cost, we must remain its rulers. If for that great end we are driven to rule as the Convention ruled—if our sole penalty must be death, and our sole law the guillotine, we shall accept even that frightful alternative.—*Friend of India*, June 17.

Domestic News.

THE OCEAN TELEGRAPH.

St. Johns, N. F., Aug. 13.—To the repeated inquiries which are made every hour through the day as to the condition of the Cable, and the probabilities about the reception of the Queen's message, we are unable to return any other answer than that the Cable remains all right. The electrical signals pass through its whole length satisfactorily, but the electricians have not yet concluded their arrangements for putting their recording instruments into operation.

THE LATEST EXPLANATION OF THE DELAY.

Trinity Bay, Aug. 14.

To the Directors of the Atlantic Telegraph Company, New York.

The cause of our not transmitting and receiving intelligence through the Cable is, that the instruments require a great deal of care and adjusting in getting them ready. I am doing this as fast as possible. You should not look upon the Cable as an ordinary short telegraph line that can be worked through directly. The Cable has been successfully laid, and telegraphic signals are passed through it at our pleasure; but we have encountered many little difficulties, which it requires time and many experiments to entirely overcome. But we see no reason to doubt that we shall be able, within a few days, to surmount all difficulties. I will send you the earliest information of the probable time when the Queen's message may be expected.

De Sauty.
—*Boston Journal.*

NOTICES.

Fare Reduced—Wilbraham Campmeeting.

The fare on the Connecticut River Railroad and on the Worcester and Nashua Road, is reduced to half price.

N. B. On the Worcester and Nashua Road, half price tickets can be obtained only at Nashua and Groton Junction.

Campmeeting.

There will be a Campmeeting in Savoy, Mass., on land owned by Noah Mirick, about three miles north of Savoy Hollow, commencing Aug. 30th, to continue over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, with their tents, to the feast of tabernacles, for we expect the Lord will meet with his people and convert sinners.

Board and horse keeping will be furnished on reasonable terms. Those coming by railroad will stop at South Adams, where they will find teams in readiness to convey them to the camp ground.

Brethren H. Pratt, J. Hemenway and M. Batchelor are expected; and we wish all to come who can, and break unto us the bread of life.

E. McCULLOCK,
For the Brethren.

Tent Meeting.

Providence permitting, there will be a Tent Meeting held in Brown County, Ill., some four miles South of Mt Sterling, near Brn. C. A. Twombly and Joseph Bush, to commence Tuesday, 21st September, and continue over the following Lord's day. There will be a Conference held in connection with the meeting. Elder M. Chandler will be present with the preaching tent, which will make us a commodious house of worship.

We hope all the friends in that region will come without fail, and spend one week in God's worship. Let nothing hinder you from coming. We want to see you—worship with you—confer with you—devise means by which the destitute fields may be supplied with preaching—concentrate our force—bring together the scattered flock—set things in gospel order; yea, arouse ourselves, wake up zeal that we may put forth an effort in harmony with the great enterprise in which we are engaged, and work while the day lasts, for the sun is fast going down.

I will bring Books and Tracts to supply the demand.

WALTER PRATT.

NOTICE.—Providence permitting, there will be a conference in North Searsport, Me., commencing Thursday, Sept. 9th, and continuing as long as thought proper. The Conference will be free for all who love our Lord and wish to be acquainted with him by his word. It is expected Brn. L. L. Howard, B. S. Emery and D. M. Hanscomb will attend.

In behalf of the Church,
I. DAMMAN.

Notice.—There will be a Conference in Hermon, Me., commencing Tuesday evening, September 2d, and continuing over the Sabbath.

DANIEL CHURCHILL,
For the brethren.

I am requested also to say that the brethren are somewhat poor as to the things of this world, and wish the brethren that may come from abroad to come prepared to do good and get good.

D. Churchill.

Grove Meeting.

There will be a Grove Meeting in the south west part of Hoosac, N. Y., one mile from Potter Hill P. O., four miles from the Falls, and six miles from Buskirk's Bridge depot.

Bro. Miles Grant and others are expected to preach. Meeting to commence Thursday, Sept. 2d, at 10 o'clock, A. M., and continue over Sunday.

The brethren abroad are invited to attend. The people desire the word of the Lord in that region, and to give it to them is the object of this meeting.

For the people,
M. BACHELOR.

New Hampshire State Conference.

The State Conference is expected to be at Lake Village, to be holden in the early part of October. Particulars hereafter.

T. M. Preble,
Clerk of the Conference.

East Weare, N. H., Aug. 7, 1858.

NOTICE.

The brethren and sisters in Somerville, Me., have established a conference the first Saturday in every month, at Bro. Elbridge Chisam's, and will have preaching as often as possible. Preaching brethren, give us a call. Our correspondents will address us at Somerville, Me.

In behalf of the church,
Elbridge Chisam.
John A. Kennedy.

Tent Meeting.

Providence permitting, a Tent or Campmeeting will be holden in Lanesville, Ct., on the line of the Housatonic Railroad, 30 miles north of Bridgeport, on the old ground, commencing Tuesday, Sept. 14th, and continuing over the following Sabbath.

An invitation is extended to all, hoping all of God's children, who can, will attend and feel free to act as he may direct. Ministering brethren are invited to come as the way may open, and preach the word as the Lord may direct. All, who can conveniently, will please bring their tents and blankets. Arrangements will be made to accommodate those who may choose to board on the ground. Those coming on the cars will purchase tickets for New Milford, and inform the conductors they wish to stop at Lanesville Station.

The 10.30 AM, and 6.35 PM trains from Bridgeport arrive at Lanesville at 12 M and 8.45 PM. The 9.25 AM train from Pittsfield arrives at 1.10 PM.

L. Mills, for the Brethren.

Campmeeting.

Providence permitting, there will be a Campmeeting in Connecticut, commencing Sept. 6th, and continuing over the Sabbath. Its location is about three miles below Collinsville, in a beautiful grove on land of Bro. Johnson. Our brethren and sisters coming from Hartford or New Haven will buy their tickets for Barnes' Station. But the cars will stop at the ground about one mile before reaching the station, so there will be no expense in getting yourselves or baggage from the cars to the ground. There will be a boarding tent on the ground, so that all those who wish to hire their board can be accommodated. Preachers and the worthy poor boarded free. Those who come with their own teams will find provision made for pasturing; hay and grain on reasonable terms. Those who come with their own teams, wishing to avoid the cars, will take notice that the cars leave Collinsville at 8 o'clock, A. M. and 2 o'clock, P. M., and returning, arrive at 1 o'clock, P. M. and 6 P. M. We hope there will be a general gathering at this meeting, and we will do all we can to make you comfortable; and we trust we shall have a profitable meeting.

S. Johnson,
E. B. Gilbert,
S. Tatro,
L. Pond,
S. G. Mathewson,
} *Committee.*

Wilbraham Campmeeting.

Providence permitting, a *general* campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 23d, and continue one week. Ample accommodations will be provided for board and horse keeping. Board at 50 cts. per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner. The fare is reduced to half price on the Western R. R., which will be $2.50 from Boston, for both ways. Half fare also on the Connecticut River Railroad. We hope to make similar arrangements with other roads, which will be noticed in the Crisis.

This meeting is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We anticipate a large gathering of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and that the effort was greatly blessed. We hope that our Brn. and Srs. will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

E. E. Ladd,
Hiram Munger,
} Committee of [illegible]

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. Damman.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

Campmeeting.

The Lord permitting, there will be a Campmeeting in Connecticut, commencing Sept 6, and continuing over the Sabbath. Its location is about three miles below Collinsville, on land of Bro. Johnson. Arrangements have been made for the cars to stop at the ground. Particulars hereafter.

S. G. Mathewson,
For the Brethren.

Conference in Illinois.

The first quarterly meeting of the Fox River District will be held at Earlvill, Lasalle Co, Ill., commencing Aug. 25th. It is hoped there will be a general attendance of the friends in that district. We wish to see delegates from Harvard Church, McHenry Co; Dekalb, Shabbona Grove and Samenock in Dekalb Co., and all other churches in that region. It is expected that we shall have our tent pitched there to hold our meeting in.

I would give further notice, that the quarterly conference to be held in connection with the quarterly meetings will always be held on Saturday afternoon, and the meetings all commence on Thursday and continue over Sunday.

Moses Chandler, Evangelist.

Conference at Warner, N. H.

There will be a Conference at Warner Village, in the Universalist Meetinghouse, to commence Thursday, Sept. 23d, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is intended for a general gathering of all that may feel interested in such meetings.

The friends in Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the Gospel, and labor directly for the salvation of souls.

With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Bro D. Churchill, J. Couch and the writer, expect to be at the meeting, and probably quite a number of other brethren in the ministry.

In behalf of the brethren,
T. M. Preble.
East Weare, N. H., Aug. 7, 1858.

Ohio Conference.

By permission of God, a Conference will be held at Springfield, Ohio, commencing Sept. 29th, 1858. To this Conference all are invited—East, West, North, South. All possible arrangements will be made to entertain brethren and sisters, and make their sojourn here a pleasant one. Last year a conference for Ohio was called, and upon short notice a goodly number came together. It was a time not to be forgotten. A plan of organization was harmoniously entered into, and an Evangelist appointed. At the approaching conference we expect to hear encouraging reports from him. The time for organization, council, and instruction in the doctrine of the coming kingdom of Christ, has come.

While the enemy is concentrating his forces against the Bible and against all law and order, we should concentrate our forces in defence of the Bible. A revival of Spiritualism is now going on; Spiritualism and Literalism are arrayed against each other. We are the people called, in the providence of God, to stand up for the defence of the Bible. We want to show to Christ and to the world that we will defend the truth even to the loss of this life.

Let all come in the spirit of Christ, in harmony and love for one another, in the power of truth. Let none come with a determination to exclusively press any one peculiar view of his own, and denounce all others as unchristian because they can't see as they see. Difference of views we expect, and a fair and candid expression of views is desirable; but let them be made in the spirit of Christ.

We shall feel disappointed here if this Conference prove not one of the most harmonious ever held in these last days of discord and confusion. We hope the world around will be compelled to acknowledge that we have the spirit of Christ. Already do we hear of an interest being felt in this Conference. Brethren and sisters are anxiously awaiting its assembling. We hear of some coming from the East, and we hope some will come from the West. Those coming will call on the subscriber, corner of Spring and North streets.

WILLIAM FISH,
Sec. of last Conference.
Springfield, Ohio, July 19, 1858.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the first Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

On your arrival here, inquire for the subscriber. P. S. W. Dixo[illegible]

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at Jawbuck, or where the brethren appoint, in the vicinity, Sunday, Aug. 22; at River Point, R. I., the first Sunday in Sept.; Providence, R. I., last Sabbath in August, (29th). Farther appointments next week. Address till Aug. 23d, Thompsonville, Ct; till 27th, Collins' Depot, Wilbraham, Mass.

W. S. CAMPBELL.

Providence permitting, I will preach in Bradford, N. H., at the Christian Chapel, the last Sabbath in this month.

B. P. MANNING.

Bro. M. Batchelor appoints to preach in
Rutland, Vt. - - - - Sept. 8th.
Chateaugay, N. Y., as Bro. Stuart
may appoint, - - - - - " 9th.
Massena, N. Y. - - - - - " 10th.
And continue over second and third Sundays in Sept.

I expect to preach at Lake Village, Sunday, Aug. 22. T. M. Preble.

Providence permitting, I will preach in—
Dover, N. H., Thursday evening, Aug. 19th
Exeter, " Friday " " 20th.
Lowell, Mass., - - Sunday, " 22d.
Israel Damman.

Eld. Thos. Smith appoints to preach as follows:—
Richmond, Me. (Reed Meetinghouse,) Aug 19th
Litchfield, " - - - " 20th.
Richmond, " (Reed Meetinghouse,) " 22d.
So. Hope, " (Schoolhouse,) - " 27th.
Lincolnville, Me., " " 29th.
No. Searsport, " " " 31st.

If Providence permit, I will hold meetings as follows:—
New Britain, Ct., Thursday evening, August 19th.
Bristol, Ct., Friday evening, 20th.
From Saturday until Monday, Plymouth Hollow and vicinity, where Bro. Humphreyville will appoint. George Baxter.

[I learn this young brother is worthy, and out of health. Will the brethren help him from place to place.] Hiram Munger.

Business.

To Correspondents.

J. G. Smith, Meredith, N. H.—All right.

Jas. Hammond—Should be credited $2.00 instead of $1.00; pays to 202.

Cash Receipts.

☞ Our Canada subscribers, and all in the Provinces, will remember that we have to *pre pay* the postage on their papers, amounting to 26 cents a year; hence they should send $2.26 for a year's subscription.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Mrs. M Norton 156, $2.50; J Damon 162, 25 cts; J G Smith 176, 75 cts; M Webber 161, G W Bailey 160, 50 cts. each.

W. Brown 179, T Leavitt 166, M Fogg 169, C G Rodman 162, P C Rodman 169, L J Beach 143, C Balch 104, D Hastings 166, H Moses 179, Mrs. S Applebee 179, W L Parsons 173, B F Wilkins 182, G W Turner 156, J Morse 156, $1 each.

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☞ Wanted, 10,000 orders for "The Great Controversy between God and Man," by H. L. Hastings. Price, post paid, 60 cts., neatly bound in cloth gilt. Send in your orders with the cash. Address H. L. Hastings, Rochester, N. Y. For sale at this office. Also by Smith, English & Co., No. 40 North 6th St., Philadelphia. G. W. Young, 109 Nassau St., New York. N. Branch, Jr., Moline, Illinois. Moses Cumings, Irvington, N. J. R. E. Ladd, Springfield, Mass.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

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The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $5.00 per hundred, 8 cts. single. Postage 1 ct.

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Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

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* The Landmarks are issued in setts of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by Baxter.

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Man's Destiny. Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., of St. Louis, Mo., reviewed by George Storrs. Price, in pamphlet, [illegible] cts. Postage, 3 cts.

The Discussion: Between Prof. H. Mattison and Geo. Storrs. [illegible]

☞ The [illegible] J. E. W[illegible] Harp, by [illegible]

Poetry.

For the Crisis.

PILGRIM SONG.

"Canaan is my home."

O, I have roamed o'er earth's drear waste
Those many, many years!
The pilgrim's lot my lot has been,
My rest, this vale of tears!
But I'll confess my home's not here,
No more desire to roam,—
O, steer my bark to Canaan's shore,
For Canaan is my home!

If India's boasted wealth were mine,
With Ophir's golden store,—
With all the wisdom of the past,
Its learning and its lore;
Yet, still insatiate, I should cry—
No more I wish to roam,
O, steer my bark to Canaan's shore,
For Canaan is my home!

As strangers in a stranger's land,
As foreigners unknown,
The Fathers wandered here below,—
My feet the way they've shown;
Their hope, then blest, is now my hope,
I thirst for joys to come,—
O, steer my bark to Canaan's shore,
For Canaan is my home!

A wilderness, a joyless scene,
Is earth, long cursed of heav'n;
With groanings now expectant waits
For glory to be given,
When all the saints, from bondage freed,
Shall here no longer roam;—
Then steer my bark to Canaan's shore,
For Canaan is my home!

I find no earthly joy that's pure,
No unmixed pleasure here;
'Tis all a scene of trembling hope,
Love, sorrow, trust and fear.
Toils mark my pilgrim progress still—
When shall I cease to roam?
O, steer my bark to Canaan's shore,
For Canaan is my home!

Soon will the pilgrimage be o'er,
My wandering ever cease,
With God the "Source of life" to dwell,
With Christ the Prince of peace;
All conflict o'er,—the vict'ry gained,
No more I'll wish to roam,
But moor my bark on Canaan's shore,
For Canaan is my home!

For the Crisis.

SONG FOR THE TIMES.

BY T. S. SCOVILLE.

How strangely the world's rolling on by the way,
How strange are the scenes that transpire in our day!
The wonder of wonders is in it;
The wicked are wilder and fiercer just now,
They are bolder and reckless, and careless of how
They accomplish, if so they begin it.

The doctor draws blood and money together,
(The more of the one makes the more of the other,)
Make money, though 't may be a sin;
He never will take the best way for a cure,
But let the unfortunate patient endure,
'Tis in this way that we doctors win.

See, too, the sleek priest who watches with care
The fleece of the flock and the mutton that's rare,
While the lame and the poor are forgotten;
Who preaches a gospel for policy's sake,
Or preaches because of the gold he can make,
While at heart he is dusty and rotten.

The business man says the lot is all prime,
While he knows there is ruin within all the time,
'Tis cheaper for others to lose;
The farmer says good, and the dealer says good,
More deception and cheating than since the world stood,
Only catch, by whatever noose.

The lawyers are watching their clients to get,
Like spiders for flies, in a fine silken net,
And grab when a chance comes around;
And the way they suck blood is a shame and a sin,
They give to their man till they get all his tin,
Then let him go—into the ground.

The great college D. D. have wonderful schools
For doctors and lawyers and priests, the more fools,
They bind up the souls of their catch;
The him to books, forbid freedom of thought,
His forefather's straight jacket wear, he is taught,
He's turned out a skeleton wretch.

All lands are held fast for the price to enhance,
While the poor for a stay, have not even a chance
To get them a nice little home.
Soon the grasp of the rich will e'en loose from the lands,
And the poor will rise up, and the world will change hands,
For Jesus our Master will come.

But few there are watching the signs and the [illegible]
For the coming of Christ and return of the Jews,
And the good time so often we sing.
These, Bro. Grant, are the signs, though in rhymes,
For Jesus comes soon, he will come in our times,
Then the world with Hosannah's will ring.
[illegible], July 27, 1858.

HASTE NOT,—REST NOT.

[illegible]

Original Articles.

For the Crisis.

Gleanings.

BY M. D. W.

In reading Spurgeon's Sermons, third series, I was pleased to find a notice of what I have for several years considered a great mistake in Bunyan's Pilgrim's Progress, but had never seen nor heard any allusion made to it before. I will give the incident as he records it.

"By the way, let me tell you a little story about that matter of John Bunyan. I am a great lover of John Bunyan, but I do not believe him infallible; for I met with a story the other day which I think a very good one. There was a young man in Edinburgh who wished to be a missionary. He was a wise young man; he thought—'Well, if I am to be a missionary, there is no need for me to transport myself far away from home; I may as well be a missionary in Edinburgh.' There's a hint to some of you, ladies, who give away tracts in your district, and never give your servant Mary one. Well, this young man started, and determined to speak to the first person he met. He met one of those old fishwives; those of us who have seen them, can never forget them; they are extraordinary women indeed. So stepping up to her, he said: 'Here you are, coming with your burden on your back; let me ask you if you have got another burden, a spiritual burden?' 'What!' she said; 'do you mean that burden in John Bunyan's Pilgrim's Progress? Because if you do, young man, I have got rid of that many years ago, before you were born. But I went a better way to work than the Pilgrim did. The Evangelist that John Bunyan talks about, was one of your parsons that do not preach the gospel; for he said: 'Keep that light in thine eye, and run to the wicket-gate.' Why, man alive! that was not the place for him to run to. He should have said, 'Do you see that cross? Run there at once! But instead of that, he sent the poor Pilgrim to the wicket-gate first; and much good he got by going there! He got tumbling into the slough, and was like to have been killed by it.' 'But did you not,' he asked, 'go through any Slough of Despond?' 'Yes, young man, I did; but I found it a great deal easier going through with my burden off, than with it on my back.'

The old woman was quite right. John Bunyan put the getting rid of the burden quite too far off from the commencement of the pilgrimage. If he meant to show what usually happens, he was right; but if he meant to show what ought to have happened, he is wrong. We must not say to the sinner, 'Now, sinner, if thou wilt be saved, go to the baptismal pool; go to the wicket-gate; go to the church; do this, or do that.' No, the cross should be right in front of the wicket-gate; and we should say to the sinner, 'Throw thyself there, and thou art safe; but thou art not safe until thou canst cast off thy burden, and lie at the foot of the cross, and find peace in Jesus. Well, that is a time when we can sing."

I agree with Spurgeon that the "old woman was quite right" in regard to the cross, but I don't understand how she should pass through the Slough of Despond *after* having lost the burden at the cross! I thought such sloughs usually preceded deliverance from the burden of sin, and that after deliverance comes, as did Bunyan's Pilgrim, we can go on our way singing rather than desponding.

I like Spurgeon's writings very much. There is so much of the life-principle, so much earnestness and plain-heartedness, they commend themselves very much to my understanding and favor. Let me give an extract from his sermon from the text, "O Lord, revive thy work."

"But there are others of you who are frequently prone to cry, 'The church wants reviving.' Let me bid you, instead of grumbling at your minister, instead of finding fault with the different parts of the church, to cry, 'O Lord, revive thy work.' 'O,' says one, 'if we had another minister. O, if we had another kind of worship. O, if we had a different sort of preaching.' Just as if that were all! It is, 'O! if the Lord would come into the hearts of the men you have got. O! if he would [illegible] and get the steam up, that is what you want; not fresh engines. We do not want fresh ministers, or fresh plans, or fresh ways, though many might be invented, to make the church better; we only want the life in what we have got.

It is not a new man that is wanted, it is the life of God in him. Do not be crying out for something new; it will no more succeed of itself, than what you have. Cry, 'O Lord, revive thy work.'"

For the Crisis.

"Behold, What a Weariness is it!"

My brother, my sister, is this the feeling of thy soul when the hour for prayer and conference rolls round—or the class-meeting? What a weariness is it! And thou dost take no pleasure in this precious service for its own sake, only for its attending circumstances? Only when some favorite preacher is to please thy fancy, or something new has come along. What a weariness is it! except there is something to attend the meeting more interesting than the pure heart worship of God! Thou mayest not intend to think lightly of God, or to *"snuff at it,"* but, beloved, "take heed to thy spirit!" for thou mayest not know of what spirit thou art. Remember that on one occasion it was said, "In as much as ye did it not to one of the least of these, ye did it not to me," and that the talent was taken from the servant who had buried it, and was given to him who had ten.

What wouldst thou think of a friendship which ever shunned all close intercourse with yourself, or in company with your most select friends; but the farther they were from you, the better they seemed pleased; and their interest was only shown when surrounding circumstances caused a general interest in your affairs. Would you not rightly conclude that their regard was not so much for yourself as for your surroundings? How could you ever become acquainted with such friends? and if asked about them, would you not have to acknowledge, I do not know them? Ah! how this brings to my mind those solemn words of our Lord—*"I never knew you."* Never knew them! And why? Because they did not cultivate his acquaintance. They followed him at too great a distance. O! how solemn the thought! I feel like crying out for myself, O Lord, have mercy upon me, and help me to quicken my pace; to come near to thee, even into thine outer chamber, where thou canst know me, even by my name, and where I can pour out my soul into thine ever open ear.

Come, ye halting ones! Come, ye weary! here are sweets that can be found no where else. Why will ye perish in view of such a feast! The nearer we keep to our Lord, the easier it is for us. Just as it is easier in a drove of animals, for the foremost ones; they can even loiter and feed, while the hindermost are under whip and spur all the time. Then let us, for our own sakes, strive to be in the foremost ranks in the narrow way of life. By this means we shall secure all the blessings of the way, and shun many of its direst ills.

O my friends, what a journey are we on! a journey to the New Jerusalem—a journey that will end in life and glory in the Kingdom of God upon the earth. Shall we tire? Shall we faint? Nay, rather let us, as the weary and benumbed traveler who knows that to stop is death, hasten on; so let us hasten. He does it for a few lingering days here; but we for a crown incorruptible—for glory, honor and immortality. O how I long to greet you all where imperfection will be no more!

Bro. Grant:—I am pleased with your little paper, and wish it continued for the year. Its great aim seems to be to honor Jesus, and to do good to his brethren that are in the world. I would here present my christian salutation to every dear child of God who reads these pages, with a humble desire of an interest in your prayers.

E. S. Willard.

Warsaw, Kos. Co., Ia., Aug. 1, 1858.

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Obsolete Scripture Words.

Few persons are aware of the number of words in our common English Bibles which have now become obsolete, and are usually unintelligible to those who read them. While the great body of King James's Version is plain and perspicuous, the following words might be displaced by others which all may understand.

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The usual meaning of tempt is to *solicit to evil.* But God does not solicit any one to do evil. The meaning is, God *tried* Abraham.

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This is the old plural for the word *cow*, "*cowen*," as swine in the old plural for *sow*, "*sowen.*"

Not one in a thousand would understand *kine* as meaning *cows.*

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Who would suppose that this means that Joseph dying, was *put in his coffin?* The word *chest* was, by some of the old writers, used for *coffin.* But, in any sense, *chest*, as a verb, is becoming obsolete.

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Yes, so it reads, and what is its meaning? One at first pictures to himself a person unaccustomed to change his wearing apparel, a slovenly individual. But the word here signifies the *openings* in the sea coast, the little *creeks* running from the seashore into the country. And the dwelling place of Asher was on the seashore, among the *creeks.*

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One is at a loss to see the connection here. How could the host be routed if it was *secure?* The old sense of the word *secure* appears to have been *without care*, or *careless.* The present meaning is *safe*, as needing no care, according to which the passage should evidently read: "Gideon smote the host, because it was *careless.*

"And a certain woman cast a piece of millstone upon Abimelech's head, and *all* to break his skull." Judges 9: 53.

Some editions of the Bible read, "*all* to break his skull." This is still more corrupt. This obsolete expression, *all* to, was formerly used as an adverb, for *entirely.* This explanation gives to the passage a meaning clear to every reader. The millstone entirely broke his skull. The *effect* is stated, instead of the *design* of the act in casting the stone upon the head.

"And *that year* they vexed and oppressed the children of Israel eighteen years." Judges 10: 8.

How an oppression could be visited for eighteen years in one year, passes all ordinary understanding. The phrase *that year* obviously is synonymous with *at that time.*

The word *sodden* occurs in the Bible repeatedly in different forms. It is the old word for *boil.* Thus in 1 Sam. 2: 15: "He will not have *sodden* flesh of thee," should read "*boiled flesh.*"

"David feigned himself mad, and *scrabbled* on the doors of the gate."

In the margin of the larger Bibles this word is explained by "*he made marks,*" as by writing. Johnson's definition of *scrabble* is *to paw with the hands*, which is quite a different thing from *making marks as by writing.*

"It was at every year's end that he *polled* his head."

The old word *pole*, from the French *polle*, signifies to *lop or cut off the hair.* This use of the word is obsolete.

Jezebel *tired* her head." 2 Kings 10: 30. Isa. 3: 18.

The word *attire* would suggest the true meaning. She *dressed* her hair.

"He dwelt in *several* houses," i. e., *separate* house. 2 Kings 15: 5.

But the word several is not now used for *separate*, except in rare cases in some legal documents.

"So will we render the *calves* of our lips." Hosea 14: 2.

Calves literally were offered as *sacrifices.* Hence *calves of the lips* was used for *sacrifices of the lips;* that is, the *offerings* of confession of sin, of *praise* and *thanksgiving*, which are made by the lips.

"All that bear the *bruit* of thee." Nahum 3: 19.

Bruit is an entirely obsolete expression for *report*, or fame.

The above are selected from a list of nearly one hundred different words in the Old Testament, which greatly mar the usefulness of that volume.—*N. Y. Chronicle.*

An Hour a Day.—"No time to read!" How often do clerks and apprentices say this; and I suppose they think so. "Could you not read one hour a day?" "Oh, no." "Perhaps not one hour at a time; [illegible]

Health Department.

Mr. Finney on Ventilation.

Notwithstanding all that has been written of late years upon the principles and methods of Ventilation, this important point in the structure of public buildings is still sadly neglected. Upon this subject some architects are quite ignorant, and others are quite impracticable—willing to sacrifice the health and comfort of an assembly to some fancied artistic effect. Persons charged with the responsibility of erecting public buildings, seldom give so much attention to details as to comprehend and apply the principles of ventilation. Some confound ventilation with a draft, and suppose that the way to ventilate a building is to open windows at opposite sides. But the true art of ventilation consists in gradually and continually changing the body of air in the room without subjecting any one to the inconvenience and the dangers of a direct draft of air.

Others connect the idea of ventilation with the temperature of the room, and suppose that ventilation is required only when there is excess of heat. But the necessity for ventilation arises from the fact that the air is *vitiated* by breathing, whatever may be its temperature; and therefore, unless the volume of air in a room is continually changed, it will soon become impure and unhealthy alike in winter and in summer.

The following remarks of Rev. C. G. Finney, in his Lectures on Revivals, deserve the careful attention of all concerned:

"Of all houses a church should be the most perfectly ventilated. If there is no change of the air, it passes through so many lungs it becomes bad, and its vitality is exhausted, and the people pant, they know not why, and feel an almost irresistible desire to sleep, and the minister preaches in vain. The sermon is lost, and more than lost. I have often wondered that this matter should be so little the subject of thought. The elders and trustees will sit and hear a whole sermon, while the people are all but ready to die for the want of air, and the minister is wasting his strength in preaching where the room is just like an exhausted receiver; and there they sit, and never think to do anything to help the matter. They should take it upon themselves to see that this is regulated right, that the house is just warm enough, and the air kept pure. How important is it that the church should be awake to this subject, that the minister may labor to the best advantage, and the people give their undivided attention to the truth which is to save their souls.

It is very common when things are wrong to have it all laid to the sexton. This is not so. Often the sexton is not to blame. If the house is cold and uncomfortable, very often it is because the fuel is not good, or the stoves not suitable, or the house is so open it cannot be warmed. If it is too warm, perhaps somebody has intermeddled when he was out, and heaped on fuel without discretion. Or if the sexton is in fault, perhaps it is because the church do not pay him enough for his services, and he cannot afford to give the attention necessary to keep the church in order. Churches sometimes screw down the sexton's salary to the lowest point, so that he is obliged to slight his work. Or they will select one who is incompetent, for the sake of getting him cheap, and then the thing is not done. The fault is in the church. Let them give an adequate compensation for the work, and it can be done, and done faithfully."

To Cure the Appetite for Tobacco.—A clergyman who for many years was addicted to the chewing and smoking of tobacco, but who has entirely abstained from the weed for over thirty years, communicates to the *Independent* the method of cure which he adopted. We copy it, hoping it will prove effectual in many other cases:

"I had a deep well of very cool water, and whenever the evil appetite craved indulgence, I resorted immediately to fresh-drawn water. Of this I drank what I desired, and then continued to hold water in my mouth, throwing out and taking in successive mouthfuls, until the craving ceased. By a faithful adherence to this practice for about a month, *I was cured;* and from that time to this have been as free from any appetite for tobacco as a nursing infant. I loathe the use of the weed in every form, far more than I did before I contracted habits of indulgence."

Effects of Excessive Tea Drinking.—A friend has furnished us with the following account of the result of an excess in tea drinking:

"Being under an unusual stress of work, which demanded great activity of brain, I had recourse, as usual, to tea for excitement. For several days successively I took a basin of very strong tea four or five times a day. One night, as I was sitting alone with my mother and writing, I felt a sudden dizziness overcome me immediately after a draught of tea stronger than any I had taken yet, and requested my mother to get me a glass of sherry from the sideboard. Consciousness of surrounding objects left, into a dream, which I can [illegible]

"STAND UP FOR JESUS."

Soldiers of the Eternal King,
Speed the watchword! give it wing!
Let it through the churches ring!

Write it on the temples spire,
Utter it with tongues of fire,
Sire to son and son to sire!

Label it on every door!
Place it high the pulpit o'er—
Let it stand for evermore!

Blazon it in mansion-halls—
Pencil it on prison walls—
Bear and dare as duty calls!

Place it on the chisel'd stone,
Where the mourner weeps alone;
Grave it on the monarch's throne!

Let the press, whose wheels of might
Roll for reason and for right,
Flash it on the nation's sight!

Let the world and martyrs frown!
Ye shall conquer, though cast down;
Bear the cross and take the crown!

Friends of right and foes of wrong,
Though iniquity be strong,
Stand the battle fierce and long!

What though on the field of strife,
With disasters darkly rife,
Ye may fall in midst of life!

Bear the watchword! give it wing,
Till we with the sainted Tyng
Heaven's eternal triumph sing! J. H.

—*Independent.*

For the Children.

A Child's Influence.

An English lady resided with her little son in one of the cities in Canada. The child had been carefully taught "those things which a Christian ought to know and believe to his soul's health." He was about four years of age, very lovely and promising, and a general favorite.

One day, an old gentleman named Brown, who was exceedingly fond of him, took him on his knee after dinner. There were only gentlemen in the room; the ladies had gone into another room. Mr. Brown, although his hair was white with age, did not fear God. He several times during the conversation used an oath.

Presently some one looked at the little boy, who was still upon Mr. Brown's knee, and said, "Well, Tommy, what do you think of Mr. Brown?"

The child hesitated for a moment, and then replied, "I think he did not have a good mother, for if he had he would not use such *naughty words.*"

The old gentleman was a Scotchman. Home and a pious mother rose in all their freshness to his mind. The effect was overpowering; he rose from the table without speaking, retired, and was never afterward known to make use of similar expressions.—*(London) S. S. Mag.*

Boys, be Prompt.

Never say, when told to do any thing, "In a minute," or "By and by." This leads to a bad habit, which, if not overcome, will prevent all confidence in you, as you grow up. You will then put off the duties you owe to your parents and your neighbor in the same way, and lose their confidence. Many men lose the respect of their neighbors, not so much because they mean to do wrong, as through mere carelessness. "By and by," and "to morrow," have ruined thousands, have robbed them of their character, and made them anything but blessings in the neighborhood. Little confidence can be placed in their word, and that because of their carelessness.

Let none of our young readers lose the confidence of their parents or their schoolfellows, by such carelessness. But fulfil every promise and every obligation promptly, and you will succeed in every laudable undertaking, and be respected by all good men.

The World's Crisis

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligation to [illegible]

[illegible]

Poetry.

For the Crisis.

PILGRIM SONG.

AIR—"Erin is my home."

O, I have roamed o'er earth's drear waste
  These many, many years;
The pilgrim's lot my lot has been,
  My rest, this vale of tears!
But I'll confess my home's not here,
  No more desire to roam,—
O, steer my bark to Canaan's shore,
  For Canaan is my home!

If India's boasted wealth were mine,
  With Ophir's golden store,—
With all the wisdom of the past,
  Its learning and its lore;
Yet, still insatiate, I should cry—
  No more I wish to roam,
O, steer my bark to Canaan's shore,
  For Canaan is my home!

As strangers in a stranger's land,
  As foreigners unknown,
The Fathers wandered here below,—
  My feet the way they've shown;
Their hope, then blest, is now my hope,
  I thirst for joys to come,—
O, steer my bark to Canaan's shore,
  For Canaan is my home!

A wilderness, a joyless scene,
  Is earth, long cursed of heav'n;
With groanings now expectant waits
  For glory to be given,
When all the saints, from bondage freed,
  Shall here no longer roam;—
Then steer my bark to Canaan's shore,
  For Canaan is my home!

I find no earthly joy that's pure,
  No unmixed pleasure here;
'Tis all a scene of trembling hope,
  Love, sorrow, trust and fear.
Toils mark my pilgrim progress still—
  When shall I cease to roam?
O, steer my bark to Canaan's shore,
  For Canaan is my home!

Soon will the pilgrimage be o'er,
  My wandering ever cease,
With God the "Source of life" to dwell,
  With Christ the Prince of peace;
All conflict o'er,—the vict'ry gained,
  No more I'll wish to roam,
But moor my bark on Canaan's shore,
  For Canaan is my home!

For the Crisis.

SONG FOR THE TIMES.

BY T. S. SCOVILLE.

How strangely the world's rolling on by the way,
How strange are the scenes that transpire in our day!
  The wonder of wonders is in it;
The wicked are wilder and fiercer just now,
They are bolder and reckless, and careless of how
  They accomplish, if so they begin it.

The doctor draws blood and money together,
(The more of the one makes the more of the other,)
  Make money, though 't may be a sin;
He never will take the best way for a cure,
But let the unfortunate patient endure,
  'Tis in this way that we doctors win.

See, too, the sleek priest who watches with care
The fleece of the flock and the mutton that's rare,
  While the lame and the poor are forgotten;
Who preaches a gospel for policy's sake,
Or preaches because of the gold he can make,
  While at heart he is dozy and rotten.

The business man says the lot is all prime,
While he knows there is ruin within all the time,
  'Tis cheaper for others to lose;
The farmer says good, and the dealer says good,
More deception and cheating than since the world stood,
  Only catch, by whatever noose.

The lawyers are watching their clients to get,
Like spiders for flies, in a fine silken net,
  And grab when a chance comes around;
And the way they suck blood is a shame and a sin,
They give to their man till they get all his tin,
  Then let him go—into the ground.

The great college D. D. have wonderful schools
For doctors and lawyers and priests, the more fools,
  They bind up the souls of their catch;
Tie him to books, forbid freedom of thought,
His forefather's straight jacket wear, he is taught,
  He's turned out a skeleton wretch.

All lands are held fast for the price to enhance,
While the poor for a stay, have not even a chance
  To get them a nice little home.
Soon the grasp of the rich will e'en loose from the lands,
And the poor will rise up, and the world will change hands,
  For Jesus our Master will come.

But few there are watching the signs and the times,
For the coming of Christ and return of the Jews,
  And the good time so often we sing.
[illegible]

Original Articles.

For the Crisis.

Gleanings.

BY M. D. W.

In reading Spurgeon's Sermons, third series, I was pleased to find a notice of what I have for several years considered a great mistake in Bunyan's Pilgrim's Progress, but had never seen nor heard any allusion made to it before. I will give the incident as he records it.

"By the way, let me tell you a little story about that matter of John Bunyan. I am a great lover of John Bunyan, but I do not believe him infallible; for I met with a story the other day which I think a very good one. There was a young man in Edinburgh who wished to be a missionary. He was a wise young man; he thought—'Well, if I am to be a missionary, there is no need for me to transport myself far away from home; I may as well be a missionary in Edinburgh.' There's a hint to some of you, ladies, who give away tracts in your district, and never give your servant Mary one. Well, this young man started, and determined to speak to the first person he met. He met one of those old fishwives; those of us who have seen them, can never forget them; they are extraordinary women indeed. So stepping up to her, he said: 'Here you are, coming with your burden on your back; let me ask you if you have got another burden, a spiritual burden?' 'What!' she said; 'do you mean that burden in John Bunyan's Pilgrim's Progress? Because if you do, young man, I have got rid of that many years ago, before you were born. But I went a better way to work than the Pilgrim did. The Evangelist that John Bunyan talks about, was one of your parsons that do not preach the gospel; for he said: 'Keep that light in thine eye, and run to the wicket-gate.' Why, man alive! that was not the place for him to run to. He should have said, 'Do you see that cross? Run there at once! But instead of that, he sent the poor Pilgrim to the wicket-gate first; and much good he got by going there! He got tumbling into the slough, and was like to have been killed by it.' 'But did you not,' he asked, 'go through any Slough of Despond?' 'Yes, young man, I did; but I found it a great deal easier going through with my burden off, than with it on my back.'

The old woman was quite right. John Bunyan put the getting rid of the burden quite too far off from the commencement of the pilgrimage. If he meant to show what usually happens, he was right; but if he meant to show what ought to have happened, he is wrong. We must not say to the sinner, 'Now, sinner, if thou wilt be saved, go to the baptismal pool; go to the wicket-gate; go to the church; do this, or do that.' No, the cross should be right in front of the wicket-gate; and we should say to the sinner, 'Throw thyself there, and thou art safe; but thou art not safe until thou canst cast off thy burden, and lie at the foot of the cross, and find peace in Jesus. Well, that is a time when we can sing."

I agree with Spurgeon that the "old woman was quite right" in regard to the cross, but I don't understand how she should pass through the Slough of Despond *after* having lost the burden at the cross! I thought such sloughs usually preceded deliverance from the burden of sin, and that after deliverance comes, as did Bunyan's Pilgrim, we can go on our way singing rather than desponding.

I like Spurgeon's writings very much. There is so much of the life-principle, so much earnestness and plain-heartedness, they commend themselves very much to my understanding and favor. Let me give an extract from his sermon from the text, "O Lord, revive thy work."

"But there are others of you who are frequently prone to cry, 'The church wants reviving.' Let me bid you, instead of grumbling at your minister, instead of finding fault with the different parts of the church, to cry, 'O Lord, revive thy work.' 'O,' says one, 'if we had another minister. O, if we had another kind of worship. O, if we had a different sort of preaching.' Just as if that were all! It is, 'O! if the Lord would come into the hearts of the men you have got. O! if he would make the forms you go through full of power!' [illegible] and get the steam up, that is what you want; not fresh engines. We do not want fresh ministers, or fresh plans, or fresh ways, though many might be invented, to make the church better; we only want the life in what we have got.

It is not a new man that is wanted, it is the life of God in him. Do not be crying out for something new; it will no more succeed of itself, than what you have. Cry, 'O Lord, revive thy work.'"

For the Crisis.

"Behold, What a Weariness is it!"

My brother, my sister, is this the feeling of thy soul when the hour for prayer and conference rolls round—or the class-meeting? What a weariness is it! And thou dost take no pleasure in this precious service for its own sake, only for its attending circumstances? Only when some favorite preacher is to please thy fancy, or something new has come along. What a weariness is it! except there is something to attend the meeting more interesting than the pure heart worship of God! Thou mayest not intend to think lightly of God, or to "*snuff at it*," but, beloved, "take heed to thy spirit!" for thou mayest not know of what spirit thou art. Remember that on one occasion it was said, "In as much as ye did it not to one of the least of these, ye did it not to me," and that the talent was taken from the servant who had buried it, and was given to him who had ten.

What wouldst thou think of a friendship which ever shunned all close intercourse with yourself, or in company with your most select friends; but the farther they were from you, the better they seemed pleased; and their interest was only shown when surrounding circumstances caused a general interest in your affairs. Would you not rightly conclude that their regard was not so much for yourself as for your surroundings? How could you ever become acquainted with such friends? and if asked about them, would you not have to acknowledge, I do not know them? Ah! how this brings to my mind those solemn words of our Lord—"*I never knew you.*" Never knew them! And why? Because they did not cultivate his acquaintance. They followed him at too great a distance. O! how solemn the thought! I feel like crying out for myself, O Lord, have mercy upon me, and help me to quicken my pace; to come near to thee, even into thine outer chamber, where thou canst know me, even by my name, and where I can pour out my soul into thine ever open ear.

Come, ye halting ones! Come, ye weary! here are sweets that can be found no where else. Why will ye perish in view of such a feast! The nearer we keep to our Lord, the easier it is for us. Just as it is easier in a drove of animals, for the foremost ones; they can even loiter and feed, while the hindermost are under whip and spur all the time. Then let us, for our own sakes, strive to be in the foremost ranks in the narrow way of life. By this means we shall secure all the blessings of the way, and shun many of its direst ills.

O my friends, what a journey are we on! a journey to the New Jerusalem—a journey that will end in life and glory in the Kingdom of God upon the earth. Shall we tire? Shall we faint? Nay, rather let us, as the weary and benumbed traveler who knows that to stop is death, hasten on; so let us hasten. He does it for a few lingering days here; but we for a crown incorruptible—for glory, honor and immortality. O how I long to greet you all where imperfection will be no more!

Bro. Grant:—I am pleased with your little paper, and wish it continued for the year. Its great aim seems to be to honor Jesus, and to do good to his brethren that are in the world. I would here present my christian salutation to every dear child of God who reads these pages, with a humble desire of an interest in your prayers.

E. S. Willard.

Warsaw, Kos. Co., Ia., Aug. 1, 1858.

Be Firm.—Whatever you think proper to grant a child, let it be granted at the first word, without entreaty or prayer, and above all, without making any conditions. Grant with pleasure, refuse with reluctance; but let your refusal be irrevocable; [illegible]

Choice Selections.

Obsolete Scripture Words.

Few persons are aware of the number of words in our common English Bibles which have now become obsolete, and are usually unintelligible to those who read them. While the great body of King James's Version is plain and perspicuous, the following words might be displaced by others which all may understand.

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"And a certain woman cast a piece of millstone upon Abimelech's head, and *all* to break his skull." Judges 9: 53.

Some editions of the Bible read, "*all* to break his skull." This is still more corrupt. This obsolete expression, *all* to, was formerly used as an adverb, for *entirely*. This explanation gives to the passage a meaning clear to every reader. The millstone entirely broke his skull. The *effect* is stated, instead of the *design* of the act in casting the stone upon the head.

"And *that year* they vexed and oppressed the children of Israel eighteen years." Judges 10: 8.

How an oppression could be visited for eighteen years in one year, passes all ordinary understanding. The phrase *that year* obviously is synonymous with *at that time*.

The word *sodden* occurs in the Bible repeatedly in different forms. It is the old word for *boil*. Thus in 1 Sam. 2: 15: "He will not have *sodden* flesh of thee," should read "*boiled flesh*."

"David feigned himself mad, and *scrabbled* on the doors of the gate."

In the margin of the larger Bibles this word is explained by "*he made marks*," as by writing. Johnson's definition of *scrabble* is *to paw with the hands*, which is quite a different thing from *making marks as by writing*.

"It was at every year's end that he *polled* his head."

The old word *pole*, from the French *polle*, signifies to *lop or cut off the hair*. This use of the word is obsolete.

Jezebel *tired* her head." 2 Kings 10: 30. Isa. 8: 18.

The word *attire* would suggest the true meaning. She *dressed* her hair.

"He dwelt in *several* houses," i. e., *separate* house. 2 Kings 15: 5.

But the word several is not now used for *separate*, except in rare cases in some legal documents.

"So will we render the *calves* of our lips." Hosea 14: 2.

Calves literally were offered as *sacrifices*. Hence *calves of the lips* was used for *sacrifices of the lips;* that is, the *offerings* of confession of sin, of *praise* and *thanksgiving*, which are made by the lips.

"All that bear the *bruit* of thee." Nahum 3: 19.

Bruit is an entirely obsolete expression for *report*, or fame.

The above are selected from a list of nearly one hundred different words in the Old Testament, which greatly mar the usefulness of that volume.—*N. Y. Chronicle.*

An Hour a Day.—"No time to read?" How often do clerks and apprentices say this; and I suppose they think so. "Could you not find one hour a day?" "Oh, no." "Perhaps not one hour at a time; but can you not pick up two half hours, or four quarters, somewhere in the day? [illegible]

Health Department.

Mr. Finney on Ventilation.

Notwithstanding all that has been written of late years upon the principles and methods of Ventilation, this important point in the structure of public buildings is still sadly neglected. Upon this subject some architects are quite ignorant, and others are quite impracticable—willing to sacrifice the health and comfort of an assembly to some fancied artistic effect. Persons charged with the responsibility of erecting public buildings, seldom give so much attention to details as to comprehend and apply the principles of ventilation. Some confound ventilation with a draft, and suppose that the way to ventilate a building is to open windows at opposite sides. But the true art of ventilation consists in gradually and continually changing the body of air in the room without subjecting any one to the inconvenience and the dangers of a direct draft of air.

Others connect the idea of ventilation with the temperature of the room, and suppose that ventilation is required only when there is excess of heat. But the necessity for ventilation arises from the fact that the air is *vitiated* by breathing, whatever may be its temperature; and therefore, unless the volume of air in a room is continually changed, it will soon become impure and unhealthy alike in winter and in summer.

The following remarks of Rev. C. G. Finney, in his Lectures on Revivals, deserve the careful attention of all concerned:

"Of all houses a church should be the most perfectly ventilated. If there is no change of the air, it passes through so many lungs it becomes bad, and its vitality is exhausted, and the people pant, they know not why, and feel an almost irresistible desire to sleep, and the minister preaches in vain. The sermon is lost, and more than lost. I have often wondered that this matter should be so little the subject of thought. The elders and trustees will sit and hear a whole sermon, while the people are all but ready to die for the want of air, and the minister is wasting his strength in preaching where the room is just like an exhausted receiver; and there they sit, and never think to do anything to help the matter. They should take it upon themselves to see that this is regulated right, that the house is just warm enough, and the air kept pure. How important is it that the church should be awake to this subject, that the minister may labor to the best advantage, and the people give their undivided attention to the truth which is to save their souls.

It is very common when things are wrong to have it all laid to the sexton. This is not so. Often the sexton is not to blame. If the house is cold and uncomfortable, very often it is because the fuel is not good, or the stoves not suitable, or the house is so open it cannot be warmed. If it is too warm, perhaps somebody has intermeddled when he was out, and heaped on fuel without discretion. Or if the sexton is in fault, perhaps it is because the church do not pay him enough for his services, and he cannot afford to give the attention necessary to keep the church in order. Churches sometimes screw down the sexton's salary to the lowest point, so that he is obliged to slight his work. Or they will select one who is incompetent, for the sake of getting him cheap, and then the thing is not done. The fault is in the church. Let them give an adequate compensation for the work, and it can be done, and done faithfully."

To Cure the Appetite for Tobacco.—A clergyman who for many years was addicted to the chewing and smoking of tobacco, but who has entirely abstained from the weed for over thirty years, communicates to the *Independent* the method of cure which he adopted. We copy it, hoping it will prove effectual in many other cases:

"I had a deep well of very cool water, and whenever the evil appetite craved indulgence, I resorted immediately to fresh-drawn water. Of this I drank what I desired, and then continued to hold water in my mouth, throwing out and taking in successive mouthfuls, until the craving ceased. By a faithful adherence to this practice for about a month, *I was cured;* and from that time to this have been as free from any appetite for tobacco as a nursing infant. I loathe the use of the weed in every form, far more than I did before I contracted habits of indulgence."

Effects of Excessive Tea Drinking.—A friend has furnished us with the following account of the result of an excess in tea drinking:

"Being under an unusual stress of work, which demanded great activity of brain, I had recourse, as usual, to tea for excitement. For several days successively I took a basin of very strong tea four or five times a day. One night, as I was sitting alone with my mother and writing, I felt a sudden dizziness overcome me immediately after a draught of tea stronger than any I had taken yet, and requested my mother to get me a glass of sherry from the sideboard. [illegible]

"STAND UP FOR JESUS."

Soldiers of the Eternal King,
Speed the watchword! give it wing!
Let it through the churches ring!

Write it on the temples spire,
Utter it with tongues of fire,
Sire to son and son to sire!

Label it on every door!
Place it high the pulpit o'er—
Let it stand for evermore!

Blazon it in mansion-halls—
Pencil it on prison walls—
Bear and dare as duty calls!

Place it on the chisel'd stone,
Where the mourner weeps alone;
Grave it on the monarch's throne!

Let the press, whose wheels of might
Roll for reason and for right,
Flash it on the nation's sight!

Let the world and martyrs frown!
Ye shall conquer, though cast down;
Bear the cross and take the crown!

Friends of right and foes of wrong,
Though iniquity be strong,
Stand the battle fierce and long!

What though on the field of strife,
With disasters darkly rife,
Ye may fall in midst of life!

Bear the watchword! give it wing,
Till we with the sainted Tyng
Heaven's eternal triumph sing! J. H.

—*Independent.*

For the Children.

A Child's Influence.

An English lady resided with her little son in one of the cities in Canada. The child had been carefully taught "those things which a Christian ought to know and believe to his soul's health." He was about four years of age, very lovely and promising, and a general favorite.

One day, an old gentleman named Brown, who was exceedingly fond of him, took him on his knee after dinner. There were only gentlemen in the room; the ladies had gone into another room. Mr. Brown, although his hair was white with age, did not fear God. He several times during the conversation used an oath.

Presently some one looked at the little boy, who was still upon Mr. Brown's knee, and said, "Well, Tommy, what do you think of Mr. Brown?"

The child hesitated for a moment, and then replied, "I think he did not have a good mother, for if he had he would not use such *naughty words*."

The old gentleman was a Scotchman. Home and a pious mother rose in all their freshness to his mind. The effect was overpowering; he rose from the table without speaking, retired, and was never afterward known to make use of similar expressions.—(*London*) *S. S. Mag.*

Boys, be Prompt.

Never say, when told to do any thing, "In a minute," or "By and by." This leads to a bad habit, which, if not overcome, will prevent all confidence in you, as you grow up. You will then put off the duties you owe to your parents and your neighbor in the same way, and lose their confidence. Many men lose the respect of their neighbors, not so much because they mean to do wrong, as through mere carelessness. "By and by," and "to morrow," have ruined thousands, have robbed them of their character, and made them anything but blessings in the neighborhood. Little confidence can be placed in their word, and that because of their carelessness.

Let none of our young readers lose the confidence of their parents or their schoolfellows, by such carelessness. But fulfil every promise and every obligation promptly, and you will succeed in every laudable undertaking, and be respected by all good men.

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[illegible] Over all communications for the paper, write For the Crisis.

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Poetry.

For the Crisis.

THE HOMES OF THE PROMISED LAND.

AIR.—*Carrier Dove.*

Farewell, old earth, I am going home,
And though bright thy scenes may be,
There is nothing here in this world of strife,
That can cast its spell o'er me.
While a pilgrim here I in sadness roam,
I will think of the shining band,
And the many joys I shall share with them
In the homes of the promised land.

I shall count the days till my Lord return,
And shall take his people home
To the long sought rest of the pilgrim band,
Whence they never more shall roam.
O, what joy shall burst on my raptured sight
As I see the glorious band,
Who shall greet the saints on the hills of light,
In the homes of the promised land!

I will bear the toils of this weary life,
While a stranger here I stray;
I will bear its scoffs, its tears and strife,
In the hope of that joyful day,
When my raptured heart with delight shall thrill,
As the Lord's own gentle hand
Shall wipe away the last lingering tear,
In the homes of the promised land.

N. L. H.

Original Articles.

For the Crisis.

Reminiscences of the Past.

NUMBER V.

Death! What an innumerable host of sighs, and groans, and shrieks, which pierce the ear and rend the breast, are embodied in that dreadful word! What noble forms, what gentle bosoms, what blasted hopes and broken hearts lie at thy feet, thou first born of sin, begotten of the devil and launched upon the world, a fearful punishment for the broken law of God! Grim tyrant, fell destroyer, though seated high upon thy ghastly throne, built on Golgotha's field of human bones, from those of gentle Abel to the last which fell thy prey, and cemented with oceans of human blood, the tread of the coming Conqueror will shake the horrid pyramid to pieces, burst asunder the shackles with which thou hast bound thy countless millions, and He shall cast thee and thy sire, and all who fought against Him, into the fiery Phlegethon of his wrath, which shall consume them all! And war no more shall desolate the land, or mar the strains of triumph with the shrill cries of widows, the childless and the fatherless. All shall be peace, peace.

The sorely tried heart of my beloved mother was just recovering from the blow which had prostrated her fifth son, when the roar of war from the Crimean fields of slaughter bore to her ear the death cry of her youngest child—her Benjamin. Strong had been her trust in God, and steady was it to the end. Though bleeding at every pore, her heart humbled itself to the correction, her quivering lips meekly kissed the rod of chastisement, and she exclaimed: "Though he slay me, yet will I trust in him." And the kind Father at length seemed to say, "it is enough," for she rapidly sank, and ere three months, she fell asleep in Jesus.

O how my heart melts and mine eyes o'erflow at the remembrance of that triumphant death! She lived the life of the righteous, and her last end was like his. So far as she understood the word of God, she closely lived it. Although the light which now is breaking on the minds of men, and chasing away the dark chimeras which clouded the word of truth, had not been manifested to her, who shall dare to say that to such as she the hope of a first resurrection shall never be realized? The bare assumption savors too much of the arrogant intolerance of Popery to meet with the views of charitable and reasonable minds. But enough. "Shall not the Judge of all the earth do right?"

For the last three years, since the accident which disabled me forever from going to sea, I had lived at home with my mother. I was very happy, for she was all the world to me; and when the greedy grave closed over *her*, I felt as if I had no friend upon the earth. Everything in the house and about it reminded me of what I had lost; and unable to bear sight of her vacant place, I determined to travel, and consequently made preparations to visit the Western world. I took ship for Quebec, intending to proceed thence to New York, in hopes of finding a half-brother, although we had not heard from him for some years. On arriving at the American Gibraltar, I spent more than a week in examining the wonderous strength of that almost impregnable fortress. I visited the spot where fell the immortal Wolfe, and the unfortunate and chivalrous Montgomery. I gazed with rapture on the noble falls of Montmorenci, and thought how puny is man's greatest effort, when compared with the grand and stupendous works of God. I stood upon the platform which commanded a view of bay, and river, and shipping, at their different places of lading, at Indian Cove, Point Levi and other places for several miles above the town. Far down, on the left, Montmorenci threw over its restless torrent, while the beautiful island of Orleans seemed to float upon the glassy bosom of the mighty river. Ships, laden and returning to their distant homes, and others coming up, crowded with emigrants, rejoicing that their perilous voyage was over, and they near the *Eldorado* of their fond anticipation. Thus it was, doubtless, with the passengers of the ship "John McHenry." They were nearly all Scotch passengers; and, as a whole, were more respectable than usually come out in transient vessels; many comparatively wealthy, and going far West. For the most part, these emigrants did not land in Quebec, but were put on board the steamer "Montreal," with their baggage, bound up the river to Montreal, thence by railway to their several destinations. I took my passage in the same steamer, and watched with interest, bright, hopeful, joyous faces, as they bustled among chests, trunks, bandboxes and beds. Anxious mothers keeping their wondering children around them, their eyes being fully taken up with watching over the safety of their little ones that none of them might be lost amid the surrounding confusion. Some gazed with awe upon the huge rock which rose high and overshadowed the Lower Town, and to the forests of masts on every side, whilst high and shrill over every other sound shrieked the steam whistle, as if impatient at being delayed, while the rival steamer, the "Napoleon" was under way. At length "all on board" was heard, and the "Montreal" started on her last trip!

Never did a brighter morning dawn upon happier hearts—never did the sun set upon a more dreadful scene of death! Were I to live a thousand years, never should the remembrance of that fearful hour be banished from my mind. Yet how shall I speak of it! The tongue of man would fail to give an adequate description of all the horrors of that conflagration.

I had gone into the cabin, where I might have remained half an hour, when hearing a noise on deck, I hurried out to ascertain the cause. The confusion was great. Thick smoke was bursting out abaft the smoke-stack. I went forward, and heard the captain giving orders to some one to see where the smoke came from. A door was opened, or partition broken away, I can't say which, but the air got at the fire, and in an instant the steamer was wrapped in flames. The engineer had presence of mind to stop the engines, as many leaping overboard would have been drawn under and killed by the paddles, when he and the pilot were driven from their stations. Then follows such a scene as I never witnessed before, and hope shall not again. Groups of women and children, stupefied by terror or the suffocating smoke, sank into the flames and perished. Others, with their long hair and garments in a blaze, leaping overboard, anticipating death by a less intolerable agony, whilst cries for mercy and shrieks of fear and pain arose in awful discord to the very heavens. I have looked upon shipwreck in most dreadful form—a lee shore and a dark night, where the doomed ship was ground to pieces in a sea of foam; where

"Shrieked the timid and stood still the brave,"

But all was nothing when compared to this! It was as if one lived an age of horror in the vibration of a pendulum! I went over the bows of the burning steamer, where, submerged, all but my scorched face, I remained till taken off by the "Napoleon," which put about as fast as she could, and rendered all the assistance in her power. Although I lost everything but my life, I thank God that his arm preserved me, when others more deserving, doubtless, were hurried from this world, or left to mourn over the dead and mutilated bodies of their dearest friends.

I must hasten on. I found myself in New York, a stranger, knowing no one, and nearly penniless. I could find no trace of my brother. Some, of whom I inquired, said, likely he had gone West; others, that probably he had removed to Boston. In Chatham street, N. Y., I negotiated a change of garments, receiving one dollar in money by the transaction, and with that amount and two York shillings, I started for the Athens of America. I will not dwell upon my hardships upon the road—how penuriously I meted out my cents till even the last had gone; how I slept in barns or in the fields, tottering on, not knowing when I threw myself down at night, often by the way side, but that the early traveler would discover the lifeless remains of an unknown wanderer. On, on I went, directed by the unerring hand of an unerring and merciful Providence, for we have naught to do with chance, sometimes despairing, sometimes praying and hoping. Hunger now was setting his tooth in me, for I had been two entire days and I had eaten nothing. To beg was terrible, yet I must do so or I must drop. I did beg but once, and I was refused! Tis even so, and in *this* country too.

I do not know the *lady* who denied me the crust I craved; but I should know the house if ever I came to it again. I wish she was hungry for once, and could come to me, I'd give her as good a dinner as I could afford, and say that she was welcome too, as it was from the Lord and Father of us all. It was some distance this side of Springfield, Mass., near forked roads, and on the left side of the way. The house betokened plenty, and a lady stood on the piazza, with gold spectacles on. With trembling steps I approached her, and huskily craved something to eat. She replied: "Go away, I've nothing to give; we've too many such as you about." "Not many like me, madam," I said, "and for the honor of this country, I hope there are not many like you either." I turned away and resolved I should die ere I begged another morsel. And I did not! I was unconsciously approaching those who, like their blessed Master, rejoiced in doing good. I saw the snowy tents glimmering through the trees, and inquired what they were. "A Campmeeting." "Thank God!" I exclaimed in my heart, "here are Methodists, and I shall be refreshed in soul and body." They were not Methodists, however, but the dear, praying, expectant, faithful waiters on the second coming of their King, holding their yearly feast of tabernacles. Here I was literally clothed, and fed, and comforted. Bro. Hastings gave me clean garments, which I much needed, and dear Sr. Mathewson, if she did not wipe my tears, gave me a handkerchief, when I was too poor to have one of my own. And here my wanderings ended. Our beloved pastor, Bro. Grant, brother in deed and in truth, took me in tow, and to the present has remained my steady friend. Being so closely connected with him and Bro. Adams in my every day transactions, my heart is naturally more especially grateful for their sympathy and kindness; but I love many whom I need not and cannot name, for I have met friendship upon every hand; and I trust to meet many this year upon the camp ground whom I met last year under such different circumstances. Then, I had no home, no earthly friend near; now, I have a happy home, a beloved wife, good and true friends, more light from God, more love for man, for which eternal praise be to Him who liveth and reigneth for ever and ever. Amen.

JNO. F. COTTON.

For the Crisis.

Thou, God, Seest Me.

What different feelings different people have in contemplating this truth, and it may be well for us to examine our hearts, to see whether or no we are willing God should know their inmost recesses. There have been times in our experience, perhaps, when we would rather hide our thoughts from the Omniscient Eye, for they may be tinctured strongly with the *popular* opinion. The thought may arise, what will the world say if I do this? Those I love may be offended, and perhaps I may serve God and please them too. But we know that we are commanded in that Book of books, that "whatsoever ye do, do *all* to the glory of God;" and, "Be ye separate from the world." Now if we neglect *duty* because we fear man, we certainly *dishonor* God—we make ourselves slaves to the world. God will not look with pleasure upon such a gift; those that keep back part of the price, like the deceivers of old—Ananias and Sapphira—will surely not go unpunished. Let us make a thorough examination of our hearts, for if we deceive ourselves, it is impossible to deceive God. He knoweth all the secret avenues of the heart, whether it is entirely given to him; whether we are willing to *be*, or *do all*, if it be but his will. God is not a God to be worshiped at a distance, as one afar off, for he seeth in secret—our actions, our words, our thoughts; and when we pray, whether it be the upwellings of a sincere heart, or a mere form, or lip-service. He marks, too, the cup of cold water given to the child of charity. It is all recorded in that book of records, out of which we shall be judged.

To the weary, way-worn, foot-sore pilgrim, who has struggled long and hard against the ills in the battle of life, this is a comforting, a blessed truth—*Thou, God, seest me.* Thou wilt mark each trial, each effort to triumph over temptations, and "easily besetting sins," and one day he shall hear the welcome plaudit: "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Thus the faithful christian has the blessed hope of reigning with the palm-bearing victors; with the sanctified harpists, singing redeeming grace and dying love. He knows the great Judge will see the heavy cross he bears, and will open the pearly gates of the New Jerusalem to him, and he will enter therein, and walk the golden streets. He would hardly be willing to bear the cross, endure the reproach and shame, but for the glorious reward. Ah, no! the vail of gloom would close around the fountain where bloom the sweet and grateful flowers of Love and Faith, and happiness would be but a saturated melancholy, impenetrable, undefined. No joy then, no life, no light. This hope, which now blunts the acute edge of bitterness, making even this life seem like a gliding stream, causing the mind to think less of earthly joys, but to stretch forth and grasp the more celestial, throwing itself at the foot of the cross, teaching each tendril as it shoots forth to twine around this hope, would be but a hope of despair, but that—*Thou, God, seest us.* Let us, therefore, perform all our acts, whether public or private, ever thinking, *Thou, God, seest us.*

MINNIE V. CADY.

Sutherland Falls, Vt.

☞ A Spanish proverb says that the Jews ruin themselves at the passovers, the Moors at their marriages, and the Christians at their lawsuits.

☞ Were but human beings always that which they are in their best moments, then should we know here already on earth a kingdom of heaven, of beauty and goodness.

☞ This happiness does Christ vouchsafe to all his: that, as a Savior, he once suffered for them, and that, as a friend, he always suffers with them.

☞ The good heart, the tender feeling, and the pleasant disposition, make smiles, love and sunshine everywhere.

For the Crisis.

A Note of Warning.

SWEDENBORG ON THE SPIRITS, WITH REMARKS.

Emanuel Swedenborg, who died in 1772, was the prince of spiritualists. He was for more than thirty years under the influence of the demons. His natural condition became constantly abnormal. He wrote twenty or thirty huge volumes in this clairvoyant state, mostly sublime nonsense, but in relation to the spirits themselves and their character says some good things. Hear him.

"It is believed by many that man may be taught of the Lord by spirits speaking with him; but they who believe this, and are willing to believe it, do not know that it is connected with *danger* to their souls. As soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man; and, in this case, they know that they are with man, and conjoin themselves with the thoughts of his affection, and from thoughts speak with him. They cannot enter into anything else; for similar affections and consequent thought conjoin, and dissimilar separate. It is owing to this circumstance that the speaking spirit is in the *same principles* with the man to whom he speaks, whether they be *true or false.* And, likewise, he excites them, and by his affection conjoined to the man's affection, strongly confirms them.

"From these considerations it is evident to what *danger* man is exposed who speaks with spirits, or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favor every thought which is thence derived; in like manner if any one is disposed to favor particular principles enkindled by a certain fire, which hath place with those who are not in truths from genuine affection, when a spirit from similar affection favors man's thoughts, or principles, then one leads the other, as the blind the blind, until both fall into the pit."—*Apocalypse Explained*, 1182.

Again he informs us,—"That spirits may be brought in who *represent another person*; and the spirit, as also he who was known to the spirit, cannot know otherwise than that he was the same. . . . To-day some one known to me in life was represented by one who was so like him in all things which belonged to him, so far as they were known to me, that nothing was more like: wherefore, let those who speak with spirits *beware* lest they *be deceived* when they say they are those whom they know and that they are dead."—*Sp. Diary*, 2860.

"When spirits begin to speak with man, he must *beware* lest he believe them in anything; for they *say almost anything.* Things are *fabricated* by them and they *lie*; for, if they were permitted to relate what heaven is, and how things are in the heavens, they would tell *so many lies*, and indeed with such solemn affirmation, that man would be astonished; wherefore, when spirits were speaking, I was not permitted to have faith in the things which they related. . . . If man listens and believes, they press on and *deceive* and *seduce* in divers ways; for example, if they were permitted to tell about things to come, about things unknown in the universal heaven, about all things whatsoever man desires, yet they would tell all the things *falsely*; wherefore, let men *beware* lest they believe them. On this account the state of speaking with spirits on this earth is *most perilous*, unless one is in true faith."—*Sp. Diary*, 1622.

Swedenborg avers also, "That *evil spirits* can, at times, not only assume the appearance of *angels of light*, (2 Cor. 11: 14; A. R. 839,) but are able to discourse so wisely, that an angel could scarcely discourse more wisely."—*Ath. Creed*, 65.

He furthermore affirms that,—"Nearly the whole world of spirits is *fanatical*, and seeks nothing else but to teach and lead. Striving even to possess the bodies of men, and *loosen all the bonds of conscience*, especially in relation to marriage."—*Book of Human Nature*, p. 299.

Thus writes the celebrated Swedenborg on the nature of the demons. From this valuable testimony we learn that spirits will seduce, deceive, lie, practice fraud in assuming to be other spirits, evil spirits will personate good spirits, even assuming to be angels of light; that if the medium be untrue or false, the spirit will communicate evil things through him; that spirits are fanatical, strive to loosen all the bonds of conscience, destroy and corrupt the marriage relation, and that communication with them is corrupting, perilous, and most dangerous to the soul.

And what are the facts in the case? In 1853 a spiritual medium was foully murdered in or near Chicago by her paramour. The case was revolting. In 1856 a Universalist clergyman, named Joshua Upson, living in Dayton, Ohio, starved himself to death under the direction of the spirits. In the same year a young woman was married to the spirit of her deceased lover, in a shocking state of delusion. This occurred in Bordentown, N. J. The fanaticism and evils of Spiritism would fill volumes. There is no lie it has not told, no blasphemy it has not uttered. Spiritism defies God and defies man. It has put bitter for sweet, error for truth, right for wrong. It is turning christian lands back to barbaric and pagan times. It is tainting with the poison of the abyss the whole religious world. It is the pestilent heresy, the insidious black scourge of the nineteenth century. It is a curse,—the outpouring of a vial of divine wrath. Rev. 16: 12–14. It is most shocking to common sense, most revolting to a pure christianity, and most dishonoring to God. It is arrogant as it is getting weighty. Its votaries (Spiritual Telegraph) affirm that its "advance will be *irresistible*." It is now wide as the world. It was practiced in China in 1844. It is common in Russia, Europe, Asia, Africa, South and North America. I have full proof of this statement. Not content with perverting religious things and putting the plowshare of ruin through the ecclesiastical world, it is aiming at the prerogative of civil power. It has invaded the courts of France, Russia, Persia, &c. It invades Congress. In 1854, 15,000 deluded Americans demanded that the American Congress investigate and assent to its claims. Two years ago, H. Gray, Esq., editor of the Cleveland "*Plaindealer*," and postmaster of that city, testified that one half the members of Congress were believers in modern Spiritualism. In a recent number of the Philadelphia "*Enquirer*," we are informed that "N. P. Talmadge, formerly U. S. Senator and Governor of Wisconsin, in a letter defending Spiritualism from a recent attack upon it by Gen. Shields, intimates that a number of our present Senators are believers in the doctrine, and that the political history of 1860 will be greatly affected if not controlled by it." What are we as a nation coming to?

And yet hear the testimony of its own votaries and victims in relation to it. Rev. Allen Putnam, defending it in the *New Era* of Oct. 7th, 1855, says,—"The doctrine that the oracles, soothsaying, and witchcraft of past ages were kindred to these manifestations of our day, I, for one, fully believe." Judge Edmonds in his book admits that "the history of Salem witchcraft is but a history of Spirit manifestations and of man's inability to comprehend them;" and in a public lecture in the Broadway Tabernacle, N. Y., Feb. 16th, 1855, he uttered these remarkable words, viz.,—"We have to contend against our own fanaticism; for I assure you, from my own experience and observation, that the fascination of this intercourse is so great that its tendency is to lead men away from their proper judgment, and instill a spirit of fanaticism most revolting to the calm and natural mind!"

Such are its fruits. And yet two or three millions of the people of this country are claimed as believers in Spiritualism. Unhappy America! so bewitching is this demoniac influence, so wicked is the human heart, that no amount of startling

evidence can persuade them away from this snare of the devil. Prof. Grimes said in a public lecture in 1858, that up to the month of May in that year, 17 suicides had been committed, and 571 lunatics made from this source, as the fruits of Spiritualism. Not twenty miles from where I write, only two weeks ago a poor victim, named Martin, shot dead in the field two respectable married men in Calais in this State. He was under the influence of a female medium, and when questioned as to his reasons for the terrible act, he replied that the spirits told him to kill them and also to shoot two others. The murderer is now in Burlington jail. His victims were buried amidst great excitement, two thousand people attending the funeral, drawn in six hundred carriages. At this rate who is safe in our streets?

The half is not told, yet I cannot pursue this subject. As an offset to this vast and growing evil it is supposed that 250,000 souls have been converted to God during the past year. And yet the United States increase in population a million annually. So that it would require a revival of four times greater extent and magnitude every year in order to keep pace with the increase of our population. Our only hope is in Christ's coming.

D. T. TAYLOR.

Waterbury, Vt., Aug., 1858.

For the Crisis.

Buy the Truth and Sell it not.

PROVERBS 23 : 23.

Almost all things have a limited price; they may be purchased too dearly; "cost more than they come to." Even good things are not always worth what they cost. *Peace*, for instance, is very desirable, highly valuable, and no one in his sober senses would lightly esteem it. "If it be possible, as much as lieth in you, live peaceably with all men;" "seek peace, and pursue it." And yet, even this is not always worth what it costs; many give more for it than it is worth. If we sacrifice honor, honesty, conscience, or truth, for the sake of peace, we make a foolish, if not a wicked bargain, which, if persisted in, will prove ruinous in the end. Here is a man who believes an unpopular truth; who is convinced in his mind that it is valuable and highly conducive to his present and future happiness; and yet, because the public acknowledgment of it would probably disturb his peace in the world, or in the church, he is afraid or ashamed to confess it. He hides his treasure in the earth, or covers it up in a napkin; and what will he say when the Master comes, and reckons with his unprofitable servants? Will it be a good excuse to my Lord, I was afraid that if I confessed the truth, I should have to *fight* for it; and so I tried to think that "discretion was the best part of valor," and that my own *ease* was of more value than *thy truth?* Would not such a soldier of the cross deserve to lose all the advantages others might attain, who had "been valiant for the truth upon the earth?" Is not such an one too near of kin to Esau, who sold his birthright for a mess of pottage? and to Judas, who sold his Master for thirty pieces of silver? And should not their example be a warning to those who, in our day, too closely follow in their footsteps?

It is to be feared that there are many professors of religion, members of our churches, and intelligent members of society, who secretly believe that eternal life is the *gift* of God through Christ promised only to the righteous; and that all the wicked God will finally destroy, and thus bring sin and woe to an end; and yet they hold their *peace*, lest they should lose their *peace*. Is there not some danger that this false peace may, after all, be too dearly purchased, even at the price of that *immortality* which is promised only to the faithful and diligent seeker? "To whom much is given, of them will be the more required." It would have been better for them never to have known the truth, than after having known it refuse to confess it before men, lest they should be turned out of the synagogue.

Bible truth is beyond all price; there is no limitation to it; "buy the truth." Never garble about the price; no man ever yet bought it too dear, though many have paid their lives for it, and may have to do it again. That man, however, will never risk *his* life for the truth, who dare not even risk his *popularity* or *worldly peace* for it; though he may, unintentionally, risk his title to immortality; for "he will save his life shall lose it." If a man has once obtained possession of the truth, what is he to do with it? "Sell it not." There is nothing in the market you can exchange for it without infinite loss; honor, riches, pleasures, all perish with the using; but the truth, like love or charity, never fails; it is eternal as the throne of God himself. Christ is the way, the *truth*, and the life; and those who do not love the truth, are not willing to *buy* it, and are willing to *sell* it, are none of his; whatever may be their profession, or their good name in this world, when they come before the judgment seat of Christ, at the great and final day of account, they may expect to hear that astounding sentence—I never knew you; depart from me all ye workers of iniquity!!

J. P.

The World's Crisis.

BOSTON, AUGUST 25, 1858.

Close of the Volume.

This is the last number of Vol. VII., and the close of the subscription year. The past twelve months have been replete with events of deep interest. The great financial panic, followed by the most remarkable religious revival during the whole christian dispensation; succeeded, during the present month, by a telegraphic union of the two continents—the most wonderful scientific achievement of the age—prompt us to exclaim: we "know not what shall be on the morrow." All nature, morals, political organizations and social institutions are rapidly converging to a grand focal point, beyond which they cannot pass without a complete revolution, succeeded by a new order of things. All classes are clamorous for a reform, and the groaning creation cries, Amen. As we draw near the event that will eclipse all others—the coming of the Son of Man—the impression seems to be deepened upon all minds, that something momentous is at hand. The feeling is similar to that experienced before the hurricane, or earthquake shock, when preceded by that solemn, gloomy silence, so unearthly and foreboding, that even the animals tremble with fear, and attempt to hide away from the warring elements. How faithfully has the Savior foretold this state of feeling that would characterize the people just before he returns:—"Men's hearts failing them for fear and for looking after those things which are coming on the earth." Everything is combining to prove that we are in "the time of the end," that the last days have fully come. What we do for a guilty world must be done quickly.

In relation to our family paper, we may confidently say, never was it needed to cheer and comfort its readers, more than at the present time. We must hear from each other. The storm cloud is fast gathering, the enemy is mustering all his forces for the final struggle, and concert of action on our part is absolutely essential for successful resistance. Let us rally to a man, and do all we can to fortify every point against the attacks of our common foe. Gird on the armor anew, and "fight the good fight of faith."

NEW SUBSCRIBERS.—We hope our readers will try to get new subscribers for the *Crisis*. *Now* is the time at the beginning of the volume. If you think the paper is calculated to do good, take pains to extend its circulation. Our preaching brethren are requested to act as agents; and will they not make extra effort at this time? The enemies of the Lord and his truth are doing what they can to spread their infidel doctrines; and shall we not do what we can to counteract their poisonous effect? It is time to be awake. The battle is an earnest one. Let us arouse to a man. The Lord has opened his truth to our minds, and it is our duty to help scatter it among our fellow men. Now is the time for *action*.

THE ATLANTIC CABLE is successfully laid! The Queen has spoken through the ocean wire, and the President has answered. See news.

Thank the Lord, there is a telegraph from every christian to the throne of the "King of Kings," and communications are continually passing. Man's work is puny when compared with this wonderful arrangement for transmitting telegrams to the great Jehovah. There is a battery in every christian heart, and no storm or tempest prevents successful communication. On land or sea, hill-top or valley, by night or day, rich or poor, bond or free, learned or ignorant, noble or ignoble, few or many—the great operator is ever ready to attend to all the messages, without confusion, and send each "an answer of peace."

No paper next week.

TICKETS! TICKETS!

Those going from *Boston* to the Wilbraham Campmeeting, will get their tickets of Bro. Geo. T. Adams, 167 Hanover street.

Hints for those at Campmeeting

Those who attend the Campmeeting, must not expect that every thing will go just as they would have it. Some will pray too loud and long; some will sing too often, too slow, or make discord; others will advance sentiments that you do not believe; your favorite preacher or doctrine may not be made so prominent as you desire; and many other things may be out of joint, according to your views; but for your own sake, and for the sake of all that is good, do not *murmur* at these things, and thus introduce discord into the encampment; but select the good with a thankful heart, and pass the bad in *silence*. Like the faithful bee, take the honey from the flower, and let the thorns *alone*. If you would enjoy the Campmeeting, begin to work for the Lord as soon as possible after you get upon the encampment. Improve the first opportunity to confess Jesus. Do not wait for any *special feeling* before you commence, but act from *principle*—from a sense of duty. Do the work before you look for your pay. If you would have joy and peace in the Holy Spirit, bear the cross of Christ. Go and talk with that stranger, perhaps he is seeking the way to the kingdom, but has not the courage to ask any one for instruction. Tell him how precious is the friendship of Jesus. Remember, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

There is your neighbor passing,—ask him into your tent, and tell him of the joys and hopes of the christian. Be faithful with him, for you may never have another opportunity, and if this one be neglected, his blood may be required at your hands. Entreat him with all kindness to associate himself with Jesus. Persuade him to stay to the prayer meeting. It may be his last opportunity, and you may be the means of his salvation, if yo do your duty faithfully. Do not mind the sneer of some cold-hearted backslider, or dead formalist, who thinks we should not make so much ado about religion, but should let people do as they like, instead of urging them to become christians; but be in earnest, as you would to save a drowning man, or to get a deaf man from the railroad track when the engine is rushing upon him; as Jude says, "pulling them out of the fire." It is too late in the day to save people by lukewarm effort.

Sister, go and sit down with that young lady, and tell her the way to *life*. Relate to her your own experience. Tell her about the coming of Christ and his kingdom. Show by your kindness that you are really her *friend*. Tell her of Gethsemane and the cross, and earnestly entreat her to renounce this vain world that she may become an heir of glory. Try by all means to get her away from the embrace of the destroyer. If you succeed, then another voice will be added to the triumphant song of the redeemed, when the earth shall be full of the glory of the Lord. And, besides, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Be one of this class.

If the weather is pleasant, you notice that the unconverted and backslidden will be inclined to stay out of the prayer and class meetings. Do what you can to get them into the tents where these meetings are held. Show the practical missionary spirit. It may be the last campmeeting you or they will ever attend. Be *faithful*. The Lord is beholding you.

Those professors of religion who go to campmeeting as spectators, generally go away barren in their feelings, wondering why some people take so much delight, while they take so little. Strange they should expect a reward for doing nothing! They must have some peculiar views of our heavenly Father and his Son, to suppose that they are pleased with those who sit all day idle in the vineyard, when there is so much to be done. A campmeeting affords a wide field for doing good. Every christian can and should do something. Let no one be satisfied with anything less than being instrumental in bringing one sinner to Christ. If you have been lukewarm, *arouse!* No time to slumber now. The last days are flitting rapidly. Our opportunities for doing good will soon be over. Work while the day lasts.

Demons and Demoniacs.

The Greek words *daimon* and *daimonion* which are rendered devil and devils in the New Testament, are used as synonymous by both profane and sacred writers. These words are more properly rendered demon and demons, and are thus rendered in the new translation by the American Bible Union, also by Wakefield, Whiting, Campbell, Mace, Dick, Sharp and others. Diabolus, when referring to an existence, is always in the singular number, hence there is but one Devil or Satan, but many demons.

The heathen had different opinions in relation to demons. *Some* thought they were the *souls* of men. We find such an intimation in the writings of Homer and Hesiod, two Greek poets who lived about nine hundred years before Christ. Hesiod says, in his "Works and Days," that, "In the golden age, when Saturn reigned in heaven, men lived like gods, free from evils, and died just as if they had fallen asleep; they became demons by the will of Jupiter, the great, powerful, dwelling upon the earth—guards of mortal men."

If we are prepared to believe that "Saturn," a heathen god, reigned in heaven, then we may believe that Jupiter, his son—another heathen god, makes men into demons after they are *dead*.

Other distinguished Greek writers taught that demons were not men, or the sons of men, but an order of beings between God and men. Thales, a distinguished Grecian philosopher, who died B. C. 548, taught that demons are spiritual beings, who never had been embodied as men. Plato, another noted Grecian philosopher, who died B. C. 348, says, "The demons hold a middle place between God and men."

Justin Martyr, one of the christian fathers, who died A. D. 165, says, "the gods of the heathen are demons." He calls Satan, who deceived our first parents, the "*man-hating demon*." But who are these demons, "the gods of the heathen?" Tatian, a christian writer of the second century, says expressly, that "the demons who govern man, are not the *souls* of men." "They were ejected from the heavenly life." This we find in perfect harmony with the *Bible*, in which they are called also, "unclean spirits" and "evil angels." Peter says in his second letter, chap. 2: 4, "God spared not the angels that sinned, but cast them down to hell, (*tartarus*) and delivered them into chains of darkness, to be *reserved* unto judgment." It may be clearly shown that *tartarus*, the word rendered "hell" in Peter, means "the bounds or verge of this material creation." Empedocles, a Pythagorean philosopher, in speaking of the place where the fallen demons were cast, says, "Our dull lack lustre globe is the doomed haunt and dungeon of *evil angels*, envious and malignant demons." Plato calls our earth itself *tartarus*. Plutarch says our air is called *tartarus*. So says Lucian—"The great depth of the air is called *tartarus*." If any wish for further evidence on this point, we would refer them to the articles on Tartarus, published in the *Crisis* a few months since by Bro. H. L. Hastings.

In answering further the question, who are demons? Plutarch says, "it is a very ancient opinion that there are certain *wicked* and *malignant* demons, who envy good men, and endeavor to hinder them in the pursuit of virtue, lest they should be partakers of greater happiness than they enjoy." (Plut. *Dion.*, p. 958, tom. 1., edit. Paris, 1624.) Bishop Newton remarks on this passage: "This was the opinion of all the later philosophers, and Plutarch undeniably affirms it of the very ancient ones." Pythagoras held that certain demons sent *diseases* to men and cattle. If they *cause* certain diseases, may they not *heal* them, and thereby affirm, as they do at the present day, that they can work miracles in healing, as well as Christ, and by these means deceive the people?

"Josephus uses the word demon always in a *bad* sense, as do the writers of the New Testament."—*Kitto.*

The writings of the Fathers show that they understood demons to be *fallen angels*, cast out of heaven, and confined to this planet.

Who are demoniacs? Says Kitto, in his Cyclopædia of Biblical Literature, under the head of "demoniacs," "Demonized persons, in the New Testament, are those who are supposed to have a demon or demons occupying them, *suspending* the faculties of their minds, and governing the members of their bodies, so that what was said and done by the demoniacs was ascribed to the in-dwelling demon. Plato affirms that 'demoniacs do not use their own dialect or tongue, but that of the demons who have entered into them.' Lucian says, 'the patient is silent; the *demon returns the answer* to the question asked.' Apollonius thus addresses a youth supposed to be possessed: 'I am treated contumeliously by the demon, and not by thee.'"

The above is a complete description of their works through *mediums* at the present time. *Beware* of the *delusion* called *Spiritualism*, for it is DEMONISM.

Summary of News.

FIRST MESSAGES OVER THE

ATLANTIC TELEGRAPH.

MESSAGES OF THE QUEEN OF ENGLAND, AND OF THE PRESIDENT OF THE UNITED STATES.

As transmitted over the Atlantic Telegraph Cable.

THE QUEEN'S MESSAGE.

To the Hon. the President of the United States:

The Queen desires to congratulate the President upon the successful completion of the Great International Work, in which the Queen has taken the deepest interest. The Queen is convinced that the President will join with her in fervently hoping that the Electric Cable, which now connects Great Britain with the United States, will prove an additional link between the Nations whose friendship is founded upon their common interest and reciprocal esteem.

The Queen has much pleasure in thus communicating with the President, and renewing to him her wishes for the prosperity of the United States.

THE PRESIDENT'S REPLY.

WASHINGTON CITY, Aug. 16, 1858.

To Her Majesty, Victoria—Queen of Great Britain:

The President cordially reciprocates the congratulations of Her Majesty the Queen, on the success of the great international enterprise, accomplished by the science, skill, and indomitable energy of the two countries. It is a triumph more glorious because far more useful to mankind than was ever won by conqueror on the field of battle. May the Atlantic Telegraph, under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument destined by Divine Providence to diffuse Religion, Civilization, Liberty and Law throughout the world. In this view will not all the Nations of Christendom spontaneously unite in the declaration that it shall be forever neutral, and that its communications shall be held sacred in passing to the places of their destination, even in the midst of hostilities?

JAMES BUCHANAN.

CONGRATULATORY MESSAGE FROM THE DIRECTORS IN ENGLAND TO THE DIRECTORS IN AMERICA.

CYRUS STATION, N. F., Aug. 16.

To the Directors of the Atlantic Telegraph Company, New York:

Europe and America are united by Telegraph.

"Glory to God in the Highest, and on Earth Peace, Good Will towards Men."

[Signed]

DIRECTORS ATLANTIC TELEGRAPH COMPANY, GREAT BRITAIN.

MESSAGE OF SIR EDMUND HEAD TO THE QUEEN.

TORONTO, C. W., Aug. 16—11 P. M.

The Right Hon. the Secretary of State for the Colonies, London, England:

The Governor General of British North America presents his humble duty to the Queen, and respectfully congratulates Her Majesty on the completion of the Telegraphic communication between Great Britain and these colonies.

EDMUND HEAD.

MR. FIELD HAS PERFECT CONFIDENCE IN THE CABLE—ANOTHER WIRE ORDERED.

Mr. Cyrus W. Field states that there is not the slightest doubt that the Cable is an entire success, as great or greater than its most sanguine friends anticipated. By the Persia to-day he wrote to the Directors to prepare another cable at once, as it is evident that the present one will, in a short time, transmit messages as rapidly as an air line, but will not be sufficient for the business. Until the first of September the line will be closed to all messages excepting those from the Governments of Great Britain and the United States.

Mr. Field's official report to the Directors of the Company is published this afternoon. He says messages passed both ways through the cable with entire success before he left Newfoundland, otherwise he would have remained longer.

FIRE IN NEW YORK.—*City Hall Partially Destroyed.*—The New York City Hall was partially destroyed by fire at about midnight of Tuesday, Aug. 17th.

The Bell ringer tried hard from his stand in the Hall to ring the bell, but after a few feeble strokes was obliged to flee from his post.

In a few minutes the east face of the clock cracked, and with a considerable explosion the flames burst out.

At one o'clock the statue of Justice stood surrounded and wrapt like a martyr.

The basement of the City Hall is the office of the Fire Telegraph, to which the telegraph wires from all the station houses lead. The operator continued at his post until the room was full of water and then deserted it. The fire was extinguished at an early hour this morning and was, through the exertions of the firemen, confined to the upper ornamentation. So far as could be ascertained, the records have not been injured.

GREAT FIRE AT ROCHESTER, N. Y.—The Rochester *Union* of Wednesday gives the annexed particulars of a fire in that city which destroyed $175,000 worth of property:

"Our city has been visited by a dreadful calamity, and a large district in one of our business centres has been laid in ruins by fire. From 11 o'clock last night until daylight this morning, the devouring element held sway.

The well known Minerva Block and the Third Presbyterian Church are among the buildings totally destroyed.

The fire was one of the grandest spectacles we have ever beheld—it carried terror as well as awe to the mind of every beholder. The city and country about was lighted up by the flames, and the cinders and burning flakes floated away for a mile to the eastward, jeopardizing buildings far from the scene of disaster.

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evidence can persuade them away from this snare of the devil. Prof. Grimes said in a public lecture in 1858, that up to the month of May in that year, 17 suicides had been committed, and 571 lunatics made from this source, as the fruits of Spiritualism. Not twenty miles from where I write, only two weeks ago a poor victim, named Martin, shot dead in the field two respectable married men in Calais in this State. He was under the influence of a female medium, and when questioned as to his reasons for the terrible act, he replied that the spirits told him to kill them and also to shoot two others. The murderer is now in Burlington jail. His victims were buried amidst great excitement, two thousand people attending the funeral, drawn in six hundred carriages. At this rate who is safe in our streets?

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Buy the Truth and Sell it not.

PROVERBS 23 : 23.

Almost all things have a limited price; they may be purchased too dearly; "cost more than they come to." Even good things are not always worth what they cost. *Peace*, for instance, is very desirable, highly valuable, and no one in his sober senses would lightly esteem it. "If it be possible, as much as lieth in you, live peaceably with all men;" "seek peace, and pursue it." And yet, even this is not always worth what it costs; many give more for it than it is worth. If we sacrifice honor, honesty, conscience, or truth, for the sake of peace, we make a foolish, if not a wicked bargain, which, if persisted in, will prove ruinous in the end. Here is a man who believes an unpopular truth; who is convinced in his mind that it is valuable and highly conducive to his present and future happiness; and yet, because the public acknowledgment of it would probably disturb his peace in the world, or in the church, he is afraid or ashamed to confess it. He hides his treasure in the earth, or covers it up in a napkin; and what will he say when the Master comes, and reckons with his unprofitable servants? Will it be a good excuse to say Lord, I was afraid that if I confessed the truth, I should have to *fight* for it; and so I tried to think that "discretion was the best part of valor," and that my own *ease* was of more value than *thy truth*? Would not such a soldier of the cross deserve to lose all the advantages others might attain, who had "been valiant for the truth upon the earth?" Is not such an one too near of kin to Esau, who sold his birthright for a mess of pottage? and to Judas, who sold his Master for thirty pieces of silver? And should not their example be a warning to those who, in our day, too closely follow in their footsteps?

It is to be feared that there are many professors of religion, members of our churches, and intelligent members of society, who secretly believe that eternal life is the *gift* of God through Christ promised only to the righteous; and that all the wicked God will finally destroy, and thus bring sin and woe to an end; and yet they hold their *peace*, lest they should lose their *peace*. Is there not some danger that this false peace may, after all, be too dearly purchased, even at the price of that *immortality* which is promised only to the faithful and diligent seeker? "To whom much is given, of them will be the more required." It would have been better for them never to have known the truth, than after having known it refuse to confess it before men, lest they should be turned out of the synagogue.

Bible truth is beyond all price; there is no limitation to it; "buy the truth." Never garble about the price; no man ever yet bought it too dear, though many have paid their lives for it, and may have to do it again. That man, however, will never risk *his* life for the truth, who dare not even risk his *popularity* or *worldly* peace for it; though he may, unintentionally, risk his title to immortality; for "he who saveth his life shall lose it." If a man has once obtained possession of the truth, what is he to do with it? "sell it [illegible] can exchange for it without infinite loss; honors, riches, pleasures, all perish with the using; but the truth, like love or charity, never fails; it is eternal as the throne of God himself. Christ is the way, the *truth*, and the life; and those who do not love the truth, are not willing to *buy* it, and are willing to *sell* it, are none of his; whatever may be their profession, or their good name in this world, when they come before the judgment seat of Christ, at the great and final day of account, they may expect to hear that astounding sentence—I never knew you; depart from me all ye workers of iniquity!!

J. P.

The World's Crisis.

BOSTON, AUGUST 25, 1858.

Close of the Volume.

This is the last number of Vol. VII., and the close of the subscription year. The past twelve months have been replete with events of deep interest. The great financial panic, followed by the most remarkable religious revival during the whole christian dispensation; succeeded, during the present month, by a telegraphic union of the two continents—the most wonderful scientific achievement of the age—prompt us to exclaim: we "know not what shall be on the morrow." All nature, morals, political organizations and social institutions are rapidly converging to a grand focal point, beyond which they cannot pass without a complete revolution, succeeded by a new order of things. All classes are clamorous for a reform, and the groaning creation cries, Amen. As we draw near the event that will eclipse all others—the coming of the Son of Man—the impression seems to be deepened upon all minds, that something momentous is at hand. The feeling is similar to that experienced before the hurricane, or earthquake shock, when preceded by that solemn, gloomy silence, so unearthly and foreboding, that even the animals tremble with fear, and attempt to hide away from the warring elements. How faithfully has the Savior foretold this state of feeling that would characterize the people just before he returns:—"Men's hearts failing them for fear and for looking after those things which are coming on the earth." Everything is combining to prove that we are in "the time of the end," that the last days have fully come. What we do for a guilty world must be done quickly.

In relation to our family paper, we may confidently say, never was it needed to cheer and comfort its readers, more than at the present time. We must hear from each other. The storm cloud is fast gathering, the enemy is mustering all his forces for the final struggle, and concert of action on our part is absolutely essential for successful resistance. Let us rally to a man, and do all we can to fortify every point against the attacks of our common foe. Gird on the armor anew, and "fight the good fight of faith."

NEW SUBSCRIBERS.—We hope our readers will try to get new subscribers for the *Crisis*. *Now* is the time at the beginning of the volume. If you think the paper is calculated to do good, take pains to extend its circulation. Our preaching brethren are requested to act as agents; and will they not make extra effort at this time? The enemies of the Lord and his truth are doing what they can to spread their infidel doctrines; and shall we not do what we can to counteract their poisonous effect? It is time to be awake. The battle is an earnest one. Let us arouse to a man. The Lord has opened his truth to our minds, and it is our duty to help scatter it among our fellow men. Now is the time for *action*.

THE ATLANTIC CABLE is successfully laid! The Queen has spoken through the ocean wire, and the President has answered. See news.

Thank the Lord, there is a telegraph from every christian to the throne of the "King of Kings," and communications are continually passing. Man's work is puny when compared with this wonderful arrangement for transmitting telegrams to the great Jehovah. There is a battery in every christian heart, and no storm or tempest prevents successful communication. On land or sea, hill-top or valley, by night or day, rich or poor, bond or free, learned or ignorant, noble or ignoble, few or many—the great operator is ever ready to attend to all the messages, without confusion, and send each "an answer of peace."

No paper next week.

TICKETS! TICKETS!

Those going from *Boston* to the Wilbraham Campmeeting, will get their tickets of Bro. Geo. T. Adams, 167 Hanover street.

Hints for those at Campmeeting

Those who attend the Campmeeting, must not expect that every thing will go just as they would have it. Some will pray too loud and long; some will sing too often, too slow, or make discord; others will advance sentiments that you do not believe; your favorite preacher or doctrine may not be made so prominent as you desire; and many other things may be out of joint, according to your views; but for your own sake, and for the sake of all that is good, do not *murmur* at these things, and thus introduce discord into the encampment; but select the good with a thankful heart, and pass the bad in *silence*. Like the faithful bee, take the honey from the flower, and let the thorns *alone*. If you would enjoy the Campmeeting, begin to work for the Lord as soon as possible after you get upon the encampment. Improve the first opportunity to confess Jesus. Do not wait for any *special feeling* before you commence, but act from *principle*—from a sense of duty. Do the work before you look for your pay. If you would have joy and peace in the Holy Spirit, bear the cross of Christ. Go and talk with that stranger, perhaps he is seeking the way to the kingdom, but has not the courage to ask any one for instruction. Tell him how precious is the friendship of Jesus. Remember, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

There is your neighbor passing,—ask him into your tent, and tell him of the joys and hopes of the christian. Be faithful with him, for you may never have another opportunity, and if this one be neglected, his blood may be required at your hands. Entreat him with all kindness to associate himself with Jesus. Persuade him to stay to the prayer meeting. It may be his last opportunity, and you may be the means of his salvation, if yo do your duty faithfully. Do not mind the sneer of some cold-hearted backslider, or dead formalist, who thinks we should not make so much ado about religion, but should let people do as they like, instead of urging them to become christians; but be in earnest, as you would to save a drowning man, or to get a deaf man from the railroad track when the engine is rushing upon him; as Jude says, "pulling them out of the fire." It is too late in the day to save people by lukewarm effort.

Sister, go and sit down with that young lady, and tell her the way to *life*. Relate to her your own experience. Tell her about the coming of Christ and his kingdom. Show by your kindness that you are really her *friend*. Tell her of Gethsemane and the cross, and earnestly entreat her to renounce this vain world that she may become an heir of glory. Try by all means to get her away from the embrace of the destroyer. If you succeed, then another voice will be added to the triumphant song of the redeemed, when the earth shall be full of the glory of the Lord. And, besides, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Be one of this class.

If the weather is pleasant, you notice that the unconverted and backslidden will be inclined to stay out of the prayer and class meetings. Do what you can to get them into the tents where these meetings are held. Show the practical missionary spirit. It may be the last campmeeting you or they will ever attend. Be *faithful*. The Lord is beholding you.

Those professors of religion who go to campmeeting as spectators, generally go away barren in their feelings, wondering why some people take so much delight, while they take so little. Strange they should expect a reward for doing nothing! They must have some peculiar views of our heavenly Father and his Son, to suppose that they *are* pleased with those who sit all day idle in the vineyard, when there is so much to be done. A campmeeting affords a wide field for doing good. Every christian can and should do something. Let no one be satisfied with anything less than being instrumental in bringing one sinner to Christ. If you have been lukewarm, *arouse!* No time to slumber now. The last days are flitting rapidly. Our opportunities for doing good will soon be over. Work while the day lasts.

Demons and Demoniacs.

The Greek words *daimon* and *daimonion* which are rendered devil and devils in the New Testament, are used as synonymous by both profane and sacred writers. These words are more properly rendered demon and demons, and are thus rendered in the new translation by the American Bible Union, also by Wakefield, Whiting, Campbell, Mace, Dick, Sharp and others. Diabolus, when referring to an existence, is always in the singular number, hence there is but one Devil or Satan, but many demons.

The heathen had different opinions in relation to demons. *Some* thought they were the *souls* of men. We find such an intimation in the writings of Homer and Hesiod, two Greek poets who lived about nine hundred years before Christ. Hesiod says, in his "Works and Days," that, "In the golden age, when Saturn reigned in heaven, men lived like gods, free from evils, and died just as if they had fallen asleep; they became demons by the will of Jupiter, the great, powerful, dwelling upon the earth—guards of mortal men."

If we are prepared to believe that "Saturn," a heathen god, reigned in heaven, then we may believe that Jupiter, his son—another heathen god, makes men into demons after they are *dead*.

Other distinguished Greek writers taught that demons were not men, or the sons of men, but an order of beings between God and men. Thales, a distinguished Grecian philosopher, who died B. C. 548, taught that demons are spiritual beings, who never had been embodied as men. Plato, another noted Grecian philosopher, who died B. C. 348, says, "The demons hold a middle place between God and men."

Justin Martyr, one of the christian fathers, who died A. D. 165, says, "the gods of the heathen are demons." He calls Satan, who deceived our first parents, the "*man-hating demon.*" But who are these demons, "the gods of the heathen?" Tatian, a christian writer of the second century, says expressly, that "the demons who govern man, are not the *souls* of men." "They were ejected from the heavenly life." This we find in perfect harmony with the *Bible*, in which they are called also, "unclean spirits" and "evil angels." Peter says in his second letter, chap. 2: 4, "God spared not the angels that sinned, but cast them down to hell, (*tartarus*) and delivered them into chains of darkness, to be *reserved* unto judgment." It may be clearly shown that *tartarus*, the word rendered "hell" in Peter, means "the bounds or verge of this material creation." Empedocles, a Pythagorean philosopher, in speaking of the place where the fallen demons were cast, says, "Our dull lack lustre globe is the doomed haunt and dungeon of *evil angels*, envious and malignant demons." Plato calls our earth itself *tartarus*. Plutarch says our air is called *tartarus*. So says Lucian—"The great depth of the air is called *tartarus*." If any wish for further evidence on this point, we would refer them to the articles on Tartarus, published in the *Crisis* a few months since by Bro. H. L. Hastings.

In answering further the question, who are demons? Plutarch says, "it is a very ancient opinion that there are certain *wicked* and *malignant* demons, who envy good men, and endeavor to hinder them in the pursuit of virtue, lest they should be partakers of greater happiness than they enjoy." (Plut. *Dion.*, p. 958, tom. 1, edit. Paris, 1624.) Bishop Newton remarks on this passage: "This was the opinion of all the later philosophers, and Plutarch undeniably affirms it of the very ancient ones." Pythagoras held that certain demons sent *diseases* to men and cattle. If they *cause* certain diseases, may they not *heal* them, and thereby affirm, as they do at the present day, that they can work miracles in healing, as well as Christ, and by these means deceive the people?

"Josephus uses the word demon always in a *bad* sense, as do the writers of the New Testament."—*Kitto*.

The writings of the Fathers show that they understood demons to be *fallen angels*, cast out of heaven, and confined to this planet.

Who are demoniacs? Says Kitto, in his Cyclopedia of Biblical Literature, under the head of "demoniacs," "Demonized persons, in the New Testament, are those who are supposed to have a demon or demons occupying them, *suspending* the faculties of their minds, and governing the members of their bodies, so that what was said and done by the demoniacs was ascribed to the indwelling demon. Plato affirms that demoniacs do not use their own dialect or tongue, but that of the demons who have entered into them. Lucian says, the patient is silent; the *demon returns the answer* to the question asked. Appollonius thus addresses a youth supposed to be possessed: 'I am treated contumeliously by the demon, and not by thee.'"

The above is a complete description of their works through *mediums* at the present time. *Beware* of the *delusion* called *Spiritualism*, for it is DEMONISM.

Summary of News.

FIRST MESSAGES OVER THE

ATLANTIC TELEGRAPH.

MESSAGES OF THE QUEEN OF ENGLAND, AND OF THE PRESIDENT OF THE UNITED STATES. As transmitted over the Atlantic Telegraph Cable.

THE QUEEN'S MESSAGE.

To the Hon. the President of the United States:

The Queen desires to congratulate the President upon the successful completion of the Great International Work, in which the Queen has taken the deepest interest. The Queen is convinced that the President will join with her in fervently hoping that the Electric Cable, which now connects Great Britain with the United States, will prove an additional link between the Nations whose friendship is founded upon their common interest and reciprocal esteem.

The Queen has much pleasure in thus communicating with the President, and renewing to him her wishes for the prosperity of the United States.

THE PRESIDENT'S REPLY.

WASHINGTON CITY, Aug. 16, 1858.

To Her Majesty, Victoria—Queen of Great Britain:

The President cordially reciprocates the congratulations of Her Majesty the Queen, on the success of the great international enterprise, accomplished by the science, skill, and indomitable energy of the two countries. It is a triumph more glorious because far more useful to mankind than was ever won by conqueror on the field of battle. May the Atlantic Telegraph, under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument destined by Divine Providence to diffuse Religion, Civilization, Liberty and Law throughout the world. In this view will not all the Nations of Christendom spontaneously unite in the declaration that it shall be forever neutral, and that its communications shall be held sacred in passing to the places of their destination, even in the midst of hostilities?

JAMES BUCHANAN.

CONGRATULATORY MESSAGE FROM THE DIRECTORS IN ENGLAND TO THE DIRECTORS IN AMERICA.

CYRUS STATION, N. F., Aug. 16.

To the Directors of the Atlantic Telegraph Company, New York

Europe and America are united by Telegraph.

"Glory to God in the Highest, and on Earth Peace, Good Will towards Men."

[Signed]

DIRECTORS ATLANTIC TELEGRAPH COMPANY, GREAT BRITAIN.

MESSAGE OF SIR EDMUND HEAD TO THE QUEEN.

TORONTO, C. W., Aug. 16—11 P. M.

The Right Hon. the Secretary of State for the Colonies, London, England:

The Governor General of British North America presents his humble duty to the Queen, and respectfully congratulates Her Majesty on the completion of the Telegraphic communication between Great Britain and these colonies.

EDMUND HEAD.

MR. FIELD HAS PERFECT CONFIDENCE IN THE CABLE—ANOTHER WIRE ORDERED.

Mr. Cyrus W. Field states that there is not the slightest doubt that the Cable is an entire success, as great or greater than its most sanguine friends anticipated. By the Persia to-day he wrote to the Directors to prepare another cable at once, as it is evident that the present one will, in a short time, transmit messages as rapidly as an air line, but will not be sufficient for the business. Until the first of September the line will be closed to all messages excepting those from the Governments of Great Britain and the United States.

Mr. Field's official report to the Directors of the Company is published this afternoon. He says messages passed both ways through the cable with entire success before he left Newfoundland, otherwise he would have remained longer.

FIRE IN NEW YORK.—*City Hall Partially Destroyed.*—The New York City Hall was partially destroyed by fire at about midnight of Tuesday, Aug. 17th.

The Bell ringer tried hard from his stand in the Hall to ring the bell, but after a few feeble strokes was obliged to flee from his post.

In a few minutes the east face of the clock cracked, and with a considerable explosion the flames burst out.

At one o'clock the statue of Justice stood surrounded and wrapt like a martyr.

The basement of the City Hall is the office of the Fire Telegraph, to which the telegraph wires from all the station houses lead. The operator continued at his post until the room was full of water and then deserted it. The fire was extinguished at an early hour this morning and was, through the exertions of the firemen, confined to the upper ornamentation. So far as could be ascertained, the records have not been injured.

GREAT FIRE AT ROCHESTER, N. Y.—The Rochester *Union* of Wednesday gives the annexed particulars of a fire in that city which destroyed $175,000 worth of property:

"Our city has been visited by a dreadful calamity, and a large district in one of our business centres has been laid in ruins by fire. From 11 o'clock last night until daylight this morning, the devouring element held sway.

The well known Minerva Block and the Third Presbyterian Church are among the buildings totally destroyed.

The fire was one of the grandest spectacles we have ever beheld—it carried terror as well as awe to the mind of every beholder. The city and country about was lighted up by the flames, and the cinders and burning flakes floated away for a mile to the eastward, jeopardizing buildings far from the scene of dis-

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Editorial Notices.

☞ In compliance with the request of several, we purpose to give a series of articles on the *Soul* and *Spirit* in the next volume of the *Crisis*.

☞ The Conference at Strawberry Point, Iowa, commences Wednesday before the *fourth* Sabbath in Oct., instead of the first. See notice.

☞ The editor purposes to attend the Campmeeting near Collinsville, Ct.

NOTICES.

Fare Reduced—Wilbraham Campmeeting

The fare on the Connecticut River Railroad, and on the Worcester, Nashua, and Western Railroad, is reduced to half price.

N. B. On the Worcester and Nashua Road, half price tickets can be obtained only at Nashua and Groton Junction.

Wilbraham Campmeeting.

The *general* campmeeting, a notice of which has appeared in the Crisis for several weeks past, commenced at Wilbraham, on the old ground upon the hill, Monday, Aug. 23d, and will continue one week. Ample accommodations have been provided for board and horse keeping. Board at 50 cts. per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner.

☞ Eld. D. T. Taylor's P. O. address is Rouses' Point, Clinton Co., N. Y.

Notice.

The second Quarterly Meeting of the Rock Island District will be held at Sweetland, Iowa, eight miles from Muscatine, near Bro. Covills. It is to be a Tent Meeting, to commence Sept. 8th, at half past 7 o'clock in the evening. It is hoped there will be a general gathering of the saints. There will be provision made for all that come.

MOSES CHANDLER, *Evangelist.*

P. S. Those that come by steamboat or railroad will stop at Muscatine, and call for Esq. Washburn. A team will leave there on Tuesday and Wednesday evenings to take the friends to the meeting.

Campmeeting.

There will be a Campmeeting in Savoy, Mass., on land owned by Noah Mirick, about three miles north of Savoy Hollow, commencing Aug. 30th, to continue over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, with their tents, to the feast of tabernacles, for we expect the Lord will meet with his people and convert sinners.

Board and horse keeping will be furnished on reasonable terms. Those coming by railroad will stop at South Adams, where they will find teams in readiness to convey them to the camp ground.

Brethren H. Pratt, J. Hemenway and M. Batchelor are expected; and we wish all to come who can, and break unto us the bread of life.

E. McCULLOCK,
For the Brethren.

Tent Meeting.

Providence permitting, there will be a Tent Meeting held in Brown County, Ill., some four miles South of Mt Sterling, near Brn. C. A. Twombly and Joseph Bush, to commence Tuesday, 21st September, and continue over the following Lord's day. There will be a Conference held in connection with the meeting. Elder M. Chandler will be present with the preaching tent, which will make us a commodious house of worship.

We hope all the friends in that region will come without fail, and spend one week in God's worship. Let nothing hinder you from coming. We want to see you—worship with you—confer with you—devise means by which the destitute fields may be supplied with preaching—concentrate our force—bring together the scattered flock—set things in gospel order; yes, arouse ourselves, wake up zeal that we may put forth an effort in harmony with the great enterprise in which we are engaged, and work while the day lasts, for the sun is fast going down.

I will bring Books and Tracts to supply the demand.

WALTER PRATT.
Rough and Ready, Hancock Co., Ill.

NOTICE.—There will be a Conference in Hermon, Me., commencing Tuesday evening, September 2d, and continuing over the Sabbath.

DANIEL CHURCHILL,
For the brethren.

I am requested also to say that the brethren are somewhat poor as to the things of this world, and wish the brethren that may come from abroad to come prepared to do good and get good.

D. CHURCHILL.

NOTICE.—Providence permitting, there will be a conference in North Searsport, Me., commencing Thursday, Sept. 9th, and continuing as long as thought proper. The Conference will be free for all who love our Lord and wish to be acquainted with him by his word. It is expected Brn. L. L. Howard, R. S. Emery and D. M. Hanscomb will attend.

In behalf of the Church,
I. DAMMAN.

Conference at Warner, N. H.

There will be a Conference at Warner Village, in the Universalist Meetinghouse, to commence Thursday, Sept. 23d, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is intended for a general gathering of all that may feel interested in such meetings.

The friends in Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the Gospel, and labor directly for the salvation of souls.

With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Bro. D. Churchill, J. Couch and the writer, expect to be at the meeting, and probably quite a number of other brethren in the ministry.

In behalf of the brethren,
T. M. PREBLE.
East Weare, N. H., Aug. 7, 1858.

New Hampshire State Conference.

The State Conference is expected to be at Lake Village, to be holden in the early part of October. Particulars hereafter.

T. M. PREBLE,
Clerk of the Conference.
East Weare, N. H., Aug. 7, 1858.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.
N. F. NASON.

Grove Meeting.

There will be a Grove Meeting in the south west part of Hoosac, N. Y., one mile from Potter Hill P. O., four miles from the Falls, and six miles from Buskirk's Bridge depot.

Bro. Miles Grant and others are expected to preach. Meeting to commence Thursday, Sept. 2d, at 10 o'clock, A. M., and continue over Sunday.

The brethren abroad are invited to attend. The people desire the word of the Lord in that region, and to give it to them is the object of this meeting.

For the people,
M. BACHELOR.

Tent Meeting.

Providence permitting, a Tent or Campmeeting will be holden in Lanesville, Ct., on the line of the Housatonic Railroad, 30 miles north of Bridgeport, on the old ground, commencing Tuesday, Sept. 14th, and continuing over the following Sabbath.

An invitation is extended to all, hoping all of God's children, who can, will attend and feel free to act as he may direct. Ministering brethren are invited to come as the way may open, and preach the word as the Lord may direct. All, who can conveniently, will please bring their tents and blankets. Arrangements will be made to accommodate those who may choose to board on the ground. Those coming on the cars will purchase tickets for New Milford, and inform the conductors they wish to stop at Lanesville Station.

The 10.30 AM, and 6.35 PM trains from Bridgeport arrive at Lanesville at 12 M and 8.45 PM. The 9.25 AM train from Pittsfield arrives at 1.10 PM.

L. MILLS, for the Brethren.

Campmeeting.

Providence permitting, there will be a Campmeeting in Connecticut, commencing Sept. 6th, and continuing over the Sabbath. Its location is about three miles below Collinsville, in a beautiful grove on land of Bro. Johnson. Our brethren and sisters coming from Hartford or New Haven will buy their tickets for Barnes' Station. But the cars will stop at the ground about one mile before reaching the station, so there will be no expense in getting yourselves or baggage from the cars to the ground. There will be a boarding tent on the ground, so that all those who wish to hire their board can be accommodated. Preachers and the worthy poor boarded free. Those who come with their own teams will find provision made for pasturing; hay and grain on reasonable terms. Those who come with their own teams, wishing to avoid the cars, will take notice that the cars leave Collinsville at 8 o'clock, A. M. and 2 o'clock, P. M., and returning, arrive at 1 o'clock, P. M. and 6 P. M. We hope there will be a general gathering at this meeting, and we will do all we can to make you comfortable; and we trust we shall have a profitable meeting.

S. JOHNSON,
E. B. GILBERT,
S. TATRO,
L. POND,
S. G. MATHEWSON,
} *Committee.*

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the fourth Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. E. Lyons.

Those that come up the river can stop at Guttenburg and come to Elkport, and then come with the brethren. Inquire for John Garber.

On your arrival here, inquire for the subscriber.

P. S. W. DEYO,
Conference Clerk.

Ohio Conference.

By permission of God, a Conference will be held at Springfield, Ohio, commencing Sept. 29th, 1858. To this Conference all are invited—East, West, North, South. All possible arrangements will be made to entertain brethren and sisters, and make their sojourn here a pleasant one. Last year a conference for Ohio was called, and upon short notice a goodly number came together. It was a time not to be forgotten. A plan of organization was harmoniously entered into, and an Evangelist appointed. At the approaching conference we expect to hear encouraging reports from him. The time for organization, council, and instruction in the doctrine of the coming Kingdom of Christ, has come.

While the enemy is concentrating his forces against the Bible and against all law and order, we should concentrate our forces in defence of the Bible. A revival of Spiritualism is now going on; Spiritualism and Literalism are arrayed against each other. We are the people called, in the providence of God, to stand up for the defence of the Bible. We want to show to Christ and to the world that we will defend the truth even to the loss of this life.

Let all come in the spirit of Christ, in harmony and love for one another, in the power of truth. Let none come with a determination to exclusively press any one peculiar view of his own, and denounce all others as unchristian because they can't see as they see. Difference of views we expect, and a fair and candid expression of views is desirable; but let them be made in the spirit of Christ.

We shall feel disappointed here if this Conference prove not one of the most harmonious ever held in these last days of discord and confusion. We hope the world around will be compelled to acknowledge that we have the spirit of Christ. Already do we hear of an interest being felt in this Conference. Brethren and sisters are anxiously awaiting its assembling. We hear of some coming from the East, and we hope some will come from the West. Those coming will call on the subscriber, corner of Spring and North streets.

WILLIAM FISH,
Sec. of last Conference.
Springfield, Ohio, July 19, 1858.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at Jawbuck, or where the brethren appoint, in the vicinity, Sunday, Aug. 22; at River Point, R. I., the first Sunday in Sept.; Providence, R. I., last Sabbath in August, (29th). Farther appointments next week. Address till Aug. 23d, Thompsonville, Ct; till 27th, Collins' Depot, Wilbraham, Mass.

W. S. CAMPBELL.

Providence permittng, I will preach in Bradford, N. H., at the Christian Chapel, the last Sabbath in this month.

B. P. MANNING.

Bro. M. BATCHELOR appoints to preach in Rutland, Vt. - - - Sept. 8th.
Chateaugay, N. Y., as Bro. Stuart may appoint, - - - " 9th.
Massena, N. Y. - - - " 10th.
And continue over second and third Sundays in Sept.

Eld. THOS. SMITH appoints to preach as follows:—
So. Hope, " (Schoolhouse,) - Aug. 27th.
Lincolnville, Me., " " 29th.
No. Searsport, " " " 31st.

Business.

To Correspondents.

J. G. Smith, Meredith, N. H.—All right.

Jas. Hammond—Should be credited $2.00 instead of $1,00; pays to 202.

Cash Receipts.

N R Fowler 168, 50 cts; J F Rice 156, $1.56; W M Ingham 42 cts; H Raymond 13 cts; S F Matthews 182, $1.13.

W P Wentworth 158, M Christenson 164, L Bristol 156, H Way 156, O K Gibbs 182, L A Woodstock 182, H G Smiley 182, Mrs. B Collen 182, A H Liswell 161, Mrs. J Pribble 156, J C Lambert 157, J Frost 173, J Gregory 273, A Cole 177, H Babcock 173, A Cudworth 182,—$1.00 each.

J Parry 207, S C Berry 208,—$2.00 each.

For Books and Tracts.—J B Waite $5.00; I Cutting $1.18.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

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The above Tracts are on hand, and orders can be filled at once. Let us scatter them. Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that FEEL poor also.

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Poetry.

For the Crisis.

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[Composed for a favorite Quartette.]

BY S. S. BREWER.

O haste with me to seek those happy scenes,
The land, the land of endless light;
And rove with me through fadeless green,
Where skies are ever bright.
And as we view each brilliant ray
That shines from every star,
We'll live and sing in endless day,
In praise that sounds, that sounds afar.

O then we'll sing the depth of matchless love,
Why Christ, why Christ our King was slain;
As onward ages ceaseless move,
Eternally we'll reign.
Come, Savior, let thy reign begin;
Come, still each note of war;
We sigh to sing an end of sin,
In praise that sounds, that sounds afar.

We pray and long to see the morning dawn,
The bright, the bright eternal day,
When tears are wiped and sorrows gone,
And darkness fled away.
May glowing love inspire our hearts,
And praise our tongues employ;
We'll watch and pray till time departs,
Then strike the harp, the harp of joy.

Fairhaven, Mass., Aug., 1858.

Original Articles.

For the Crisis.

Familiar Letters.—No. 10.

Dear Uncle Fred:—You are familiar with the parable of the tares and the wheat, spoken of on one occasion by our Savior. Does not that most emphatically teach that there will be a mixture of the vile and the precious, until the harvest, at the end of the world?

Turn with me to 2d Tim., 3: 1–13, and read Paul's description of the "last days." "Perilous times" are foretold, and the reason why they will be thus is because "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away," &c. Such, dear Uncle, are the characters which will make the last days days of peril, and not days of millennial glory, safety and rest. In the same connection, the apostle affirms that "all that will live godly in Christ Jesus, shall suffer persecution," and that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

In the "good time coming," that is so confidently spoken of and expected, it is affirmed that all will know the Lord, from the least to the greatest, and none will have occasion to teach his brother, or his neighbor, the right way, for the law of God shall be written on every heart. If this is so, how will the godly suffer persecution? Hear James rebuking the "rich men" who "have heaped treasures together for the last days," while "the hire of the laborers who have reaped down" their "fields, is kept back by fraud." Methinks this is not indicative of a millennial state. And what are the words of comfort addressed to the oppressed? "Be patient, therefore, brethren, unto the coming of the Lord." "Be ye also patient; establish your hearts, *for the coming of the Lord draweth nigh*."

Now turn over to 2d Peter, 3: 3, and you will find that apostle in harmony with Paul, when speaking of the "last days." "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." In the Revelation you will find as in Daniel, that beastly governments exist even unto the end of the world and coming and reign of Christ. The ten horns upon the beast, which "are ten kings," these "make war with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords, and King of Kings." This is when he takes to himself his great power, and reigns over the nations, ruling them with a rod of iron, and dashing them in pieces as a potter's vessel. Read the 19th chapter, and you will find a description of the coronation day and the marriage festival. Then for the first time, Christ wears the inscription, King of Kings, and Lord of Lords. He is now manifesting, as Paul in his letter to Timothy predicted, who is the only true Potentate, the King of kings, and Lord of Lords. "Which in *his time* shall shew." That time is when he rides forth a mighty Conqueror at the head of his glorious army of saints, clothed in white raiment. Then the great voices are heard in heaven, saying: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." The beast and the false prophet are consigned to the lake of fire, while their armies are destroyed, and the fowls of the air feast upon their flesh. Who would covet a millennium that has embraced in it such vile elements as are connected with these anti-christian governments?

Would you hear another argument against the fallacy of the commonly received opinion of a temporal millennium? Then read the description of the seven trumpets that were to sound. The events symbolized are all indicative of war and bloodshed; but the three last are *woe* trumpets, thereby showing that there would be increasing suffering and woe connected with the era thus shadowed forth, and, *mark this*, that these extend to, and embrace the *final consummation at the revelation of Jesus Christ*, so that no time is herein embraced in which that expected temporal millennium can exist.

When the harvest takes place, tares grow among the wheat; when the net is drawn ashore, good and bad fishes are intermingled; when the Bridegroom comes, foolish virgins are found as well as wise; when the Lord comes, servants are surprised asleep and unwatchful at their posts; when the sixth seal is opened, rich men, and mighty men, kings and captains, bondmen and free men, are afraid, and, fleeing to the mountains and caves of the earth for refuge, call vainly upon them for protection from the wrath of him that sitteth upon the throne, and from the wrath of the Lamb. And yet there will be a millennium; it is no delusive dream, or airy night vision. The Bible teaches that a millennium will come—when and how, I leave for a future letter.

Yours, as ever,

Kate.

For the Crisis.

Who is a Christian?

What a question to ask in these days of light and revivals! and yet it is a question far from being settled. Various answers would be given by different religionists, if asked what are the necessary qualities a person *must* possess, to constitute him a Christian in the sense of the New Testament.

The dictionary would say: A Christian is one that follows Christ, or believes and practices the doctrines and precepts of Christianity—the teachings of Christ. If this is right, then he is one that loves God, Christ, his brother, and his neighbor as himself. He loves and prays for his enemies even, and tries to do them good as Christ did. He will not do his neighbor or brother wrong, in person, property, or reputation. He will not backbite or speak evil of his neighbor. He will never lay up old grudges, and ever forgives or overlooks them. If his brother trespass against him, he will *never* speak of the trespass or wrong till he has first taken the brother alone, and *tried to gain* him to the right.

I think Christ never gave a superfluous command, and his commands and precepts are, at least, as binding as the ten commandments. If this be so, who is a christian? We are soon to be judged by *his* word, and what shall we think of those *professors* who are continually harping upon the glorious truths they believe, while they live in the habitual disregard of the commands of Christ? Is there not too much tithing of herbs, and omitting these weightier matters of the law? O, who is a christian? Let him not be ashamed.

E. C.

John Newton.

Two or three years before the death of this eminent servant of Christ, when his sight was becoming so dim that be was no longer able to read, an aged friend and brother in the ministry called on him to breakfast. Family prayer succeeding, the portion of Scripture for the day was read to him. It was taken out of Bogatsky's Golden Treasury: "By the grace of God I am what I am." It was the pious man's custom, on these occasions, to make a short family exposition of the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy:

"I am not what I ought to be! Ah, how imperfect and deficient! I am not what I *wish* to be! I abhor what is evil, and I would cleave to what is good. I am not what I *hope* to be! Soon shall I put off mortality; and with mortality, all sin and imperfection. Yet, though I am not what I *ought* to be, nor what I *wish* to be, not what I *hope* to be, I can truly say I am not what I *once* was—a slave to sin and satan, and I can heartily join with the apostle, and acknowledge, *By the grace of God, I am what I am!* Let us pray!"

Choice Selections.

THE EDEN OF LOVE.

We're bound for the land of the pure and the holy,
The home of the happy, the kingdom of love,
Ye wanderers from God in the broad road of folly,
O say, will you go to the Eden of love.
Will you go, Will you go, Will you go, Will you go,
O say, will you go to the Eden of love.

In that blessed land neither sighing nor anguish
Can breathe in the fields where the glorified rove,
Ye heart-burdened ones who in misery languish,
O say, will you go to the Eden of love.
Will you go, &c.

Nor fraud, nor deceit, nor the hand of oppression,
Can injure the dwellers in that holy grove;
No wickedness there, not a shade of transgression,
O say, will you go to the Eden of love.
Will you go, &c.

No poverty there—no, the saints are all wealthy,
The heirs of his glory whose nature is love;
Nor sickness can reach them, that country is healthy,
O say, will you go to the Eden of love.
Will you go, &c.

March on, happy pilgrims, that land is before you,
And soon its ten thousand delights we shall prove;
Yes, soon we shall walk o'er the hills of bright glory,
And drink the pure joys of the Eden of love.
We will go, we will go;
O yes, we will go to the Eden of love.

And yet, guilty sinner, we would not forsake thee,
We halt yet a moment as onward we move;
O *come* to thy *Lord*, in his arms he will take thee,
And bear thee along to the Eden of love.
Will you go, Will you go,
O say, will you go to the Eden of love.

Methinks thou art now in thy wretchedness saying,
O, who can this guilt from my conscience remove?
No other but Jesus; then come to him praying,
Prepare me, O Lord, for the Eden of love.
Will you go, Will you go
At last, will you go to the Eden of love.

"Christ and Adornments."

The above is the title of a very interesting and faithful work upon the following subject:—"What is the mind of Christ with respect to christians adorning their persons with jewelry and gay and costly attire? and what is the effect of such adorning on the individual, the church and the world?"

A premium of one hundred dollars was offered for the best work on this subject; some twenty were written, and the prize was awarded to S. N. Platt, a classmate of ours, now preaching the gospel. Every christian mother and daughter should have a copy.

The following is an extract from its pages:—

"Now with respect to the subject before us, its lawfulness can be determined only by a careful scrutiny of its bearings upon the mental and moral nature. In itself, it is an admiration of jewelry and costly attire, and a desire to enjoy them. Desire always impels toward its object, and if there be no opposing principle, self-love unites in the effort. For the sake of the illustration, we will suppose a colloquy representing the action which each of the mental powers and moral virtues (which are directly interested) may have in the proposed gratification.

Taste.—Those adornments are beautiful!

Desire.—I must have them.

Self Love.—O! they will make me so happy!

Acquisitiveness.—But they are very expensive.

Desire.—No matter; I must have them; money may as well go in that way as in any other.

Benevolence.—The same amount charitably bestowed would do great good.

Pride.—Every body else has them, and I am as good as any one.

Sympathy.—Widow Needful's suffering babes might be relieved by that amount.

Love.—"To him that knoweth to do good, and doeth it not, to him it is sin."

Self Esteem.—This *is* doing good. It is making one's self respectable.

Humility.—I would not "do evil that good may come."

Approbativeness.—Becoming respectable is not doing evil. How can I enjoy Mrs. Vanity's society unless I dress as she does?

Cautiousness.—I fear the influence upon others will prove injurious.

Selfishness.—Let others take care of themselves. Who's going to be a saint when all the world are sinners?

Love.—I would "do nothing whereby my brother should offend."

Destructiveness.—I don't care; I'll let Mrs. Flauntout know that I can appear as well as she can!

Veneration.—It would seriously interfere with my devotions.

Desire.—Give my wishes now—take your devotions afterward.

Reason.—It is too degrading to my nature to be tied down to such miserable trash! *I scorn it!*

Self Love.—Ah, I see. I should lose more than I would gain by it. No, it must not be.

Selfish Desire.—It shall be, let the consequences be as they may.

Conscientiousness.—Time misspent, money wasted, influence made destructive, devotion repressed, selfishness stimulated, reason degraded. No, no, it must not be!

Perverse Will.—It shall be!!"

Truth Spreading.

Dear Bro. Grant:—I was somewhat encouraged in reading the following article, coming as it does from a man of world-renowned celebrity, as a theologian. I concluded it might do some others a similar benefit; not that it is more a fact because Dr. Tyng believes it, but it shows that there are some, who are men of the loftiest intellect, defiant of the unpopularity of this truth, who are candid enough to declare it. If you think best, please publish it. Here, dear brethren, is a scriptural view of the past, and, in the opinion of the learned preacher, sufficient evidence in view of the condition of the world to lead him to testify *that the time is at hand*. God speed the hour is my fervent prayer.

Williamstown, Aug. 3, 1858.

Editors of Traveller:—The exercises Sabbath evening consisted of an address by Rev. Dr. Tyng of New York, before the Mills Theological Society. He selected Rev. 11 chap. 15th verse as his text. "The Kingdoms of this world are become the Kingdoms of our Lord," &c. He said: This is a great event—the final triumph of Christ, and the introduction of his Kingdom. To a society organized on this plan, the relations of such an event to the destiny of man is an important subject, and I invite your attention to the consideration of the facts and relations concerning it. These Kingdoms are not Christ's now, but are separate and opposed to him; they are but organized forms of human apostasy: whether Pagan, Mohammedan, Romish or Infidel, they have ever been hostile to him, and are so to-day. The Christian religion is sometimes protected by law, but not one government is in accordance with his word. Three thousand years ago the first Kingdom was established, and the rebellion on the plains of Shinar has lived in all of them, and in every succeeding generation. Britain and America no more adopt the divine revelation as the rule of human government than did Babylon.

In all these years, God has had a family of his own, a line of grace which can be traced like a silver stream, springing from the gates of a Paradise lost; but it is still a little flock. Its subjects are the sons of God, the church; to them the promises were given, and by them communion with God has been maintained. This line of grace was in Jacob's family, and though all Israel was not the true Israel, it was a peculiar favored people, the only theocracy. Thus we have the two parts of the great contest before us, though parallel, yet perfectly distinct.

The text is the proclamation of the accomplishment of a prophecy long ago recorded by Daniel, in the emblem of the image, which was composed of four materials that once broken should never unite, but should be replaced by a fifth, the Kingdom of Christ. It was also symbolized by the four beasts destroying each other, in turn, and finally destroyed by a kingdom whose dominion should not pass. Four such kingdoms have existed.

He then proceeded to show that these four were the Babylonian, in Daniel's time, arising 1600 years before him, represented by the gold in the image; the Persian under Cyrus, by the silver; the Grecian under Alexander, by the brass; and the Roman under Augustus, by the iron and clay. To construct a fifth has been the ambition of men, but the record still remains incomplete; the universal monarchy of love under Jesus is yet to be revealed. Ptolemy follows this plan, unconsciously strengthening the evidence of the truth of the prophecy, 745 years after Daniel; and in later times also, Napoleon admitted that no one could construct a fifth to succeed them.

These are the kingdoms described in the text, so that Rome is properly called Babylon, as the heir of her empire; and John uses no mere figure, in calling Rome Babylon. It is a singular fact that the Pope alone of all monarchs, wears the exact royal dress of the ancient Kings of Babylon—the same costume as described by Strabo, the tiara,—the ancient diadem of the Persian Kings,—worn no where else; the white tunic; the slipper, with the toe uncovered to receive the salutations of prostrate Kings; the fillets, which it was death to wear for any one else; the attendants clothed in scarlet and wearing gold chains—are striking proofs of this identity.

He then went on to speak of the historic peculiarities of the different Kingdoms, displaying the correctness and fitness with which the different metals symbolized them, but to give which would occupy too much space, and showing that the Roman might be still said to survive, though broken into fragments, as the Kingdoms of the present day are the heirs of the old empire, and are governed by its laws. One principle has animated all the four Kingdoms; the absolute sovereignty of man over man has been their theory. They have been the symbols of man's hostility to God, animating the governments of Britain and America to-day, as shown in the opium war and the slave trade.

The moral aspects of human history have been equally remarkable: there have ever been two manner of men; a line of apostasy and a line of grace. The first to the present has been the strongest; in Daniel's time the second became captive to the first, and has ever remained so; nowhere has this captivity been overthrown. In Britain and America Christianity is only tolerated and protected, and this not from love to God, but from an acknowledgment of the rights of men. We are constrained to ask, shall this last forever? and if not, how long, and with what results?

If we ask the broken kingdoms of iron, we shall find that anarchy is the plan of the popular will; if we ask the monarchs, we shall find that the subjection of human rights is the plan of the throne; if we ask the hierarchy, the subjugation of the consciences of men is the answer of the clay; but if we ask the word of God, we have a distinct answer—"In the days of these kingdoms shall a kingdom be set up which shall destroy them all." The image of human power is the idol of man's adoration, but prophecy assures us that this idol shall be overthrown, and that the Kingdom of Christ shall finally triumph. He concluded with declaring his belief that this would be as personal as any of the preceding; that as Christ rules in the hearts of men, so he is to rule over all a personal King; *and that this time was near at hand!* and he urged the members to "stand up for Jesus," though Jews despise and infidels blaspheme, assuring them that they should come out more than conquerors.

The sermon was long, but was very interesting, and held the audience to the close.—*Selected by S. S. Brewer.*

Social Meetings.

Our social meetings for prayer, praise, conference, holiness, are good, excellent, interestingly so—but might they not be vastly more interesting, profitable, edifying, electrifying, were concentration of thought adhered to *definitely*; point, pith, the bringing every subject to a definite, positive, earnest, burning focus, without dwelling on mere circumstantials, things common-place, of small moment, the mere scaffoldings—repeating and *re-repeating*? How frequently and painfully do some persons occupy the floor with continued and protracted pauses, prefaces, circumlocutions, stale, threadbare recitals, monopolizing the time justly due to the meeting! And this same prolongation of common-place recitals go on from day to day, from week to week, till the bones and sinews of every one present fairly ache! cry out for deliverance! How many precious souls might be refreshed during this monopoly? Suppose the time occupied by one good brother, is occupied by some four or six individuals on fire, energized by the Holy Spirit—opening their lips wide for God, giving merely the outlines in a condensed, graphic form, the cream, the essence of a gospel experience: and suppose, moreover, this same brevity and hallowed fire go on and on, till all present shall have witnessed for Christ, pointedly, condensedly, soul-kindlingly—what now? Would not every brother and sister say *amen*—go away refreshed, strengthened, joyful? Who can calculate the vast difference between ten and thirty testimonies in an hour? The one is life, the other death! Our social meetings wane, dribble, ofttimes expire from prolixity, dwelling on minutias, without the fire, the flint, the hammer. Short speeches and prayers grieve the Holy Spirit? Rather is not God's spirit grieved, and his little ones grieved deeply, at this interminable prolixity?

The wisest, the best, the holiest men congratulate heartily the three and five minute rule adopted in our Union meetings everywhere; in Boston, Hartford, New York, Philadelphia, Cincinnati. President Finney, in his recent protracted efforts in Boston, was among the first to approbate this arrangement in the conference room. Necessity was laid upon him. Suppose the floor had been given up, as formerly, to a few stereotyped formalists to speak and pray all over the world and back again, without let or hindrance—where now the holy fire, the streams of overflowing salvation? O where?—*Golden Rule.*

A Lovely Sight.

Angelically lovely!—loveliness on loveliness—superlatively beautiful! And not merely beautiful, but grand, sublime, heroic, to see a young woman rise superior to the world; its blandishments, its gaieties, superfluities, follies, flatteries, fashionable costumes—rise in the strength and wisdom of redeeming grace—in all that is pure, virtuous, amiable, God-fearing, God-serving! Adorning herself, as the Lord says, in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness,) "with good works"—"with the ornament of a meek and quiet spirit, which is in the sight of God of great price."

We speak of heroic deeds in the battle-field of the Alexanders, the Napoleons, the brave generals of the revolution—but what are these compared to a young woman abandoning *forever* every superfluity and fashionable expenditure, *redeeming* her time to do good, to glorify God in her body and her spirit, which are God's. Instances rare! in this day of exuberant folly and idolatry! This very rarity renders this God-like self-denial more admirable, praiseworthy, glorious! It's a martyr spirit, eminently so. Such a spectacle of the morally sublime is the admiration of angels. They stoop to gaze upon it with joy seraphic. God himself smiles complacently. Nothing but the hidden man of the heart will enable a young woman, in the beauty and influence of life, to take Jesus thus *consecratedly* and entire for her friend, her guide, her pattern, her life, her all and in all—to acknowledge Him in all her ways!

This conquest is not an army merely, but of the world, the *whole* world. In a word, it's daring to be singular—to face the enemy, the world, the flesh, the devil—saying joyfully, "get thee hence, Satan; it is written thou shalt worship the Lord thy God and him only shalt thou serve." Sisters, will you do it? do it *now*?—*Golden Rule.*

Health Department.

Out-Door Exercises.

Rain or shine, cold or hot, hail or snow, whirlwind on whirlwind, all combined, are not so detrimental as a penned up, dense, impure, contagious atmosphere. The dark hole of Calcutta, or the hold of a slaver, are scarcely more fatal to health and life than the impure air of very many of our sitting rooms, sleeping rooms, houses of worship and seminaries of learning. Dr. Hall, in his *Journal of Health*, remarks that, "The fear of the weather has sent multitudes to the grave who otherwise might have lived in health many years longer. The fierce North wind and the furious snow storms kill comparatively few, while the winter rooms and crisping summer suns have countless hecatombs of human beings to attest their power. Except in localities where malignant miasms prevail, and only in warm weather, out-door life is the healthiest and happiest, from the tropics to the poles.

The general fact speaks for itself, that persons who are out of doors most take cold least. In some parts of our country nearly one-half of the adult deaths are from the diseases of the air passages. These ailments arise from taking cold in some way or another; and surely the reader will take some interest in a subject from which, by at least one chance out of four, his life may be lost.

All colds arise out of one or two causes.

1. By getting cold too quick after exercise, either of the whole body, or any part of it.

2. By being chilled, and remaining so for a long time, from want of exercise.—*Golden Rule.*

The Habitual Use of Spirits.

We are all of us more or less aware of the directly visible injurious effects produced by the habitual use of intoxicating drinks, in the follies and vices, the absorption of all the generous feelings, all the tender humanities and sweet charities of love, while the heart is held under its sway; but few of us know the full extent of the change produced by it, both in the mental and corporeal faculties.

The *British and Foreign Medico-Chirurgical Review* shows that the habitual use of spirits arrests that metamorphosis of tissue which is necessary for health, leaving the effete tissue as a useless burden in the body, to be converted into that least vitalized of all the organic constituents, oil and fat, till finally life itself is clogged at the fountain-head. Thousands of men, according to the *Review*, who have never been inebriated, annually perish, having shortened their lives by tippling a little every day. The dram arrests the metamorphosis of tissue, and another dram is taken before this arrest ceases; the reaction, thus postponed, becomes more intense; the depression is excessive; more drams are taken; and so, in the end, without ever having been intoxicated, the tippler sinks into the grave, presenting the strange anomaly of a reasonable being periodically applying a poison which is sure to impair and eventually destroy the vitality of the body, and divert the nobler impulses of the heart from that course which consecrates it to a heaven-born life. The effect of drinking spirits is different from that produced by wine, for wine is rarely used except at meals, so that the effects have time to pass away before a second dose becomes due, and hence no craving for an increased quantity is experienced. Men are now living, in consequence, in robust old age, who have taken the same identical number of glasses of wine daily for half a century, without feeling it necessary to increase the quantity.

To guard against the poisonous effects of bites and stings, take an ounce vial of spirits of hartshorn with you when you start for a summer tour in the country.

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Poetry.

For the Crisis.

I WANT TO BE LIKE JESUS.

I want to be like Jesus,
Of meek and quiet heart;
Like him be ever seeking
In others' woes a part.

Like him be ever striving
Some word of cheer to speak,
Some fainting heart to strengthen,
And the good of others seek.

I want to be like Jesus,
Of kind and gentle speech,
His precepts and examples
By actions kind to teach.

Though sorrows round me gather,
While treading life's rough way,
I'll ask him still to guide me
In his own kind gentle way.

Oh! I want to see my Savior
Come back to earth again,
And make his saints immortal,
And take them home to reign.

SUSAN A. ISBELL.

Original Articles.

For the Crisis.

Letter from Eld. S. S. Brewer.

The sun is now casting his lengthened shadows o'er the face of nature, proclaiming the close of day. One more day of my pilgrimage is numbered. But thanks, praise and adoration to my Father in heaven, I am enabled to exclaim, in view of his goodness and mercy to me—

While in this body pent,
Absent from thee I roam,
Yet nightly pitch my moving tent,
A day's march nearer home.

On Saturday last I took leave of my family to strive for a short time to enjoy the same privilege that Paul and Barnabas speak of in Acts 15: 36. On my way I met Bro. E. Burnham and F. H. Berick; and truly the language of Prov. 27: 17, was verified in my heart. O how dear to me is the presence and friendship of those with whom I have been a feeble associate in the proclamation of the last glorious message to a sleepy church and a perishing world.

On Lord's day, August 8th, once more I endeavored to preach the word to the church in Salem, Mass., worshiping in Union street. Seldom, if ever, have I enjoyed more of the presence of the blessed Comforter than while I was recommending this Gospel of the Kingdom to those present on each occasion that day and evening. I yet feel the sweet, melting, moving power of the glorious gospel of the Son of God entwining around the tendrils of my poor heart, causing it to pulsate in anxious desire for a strict conformity to the divine will.

O what a power is embodied in the new covenant! He is able to save to the uttermost all that come unto God by him; seeing he ever liveth to make intercession. Amen. *He shall be called Jesus, for he shall save* HIS PEOPLE FROM THEIR SINS. *Not in them.* There is much to be done, and much to be left undone, by his people. Think of that.

Said a person to me: Do you think God wants his people to see alike? To be sure I do. And for proof I cited him to the following passages: John 17: 11–24. There is unity in all essentials. There is oneness in the Spirit. 1 Cor. 6: 17; 12: 13; Phil. 1: 27; Eph. 4: 3, 4. One hope. Eph. 4: 4; Col. 1: 23. There is but one faith. Eph. 4: 5. That is the faith of God. Rom. 3: 3; Phil. 1: 27; Acts 14: 22. There should be one mind. 1 Cor. 1: 10; Phil. 2: 1, 2; 1 Peter 3: 8. Divisions are the fruit of a carnal heart. See 1 Cor. 3: 1–5. Lastly, how came divisions? Read it in Acts 20: 28–31.

Well, but I can't see how we can all be united. I can. How is it possible to be done? I will tell you. It could be very easily accomplished. Just gather up all the men-made creeds, confessions, disciplines and articles of human machinery, and do as those we read of in Acts 19: 19. I do think they would give more light in that way than in the manner they are used at the present time. And then the 20th verse, in our day, would be fulfilled. Yes, let all that profess to love Jesus take his word, and make it their rule of faith and practice; that would bring all upon one common platform, and destroy the legion of *nick-names* for denominational pride and popularity. Most truly has the pen of inspiration graven it on the divine statute book. Hear it, ye sectarian bigots, ye narrow minded pharisees, laced so tight in corsets of your church-isms, that you can't draw a long breath in the presence of a Bibleite, for fear of being contaminated. Now let the martyred Apostle take the stand. "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the *man of God* may be perfect, thoroughly furnished unto all good works."

Well, dearly beloved friends of Jesus, we shall soon see him and be made like him; one great family; one kingdom; one great citadel of earth and sky; one king; and he shall sit on *the throne of his glory*, we to spend one eternal age. How often, in my moments of ecstasies, while I antedate the advent of our once injured and crucified King, I sigh and weep over his absence, and long and watch for his coming. O, how sad the earth appears! The object of my affections is hid from my sight. The true child of God weeps over the havoc made among the tender lambs of their Shepherd, by the legion of emissaries transformed into angels of light. Death, the gloomy king of terrors, sways his sceptre of indiscriminate ravages, and tears away our dearest friends. The widow moans in plaintive wail o'er the partner of her joys, and as she folds her tender offspring near to her heart, they mingle their scalding tears in one pulsation of woe. And from the four winds, goes up to God continually, by day and night, the cries of the oppressed. O, ye weepers, 'neath the tyrant's yoke, your long, long dark night is almost past! Though God has borne long, he will soon make inquisition for long forgotten wrongs. The pent up wrath of six thousand years is now about to unsheath the sword of vengeance. He is coming with his fan in his hand; he will thoroughly purge his floor; he will gather his wheat into his garner, and burn up the chaff with unquenchable fire; or, as the Syriac reads: *Fire suffered to burn up and consume what is left.* Who doubts that fire will consume chaff? No one. O, what an idea of preservation that would be—burn up chaff in order to preserve it! Solemn and awful as it may seem, yet it is fixed in the mind of God: all the wicked will God *destroy.* Then will be brought to pass the saying, as it is written: "Every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

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S. S. BREWER.

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For the Crisis.

Answer to the Question of C. F., IN NUMBER XVII.

FRIEND GRANT:—Having seen the above named question in the *Crisis* addressed, as I supposed, to persons of like faith as myself, and taking it for granted that light with regard to the matter is desired, I would offer the following reply.

That the saints (or holy ones) are to be rulers, and not subjects, in the kingdom of God, is most plainly taught in the Bible. In Exodus, 19: 5, 6, we find that Jehovah, through Moses, taught the Israelites, if they would be obedient to his law, they should become "a kingdom of priests;" or, in other words, a priesthood possessing regal authority. They were disobedient, and finally rejected Messiah, who told them the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof.—Matt. 21: 43. And the apostle Peter informs us who that people are: "But ye," says he, writing to brethren of like precious faith with himself, "are a chosen generation, *a royal priesthood*, a holy nation," &c.—1 Pet. 2: 9. The mission of the gospel is not for the preparation of immortal souls for kingdoms beyond the skies; but a calling or invitation held out to gentiles for them to become members of this royal family, to be the future rulers and administrators of the government, throughout the habitable world. See Eph. 3: 4; Isa. 32: 1. Those who accept this *one* hope to which gentiles are invited, and are obedient to the *one* faith, become children, (or sons of God,) by faith in Jesus Messiah.—Gal. 3: 26. If they are children (or sons of God) then are they heirs; heirs of God and joint heirs with Jesus Messiah.—Rom. 8: 17. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3: 29. Now I think this fact is made sufficiently plain, that all faithful ones, or children by faith, are JOINT HEIRS with Jesus Christ, i. e. heirs to the same things Jesus is heir to. And what are they? Answer: By virtue of a covenant made by Jehovah with Abraham, and one with David, Jesus, Messiah, is heir to the kingdom and throne of David, in that land once promised to Abraham when possessed by certain idolatrous nations specified by name, the territory of which was bounded by the river of Egypt and the great river, the river Euphrates; the throne of which kingdom was acknowledged to be Jehovah's. See 1 Chron. 29: 23. Together with his kingdom he is heir to a *dominion* under the whole heaven, from the river to the ends of the earth, and all kings shall fall down before him, and all nations shall serve him. Upon the throne of David he is to sit, and upon his kingdom to order it and increase it with judgment and justice from henceforth even for the age. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for the age; and his kingdom shall not end. See Gen. 13: 13–18; 15: 18–21; and 17: 7, 8. 2 Sam. 7: 11–17; Ps. 72; Ps. 2: 7, 8, 9; Isa. 9: 6, 7; Luke 1: 31–33. His faithful ones are heirs to the same things. "I appoint unto you a kingdom as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke 22: 29, 30. "If we suffer, we shall also reign with him."—2 Tim. 2: 12. "He that overcometh "will I give power over the nations; and he shall rule them with a rod of iron," &c.—Rev. 2: 26, 27. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and they lived and reigned with Christ a thousand years."—Rev. 20: 4. "And we shall *reign* on the earth."—Rev. 5: 10.

WILL THIS, THE KINGDOM OF MESSIAH EVER END? No, but the forever, or *aion*, age, will end as other *aions* have ended before it, and there will be a change at the end of the aion in the constitution of the kingdom, which will not end, but be delivered up to God the Father. "For as all in Adam die, so likewise all in Christ shall be made alive; but every one in his own order; Christ the first fruits, *afterwards* the Christ's at the coming of him. *Afterward* the end when he shall have delivered up the kingdom to God even (the) Father; when he shall have abolished all rule and all authority and power; for it is necessary his reign until all enemies are put under his feet. The last enemy to be destroyed is DEATH." The above is a correct translation of 1 Cor. 15: 22–26 inclusive. Here we find two afterwards, as follows: Christ the first fruits, *afterwards* the Christ's at his coming. Messiah arose as the first over 1800 years ago, and we have not yet reached the end of the first "afterward," which is to be at his coming; then, there is another "afterward,"—afterward, the end, when he shall have delivered up the kingdom, &c. Now we have something to mark the length of this last period called "afterward." Commencing with the resurrection of all in Christ at his coming, it ends when the last enemy, death, is destroyed; and that is certainly not until a thousand years after the commencement of his reign with the resurrected saints, for the rest of the dead lived not again until the 1000 years were finished. Death, then, for a thousand years afterward, has dominion over the rest of the dead; after which, John saw all the dead, small and great, stand up to be judged. This certainly must comprehend the rest of the dead. The sea gave up the dead that was in it, and death and hades gave up the dead that were in them. And DEATH and hades were cast into the lake of fire. Here we have the destruction of death brought to view after the end of the 1000 years' reign.

Question II. "If Christ is to reign forever, and the nations of the wicked are to be destroyed, how is Christ to reign over them forever?"

The answer to this has been partially anticipated by the foregoing. The difficulty is in the misconception of the word forever, and likewise the confounding of the endless character of the kingdom, and the term forever, or the *aion*, as relating to the house of Jacob. The word does not say that he shall reign over mortal nations or the house of Jacob without end, but for the age. But with regard to the Kingdom it says, and His kingdom shall not end. But as shown before, it is to be delivered up to God the Father. Another cause of darkness is in not discriminating between the destruction of existing governments and nations, and the individual subjects, a residue of whom will escape from that destruction, and submit themselves to Messiah's righteous rule. In order that wicked nations and governments may be destroyed, it is not necessary that all the individual subjects of those governments should be destroyed likewise. The Scriptures teach that Messiah is now sitting on the right hand of power; that by and by Jehovah will send the sceptre of his (Messiah's) strength out of Zion; that he may rule in the midst of his enemies. That Jehovah, who is at his right hand, will strike through kings in the day of his wrath, that he will wound the HEAD OVER many countries, (not all the individual subjects.) See Ps. 110; Isa. 66: 15; Zech. 14: 16. Another class of subjects over whom Messiah is to reign with his holy ones for the "AION," is the house of Jacob.

III. Who are the House of Jacob? Evidently not those who have accepted of the calling or invitation held out to the gentiles, neither those who became children by faith under the Levitical order of things, for both these comprise one royal family in Messiah, where there is neither Jew nor Greek, bond nor free, but ONE in the anointed Jesus; these are not subjects of, but rulers in Messiah's kingdom. The only house of Jacob, of which I find any mention made in the Scriptures, is the twelve tribes of Jacob or Israel. It is this house of Jacob that is now scattered among the nations,—it is this house of Jacob to whom a part of Messiah's mission pertains—"To bring Jacob again to him," "To raise up the TRIBES OF JACOB," and become his salvation to the Gentiles unto the ends of the earth. See Isa. 49: 1–6. He is to be not only a light to lighten the gentiles, but the glory of God's people Israel; he is to be set for the fall and rising again of many in Israel.—Luke 2: 32–34. These people, the house of Jacob, are those who, gathered from among the nations, to the land of their fathers, the territory of the kingdom of God, will become the subjects or people of the saints of the most High, over whom Messiah and his holy ones will reign for the aion.

M. A.

For the Crisis.

Are We a People?—No. 8.

THE DANGER.

It appears to me that no sincere and conscientious brother can question the evil result of the loose and disconnected manner in which affairs have been conducted with us for the few years of our existence, beginning with the peculiar manner in which we became associated; with the elements which were brought together—and continuing in the carelessness of some; the love of liberty in others, and yet the wickedness of others. Are we not in danger, even with our best efforts to prevent it, of the continuance of the same state? And if it longer continues, we are in danger of going entirely to pieces. Prosperity seems to follow the effort to consolidate. But wisdom is requisite. The vaunts of some as to what might be effected, and what they should effect compared with what they have done, have only backened and hindered the desirable end. Brethren are willing to co-operate, but not willing to submit to dictation.

On the one hand there is danger, by neglect, of losing all we have done for years; on the other, of losing many good brethren by hasty and rash attempts to impose forms of existence and worship upon those who have supposed themselves just as well, if not better, without organization in form.

I will call your attention to a few facts: We have seen churches dwindle and die out, and the field has grown up to waste. It now appears that by a proper arrangement they might have lived, even if they had been less in numbers; and if they could not have supported the services of the house of the Lord alone, could have joined with others; there would at least have been a name left, and that name would have been a witness to the truth. One man anciently was accused of troubling a backslidden Israel; and one man in a place, or one woman, has often kept the light of truth afire. I have known a number of persons, yes, many whose backslidings should be referred to the want of order in the church, for by reason of the absence of order there was soon no church; these persons being too young, or inexperienced, or unstable, to live while the church, in her forms and services, was wanting.

I have known many good, pious brethren and sisters go away from us and join other churches, simply for the unfortunate manner of our being and proceedure. I have known many good ministers leave us on the same account, and some have left the work who have not left us. The cry of "backsliding" and "giving up the faith," is absurd; it comes with an exceedingly ill grace; it is quite too late, as accounting for the course taken by brethren in leaving us. The danger is that other instances will occur in which a small church may become extinct, and a large one become much smaller; that other good, solid and responsible men and women, to say nothing of the lighter material, may leave—and all for want of order in the house of God.

If it is said that difficulties in given instances arose from the misconduct of individuals, it may be said that *order* would have cured the evil; and if in its operation it had taken the life of the church, it would have deceased at its post, and so have performed its mission. I speak of the prospect as showing danger—from what I know. I speak advisedly. The danger looms up in our onward pathway, for we move on. The same elemental energies, with the same relative action, must produce the same consequences, with intenser action, an intensified *sequence*.

Men and women, young persons and old ones, with ministers in good repute, and acceptable to all the churches, will, notwithstanding we have the truth upon immortality, and the coming of Christ, the kingdom of glory, spiritualism, &c., leave ere long! I hope not. It may be prevented. But you are warned. The danger increases by delay. Let every church throw itself into such a position, so much order, that it may exercise self-control. A simple covenant will do that; all after is optional. Do not hesitate through fear.

"For my single self,
I had as lief not be—
As be, and live in fear
Of such a thing as I myself."

Let us awake in earnest to duty. Then may our bark, escaping the shoals and rocks of a difficult bay, come proudly up at last.

W. S. C.

For the Crisis.

Brother and Sister.

Whom should we address thus? Is it the Jew, the Roman, the Mormon? Is it all or any of the sects? *Any* who have merely "*named* the name of Christ?" Is it to the "blind leaders of the blind?" Say, is it to every one in general, and no one in particular? I've thought the matter over.

Says one, "I love any one that loves God." "If you love me, *keep my commandments.*" *What* commandments? "Be ye separated" from the world and the advocates of error,—be *baptized*—not *sprinkled.* Observe the *"all things"* given by inspiration. Did Christ call unbelievers, or people who were not baptized, brethren? Are you so much more charitable—is your love so much purer that you *love* the enemies of God's word? Were I intending to join any of these parties, I'd choose one as soon as another. All have the self same "sandy" foundation. Ye who give the right hand of fellowship to many denominations, why do you exclude the Romanists? Have they not the same error, only it is magnified by tradition? Is one error worse than another? Such glaring error I cannot put along side of truth. It is not a fit companion.

And now what do you think of fellowshiping with Spiritualism? "This is ridiculous." Well, but it is only immortal soulism in a superlative degree. If you countenance error, you must expect to be friendly with all its connections. Spiritualism—a fruit of error—is of satan. If you exercise your "true charity" *here*, you are counted as lost to all that is holy. "O, I don't mean to have anything to do with this crazy party." Well, but you *are* doing with, or *for* them. You are helping to keep their foundation in good repair, if *you* don't stand upon it. You are so loving and kind that you will hold up the braces with your "right hand," so that *they* may exist, while you bid them "God speed."

Do not mistake; I don't want you to be cold and unkind to the people, but oh, do not for a moment countenance their doctrines. Utterly reject each sentiment contrary to the Bible. And even this must not be done in a harsh, inhuman mode. Be gentle and kind, but not too kind—not kind enough to turn from the "narrow path" of God's word. I don't care how much you may love an heathen, but take special care and not fall in with his views of God, nor worship his idols. Neither pat him on the shoulder, and tell him to "go on if *he thinks* he's right," just as though there could be two "right" ways.

Wherever I can go, whoever I can associate with, and still keep up the flag of Truth, and keep my lighted lamp out from "under a bushel," I'll go, but not to bend down and make obeisance to error.

MARIA MATTHEWS.

New Glasgow, C. E.

☞ With the same height of desire thou hast sinned, with the like depth of sorrow thou must repent; thou that hast sinned to-day, defer not thy repentance till to-morrow; he that hath promised pardon to thy repentance, hath not promised life till thou repent.—*Quarles.*

☞ True courage is the result of reasoning. A brave mind is always impregnable. Resolution lies more in the head than in the veins, and a just sense of honor and of infamy, of duty and of religion, will carry us further than all the force of mechanism.

THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 157. BOSTON, MASS., SEPTEMBER 8, 1858. VOL. VIII. NO. 1.

Poetry.

For the Crisis.

I WANT TO BE LIKE JESUS.

I want to be like Jesus,
Of meek and quiet heart;
Like him be ever seeking
In others' woes a part.

Like him be ever striving
Some word of cheer to speak,
Some fainting heart to strengthen,
And the good of others seek.

I want to be like Jesus,
Of kind and gentle speech,
His precepts and examples
By actions kind to teach.

Though sorrows round me gather,
While treading life's rough way,
I'll ask him still to guide me
In his own kind gentle way.

Oh! I want to see my Savior
Come back to earth again,
And make his saints immortal,
And take them home to reign.

SUSAN A. ISBELL.

Original Articles.

For the Crisis.

Letter from Eld. S. S. Brewer.

The sun is now casting his lengthened shadows o'er the face of nature, proclaiming the close of day. One more day of my pilgrimage is numbered. But thanks, praise and adoration to my Father in heaven, I am enabled to exclaim, in view of his goodness and mercy to me—

While in this body pent,
Absent from thee I roam,
Yet nightly pitch my moving tent,
A day's march nearer home.

On Saturday last I took leave of my family to strive for a short time to enjoy the same privilege that Paul and Barnabas speak of in Acts 15: 36. On my way I met Bro. E. Burnham and F. H. Berick; and truly the language of Prov. 27: 17, was verified in my heart. O how dear to me is the presence and friendship of those with whom I have been a feeble associate in the proclamation of the last glorious message to a sleepy church and a perishing world.

On Lord's day, August 8th, once more I endeavored to preach the word to the church in Salem, Mass., worshiping in Union street. Seldom, if ever, have I enjoyed more of the presence of the blessed Comforter than while I was recommending this Gospel of the Kingdom to those present on each occasion that day and evening. I yet feel the sweet, melting, moving power of the glorious gospel of the Son of God entwining around the tendrils of my poor heart, causing it to pulsate in anxious desire for a strict conformity to the divine will.

O what a power is embodied in the new covenant! He is able to save to the uttermost all that come unto God by him; seeing he ever liveth to make intercession. Amen. *He shall be called Jesus, for he shall save* HIS PEOPLE FROM THEIR SINS. *Not in them.* There is much to be done, and much to be left undone, by his people. Think of that.

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IN NUMBER XVII.

FRIEND GRANT:—Having seen the above named question in the *Crisis* addressed, as I supposed, to persons of like faith as myself, and taking it for granted that light with regard to the matter is desired, I would offer the following reply.

That the saints (or holy ones) are to be rulers, and not subjects, in the kingdom of God, is most plainly taught in the Bible. In Exodus, 19: 5, 6, we find that Jehovah, through Moses, taught the Israelites, if they would be obedient to his law, they should become "a kingdom of priests;" or, in other words, a priesthood possessing regal authority. They were disobedient, and finally rejected Messiah, who told them the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof.—Matt. 21: 43. And the apostle Peter informs us who that people are: "But ye," says he, writing to brethren of like precious faith with himself, "are a chosen generation, *a royal priesthood*, a holy nation," &c.—1 Pet. 2: 9. The mission of the gospel is not for the preparation of immortal souls for kingdoms beyond the skies; but a calling or invitation held out to gentiles for them to become members of this royal family, to be the future rulers and administrators of the government, throughout the habitable world. See Eph. 3: 4; Isa. 32: 1. Those who accept this *one* hope to which gentiles are invited, and are obedient to the *one* faith, become children, (or sons of God,) by faith in Jesus Messiah.—Gal. 3: 26. If they are children (or sons of God) then are they heirs; heirs of God and joint heirs with Jesus Messiah.—Rom. 8: 17. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3: 29. Now I think this fact is made sufficiently plain, that all faithful ones, or children by faith, are JOINT HEIRS with Jesus Christ, i. e. heirs to the same things Jesus is heir to. And what are they? Answer: By virtue of a covenant made by Jehovah with Abraham, and one with David, Jesus, Messiah, is heir to the kingdom and throne of David, in that land once promised to Abraham when possessed by certain idolatrous nations specified by name, the territory of which was bounded by the river of Egypt and the great river, the river Euphrates; the throne of which kingdom was acknowledged to be Jehovah's. See 1 Chron. 29: 23. Together with his kingdom he is heir to a *dominion* under the whole heaven, from the river to the ends of the earth, and all kings shall fall down before him, and all nations shall serve him. Upon the throne of David he is to sit, and upon his kingdom to order it and increase it with judgment and justice from henceforth even for the age. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for the age; and his kingdom shall not end. See Gen. 13: 18–18; 15: 18–21; and 17: 7, 8. 2 Sam. 7: 11–17; Ps. 72; Ps. 2: 7, 8, 9; Isa. 9: 6, 7; Luke 1: 31–33. His faithful ones are heirs to the same things. "I appoint unto you a kingdom as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke 22: 29, 30. "If we suffer, we shall also reign with him."—2 Tim. 2: 12. "He that overcometh will I give power over the nations; and he shall rule them with a rod of iron," &c.—Rev. 2: 26, 27. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and they lived and reigned with Christ a thousand years."—Rev. 20: 4. "And we shall *reign* on the earth."—Rev. 5: 10.

WILL THIS, THE KINGDOM OF MESSIAH EVER END? No, but the forever, or *aion*, age, will end as other *aions* have ended before it, and there will be a change at the end of the aion in the constitution of the kingdom, which will not end, but be delivered up to God the Father. "For as all in Adam die, so likewise all in Christ shall be made alive; but every one in his own order; Christ the first fruits, *afterwards* the Christ's at the coming of him. *Afterward* the end when he shall have delivered up the kingdom to God even (the) Father; when he shall have abolished all rule and all authority and power; for it is necessary he reign until all enemies are put under his feet. The last enemy to be destroyed is DEATH." The above is a correct translation of 1 Cor. 15: 22–26 inclusive. Here we find two afterwards, as follows: Christ the first fruits, *afterwards* the Christ's at his coming. Messiah arose as the first over 1800 years ago, and we have not yet reached the end of the first "afterward," which is to be at his coming; then, there is another "afterward,"—afterward, the end, when he shall have delivered up the kingdom, &c. Now we have something to mark the length of this last period called "afterward." Commencing with the resurrection of all in Christ at his coming, it ends when the last enemy, death, is destroyed; and that is certainly not until a thousand years after the commencement of his reign with the resurrected saints, for the rest of the dead lived not again until the 1000 years were finished. Death, then, for a thousand years afterward, has dominion over the rest of the dead; after which, John saw all the dead, small and great, stand up to be judged. This certainly must comprehend the rest of the dead. The sea gave up the dead that was in it, and death and hades gave up the dead that were in them. And DEATH and hades were cast into the lake of fire. Here we have the destruction of death brought to view after the end of the 1000 years' reign.

Question II. "If Christ is to reign forever, and the nations of the wicked are to be destroyed, how is Christ to reign over them forever?"

The answer to this has been partially anticipated by the foregoing. The difficulty is in the misconception of the word forever, and likewise the confounding of the endless character of the kingdom, and the term forever, or the *aion*, as relating to the house of Jacob. The word does not say that he shall reign over mortal nations or the house of Jacob without end, but for the age. But with regard to the Kingdom it says, and His kingdom shall not end. But as shown before, it is to be delivered up to God the Father. Another cause of darkness is in not discriminating between the destruction of existing governments and nations, and the individual subjects, a residue of whom will escape from that destruction, and submit themselves to Messiah's righteous rule. In order that wicked nations and governments may be destroyed, it is not necessary that all the individual subjects of those governments should be destroyed likewise. The Scriptures teach that Messiah is now sitting on the right hand of power; that by and by Jehovah will send the sceptre of his (Messiah's) strength out of Zion; that he may rule in the midst of his enemies. That Jehovah, who is at his right hand, will strike through kings in the day of his wrath, that he will wound the HEAD OVER many countries, (not all the individual subjects.) See Ps. 110; Isa. 66: 15; Zech. 14: 16. Another class of subjects over whom Messiah is to reign with his holy ones for the "AION," is the house of Jacob.

III. Who are the House of Jacob? Evidently not those who have accepted of the calling or invitation held out to the gentiles, neither those who became children by faith under the Levitical order of things, for both these comprise one royal family in Messiah, where there is neither Jew nor Greek, bond nor free, but ONE in the anointed Jesus; these are not subjects of, but rulers in Messiah's kingdom. The only house of Jacob, of which I find any mention made in the Scriptures, is the twelve tribes of Jacob or Israel. It is this house of Jacob that is now scattered among the nations,—it is this house of Jacob to whom a part of Messiah's mission pertains—"To bring Jacob again to him," "To raise up the TRIBES OF JACOB," and become his salvation to the Gentiles unto the ends of the earth. See Isa. 49: 1–6. He is to be not only a light to lighten the gentiles, but the glory of God's people Israel; he is to be set for the fall and rising again of many in Israel.—Luke 2: 32–34. These people, the house of Jacob, are those who, gathered from among the nations, to the land of their fathers, the territory of the kingdom of God, will become the subjects or people of the saints of the most High, over whom Messiah and his holy ones will reign for the *aion*.

M. A.

For the Crisis.

Are We a People?—No. 8.

THE DANGER.

It appears to me that no sincere and conscientious brother can question the evil result of the loose and disconnected manner in which affairs have been conducted with us for the few years of our existence, beginning with the peculiar manner in which we became associated; with the elements which were brought together—and continuing in the carelessness of same; the love of liberty in others, and yet the wickedness of others. Are we not in danger, even with our best efforts to prevent it, of the continuance of the same state? And if it longer continues, we are in danger of going entirely to pieces. Prosperity seems to follow the effort to consolidate. But wisdom is requisite. The vaunts of some as to what might be effected, and what they should effect compared with what they have done, have only backened and hindered the desirable end. Brethren are willing to co-operate, but not willing to submit to dictation.

On the one hand there is danger, by neglect, of losing all we have done for years; on the other, of losing many good brethren by hasty and rash attempts to impose forms of existence and worship upon those who have supposed themselves just as well, if not better, without organization in form.

I will call your attention to a few facts: We have seen churches dwindle and die out, and the field has grown up to waste. It now appears that by a proper arrangement they might have lived, even if they had been less in numbers; and if they could not have supported the services of the house of the Lord alone, could have joined with others; there would at least have been a name left, and that name would have been a witness to the truth. One man anciently was accused of troubling a backslidden Israel; and one man in a place, or one woman, has often kept the light of truth afire. I have known a number of persons, yes, many whose backslidings should be referred to the want of order in the church, for by reason of the absence of order there was soon no church; these persons being too young, or inexperienced, or unstable, to live while the church, in her forms and services, was wanting.

I have known many good, pious brethren and sisters go away from us and join other churches, simply for the unfortunate manner of our being and procedure. I have known many good ministers leave us on the same account, and some have left the work who have not left us. The cry of "backsliding" and "giving up the faith," is absurd; it comes with an exceedingly ill grace; it is quite too late, as accounting for the course taken by brethren in leaving us. The danger is that other instances will occur in which a small church may become extinct, and a large one become much smaller; that other good, solid and responsible men and women, to say nothing of the lighter material, may leave—and all for want of order in the house of God.

If it is said that difficulties in given instances arose from the misconduct of individuals, it may be said that *order* would have cured the evil; and if in its operation it had taken the life of the church, it would have deceased at its post, and so have performed its mission. I speak of the prospect as showing danger—from what I know. I speak advisedly. The danger looms up in our onward pathway, for we move on. The same elemental energies, with the same relative action, must produce the same consequences, with intenser action, an intensified *sequence*.

Men and women, young persons and old ones, with ministers in good repute and acceptable to all the churches, will, notwithstanding we have the truth upon immortality, and the coming of Christ, the kingdom of glory, spiritualism, &c., leave ere long! I hope not. It may be prevented. But you are warned. The danger increases by delay. Let every church throw itself into such a position, so much order, that it may exercise self-control. A simple covenant will do that; all after is optional. Do not hesitate through fear.

"For my single self,
I had as lief not be—
As be, and live in fear
Of such a thing as I myself."

Let us awake in earnest to duty. Then may our bark, escaping the shoals and rocks of a difficult bay, come proudly up at last.

W. [illegible]

For the Crisis.

Brother and Sister.

Whom should we address thus? Is it the Jew, the Roman, the Mormon? Is it all or any of the sects? *Any* who have merely "*named* the name of Christ?" Is it to the "blind leaders of the blind?" Say, is it to every one in general, and no one in particular? I've thought the matter over.

Says one, "I love any one that loves God." "If you love me, *keep my commandments*." *What* commandments? "Be ye separated" from the world and the advocates of error,—be *baptized*—not *sprinkled*. Observe the "*all* things" given by inspiration. Did Christ call unbelievers, or people who were not baptized, brethren? Are you so much more charitable—is your love so much purer that you *love* the enemies of God's word? Were I intending to join any of these parties, I'd choose one as soon as another. All have the self same "sandy" foundation. Ye who give the right hand of fellowship to many denominations, why do you exclude the Romanists? Have they not the same error, only it is magnified by tradition? Is one error worse than another? Such glaring error I cannot put along side of truth. It is not a fit companion.

And now what do you think of fellowshiping with Spiritualism? "This is ridiculous." Well, but it is only immortal soulism in a superlative degree. If you countenance error, you must expect to be friendly with all its connections. Spiritualism—a fruit of error—is of satan. If you exercise your "true charity" *here*, you are counted as lost to all that is holy. "O, I don't mean to have anything to do with this crazy party." Well, but you *are* doing with, or *for* them. You are helping to keep their foundation in good repair, if *you* don't stand upon it. You are so loving and kind that you will hold up the braces with your "right hand," so that *they* may exist, while you bid them "God speed."

Do not mistake; I don't want you to be cold and unkind to the people, but oh, do not for a moment countenance their doctrines. Utterly reject each sentiment contrary to the Bible. And even this must not be done in a harsh, inhuman mode. Be gentle and kind, but not too kind—not kind enough to turn from the "narrow path" of God's word. I don't care how much you may love an heathen, but take special care and not fall in with his views of God, nor worship his idols. Neither pat him on the shoulder, and tell him to "go on if *he thinks* he's right," just as though there could be two "right" ways.

Wherever I can go, whoever I can associate with, and still keep up the flag of Truth, and keep my lighted lamp out from "under a bushel," I'll go, but not to bend down and make obeisance to error.

MARIA MATTHEWS.

New Glasgow, C. E.

☞ With the same height of desire thou hast sinned, with the like depth of sorrow thou must repent; thou that hast sinned to-day, defer not thy repentance till to-morrow; he that hath promised pardon to thy repentance, hath not promised life till thou repent.—*Quarles.*

☞ True courage is the result of reasoning. A brave mind is always impregnable. Resolution lies more in the head than in the veins, and a just sense of honor and of infamy, of duty and of religion, will carry us further than all the [illegible]

From Bro. B. P. Manning.

Dear Bro. Grant:—I feel like writing a few lines for the encouragement of the wayfaring children of God in this time of trial, which is so severe upon the saints. But, praise the good Lord, he has promised to take good care of the children. God says, in Rev. 3: 10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Well, dear brethren and sisters, I do believe it has commenced. I believe the devil is doing up his last work. O, what a time we are living in! It does seem that Spiritualism will gain the day throughout the wide world; it is making rapid strides in this part of the world. It is the last snare of the devil to deceive the people; but he cannot deceive the elect of God. Peter says, in his second epistle, second chapter, first verse: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

Again, in 2 Tim. 3: 13: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Again, in 1 Tim. 4: 3—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." This, to me, is truth, and I feel like fighting my way through to the kingdom of our God. Our weapons are not carnal, but mighty, through God, to the pulling down of the strong holds of satan.

I praise the Lord for what he has done for me. I do not fear what men can say or do. I am determined to go through to the kindom, let what will come; for they that put their trust in God shall be like Mount Sion, that cannot be removed. Bless the Lord, O my soul. Brethren, hold on a little longer, and the Lord will come and will not tarry. Now is the time to live by faith. If ever there was a time that the church was in danger, it is now. Pray for me, that my faith fail not.

B. P. Manning.

Goffstown, N. H.

From Sr. M. L. Pratt.

Bro. Grant:—We are yet striving to obtain the crown of glory when the Chief Shepherd shall appear.

"Lonely and weary, by sorrows oppressed,
Onward I hasten, with longings for rest;
Bidding adieu to the world and its pride,
Hoping to dwell by Emmanuel's side."

These are my feelings whilst traveling through this vale of tears. I have been called to leave friends and home, and come to this Western world; and while I feel it to be a great trial to part with friends, and the dear native spot I have so long called home, yet if it is the will of God so to be, I hope to ever maintain a calm and contented frame of mind, knowing that all things work for good to those who love God; and he can in all places give answer to prayer. I am often led to exclaim, O home, sweet home! when shall I sweetly rest at home? when shall friends meet to part no more? when will our tears be wiped away by the soft hand of Jesus? O, when will this longing, fainting, sorrowing, aching heart find repose? Here trials thick and deep abound; temptations and fiery billows threatening to engulf me forever. Never did I have such fierce temptations, such fiery trials, as now; it seems as if satan was trying his utmost to destroy me, and I often pray in the anguish of my soul, "Lord, save, or I perish." I feel more than ever like saying, with John in the isle of Patmos, "Come, Lord Jesus, and comequickly." I want to see an end to sorrow.

"When will the tedious night be gone?
When will our Lord appear?
Our fond desires would pray him down,
Our love embrace him here."

This is the language of every christian. I can say from experience, there is no true pleasure, no solid joy, no lasting peace, only in obeying God. Among all the other commands, we are exhorted to wait for his Son from heaven; to look for the blessed hope and the glorious appearing of our Lord and Savior; and a crown is laid up for those who love his appearing; and to those who look for him, shall he appear the second time, without sin unto salvation. O, I wish every one could see the beauty of the gospel of Christ, in the plan of redemption. How noble! how glorious! how worthy of our attention and interest!

I am now deprived of meeting with those who proclaim the second coming of Christ, and I prize the Crisis more highly than ever. I desire the prayers of all the dear saints, that I may be enabled to endure to the end, and have a home in that happy land where we no more shall take the parting hand or shed the farewell tear.

Yours in love,

Mary L. Pratt.

Vineland, Wis., Aug. 1858.

From Bro. A. N. Seymour.

Bro. Grant:—Through the manifold goodness of our heavenly Father, I, in company with my dear wife, have been blessed with the privilege of attending the Grove Meeting, at Pine Creek, Ind. This meeting was one of the best we ever enjoyed. Peace seemed to pervade every breast, and not a discordant note was thrown in to disturb our harmony and attachment for each other during the whole meeting, although there exist differences of opinion among the brethren on some points, yet no one had a disposition to make prominent any question that was calculated to stir up strife or produce discord. If any one conversed with another about their differences it was done with meekness and forbearance, considering their honesty of purpose—their real desire to know and understand the divine record as far as possible, and I could but render praise to God with my whole heart to see so much regard for each other's feelings; it was truly praiseworthy, and just as it should be. Bless the Lord.

The ministers present who preached the word of Life, were Brn. French, Andrews, Chaplin, Clark, Mansfield and wife, Seymour and wife. Each one of the ministers was ready to go forth—and at any time and preach to dying men; for their souls were full of truth and love; and I rejoice to say there was none of that spirit among us that desires to lord it over each other, or over God's heritage. If such an influence had been discovered, all present undoubtedly would have rebuked the disease at once. May the church ever be delivered from such turbulent spirits.

About sixty baptized believers were present from various parts of the country, who rejoiced in prospect of speedy deliverance, and in anticipation of soon participating in all the joys of the kingdom of God, by the return of Christ, the promised Messiah. In short, the singing was good, because it was elevating; the praying was good, because it brought answers of peace; the exhortations were good, because they warmed and cheered our hearts; the preaching was good, because it pointed us to the Son of God, the only source of redemption and glory in the kingdom of God; the communion was sweet, because it brought to fresh recollection the agony of Christ in the garden, his death upon the cross, his resurrection from the grave, his ascension to heaven, and the sure promise of his return to be glorified in his saints, and admired in all them that believe. The good influence shed upon the congregations during the meeting, must and will accomplish some good; for many seemed to be affected by the truth which flowed so fervently from the embassadors of Christ. Oh, may God grant that the good seed soon may spring up and bear thirty, sixty, or even an hundred fold!

At the close of our meeting on Saturday afternoon, a Spiritualist introduced himself and his faith to the brethren, and some considerable conversation passed between them, which conversation opened the way for the banner of truth to be unfurled on that subject on Lord's day. Consequently, by request, Mrs. Seymour took the stand in the morning, and addressed a very large audience (among whom were many Spiritualists) from these words: "To the law and the testimony, if they (familiar spirits) speak not according to this word, it is because there is no light in them." She gave a description of Spiritualism in its various aspects, from the days of king Saul to the present day, and *so* uncapped that *hole* of iniquity, that God dishonoring, heaven daring, Bible hating, soul benumbing influence, that all might see that it was literally the works of the devil and demoniacal spirits. In the afternoon, Sister Mansfield took the stand, and preached on the fulfillment of prophecy; and in closing up brought in the prophecies in relation to Spiritualism, as the last great sign and development previous to the judgment; and if the ardor of Spiritualism was not materially and effectually cooled, then I misjudge. Oh, may God preserve the church from that demoralizing and damnable influence.

Before concluding, I would say that many, many, thanks are due to the dear friends and brethren for their hospitality and kindness to us during our sojourn with them. May the great God, who sees and remembers all acts of benevolence, richly reward them all in the kingdom of God, is my prayer.

A. N. Seymour.

Aug. 17th, 1858.

☞ Harbinger please copy.

The World's Crisis.

MILES GRANT.....EDITOR.

BOSTON, SEPTEMBER 8, 1858.

Office....167 Hanover street.

Wilbraham Campmeeting.

The great feast of tabernacles is past, and, doubtless, our readers who were not present are anxious to know the results. Well, we have had a good meeting, and many of those who remained to its close could not find language to express their gratitude to our heavenly Father for the blessings they had received. We could say of a truth, that the Spirit of the Lord was in our midst. Sinners were converted and backsliders reclaimed, while saints and angels rejoiced at the sight.

The meeting was very pleasantly located on the banks of the Chickopee river, overlooking an extensive landscape of delightful scenery, interspersed with fine farms, beautiful groves, hills and vales, through which the chariots of Nahum "run like the lightnings," passing at the base of the Campmeeting hill, with their earthquake-like rumbling noise, causing the very earth to tremble at their presence. The ground has been much improved under the supervision of the committee of arrangements, so that it is now fitted up the best of any camp ground that we have seen. There were twenty-seven tents besides the boarding tent, but there were not enough to accommodate all that wished to stay on the ground.

Monday evening, we had a good prayer meeting, well calculated to strengthen the weary pilgrims.

Tuesday, A. M.—Bro. Salmon Cook, from Springfield, Vt., preached in the Boston tent, giving strong evidences that we are in the very last days of the history of this world. It was food adapted to the wants of the church at the present time. This Bro. was ordained during the Campmeeting and set apart to the ministry. We trust he will be a useful servant in the vineyard of the Lord. We hope the church will see that he is sustained.

Tuesday, P. M.—Bro. Ira Morgan, from Cheshire, Ct., preached the first sermon from the stand, showing that the Lord is now trying the righteous and preparing them for his coming and kingdom. The discourse was calculated to strengthen the saints and awaken the sinner to a sense of his danger.

Tuesday evening, we listened to an able discourse from Bro. Albert Fox, Cold Spring, Mass., on the power of the gospel. Infidel arguments were met and disposed of in a workman-like manner, while it was shown most plainly that the gospel does for man all that it proposes to do, in *this* life; and, hence, we may safely conclude that it will not fail to provide for us what it proposes for the world to come.

Wednesday morning, Bro. A. Ross, Lowell, Mass., preached a very instructive and practical sermon, showing the importance of having all our powers consecrated to the Lord, and the glorious results that will follow.

Wednesday, P. M.—Bro. W. S. Campbell, New Britain, Ct., preached a weighty sermon on the resurrection of the *dead*, showing from the Scriptures, that we can have *no hope of a future existence if the dead rise not*. It was a sermon for the times, and will probably be given to the readers of the Crisis.

Wednesday evening, we listened to a discourse from Bro. Geo. Burnham, showing the importance of taking heed *how* we hear, as well as *what* we hear. The sermon was seasonable, and profitable.

Thursday, A. M.—Bro. J. V. Himes, Boston, preached a soul-stirring sermon on *Assurance*, that was well calculated to strengthen the weak and comfort the feeble-minded. It was just what the saints needed for these times of trial.

Thursday, P. M.—Bro. H. L. Hastings, Rochester, N. Y., preached a discourse showing how we should fish to catch *men*, pointing out in a lively manner, the errors of many who *pretend* to be "fishers of men," contrasting their course with that of Christ and the apostles. At the close of his discourse, Bro. S. Cook, Springfield, Vt.; C. B. Turner, Syracuse, N. Y.; M. W. Corliss, Lowell, Mass., and C. H. Perkins, Boston, were ordained for the work of the ministry. The exercises were solemn and interesting. The charge was given by Bro. Hastings. We are rejoiced to see these young men sanctifying themselves to the Lord for the purpose of trying to save perishing sinners. Let the churches do what they can to sustain them. They will need your sympathies, counsel and prayers. We know that the harvest is great and the laborers are few, and for this reason, we have been praying the Lord to send out more to preach the word. Let us be thankful, and receive them as his messengers. The young preacher labors under many discouragements, therefore let us do all we can to strengthen such in the great work in which they are engaged. Do not w tch them with a critic's eye, and look upon them with a cold frown, if they chance to make a mistake in doctrine or practice, but with a father's kindness, tell them *alone*, in the most gentle manner, of their misstep, and show them in every possible way, that you are interested in helping them forward in their arduous labors.

Thursday evening.—Bro. S. S. Brewer, Fairhaven, Mass., preached on the scattering "the power of the holy people," showing that it is the *gospel* which is to be scattered, and that we are near the end of this dispensation. Bro. Mathewson followed with an earnest and powerful exhortation.

Friday, A. M.—Bro. S. G. Mathewson, Bakerville, Ct., spoke on the trials and sufferings in this life, as compared with the glory that is to be enjoyed in the world to come, showing that our "light afflictions" are not worth mentioning. The discourse was well calculated to encourage and strengthen the children of the Lord.

Friday, P. M.—Bro. F. H. Berick, Salem, Mass., preached on the importance of truth, and the plan of salvation, in connection with the mercy of God in the wonderful arrangement for saving men.

Friday evening.—Bro. H. Pratt, Wales, Mass., preached a discourse on the importance of believing the truth, and the consequences of rejecting it.

Saturday morning.—Bro. O. R. Fassett, Westboro, Mass., presented interesting facts in connection with the great revival that has been spreading over the world during the last few months, showing most clearly that it is the Lord's peculiar work, in fulfillment of prophecy, and that we are near the end of this dispensation.

Saturday, P. M. was somewhat rainy, and we had preaching in three tents, by Brn. J. Hemenway, L. Boutell and Bro. Nokake, a colored brother, from R. I. We listened to Bro. Hemenway, who showed us how easy it is to float downward to destruction, and the importance of coming out from the world and being separate, if we would be saved. We learned that all the sermons were very interesting and profitable.

Saturday evening Sr. Fenn preached in the Boston tent, which was crowded to its utmost capacity. We have seldom heard a discourse so deeply practical and more effective in its results. It was followed by one of the best social meetings we ever enjoyed. We learned in the morning that all the evening meetings were deeply interesting, and that numbers were set into gospel liberty.

Lord's day morning, at 8 o'clock, we met for a love feast in front of the stand. In about one hour and twenty minutes, *one hundred and sixty-three* testified to the reality of the christian religion. It was a feast indeed. It was thought to be the best we ever enjoyed. Some thirty or forty came forward for prayers, and many were blessed.

[*Concluded next week.*]

Gleanings.

The following extracts are from Dr. Lardner's great work on the credibility and harmony of the Scriptures.

He says the Pharisees believed "that there is an immortal power in souls, and that *under the earth there are rewards and punishments*. . . . They believe every soul immortal, but that the soul of the good only passes into *another* body."

We do not wonder the Savior said, "Take heed, and beware of the leaven of the Pharisees," when referring to their doctrine.

Josephus believed that "the soul is immortal, being a portion of God, and housed in bodies."—Lard., vol. 1, p. 126–7.

If the soul is a part of God, then a part of God sins and will die; for the Bible declares, "The soul that *sinneth, it shall* DIE." Shall we adopt the philosophy of Josephus, a man who rejected our Savior? Yet many seem to think the theology of Josephus is very good, and will go to him for proof of their doctrines. As the soul is said to be "the *real man*," the accountable part, to be rewarded or punished, that which prompts all action; is it not a little strange, that "a portion of God" should get mad and fight with another "portion of God," and that these portions of God should get drunk and sleep in the ditch, and that God will finally *burn up and destroy* these portions of himself; or, if popular theology is true, as well as the teaching of Josephus, torment a portion of himself to all eternity?

In speaking of the deceiver and the deceived in the garden of Eden, Dr. Lardner says, "This Eve, because she was deceived by the serpent—the evil *demon*, who is called Satan, who then spoke to her BY the serpent, does not cease to accuse; this *demon* is also called the *dragon*."—Lard., vol. 2, p. 214.

This makes the *serpent* the first *medium*; but now, men and women consent to be his mediums, through whom he continues to deceive our race and propagate his great lie, spoken to our first parents, when he said, "ye shall not surely die;" or, in other words, you have an immortal soul that will never die, and this soul is a "portion of God," hence ye are Gods. The demons are teaching the same doctrine now that was taught to Eve in paradise, and the greater portion of the community are turning from the truth to the fables of these deceivers. God's word is rejected and the devil's lies believed.

For the Crisis.

Morning Meeting.

The meeting at the Old South Chapel is kept up with interest, and is generally crowded. It is very evident that much good has been done by its continuance so long. Many answers to prayers, here presented, have been confirmed from time to time.

This morning a stranger said he was there a few months since, and heard a few quotations from Scripture by Dr. Jenks, one of which was, "If thy brother trespass against thee, go and tell him his fault," &c. He said on going to his hotel he saw a man who was a member of a church but had some difficulty with a brother, and he was writing a letter of reconciliation to him. He had also been to the meeting and heard the word, which is quick and powerful, sharper than a two-edged sword. I think the reading of the word of God, and quotations from it, is too much neglected in some meetings for prayer; not long chapters, but a few words from some of the prophets or apostles would often tell more in a meeting than many long speeches which we often hear and which serve rather to chill than to give life to it. I once attended a meeting where there was considerable backwardness in speaking. The pastor introduced a plan to get them into the work. It was, that every one should repeat a verse or more from the word of God. The result was that the interest of the meeting was increased, and a number of conversions followed; and one in particular dated his convictions from quotations he heard in the meeting.

If there ever was a time when the friends of Jesus and his word should stand up in their defence, it is in these days of mysticism and spiritualism, when men are casting off fear and restraining prayer. Oh! for the wisdom of Solomon, the faith of Elijah, the courage of Paul, the zeal of Peter, the meekness of Moses, the sympathy of Jeremiah; and above all, the spirit of our blessed Master, to equip us for the battle we must wage with this iniquity that is coming in like a flood, and threatening to overflow and drown the fruits of the laborers in the vineyard. Awake, ye servants of God, and put on the armor of righteousness and go forth in his strength, wielding the sword with power from on high, and the tall sons of Anak, which may appear terrible, shall quail and fly from the field a vanquished foe. The truth is mighty through God to the pulling down of the strong holds. Amen.

Yours, &c.

D. N. Smith.

Boston, Aug. 19.

P. S. Aug. 20. Dr. Jenks this morning made some explanation of the quotations of scripture. He said a few years since, Dr. Poor, a missionary to Ceylon, (now dead) left as a legacy to the meeting—three passages of scripture. One was,—"If I regard iniquity in my heart the Lord will not hear me." Another,—"Whatsoever ye ask in prayer, believing, ye shall receive." Another, the one referred to,—"If thy brother trespass against thee," &c. These have often been referred to in the meeting, and no doubt much good has been the result.

D. N. S.

Benefits of Adversity.—No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward.—God so dresses us for heaven.—*Jeremy Taylor.*

For the Crisis.

The Doctrine of a Future Life.

The *Free-Will Baptist Quarterly* for July speaks of "The Doctrine of a Future Life" as follows:

"The volume from the pen of Prof. Hudson is one to be studied rather than read. It indicates the widest research, a great power of classification, a keen analytical intellect, a comprehensiveness of survey, and a most vigorous and prompt logical faculty. As a history of religious opinions, their relations and influence, it is a thesaurus. It has more real argument in it than almost any other volume of less than 500 pages we have ever seen. It has almost no mere verbiage;—the compression of thought suggests Butler's Analogy. And though the references are legion, there is little opportunity to fix a charge of pedantry upon the author.

"He jumps no difficulties, though it would be too much to say that he always solves them. In his candor he seeks to do justice to every author to whom he refers, to every theory which he criticises, and to every opinion which he quotes. There is scarcely a point in Doctrinal Theology but he passes it under review. He has written a book, not for general readers, but for patient theological students. And however widely we may dissent from his conclusions, and however strongly we may object to some of his interpretations of Scripture, it is impossible not to respect his candor and acknowledge his ability. He is not to be answered by a paragraph, nor disposed of by a sneer.

"The theory of the book, in its central principle, is not new. It teaches that death, threatened as the ultimate penalty of sin, means cessation of conscious existence; and that eternal life, or immortality, is the gift of God through Christ, bestowed only on those who receive the spiritual and Divine vigor which Christ came to bring. The doctrine, as he defines and propounds it, is much less materialistic than it has usually appeared, and he argues for it on grounds far more lofty and philosophical than most of its advocates have ever reached. He is an independent and comprehensive thinker, entitled to a most respectful hearing; and we can thank him for the information and mental stimulus he has afforded in his book, while declining to endorse all his opinions or accept his theory."

Dear Bro. Grant:—You may think it worth while to publish the above, notwithstanding its implied censure of the materialism of many who hold that evil is not immortal. They should not take offence. Respecting and apologizing for their sincere opinions, as I do while I dissent from them, I have often thought they might think my honest error a very happy one. Every third one who takes my book does so because it is *not* materialistic. Its influence among the Orthodox is greatly due to its being free from what they regard as a wrong philosophy. If that be really a wrong philosophy, the friends will thank me for getting along without it. If it be the true philosophy of man's constitution, those who hold it will have no fear that in the long run it will not vindicate itself.

I am not at all sorry that the book requires close study. We need such books, especially in an age of diffuse writing and light literature—the true cause and philosophy of "itching ears." Solid books are a great saving of time and expense; and I may claim this as a merit of my own if the testimony of two certain witnesses is true;—a scholar who said that many writers would have expanded it into half a dozen volumes, and a lady who "read it with all the interest of a novel; but, when she had read a few pages, found she had enough to think about all day." And you know all reading and thinking Christians are "theological students,"—the very class for whom the book was written.

Some of the friends may wish to know what is said in reply to the book. There are already three reviews of it in the Quarterlies; the first appearing in Lord's *Theological and Literary Journal* for April, in right slashing style; another in the *Bibliotheca Sacra* for July, more critical but somewhat proscriptive; and another, more mild, in the *Methodist Quarterly Review* for July. A review was prepared for the January number of the *Christian Examiner*, (Unitarian), but the paper was miscarried and is not yet found. I have also just learned that a review is contemplated by a gentleman who has published a volume on the Resurrection (not Prof. Bush); but whether for a Quarterly or a book I did not learn.

About half the ministers I call on take a book, and more would do so if the times were easier, or they will do so ere long. To the friends who read my last letter I may suggest that a copy may sometimes be brought to the attention, if not to the library of a minister, by some aid who would like to read a review of the book. I furnish it to all who wish to give it away, for $1.

I am under very great obligations to two or three friends for their exertions in behalf of my very forbearing creditors—all whose praises I shall speak more fully soon when the liquidating debt is paid.

Yours in Christ,

C. F. Hudson.

Foreign News.

St. Johns, N. F., Aug. 29. The Galway steamship Propeller, from Galway 21st inst., arrived at this port at noon to-day.

The political news is quite stagnant.

The tour of Napoleon through Brittany was nearly completed.

A project has been started in Paris to connect Europe with China by telegraph.

A slight boundary difficulty is said to have arisen between France and Switzerland.

Austria has resolved to increase its naval expenditure to the amount of 50 per cent.

The Madrid journals ridicule the idea, that has just been renewed in the United States, of the cession of Cuba by Spain to that country.

It is reported that the King of Prussia will probably abdicate the throne in October.

Jeddah, the scene of the late massacre of the Christians, has been bombarded by the British steamer Cyclops. The bombardment lasted five days, and resulted from delay by the authorities of the place in affording satisfaction for the outrages, in the absence of Ismal Pasha, who finally arrived, when eleven executions took place, and four prisoners were sent to Constantinople. Nothing definite is known as to the amount of damage by the bombardment, or the immediate reasons for the warlike proceeding.

A conspiracy has been discovered in Limburg, Austria, among some school boys from twelve to fifteen years old. Eleven were tried and sentenced, one to death, and the others to imprisonment. The investigation is said to have led to the discovery of a more formidable conspiracy, with ramifications in Russian Poland, having in view a general rising of all the Sclavonic population of Austria, to form a Republic.

The London *Times* states that the message of Queen Victoria to President Buchanan, which contained ninety-nine words, was sent over the cable in sixty-seven minutes. The message of the Directors in England to those in America, which contained thirty-one words, was sent in thirty-five minutes. The latter message was sent first, and both dispatches were repeated back to insure their accuracy. The Queen's message had not been published in England. Mr. Field's first message to the Directors had been received in England, the last 38 words being transmitted in 22 minutes.

ARRIVAL OF THE PACIFIC AT ST. JOHNS, N. F.

St. Johns, N. F., Sept. 2. The fact that an inquiry could be sent from London and a reply of some length received from Newfoundland in two hours, had been demonstrated in the matter of the collision between the steamers Arabia and Europa, and was regarded with great satisfaction.

FRANCE.

The Emperor and Empress arrived at St. Cloud on the evening of the 21st, from their tour in Brittany.

It is announced that the Duke de Malakoff is soon to marry a Spanish relative of Empress Eugenie.

The bombardment of Jeddah by the English is said to have taken the French government by surprise, but satisfactory explanations in regard to the subject have been made in London to Pelissier.

PRUSSIA.

The rumor gained ground that a definite abdication of his throne by the King of Prussia would become necessary, in consequence of his disease getting worse. Some fears are expressed of the event bringing on a political crisis.

Some Italians had been arrested at Cherbourg and Paris, and the Paris police were exercising a marked surveillance at the station of the Great Western Railway. The government had been informed that Mazzini had left London.

CHINA.

The *Times* publishes the following dispatches:

Paris, Saturday, 9 30 A. M. The *Moniteur* announces that a treaty had been concluded with China. The ports are thrown open; the Christian religion is allowed to be freely practiced; foreign Consuls and diplomatic agents are to be admitted at Pekin; an indemnity is to be paid to England and France.

Domestic News.

BURNING OF NEW YORK QUARANTINE.

New York, Sept. 2. It is ascertained that the burning of the Quarantine buildings at Staten Island was decided upon at a meeting of the citizens held yesterday at Castleton. Ray Tompkins and Thomas Burns, hotel keepers, were active at this meeting. The Board of Health of Castleton also posted a handbill, signed by the chairman and secretary, in which the Quarantine establishment was denounced as a nuisance too intolerable to be borne, and recommended the citizens to protect themselves by abating it without delay.

The plan was to burn all the buildings, and, placing the sick in a barge, tow them to the city and leave them anchored off the Battery. The number of the sick is eighty-one, several of whom are near death. No disguise was attempted by the mob.

Sept. 3. The remainder of the quarantine buildings at Staten Island were burnt last night. The conflagration commenced soon after the adjournment of a meeting of the citizens of Richmond county. Among the buildings burnt were the six cottages occupied by the boatmen of the station, the large mansion occupied by Dr. Waller, deputy health officer, and the fine brick dwelling house of Dr. Bissel. Dr. B., though warned of the intended burning, refused to move an article. The mob, it is stated, was led by Ray Tompkins, Chief Engineer of the Staten Island Fire Department, who appeared in his fireman's uniform.

Three of the sick have died from the heat and exposure, and are yet lying under the trees where they died.

Soon after midnight the female hospital was set fire to and wholly consumed. It contained seventy-five patients, who were previously removed, and placed on the grass plat between the hospital and the resident physician's house, the latter being still on fire, where they remained during the night, covered with showers of sparks from the burning buildings.

Sept. 4. There was no further disturbance at Quarantine last night, although it had been rumored through the day that all the private dwellings in the infected district were to be burned. One hundred policemen, well armed with rifles, and having also a six-pounder, remained on the premises all night.

Many of the infected patients, who were driven from the hospitals, are said to be scattered about this city and Brooklyn. One small pox patient was lying in the City Hall Park all yesterday afternoon, the police refusing to touch him.

The whole number of buildings burned thus far is thirty-two.

The patients have been removed to a barn, where they are made comparatively comfortable. Eight new cases of yellow fever were added to them on Friday, by fresh arrivals. Three additional deaths were reported among the old patients, which were hastened by the prevailing excitement. The stevedore who was shot by the mob on the night of the first attack died at the Hospital on Saturday.

Obituary Notices.

Died in North Kingston, R. I., Bro. Wm. Arnold, aged 43 years.

Our brother professed faith in Christ some years ago, and joined the Freewill Baptist Church in Lafayette, and ever lived a consistent member until his death. About seven years since he changed his views on the nature of man and his destiny, and died in the faith that the dead know not anything. His sickness was long and distressing, but he bore it with great patience until he closed his eyes in death. He requested Eld. Reynolds to tell the people at his funeral that he died believing the dead to be unconscious.

A large circle of friends were gathered to the funeral, and listened to a discourse by the writer, from Eccl. 12 : 7.

E. Bellows.

Died in Pontiac, R. I. July 24th, our aged Bro. Height, aged 73 years.

His death was very sudden. He rose on Sabbath morning, to all appearance as well as usual. After being around the house a short time, he went up stairs. While sitting on the side of the bed a few moments, he gave a sudden spring, fell over, and died without a struggle. Our aged brother made no great show about his profession, but he had a glorious view of the kingdom. A large circle of friends were gathered to the funeral. The services were held at the Baptist meeting-house, which was filled. Sermon on the resurrection.

E. Bellows.

"Them which sleep in Jesus will God bring with him."

Fell asleep in Jesus, on the morning of August 29, 1858, in Oakfield, Genesee Co., N. Y., Carrie A., wife of Irvin J. Stedman, in the 23d year of her age.

"That once loved form, now cold and dead,
Each mournful thought employs;
And nature weeps her comforts fled,
And withered all her joys.

"Hope looks beyond *this age* of time,
When what we now deplore,
Shall rise in full immortal prime,
And bloom to fade no more."

Self-Denial.

Self-denial is easy in proportion to the quality. It is much harder to be half truthful and half honest than it is to be truthful and honest throughout. There is nothing which pays you back so sweetly as duties which were difficult to be performed. Make your own way hard and God will make it easy. The only way in which you can have progress in the divine life, is by resolutely meeting evrey duty. It is hard when an engine begins with slow revolutions to move the ponderous train, but when momentum is gained, it clears the track and drives every thing before it. There are many Christians who have no head—no momentum, and when they have anything to do, it is always dead pulling and scream of steam and whistle. It is a shame for a Christian to be year after year overcoming the same obstacles. You ought to be fighting still, but it should be with enemies who camp far out of sight of those who began the fray. Victory behind the banner, and battle before it—that should be the way with a Christian.

—*Beecher*.

A Beautiful Paragraph.—Oh man! fear not for thy affections, and feel no dread lest time should efface them. There is neither to-day or yesterday in the powerful echoes of the memory: there is only always. He who no longer feels has hever felt. There are two memories—the memory of the senses which wears out with the senses, and in which perishable things decay; and the memory of the soul, for which time does not exist, and which lives over at the same instant, every moment of its past existence. Fear not ye who love. Time has power over hours, none over the soul.—*Lamartine*.

NOTICES.

Notice for Maine Brethren.

After a pretty general consultation with those interested in the arrangements proposed and recommended by our last Annual Conference in Maine, it is decided that the limits of the *Eastern Quarterly Conference* shall embrace all east of the Penobscot river, and west of it north of Belfast to the Kennebec river at Waterville, and from thence up north to Brighton and onward.

The *Eastern Central Quarterly Conference* to embrace all south of that, between Penobscot Bay and the Kennebec river. The *Western Central Quarterly Conference* to embrace all west of the above, as far as the Androscoggin river, and Livermore, Hartford and Canton, west of that river.

The Western Quarterly Conference to embrace all the remaining western portion of the State.

As some who are interested could not well be consulted in season, and others neglected to respond to their peers in this matter, they will be heard if they think they are not properly convened by the above named limits, and all due changes made.

L. C. WELLCOME, Scribe.
Richmond, Me., Aug. 20, 1858.

New Hampshire State Conference.

The State Conference is to be holden at Lake Village, to commence Thursday, October 7th, at 2 o'clock, P. M., and continue over the Sabbath.

A general attendance of brethren, and especially brethren in the ministry, is desired.

The friends at Lake Village will make provision for all who may need.

T. M. PREBLE,
Clerk of the Conference.
East Weare, N. H., Aug. 23, 1858.

Grove Meeting.

There will be a Grove Meeting at Chandler's Mills, Belgrade, Me., commencing Thursday, at 10 o'clock, A. M., September 16, and continue over the Lord's day.

H. B. SEVEY,
I. C. WELLCOME.

Western Central Quarterly Conference.

This Conference will be held in connection with the Grove Meeting at Chandler's Mills, Belgrade, Me., which commences Sept. 16th.

I. C. WELLCOME.
H. B. SEVEY.

Notice.

Adjourned Meeting at Worcester of the 19th Annual Conference of Adventists.

In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th, and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the first Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President,
F. GUNNER, } *Secretaries.*
A. PEARCE, }

Grove Meeting.

A Religious Meeting will be held in a beautiful grove, near Pepperell Depot, to commence Wednesday, Sept. 8th, at 2 o'clock, and continue over the Sabbath. We invite all christians to join with us in this effort to *do good*. Provision will be made for those from abroad, on reasonable terms.

M. W. CORLISS.

Conference at North Raymond, Me.

The Maine Western Quarterly Conference will be held with the church at North Raymond, Me., to commence Thursday, Sept. 16th, at 7 1-2 o'clock, P. M., and continue over the Sabbath. Strangers coming into the place, can call on brethren Stephen Fogg, Stephen Thurlow, Isaac Adams, Bela Latham, Jonas Morrill, Wm. Morrill, Jr., Thomas Morrill, Robert Thurlow, John Tripp, Thomas Smith and John E. Strout.

The friends in Raymond will do all they can to make provision for all who may come. We hope to see a good gathering, both of ministers and membership, filled with the spirit and power of the gospel, to labor directly for the salvation of souls.

In behalf of the brethren,
JESSE PARTRIDGE.

Dedication Notice.

The brethren at Enfield, Ct. will dedicate their new house of worship, at Scittico Village, four miles east of Thompsonville, and four from Somers street, on Wednesday, Sept. 15th. Services to commence at 1 o'clock, P. M. A Protracted Meeting will follow, to continue over the Sabbath.

Bro. E. Burnham and the writer will attend.

For the brethren,
W. S. CAMPBELL.

Maine Eastern Central Quarterly Conference.

This Conference will be held in South Hope, commencing Thursday, 2 o'clock P. M., Sept. 30th, and continue over the Sabbath. Ministering brethren and others are invited to attend and labor for the salvation of sinners.

In behalf of the brethren,
THOMAS SMITH,
S. K. PARTRIDGE.

Notice.

TO THE PREACHERS.

To prevent all further complaint that some monopolize the preaching and preachers; and that others will not *help bear the burden*, in this place, it is now the conclusion that the brethren will *invite* those preachers whom they *desire*, in addition to the stated Sabbath supply. ☞ And those inviting will *provide*. This is the plan until further arrangements. Meetings are held every Sunday at the Chapel on Arch street. Bro. Turner supplies.

W. S. CAMPBELL,
For the brethren.
New Britain, Aug. 23, 1858.

☞ NOTICE.—We would earnestly request those who are indebted to this office for Hymn Books, to remit us the amount due, as we, *in all cases*, have to pay cash for the same, and cannot afford to be out of the money. Probably some of our brethren have overlooked the fact, that they are so long indebted for books. We would, therefore, in all love and earnestness, call their attention to the matter, as the funds of the paper are too contracted to afford lengthened credit.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.
N. F. Nason.

Tent Meeting.

Providence permitting, a Tent or Camp-meeting will be holden in Lanesville, Ct., on the line of the Housatonic Railroad, 30 miles north of Bridgeport, on the old ground, commencing Tuesday, Sept. 14th, and continuing over the following Sabbath.

An invitation is extended to all, hoping all of God's children, who can, will attend and feel free to act as he may direct. Ministering brethren are invited to come as the way may open, and preach the word as the Lord may direct. All, who can conveniently, will please bring their tents and blankets. Arrangements will be made to accommodate those who may choose to board on the ground. Those coming on the cars will purchase tickets for New Milford, and inform the conductors they wish to stop at Lanesville Station.

The 10.30 AM, and 6.35 PM trains from Bridgeport arrive at Lanesville at 12 M and 8.45 PM. The 9.25 AM train from Pittsfield arrives at 1.10 PM.

L. Mills, for the Brethren.

Conference at Warner, N. H.

There will be a Conference at Warner Village, in the Universalist Meetinghouse, to commence Thursday, Sept. 23d, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is intended for a general gathering of all that may feel interested in such meetings.

The friends in Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the Gospel, and labor directly for the salvation of souls.

With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Bro. D. Churchill, J. Couch and the writer, expect to be at the meeting, and probably quite a number of other brethren in the ministry.

In behalf of the brethren,
T. M. Preble.
East Weare, N. H., Aug. 7, 1858.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the fourth Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

Those that come *up* the river can stop at Guttenburg and come to Elkport, and then come with the brethren. Inquire for John Garber.

On your arrival here, inquire for the subscriber.

P. S. W. Deyo,
Conference Clerk.

Tent Meeting.

Providence permitting, there will be a Tent Meeting held in Brown County, Ill., some four miles South of Mt Sterling, near Brn. C. A. Twombly and Joseph Bush, to commence Tuesday, 21st September, and continue over the following Lord's day. There will be a Conference held in connection with the meeting. Elder M. Chandler will be present with the preaching tent, which will make us a commodious house of worship.

We hope all the friends in that region will come without fail, and spend one week in God's worship. Let nothing hinder you from coming. We want to see you—worship with you—confer with you—devise means by which the destitute fields may be supplied with preaching—concentrate our force—bring together the scattered flock—set things in gospel order; yea, arouse ourselves, wake up zeal that we may put forth an effort in harmony with the great enterprise in which we are engaged, and work while the day lasts, for the sun is fast going down.

I will bring Books and Tracts to supply the demand.

WALTER PRATT.
Rough and Ready, Hancock Co., Ill.

NOTICE.—Providence permitting, there will be a conference in North Searsport, Me., commencing Thursday, Sept. 9th, and continuing as long as thought proper. The Conference will be free for all who love our Lord and wish to be acquainted with him by his word. It is expected Brn. L. L. Howard, B. S. Emery and D. M. Hanscomb will attend.

In behalf of the Church,
I. DAMMAN.

Ohio Conference.

By permission of God, a Conference will be held at Springfield, Ohio, commencing Sept. 29th, 1858. To this Conference all are invited—East, West, North, South. All possible arrangements will be made to entertain brethren and sisters, and make their sojourn here a pleasant one. Last year a conference for Ohio was called, and upon short notice a goodly number came together. It was a time not to be forgotten. A plan of organization was harmoniously entered into, and an Evangelist appointed. At the approaching conference we expect to hear encouraging reports from him. The time for organization, council, and instruction in the doctrine of the coming kingdom of Christ, has come.

While the enemy is concentrating his forces against the Bible and against all law and order, we should concentrate our forces in defence of the Bible. A revival of Spiritualism is now going on; Spiritualism and Literalism are arrayed against each other. We are the people called, in the providence of God, to stand up for the defence of the Bible. We want to show to Christ and to the world that we will defend the truth even to the loss of this life.

Let all come in the spirit of Christ, in harmony and love for one another, in the power of truth. Let none come with a determination to exclusively press any one peculiar view of his own, and denounce all others as unchristian because they can't see as they see. Difference of views we expect, and a fair and candid expression of views is desirable; but let them be made in the spirit of Christ.

We shall feel disappointed here if this Conference prove not one of the most harmonious ever held in these last days of discord and confusion. We hope the world around will be compelled to acknowledge that we have the spirit of Christ. Already do we hear of an interest being felt in this Conference. Brethren and sisters are anxiously awaiting its assembling. We hear of some coming from the East, and we hope some will come from the West. Those coming will call on the subscriber, corner of Spring and North streets.

WILLIAM FISH,
Sec. of last Conference.
Springfield, Ohio, July 19, 1858.

☞ Eld. D. T. Taylor's P. O. address is Rouses' Point, Clinton Co., N. Y.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in—
Cavendish, Vt., Wednesday evening, Sept. 15
Plymouth, " - - - 16th and 17th.
Rutland, - - - Lord's day, 19th.
Chittendon, at the Wesleyan Methodist Church, - - - 20th and 21st.
MILES GRANT.

Bro. J. Partridge appoints to preach at Richmond (Reed meeting house) Sept. 11th, and will remain over the Sabbath.

Appointments for Danielsonville, Ct.

Bro. J. Hemenway, Sept. 19th, 26th, and Oct. 3d.
Bro Ira Morgan, Oct. 10th and 17th.
Bro. S. S. Brewer, Oct. 24th, 31st, and Nov. 7th.
Bro. S. G. Mathewson, Nov. 14th and 21st.
Bro. A. Fox, Nov. 28th and Dec. 5th.

S. S. Mooney appoints to preach at Meredith Neck Sept. 12th.

Providence permitting, Bro. W. S. Campbell will preach in Boston on next Lord's day, Sept. 12th.

Providence permitting, Bro. I Damman will speak to the people in Exeter, N. H., on Friday, Sept. 10th, and in Dover, N. H., on Sunday, the 12th.

Bro. M. Batchelor appoints to preach in
Rutland, Vt. - - - - Sept. 8th.
Chateaugay, N. Y., as Bro. Stuart may appoint, - - - - " 9th.
Massena, N. Y. - - - - - " 10th.
And continue over second and third Sundays in Sept.

Business.

To Correspondents.

Sandy Hill, N. Y.—Some of the brethren or sisters at this place sent us a dollar but did not sign their name. Please let us know who sent it.

J. B. Potter, E. Waters, D. Kinsman, E. A. Eggleston—All right.

E. G. Kingsbury—Not received.

Cash Receipts.

Bro. Williamson 123, 75 cts; E Watson 175, $1,10; E Hogan 208, $2,40; D Kinsman 165, $7,50; M L Clark 182, $22; E G Cooper 173, $2,50; S Webster 161, 20 cts; O Haynes 182, $1,40.

M H Steere 163, C N Barnard 169, A Pierce 169, E A Roberts 169, E Gridley 169, S F Hubbard 169, H M Bellows 169, S P Geehr 169, P Banta 169, Miss A Buchard 169, J Chapman 160,—50 cents each.

H Hey 172, G Berry 172, M S Grinnel 182, J T Howland 182, T Chambers 156, J C Libby 159, L Haskill, 182, J Woodward 172, P Pfiel 182, E Barnes 182, W Howard 182, S A Chaplin 182, E J Cook 208, T K Butler 169, S Boardman 182, T Chase 182, A Pinney 156, E Butterfield 182, W J Pierce 182, J C Gilman 161, I Clough 182, D C Tourtelot 182, S Timberlake 182, D M Hanscomb 182, M J Braley 182, H Chase 182, I D Way 182, L H Hill 117, A Morse 182, H Wilson 182, B Jennings 182, R J Whitehead 132, C G Miller 182, S Cooper 185, S W Bartlett 144, H Goodell 182, C Howell 182, A S Richards 182, T Pease 182, A Cutting 182, E D Bigelow 160, M A Howe 182, J A Bigelow 149, L Allen 182, H S Moore 156, A Avery 182, R Pendleton 172, Dr J Naramore 182, M A Perkins 182, R A Sherman 182, I T Neal 182, A Field 172, D D Chaffe 182, W Brown 182, J Canterbury 143, R A Morrill 182, D Wilson 182, D W Spear 182, S Goodell 182, P Howard 182, M C Kershaw 182, M J Robinson 182, R Avery 182, E Edson 186, L Burgess 182, A Hitchcock 156, A Smith 182, E G Scott 182, C Newell 182, O D Pease 179, R Randall 171, J R Brown 234, C H Smith 169, D Kendall 182, A Streeter 161, W Howard 182, J Stoddard 182, M Moorehouse 182, H E Wright 156, G W Turner 182, B C Mallory 178, B F McLean 182, J B Paine 182, Mrs N Malcom 182, M E Green 182, G L Rice 182, A Richardson 182, C Richardson 156, A Morton 182, H C Benton 182, S Aldon 159, H E Sambo 182, G W Bartlett 182, A Burnett 182, E P Robinson 182, E Ayres 182, W M Bennet 182, L Wade 178, F W Henry 182, J Cooper 205, E Swan 173, Dr H Wilson 173, N Swan 182, J Beddow 182, H T Miller 218, J H Sleeper 182, Mrs M. Needham 182,—$1,00 each.

W McCulloch 182, J Pinkham 210, J B Potter 182, G Wood 182, J M Stone 208, W B Rose 182, H O Page 208, E A Eggleston 239, E Hall 185, D N Stocking 182, M M Lyman 208, G Gillet 161, J Converse 182, E Wolcott 208, S Gilman 208, L F Newcomb 192, J Northup 208, E B Boynton 208, R Severy 152, E S Walker 182, M Bogarus 182,—$2 each.

J Phillips 208, A Gage 160, O Raymond, 167, D W Johnson 234,—$3,00 each.

For Books and Tracts,—E Watson $1,35, J Pinkham 18 cts, E Bellows $2,00, P S Pekham $2,00, E C Stiles 28 cts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

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Poetry.

For the Crisis.

ON THIS DREARY EARTH.

Air.—We are coming, Sister Mary.

On this dreary earth I wander, a pilgrim sad and lone;
I am looking for the Savior to come and take his throne.
Oh! the happy day is coming, I long to be away,
And in my contemplation, methinks I hear him say:
Chorus—
I am coming, lonely pilgrim, I am coming by and by,
Are you ready? lonely pilgrim, for the time is drawing nigh.

Then we'll be up and doing, and in the Lord be strong,
Be waiting, watching, praying, for the time will not be long,
When Christ shall come in glory, then we shall with him stay,
And reign with him forever, in bright, eternal day.
Chorus—
For he is coming, &c.

Oh! what a glorious meeting, when life's trials all are o'er;
Oh! what delightful greeting, with friends on Canaan's shore;
Then we'll strive, and pray, and struggle, till the victory is won;
We'll not lay down our armor till our labor is all done.
Chorus—
For he is, &c.

We have some loved ones sleeping beneath the cold, cold ground,
But we shall cease our weeping, when the last trump shall sound;
For in immortal beauty they'll soon arise and sing
In joyful strains of triumph to their exalted King.
Chorus—
For he is coming, &c.

In this dark world of sorrow, our hearts are often pained,
But nothing shall disturb us, when that bright world we've gained;
No deep heart-riven anguish, no pain or death to fear,
No parting there with dear ones, no silent farewell tear.
Chorus—
Oh! he is coming, &c.

When we've reached the blissful kingdom, and joined the blood-washed band,
And to all the dear beloved ones extend pure friendship's hand,
We'll wear the crown of glory, and the palm of victory bear,
While music most delightful shall fill the balmy air.
Chorus—
Oh! he is coming, &c.

MARY L. PRATT.
Vineland, Wis.

For the Crisis.

THE LESSON OF A DAY.

Bright rose the sun at morning,
With rosy, golden light;
All o'er the landscape smiling
With gladness and delight.
The morn, with all its freshness,
Foretold a day of joy,
Without a veil of darkness,
That might its light destroy.

Up stole the sun to zenith,
When from his car on high,
The burning sunbeams lighted
On earth all parched and dry.
All gone was morning's freshness—
Its dew, its song, its play;
Its flowers drooped with faintness,
And on earth's bosom lay.

Anon the sun stole westward,
And bathed his fiery car,
Among the clouds of sunset,
Behind the hills afar.
Then evening's misty shadows
Came gently stealing on,
And Sol went out in darkness—
The daylight sweet was gone.

Thus, too, a child with gladness,
'Mid flowers fair at play,
Began life's onward journey,
With heart all light and gay.
Beguiled with joyous Present,
He dreamed that future years
Would ever glow with sunshine,
Nor chill his heart with fears.

With cares around him thronging,
There stood a manly form,
Whose thoughtful brow told sadly
That hopes of youth were gone.
Still bent his footsteps onward,
Still high his noble aim,
But gone were dreams of boyhood,
That once to cheer him came.

A form, with looks all hoary,
Sat down beside the way,
To rest his footsteps weary,
At close of toiling day.
But soon an angel beckoned
That aged form away;
I looked—the old man slumbered—
The child in death now lay.

ORRIN P. ALLEN.

THE LOVE OF CHRIST.

Then why, O blessed Jesus Christ,
Should I not love thee well?
Not for the hope of winning heaven,
Or of escaping hell.

Not with the hope of gaining aught,
Or seeking a reward;
But as thyself hast loved me,
O ever-loving Lord.

Even so I love thee, and will love,
And in thy praise will sing,
Solely because thou art my God,
And my eternal King.

—*Francis Xavier, 16th century.*

Original Articles.

For the Crisis.

Some Reasons for not Practicing Feet Washing as a Religious Ordinance.

It will be recollected that some time since I wrote a little slip for the *Crisis*, giving a few reasons why we should use unleavened bread at the sacramental table, and come around that table as did the Savior and his disciples, when the ordinance was first introduced; intimating that *we could not be too particular* in imitating his example. I have since learned that some who favor feet washing as an ordinance, thought me somewhat unreasonable that I could see every *particular* requisite in this ordinance, and feel thus scrupulous in having it performed with punctillious exactness, and yet tacitly pass, as they say, the ordinance that follows, viz: feet washing.

Though the subject has recently appeared in the *Crisis*, I trust I shall be pardoned for attempting to deliver myself from the imputation of inconsistency. And

1. I do not believe *feet washing* ever was an ORDINANCE, but a mere act of hospitality; from the fact that it is spoken of throughout the Scriptures, from the *first* time it is mentioned to the *last*, as the latter, and not as an ordinance.

The manner the Orientals dressed their feet, and the fact that they performed most of their journeyings on foot through the burning sand, seems a very necessary reason for a host, who consulted the real comfort of his guest, to offer him a proper vessel of water in which he might bathe his burning feet. Thus did Abraham, when the angels visited him.—Gen. 18: 9. These visitors, who appeared like men, were treated by Abraham with every token of reverence, hospitality and kindness. Sitting in his tent door, he saw them approaching and immediately ran to meet them; bowed himself before them, then cordially invited them to stop and refresh themselves; and the first article he proffers them to invigorate and refresh themselves *is water for their feet*; then hastens to prepare proper viands for the table. This is the *first* time feet washing is mentioned in the Scriptures; and it must appear obvious to all, that here it is an act of hospitality. When we are in doubt relative to a phrase, or act, we expect to find relief by looking to see how it was *first* used.

We will now mention the *last* time it is spoken of in the sacred oracles, which occurs in 1 Tim. 5: 10, where the apostle enumerates a catalogue of *good works* the widow who was maintained by the church must have been in the habit of performing,—not a word about *ordinances*, but good *works*. She must have passed the age incident to youthful effervesence—she must at least be sixty. "Well reported for her good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet;" and then concludes with—"if she have diligently followed *every good* WORK."

Now for any one to assert that the apostle here introduces ONE ordinance in this catalogue of *good works*, to the exclusion of the others, seems to me the very quintessence of inconsistency. To make the incongruity the more visible, let us place one of the other ordinances in the stead of feet washing. "If she have brought up children, lodged strangers, *partaken of the Lord's supper*, relieved the afflicted, and diligently followed every *good work*." The idea would be that if she had diligently followed *every good work* and *one* ordinance, she was a proper subject for the church to maintain. What an absurdity! I think it must appear obvious to all that the apostle did not single out one *ordinance* and place it in the catalogue of *works*, but that he recognized the *whole* list as acts of kindness and generosity instead of any *ordinance*.

Again, I do not believe feet washing to be an ordinance, because an ordinance always typifies something which is calculated to lead the mind to the great Author of our salvation, and to the atoning sacrifice by which the salvation had been effected. What a lively figure is the Lord's supper, to perpetuate the memory of his broken body and his blood which was so freely offered for our salvation! And not less significant is the ordinance of baptism, by which we show our faith in the burial and resurrection of our great Head, and consequently of his whole body.—1 Cor. 15: 12–23. But what does feet washing typify relative to the great plan of salvation? Says one, it was designed by our Savior to teach his disciples a lesson of humility. Granted. But was it his intention to have his church (including both sexes of course) perpetuate it as an *ordinance?* Was it not rather his design to inculcate the principle of *equality* among his disciples? I feel authorized by the Scriptures to adopt the latter position, because I never find an ordinance given to inculcate a moral precept or one of the christian graces; but as before mentioned, to point the mind to the grand plan of redemption.

And here seems to me another objection against practicing feet washing as an ordinance, that a sense of modest propriety would separate the sexes in performing the ordinance; whereas, I find no worship or ordinance under the christian dispensation that should ever separate the sexes. Indeed, the apostle plainly teaches there is nothing in Christ's religion that distinguishes the sexes. In Christ Jesus "there is neither *male* nor *female*;" hence, if feet washing be an *ordinance* of the church, there can be no impropriety for the sexes to engage in it as publicly and promiscuously as in the ordinance of the Lord's supper; and I think all must see this would have an appearance of evil. It must be a great source of scandal to the church. Where is one example where Christ ever separated the sexes for worship or the performance of an ordinance? But in acts of religious hospitality and benevolence, christian propriety makes a difference in the sexes.

In order to show the design of Christ in washing the disciples' feet, let us look at some incidents prior to this act, which bare a marked affinity to, and as I understand, set forth the same moral.

It will be recollected that Jesus had discovered a feeling of emulation existing at times among his disciples, and sought immediately to suppress the same by plain precept as well as illustratory acts. Fearing his disciples might be influenced by God's professed church, (the Jews) who sought honorary seats, and titles of distinction, he cautioned them against taking a title calculated to promote them above their brethren. "Be not ye called Rabbi, for one is your Master, and *all ye are brethren.*" He also brought before their mind the manner of the Gentiles, to show them their government should be wholly unlike that of the Gentiles. Said he, "The princes and great ones exercise dominion and authority" upon them; but instead of that being the case with his church, the chief should be the greatest servant of all. There was a time when this spirit of arrogance had become so rife, that the twelve apostles had actually disputed who should be the greatest. Jesus immediately questions them respecting the matter, as they came into his presence, at which they appear disconcerted, for they all observe profound silence. Jesus had before taught them by precept that they were to consider themselves on a level; but now he makes use of an illustratory act, to fix the principle of equality upon them. He takes a little child and sets him in the midst of the twelve apostles, as a pattern of humility; showing them they should be as free from ambition and lust of power as was this little child, otherwise they forfeited their right and title to the kingdom of heaven.—Mark 9: 36.

I understand that in John 13, Christ makes use of another act to illustrate the same great principle, the observance of which was fraught with the deepest interest to the church; and as the latest words and acts of friends, prior to their decease, make the most indelible impression on the memory of living friends, the Master improves the solemn moment before his betrayal and death, to rivet this principle of condescension and equality, and suppress any appearance of aristocracy, ever so detrimental to the church of God.

He, their Lord and Master, condescends to take the place of the lowest servant, and washed his disciples' feet, as the last illustratory act to enforce the principle of love and equality; and it appeared to have the desired effect of forever quieting their spirit of emulation, for we never hear them after this disputing which should be the greatest; but, on the contrary, we hear them ever inculcating such sentiments as the following: "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than himself." "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

It is evident Peter regarded this as a servile act, instead of an ordinance, from the objection he offers. Think you he would have objected to his Lord administering an ordinance to himself or his brethren? No: it is quite evident this was regarded as an honor. John objected to baptizing Christ on the ground of his own inferiority. We do not find Peter objecting to his officiating in the ordinance of the supper.

I think it obvious from the 10th verse, that historians and commentators inform us rightly, when they tell us it was the custom to take a thorough bath just before partaking of the paschal meal. As soon as Jesus informs Peter of the *necessity* of submitting to have his Master wash his feet, he immediately desires him to do more—to wash his hands and head. "Jesus saith to him, he that is washed needeth not, save to wash his feet, for he is clean every whit," showing conclusively he had just bathed, consequently there was no *need* only to bathe his feet, which might have become soiled in walking from the bath.

After Christ had washed their feet, he inquired if they knew what he had done to them? They of course knew that he had washed their feet. But he would know, or rather take this opportunity to make them know, by questioning them, the gist of his teaching.—John 6: 6. Why does he not question them with regard to the import of the supper? Because that was an *ordinance*, pointing to the great atoning sacrifice; and that feet washing was to inculcate not a *single* duty but the *whole class* of religious hospitalities, involving the principle of benevolence and equality, is evident from his speaking in the plural—"If ye know *these things* happy are ye if do *them*."

His closing remarks on this subject show that his design was to enforce the spirit of condescension and equality among his disciples, in all the walks of life.—"Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him." Christ's disciples must not be divided into separate *casts*; but do good to ALL the household of faith as they have opportunity; whatever disparity might exist in point of birth, talent, education or personal appearance, they should consider themselves as one family, as they will associate together while God exists.

The sequel of the apostles' history proves that they understood Christ to enforce the principle before mentioned, instead of instituting an ordinanc of feet washing, for they ever afterwards practiced and taught this principle, as I have before shown; but we never hear of their practicing feet washing as an ordinance, though often is the ordinance of the supper mentioned; often is express mention made of the disciples coming together to "break bread," but not a chapter, not a verse, in all the Acts of the Apostles, or their epistles, containing any intimation that any church, or any company of disciples, ever assembled to celebrate the washing of feet, or ever did celebrate such an ordinance when they were assembled for any other purpose. The ordinance of baptism is also frequently mentioned in their subsequent history, showing that all that gladly received the word were baptized, both men and women; but not a word through the entire writings of the disciples relative to feet washing as an ordinance; it is only mentioned but once, and then as an act of hospitality, as before shown.

These, as well as others which might be adduced, are cogent reasons, to my mind, against practicing feet washing as an ordinance. To offer to wash the feet of a saint when those feet do not *need* washing, is as if you gave a cup of cold water to a disciple who is not thirsty. It looks more like "voluntary humility," than exhibiting the principle Christ taught. We ought to recollect that Christ refused to wash the hands and head of Peter, because there was no *need*. He would show them it was *necessary* kindness and hospitality he would inculcate. Thus I feel a consciousness of having fulfilled the teaching of Christ, though never having engaged in feet washing as an ordinance.

B. MATHEWSON.
Bakerville, Ct.

☞ We love those who endeavor to imitate us, better than those who strive to equal us; for imitation is a sign of esteem, but competition of envy.

☞ If we took as much pains to be what we ought, as we do to disguise what we are, we might appear like ourselves without being at the trouble of any disguise at all.

Choice Selections.

From the Christian Messenger.

Work, Work, Work!

Yes, be active, striving, laborious, energetic. Not droning life away. Not folding your hands to sleep. Awake to activity—awake to righteousness—awake to duty.

Well, but you don't *believe* in being too laborious. Why not? Not much danger of *your* laboring too much, I reckon.—Mean to take it easy, do you? Would like a 'cabin passage' to Kingdom Come, fine state room to yourself, and nothing to trouble you. Would like to sail on "flowery beds of ease" would you? Think perhaps that *you* deserve an easy time?

Can't accommodate you, my dear sir. Very sorry, indeed, but if you are determined on going *easy* you'll have to go to perdition. We don't have any idlers, free tickets, or "dead-heads" in this direction. Through *much tribulation* we must enter the Kingdom. You white livered heroes of pomatum and kid gloves will have to see hard fare in order to be saved. You genteel dandlers of canes and parasols—you snuffing, whining epicures, you exquisites with less brains than beauty and less religion than brains, will find it hard work to dance to the sound of the violin up "the hill difficulty" or down the "valley of humiliation."

What fellowship have *you* with the weary and struggling church of the first born? What have you, who care more for clean linen than you do for clean hearts, to do with those who wandered in sheepskins and goatskins? What fellowship have you who must have luxury and who ride to hell for the sake of going in a carriage, with those who dwell in dens and caves of the earth, and whose lion hearts feared only the wrath of God? What have you, dainty mortals, who fear the least sneer of the ungodly, in common with those who climbed with bare and bleeding feet the icy Alps? What have you, time serving wind watcher, in common with those men of stern resolve and iron will, who counted not their lives dear to them, who coveted the cross and clasped it mid the raging flames?

Well, but christians don't have to suffer so *now*. No, and *you* would'nt do it if *they did* have to. But if *they* had loved ease as well as *you* they would have escaped sorrow *too*. True you hav'nt "trials of cruel mockings and scourgings,—yea moreover of bonds and imprisonment"—true, you are not called to suffer in just the way that they suffered, but yet there *are* toils for *you*,—there are trials for *you*,—there are duties for *you*.

Do you want to share in the fellowship of Christ's sufferings? Do you desire to know something of Jesus' lifelong crucifixion, of which the gory cross of Calvary was only the culminating point? Do you desire to know a little of the weary path which the great Pilgrim trod while he marked salvation's way? Do you wish to catch the tide of sympathy with God's universal family which has flung its pulsations through every faithful heart from righteous Abel down? Do you wish to feel your unity with the family of God, sharing their toil that you may share their rest, tasting their woe that you may taste their bliss? Would you win a welcome to everlasting habitations when earthly houses are no more? Then you must labor. *You may* do this. All may do this. We can work the work of God. We can labor and suffer reproach. We can bear one another's burdens and so fulfil the law of Christ. We can endure hardness as good soldiers.

Go then to this work. Learn sympathy for suffering in the huts and hovels of poverty and adversity. Drop softly the balm of kindly feeling upon the bruised and stricken heart. Remember the outcast whose cup of misery is full, and while you thank God that brighter hopes are yours, strive to stretch out a hand of help to him. O work! There is work enough to do. Will you try to do it? Millions throng the paths of vice. Millions hurry towards perdition. Multitudes know nothing of religion but misanthropy, and nothing of the world but woe. Go to them; show them the love of Christ. Let them see that there are yet those who weep o'er mortal misery as did the sinless one.

Work, O work! Go, with mighty strength—cling to the everlasting arm.—Thy refuge is in God—he is thy helper. Go in his might. Baptize your soul in his love. Look unto Jesus with an unfaltering gaze. Make Christ thy pattern—follow him. The harvest is great, the rewards are worthy of thy toils. Cast away pleasure. Flee from the pollutions that are in the world—live for eternity. O work while the day lasts. Rescue the perishing, preach Jesus Christ in all your life: consecrate yourself to him with each returning day. Bear his yoke, possess his spirit, wear his armor, endure his cross, esteem his reproach, rejoice in his love, partake his suffering, embrace his truth, love his people, expect his appearing, pray for his kingdom, and do his work.

So when toils and troubles are over you may rest. When tears are wiped away you may rejoice. When death is swallowed up in victory you may sing the conqueror's song. But to do this you must *work!* work in God's vineyard, *work while the day lasts.*

ENVY.—Envy is the hatred of another's felicity: in respect of superiors, because they are not equal to them; in respect of inferiors, lest he should be equal to them; in respect of equals, because they are equal to them. Through envy proceeded the fall of the world, and the death of Christ.

☞ That which is to be loved long, is to be loved with reason, rather than passion.

Meditations.

If, then, there be any among you, brethren, who have received from the God of the Gospel, along with the life of faith, the seed and principle of joy, let them invoke their sovereign Benefactor in the frame Paul recommends, and let each one of them, bowing down before the Lord, say:

God of our salvation! train me to joy. Cause me to trace, every day anew, the list of thy benefits, that my soul may not forget even the least of them. May I delight to review the past, and treasure up in my memory all the tokens of thy solicitude for my soul, when as yet it took no care for itself. May I mark, with wonder and gratitude, those mysterious paths along which I walked blindfolded toward the ever-blessed destination, known to thee alone. Remind me of all thou didst to lighten me, all thou didst to cheer and support me, amidst temptations and doubts. Recall to my remembrance what peace, when the trial was over, I felt at the bottom of my soul, what harmonious action of all parts of my being! May I adore thee in the continuance of thy mercies, in the multitude of the means thou hast vouchsafed me for abiding in thee—in unexpected blessings—in holy friendships—in improving social intercourse—in an ever-open Gospel—in free access at all times to thy house—in those diversified dispensations of which the purpose is one and the same—in success and in disappointment—in grief and in gladness,—which are all meant to draw me to thee by ever-varied but harmonious cords of love! May I trace thee in the vicissitudes of sovereigns and empires, and in the history of man through all ages. In imagination may I discern thee on Golgotha, at the foot of that throne of ignominy, to which thy well-beloved was pleased to be lifted up, to draw all men unto him! Meditating on thee day and night, may I be able, with the new heart thou wilt have given me, to comprehend the depth of thy love! May my soul rejoice in my Savior! May it obtain a portion of that love which, dispensed to all, is reserved to each entire and infinite. May thy perfections, O God,—may the divine example of thy Son, be the subject on which my soul ever delights to dwell. May I never wander from that horizon of glory; may I live in that light. May all that is in me and about me be tinged with that glory; and illumined by its brightness, may I henceforth view nothing,—neither life nor death, neither enjoyment nor suffering—nothing, not even sin itself, but through thee, O thou holy and gladdening light, true noon-day sun of the soul, lighting the path to heaven. May I ever abide in that light, walking in joy, love, and holiness, which are all combined in the sanctified, as they are in thee, all holy and ever-blessed God, fountain of blessedness.—*Vinet.*

THE CULTURE OF THE AFFECTIONS.—The man without affections is at best but a reasoning machine. As you cherish your humanity, and wish to prepare it for everlasting communion with God, let your affections be cultivated with order and purity through all the successive periods of life. Let each blossom forth beautifully and appropriate in its own season. Let none be nipped by untimely care, or eaten out by the rust of selfishness, or dashed to the ground by the gust of wild passions and lawless appetite. Let there be time and place for all—each passing by imperceptible gradations into its successors; for youth's sweet loves and open-hearted friendship; for the firmer attachment of mature years; for the sacred joys of home; for the flow of kind and holy feeling, which gathers in the balmy memories of the past, and drops its freshening dew on the hours of life's decline.

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PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

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Poetry.

HEAVENLY SONG.

This Hymn was originally written for local use; but we are happy now to be able to give it to our readers, knowing it will prove of interest to all who have known the former beloved Editor of the Crisis, the author of the hymn.

1. O come, brethren dear,
Who worship God here,
Let the bands of our *union* be strong;
In hallowed lays,
We'll chant our Lord's praise,
And join in a heavenly song.

2. Come, lay aside *hate*—
And angry *debate*,
And rectify every *wrong*;
From *strife* let us cease,
Then we'll worship in peace,
And we'll join in a heavenly song.

3. All *evil surmisings*,
And *envy's uprisings*,
And *jealousy's poisonous tongue*,
We'll henceforth endeavor,
To leave off forever,
And we'll join in a heavenly song.

4. Let the heaven-born Dove,
With her pinions of LOVE,
Encircle us under her wing;
Then in hallowed communion,
And sweet, blessed union,
We will join in harmonious song.

5. The time has now come,
For the army *to form*,
And show who to Jesus belong;
Moved forward by grace,
We'll quicken our pace,
And join in a heavenly song.

6. By order divine,
We'll WHEEL INTO LINE,
And valiantly marching along,
'Mid battle and storm,
We'll press our way on,
And we'll join in a heart-cheering song.

7. Through Jesus alone,
No might of our own,
The weakest may say, "I am strong;"
He gives to the faint,
The strength of a saint,
So we'll all join in heavenly song.

8. The soldier who's brave,
Our Captain will save,
And give him a conqueror's crown;
And in Canaan a LOT,
Where sorrows come not,
There we'll join in victorious song.

9. We're on the highway,
To the portals of day,
And the MORN is beginning to dawn;
In glory it streams,
And its life-giving beams
Rouse us up to a soul-thrilling song.

10. Those dear sainted frames,
That have long feasted worms,
Will arise when Jesus shall come;
And such glorious forms,
Bursting forth from the tombs,
Will inspire us with outgushing song.

11. We will mount then on high,
To view our Lord nigh,
And shouts to our Savior prolong;
While th' adorable grace,
That beams from his face,
Shall awaken enrapturing song.

12. The LAND will be ours,
When He breaks up the powers,
That have held its domain so long;
Then Jesus will reign,
And banish all pain,—
There we'll all sing the conqueror's song

13. *Peace* sits on those hills,
And spreads o'er the vales,
And *joy* is diffused all around;
Each brow with heaven beaming,
Each eye with love streaming,
And all join in melodious song.

14. Where'er the eye turns,
All sparkles and burns, [Sun
And the heavens all blaze with that
Of GLORY DIVINE,
Which makes the whole shine,
And arouses spontaneous song.

15. When we PARADISE gain,
We shall ever remain
A happy and glorified throng;
We'll sweep the gold lyre,
We'll strike our notes higher,
And we'll burst into rapturous song.

16. Vast ages move on,
But the song's scarce begun,
For the opening wonders of grace,
Keep stirring the fires,
That fill all the choirs,
With the ravishing spirit of song.

J. MERRIAM.

Read Nature; Nature is a friend to truth;
Nature is Christian; preaches to mankind;
And bids dead matter to aid us in our creed.

Original Articles.

For the Crisis.

All of Grace.

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—Mark 5 : 19.

This language of our divine Master was addressed to one just relieved of a demoniacal possession, who expressed a desire to abide with Christ, and was replied to by the Lord in the language above quoted. But may not this injunction of our Savior involve a principle alike adapted to all who have passed from death unto life? Where is the child of God who cannot respond with the Psalmist, "Truly the Lord hath done great things for us, whereof we are glad." By nature we all have been the children of wrath even as others; entirely destitute of the first element of goodness upon which we could ground a hope of coming glory. Well might the apostle say, "When we were sinners and without strength, in due time Christ died for the ungodly,"—or, in other words, when we were so weak through sin as to be incapable of saving ourselves, Christ died for us. But it may be asked, is it true that man is thus helpless? Is there nothing in his nature yet bearing the divine impress, which will incline him to seek after God? Has he altogether become unprofitable? Have all gone out of the way? Are there none by nature righteous? Are all strangers to the way of peace? Yes,—all have sinned and come short of the glory of God.

How dark the picture thus drawn of fallen humanity, and how few are willing to endorse this as a correct representation of themselves. Philosophers talk of the light of nature, but Scripture represents nature as being dark. Man, aside from the divine influence, is incapable of knowing himself; hence his constant proneness to over estimate his own worth and misjudge of his moral standing. Ignorant of ourselves, we look upon the inebriate as being possessed of a worse nature than our own. Parents dote upon their children whose external character has been moulded by wholesome restraining influences, and almost think that christianity is incapable of improving them. But let parents teach their children, as they cross the threshold of moral accountability, that the heart is deceitful above all things, and who can know it,—that the sinful passions of a fallen nature exist in them, which have proved the ruin of millions when licensed, and will prove theirs also if unrestrained by the grace of God.—The fires of a volcano may be latent for a long while, until all the subteraneous cavities are full; then comes an eruption. So unconverted men may be ignorant of the corruption of their own hearts until circumstances may afford them an opportunity of acting themselves, and then the evil which is developed is only that which has long existed within.

If this be true, where is boasting? what right has one to exult over another, seeing all are in like circumstances as to our nature and character before God? When I hear a person say, "I never could have done thus and so under such and such circumstances," I come to the conclusion that such persons are unacquainted with themselves. The sweet psalmist of Israel, when a lovely, pious shepherd boy, would have shuddered at the thought of committing the sin he did in after years. One of the chosen apostles of the Lamb declared with great vehemence that he would never deny the Lord, and was the first who did deny him. These are but exhibitions of man's weakness when left to himself.—

Brother, Sister, hast thou been kept from snares, into which many have fallen? Attribute it not to a superior nature of yours, but to the merciful providences of Him who has watched over you to do you good; and let that thought lead you to deep humility of heart; let it also lead you to look with merciful eyes upon your fellow beings who may be slaves to sinful passion. If your nature has been renewed by the power of God's eternal Spirit, and you have become a partaker of Christ's divine nature, so that you can say, the things I once loved I now hate, and the things I once hated I now love, go and sound in the ears of your dying fellow men what God has done for you. Tell them there is hope in their case, for you have found a remedy, and have realized a practical demonstration of its saving efficacy.

The man who has been cured of lingering consumption will be recommending the means to all he sees or can hear of who are suffering in the same way.—The whole need not a physician, but they that are sick.—Now the whole progeny of Adam are sick.—The disease is sin. The end of the disorder is tribulation and wrath upon every soul of man that doeth evil. "A remedy has been provided,—that remedy is the blood of Christ." Some have had it applied and been cured—the great majority are dying and are being damned through ignorance or willfulness. Now what shall be done? Why, christian, go to your neighbors—go to your kindred, not to tell them that you have a superior nature to theirs,—not to tell them they are under condemnation, for they may be already apprised of that; but go as a brand plucked from the fire, and in the christian-like language of St. Paul, tell them, "it is a faithful saying, and worthy of all acceptation that Jesus Christ came into the world to save sinners, of whom I am chief." When Jesus was on earth he declared "I came not to condemn the world but that the world through me might be saved." The reason was, they needed no one to condemn them; they were condemned already. The world needed one to seek and save the lost. Such an one came, full of grace and truth; extending the scepter of mercy to the vilest who would repent of their sins; mingling in the society of publicans and harlots—not to tolerate but to take away their transgressions. Thus the kingdom of God is to be peopled with pardoned sinners, while self righteous pharisees are in no case to enter therein.

A SINNER SAVED BY GRACE.

For the Crisis.

Savoy Campmeeting.

BRO. GRANT:—Our campmeeting at Savoy was one of deep interest. The congregation was larger than ever before on the Mountains.

The interest increased from the beginning. It was indeed an old-fashioned campmeeting, *time* and all. Though there was much indication of disturbance at first, the bad elements were overcome by divine influence, and peace and quietude reigned throughout. Not a note or word of discord among the brethren from beginning to end. It was *a camp* of the saints.—Some were converted and baptized. Some Methodists and Baptists who had become such during the past revival, saw their nakedness, and accepted the advent truths and received the real stamp of the living God. The common people heard us gladly. The multitude left, after listening to three discourses on Sunday, like returning from the funeral of some dear friend. I took the opportunity to speak to all with whom I came in contact in passing from the ground, and all, save one, were affected to tears. The same course was pursued by many of the brethren and sisters, with the same result without any exception.

Thus closed one of the most interesting meetings we have witnessed since that eventful period, 1854. But the parting scene among those scattered, lonely, blessed pilgrims, was trying. The trembling lip and falling tear told in words of living light the strength of those ties that bind in one the church of God.

H. PRATT.

P. S. I did not intend to convey the idea at the Wilbraham campmeeting that *time* was the gem of Adventists; but that it was the bridge, together with the signs prepared of God for the church, by which He could separate them from the world, teach them his truths, humble, prove, and try a people thus made ready for his coming.
H. P.

ERROR.—A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

For the Crisis.

Are We a People?—No. 9.

Rally! Who is on the Lord's side? If the question were asked, shall we *give up?* shall we go back? the ready answer would be from many, how can I give up the truths I have received? To what shall we go? There are very many who do not flinch and will not, but continue to bear their testimony to the last. A noble position they occupy—the standard-bearers of the war! The question is now simply this: will all the different elements and interests subside and coalesce; and can we make a united body? There are ministers who are willing to labor as hard as they have done, and some perhaps in the same way; but most see that the labor, as now bestowed, does not effect what it ought; and hence move for a different manner.

There are willing brethren too—liberal in sentiment, and whole-hearted. Some with means, and ready to sacrifice still for the cause. Will we come up now to the "help of the Lord against the mighty"—to labor and live that the gospel may prevail? We cannot feel, as yet, that the gospel of the kingdom and immortality can be preached or will be, without our effort as a people, however far from a perfect existence as a church we may be. Let us, then, come up in *order* to the onset, and pray God that he will "strengthen the things that remain, that are ready to perish." Come up to the work, and take the initiatory steps where we have not; and where we have, go on to perfection. No more grumbling now, on the part of ministers or people. The people have borne heavy burdens in times past. It has been a great and worthy sacrifice. God bless you! Great is your reward in heaven. Come, one and all—old, faithful and tried—young, ardent and energetic—the pure, good, firm, weak, trembling, fearful. Come together; let us work for the salvation of this people—the advancement of those great principles of truth—the awakening of multitudes more, to come and bless the name of our God in the day of Jesus Christ. A work for all! A reward for all! A church and discipline for all; and a kingdom for all. Rally to the standard of truth, as it has been proclaimed by the "mighty angel, flying through the midst of heaven."

Our means may be husbanded—may be more judiciously applied, if we, as a people, act in gospel *order*. By the way, if Christ or his apostles have said, "The laborer is worthy of his hire," I question whether the churches need object to the term "pay." It certainly appears to suggest compensation. What, for the gospel? A free gospel! No, for his *time*. If a minister gives his time to the cause, and his children support themselves from the time they are a dozen years old, while his wife earns from fifty to a hundred dollars a year, with the needle, to meet the bills of the family, who is sacrificing most to support preaching? And the whole securing ill health, and an early grave, with loss of the best advantages for improvement. Who has got the cause at heart? Come, look facts in the face. Come, *rally* to the rescue of a good cause. Come, ministers, and help to place the work on a sure footing. Come, brethren, help to bear the burden. Is it any wonder that ministers leave? Yet some, with plenty of invitations to unite with other communions, are with you still. Is it any wonder that some of the best brethren have become discouraged? If we can now follow wise counsel, we shall have no more cause to complain that preaching is not half supported, or that good men, who are capable, do not half preach. Many ministers come to feel (it cannot be helped) "*they* dont pay anything"—if we have a good time it is all that can be expected. And we may have a good time if we work, peddle, or visit all the week. No study! No getting ready for the desk by a knowledge of the people, and a knowledge of the Bible, nature, philosophy, history, the arts and sciences, political institutions, prophecy mirrored in present facts, and news from all the world, *to-day*. Ah, no wonder we go to leeward. 'Twill not do. Any man may learn a lesson from others, and repeat it; but it takes time, money, labor, talent, sacrifice and research to build up a church, and bring in additions to the flock. Simply put a boy in the chimney corner with his book; tell him he must learn—'tis duty, 'tis necessary—give him no inspiration. You will make him more of a dolt than a scholar. Put men merely under the force of duty and necessity—without inspiration, an eye to happy results, the harmony of relations, the nature and bearings of the post occupied, the advancement of success, the sympathy of friends, the support of the noble and good, the conflict of opposition, the jealousy of rivalry, the emulation of successful example, the ambition of victory; bow him down, seclude him in a cave, place him in a desert, away from all these,—and you will blunt his energies, instead of sharpening and brightening his faculties. Preach to a man *one thing* over and over again, in the same general form, and nothing else, no matter how good, and you will stint him, dwarf him. His ideas must take range. His expansive thought should grasp new views. Give him knowledge. Learn him how to swim, to fly. Break that shell!

May God help ministers and people to create and perpetuate an enlightened *Christian* sentiment in respect to our church government. Rally, by prayer and counsel, and a new consecration. Leave no longer the *sacred trust* to the reckless, misinformed judgment of the careless, unsanctified or unlearned; and let us kindly labor with those who may honestly differ; who are intelligent and well meaning, that they may harmoniously join in that which appears so important.

I think the reader will now see why our caption was a question of this kind. The different questions discussed are agitating the minds of many. I have heard much said in my travels, since these articles were commenced. The surprise that such a question should be asked, has given place to inquiry. The answer is withheld; yet, practically, it is given. I must believe in the affirmative; but it may be owing to my predilection. Since we have said thus much, it is hoped that you see why we have said it. Adieu.

W. S. C.

Letter from Bro. Jonas Merriam.

DEAR BRO. GRANT:—I have so long been deprived the privilege of enjoying a feast of tabernacles with the saints until the recent holy convocation on that sacred mount at Wilbraham, that I have felt to praise God every day since I left the encampment, for the blessings enjoyed there. O, there is something so sweet, so refreshing, in the salutations and congratulations of friends coming from the East, West, North and South, congregating in a general assembly, and sitting down to hold sweet converse together—something so exhilarating in their outgushing songs—so heavenly in their fervent prayers, and comforting in their exhortations, that one must *experience* before they can *realize* the privileges of such an occasion. The time had seemed so long since I had enjoyed the society of many endeared friends congregated there, that I knew not but they had partially forgotten one so unworthy of a fond remembrance; but must say that the cordial greetings received by myself and companion on that favored spot will be set down among the most pleasing reminiscences of our lives.

To say nothing of the excellent sermons delivered in that series of meetings, there were other scenes of surpassing interest, particularly the ordinations and the love feast. To see a hundred and sixty witnesses step forth upon the stand, in so short a time, all eager to testify for God and Truth, was one of the most instructive and profitable scenes I ever enjoyed. It seemed as though the sweetest singers of Israel were gathered there, and I was reminded of that time when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. I could take home with me the words and the notes of their songs, but O, thought I, could I but carry as in a music box, those charming tones, I would be richly compensated for the expenditures of the meeting.

I doubt not friends have wondered that I have not more frequently communicated for the *Crisis*, but their wonder would cease if they were aware of my peculiar infirmities. Shall I not have the prayers of the household that I may be enabled to improve under the chastisements of my heavenly Father, and that, if agreeable to his will, the natural tone of the diseased organ of vision may be restored, so that I may once more enjoy the longed for and unspeakably blessed privilege of consulting the Oracles for myself, and perhaps, also, of communicating something occasionally for the comfort of the flock, without resorting to an amanuensis. With sincere love to the brethren and the cause, I remain yours, &c.,

J. MERRIAM.
By T. N. S.

Concord, N. H., Sept. 4, 1858.

From Eld. P. B. Morgan.

BRO. GRANT:—I have just returned from our first quarterly meeting of this (the Fox River) District of this year, and a refreshing time it was. The progress of our cause has been very slow in the West,—though perhaps not remarkably so for a new cause in an enemy's land,—yet whoever of our brethren could attend this meeting must have felt that the efforts of our preachers had not been altogether in vain in the West; and yet what makes this matter still more interesting is the fact that all this may, and probably will, appear as a precedent for future work. And, I may add, in a good degree demonstrates the practicability of the "plan of arrangements" now in operation amongst us. In this meeting there was a great lack in delegations, and completeness in reporting the number of members and standing of our churches, but I think I may state, that the interest represented in this quarterly conference was equal to the entire interest in the state, when four years ago I first came to Illinois. There were reckoned some seven churches in this quarterly District, (though one or two are not yet set in order.) The amount of soul-stirring interest manifest in this meeting really made me feel there were some live Adventists in the West. Our devotional exercises were deeply interesting, and all felt there was an encouraging prospect before us. The only hindrance apparently in the way of unprecedented progress, is the exceeding "hard times" in money matters. What our brethren have not and cannot give, is not expected. Otherwise instead of two circuit or itinerating preachers, Brn. Calkins and Spencer—we should have four or more. However, we feel we have much reason to hope for the cause of our soon-coming Jesus in the Fox River District. Bro. Chandler, our beloved and faithful Evangelist, was at his post, strong in the Lord; although I am sorry to add that as yet he is not receiving the stinted amount proposed at the Annual Conference as the least nameable amount thought of—but which now he greatly needs.

The acts of the Conference were mostly of a local interest, except a resolution suggesting that all our Churches be known only as "Churches of Christ," which, after considerable but pleasant debate, passed.

The cause in Ottawa is I think progressing. Bro. Chandler labors with us a few evenings this week, and we are hoping for a little reviving from the Lord. Have had some 8 o'clock A. M. prayer meetings, and hope to see the interest in our midst increase. Some of your readers will be interested to hear that Bro. I. E. Jones recently made us a visit, spending the Sabbath and preaching two as good sermons I think as I ever heard from his lips. His health is not very firm, but is able to preach twice on a Sabbath. He is laboring in Grundy Co. with I believe a very good prospect. We were also recently favored with a visit and an interesting talk from Bro. S. S. Bliss, who made it in his way to visit Ottawa, and very agreeably to our brethren.

Yours as ever,
P. B. MORGAN.

Ottawa, Ill., Sept. 1st, 1858.

For the Crisis.

The Church's Inquiry.

In ancient times, while the prophet Daniel was having portrayed before his vision the mighty overturn, and closing scenes of all earthly governments; the standing up of the Prince of Peace; the resurrection of those that sleep, and the deliverance of every one that shall be found written in *the book*, the inquiry was made: "*How long* shall it be to the end of these wonders?"—Dan. 12: 6.

Again we look over the page of prophetic history, until we reach a period this side of Messiah's first advent; and we find living under the fifth seal some of his followers, who counted not their lives dear unto them; but "presented their bodies a living sacrifice" upon the altar of God. Consequently, they were slain for the *word* of God, and the testimony which they held. From them, we have the inquiry: "*How long*, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. 6.: 10. We have now reached, emphatically, the last days. Here we find, amid the opposition of prejudice, bigotry, scepticism and infidelity; a remnant, humble, contending earnestly for the faith once delivered to the saints. They hear the scoffer deridingly ask,—"Where is the promise of his coming?" Pet. 3: 4. They grieve to see the vast majority turn their ears away from truth unto fables; lovers of pleasure more than lovers of God; having a form of godliness, but deny the power thereof: 2. Tim. 3: 4, 5, giving heed to seducing spirits, and doctrines of demons. 1 .Tim. 4: 1. Truly, "Darkness covers the land, and gross darkness the people; and thicker and darker grows the gathering tempest, which is soon to seal the doom of all that love not the truth, but have pleasure in unrighteousness.

The christian warrior, having discovered by the light of prophecy that his warfare will not always continue, anxiously inquires; *How long?* He beholds the work of iniquity fearfully abounding, the rapid increase of vice and crime, while to some extent cruelty and oppression reign; and again, he inquires: *How long?* We look back through the lapse of ages, and view man as he was in his primeval state, possessing health and vigor; and destined to an immortal existence, had he not disobeyed the laws of his maker. We take into consideration the *present* condition of the human family, and how great the contrast! Most sensibly do we realize the sad consequences of man's first, and continual transgression. Disease invades this mortal frame; while grief, distress, fear and anxiety, follow in its train. Then comes *Death* with his iron grasp. He enters the home-circle, divides and scatters the once happy family, and leaves behind him nothing but lamentation and mourning; and with anxious heart we inquire:

'How long shall death the tyrant reign,
And triumph o'er the just;
While the rich blood of martyrs slain
Lies mingled in the dust?'

But there is a brighter side to this picture: thank God. For fallen man He has found a ransom. Life and immortality has been brought to light through the gospel; and we may come into possession of it at the morn of the resurrection, 1. Cor. 15; 54. by virtue of the great atonement—Jesus Christ, who was sacrificed for us. *This hope* cheers our hearts amid the surrounding gloom, and gives us consolation in the hour of bereavement. With joyful anticipation we look forward to that event, and long for the day to dawn. But, hark! what sound is this that falls on the ear? 'Tis the voice of Gabriel's clarion resounding through the air! The morn of Jubilee has come at last. Descending, in brilliant clouds of glory, is He, who was once for sinners slain; by myriads of the angelic host attended. The command given: Gather ye, "bring my sons from afar, and my daughters from the ends of the earth." The graves are been bursting—the bonds of death are riven—the sleeping saints of all ages come forth, in beauteous immortality. The living are changed in a moment, and together they mount up to meet their Lord in the air. Escorted by the seraphic choir, they enter the holy city—the palace of the great King; there to celebrate the marriage-supper of the Lamb.

Then weary, tempest-tossed and afflicted pilgrim! how comes the rest! Beyond the scenes of mortal strife and human woes, lies thine everlasting habitation. Thy home is located upon earth made new—Paradise restored; where nothing can enter to mar thy felicity! There is an unbroken circle, the family of redeemed ones are gathered; and from them the glad song arises, "as the voice of a great multitude, saying, Alleluia: for the Lord God omnipotent reigneth."

"How bright the vision! O, how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day!"

East Jay, Me. J. W. GILMAN.

The World's Crisis.

MILES GRANT ----- EDITOR.

BOSTON, SEPTEMBER 15, 1858.

Office....167 Hanover street.

Wilbraham Campmeeting.

LORD'S DAY.—We have mentioned our excellent love feast in the morning, during which one hundred and sixty-three spoke of the love of Jesus. That morning will be long remembered by those who were present. But few such are enjoyed in one's life time. The weather was delightful, and every thing seemed to conspire to make the occasion one of the most heavenly that this earth affords. We think we knew something of the feelings of Peter and John upon the mount of transfiguration, when they said, "it is good for us to be here." It seemed as if heaven and earth had appeared in their most lovely dress, and that all the dear saints were in their happiest frame of mind, while the Holy Spirit was shedding its sweet comfort upon all the Zion-bound pilgrims, and prompting them to sing their most beautiful hymns of praise. The scene was perfectly enchanting.

It must have been a hard heart that was not made soft by those soul-stirring testimonies and the heart-cheering music. Would that all of the Lord's children could have partaken of this rich feast; but if faithful, we shall soon be at the marriage supper of the Lamb, when we shall meet without the sad thought of parting again from the loved ones.

"O hail, happy day."

Before the hour of preaching, people came pouring in from all directions, until thousands were assembled, who showed by their good behavior, that they came to learn the truth of the Bible. All seemed to participate in the good feeling of the meeting, and to manifest a desire to contribute to the happiness of all present. Every human passion appeared to be hushed except those which tend to elevate and inspire to noble deeds, and assimilate us to the pure and lovely. Those who declaim against camp meetings because so much wickedness is practiced, ought to have been present through the whole meeting, and we think they would be compelled to say, that they could not ask for better order than that which prevailed from the commencement to the close of this feast of tabernacles. We saw no disorderly conduct upon the ground during the entire week. We were satisfied that we enjoyed the protecting power of our Father in heaven, whose angels encamped round about us and delivered us from all harm.

Lord's day, A. M.—Preaching by the editor. *Subject*,—Spiritualism.

At the close of the morning discourse, Bro. Fitch from St. Johns, New Brunswick, was ordained for the ministry. The charge was given by Bro. Brewer.

Lord's day, P M. Bro. H. L. Hastings preached an interesting discourse on the christian's hope, to which a large congregation listened with marked attention. We could truly say, that ours is a *blessed hope.*

Preaching in the evening by the editor. *Subject*—the thirteenth chapter of Revelation.

At the close of the evening meeting about two hundred and fifty sat down to the table of the Lord to commemorate the sufferings of our Savior. It was a solemn and heavenly season, that will not be soon forgotten by those present.

Thus closed our great feast of tabernacles. We felt sad as we were reminded that in a few hours we should be obliged to give the parting hand, and go out again to meet the frowns of a cold and wicked world, but we were cheered with the hope of meeting ere long, where the word farewell is never spoken.

Seven were baptized, and others found peace in believing. There were thirty-one preachers present besides the five that were ordained.

We ought not to close our report of this interesting meeting without saying, that much credit is due to the committee of arrangements, for their continued efforts to administer to the comfort of all upon the encampment. Those who have not had experience, have but a faint idea of the perplexities of such a situation, but we think few men would give better satisfaction. Should time last, and our lives be spared, we shall look forward with fond anticipation to the next great annual gathering of the saints in this consecrated grove. But the thought of meeting upon the plains of glory with saints and martyrs of all ages, eclipses every thing else, and fills the mind with joy unspeakable.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

My Notes.

On Monday morning, Aug. 30th, we parted with the dear saints at the campground, and with reluctant step, and a lingering look upon the lovely, consecrated spot, we passed slowly down to the depot, to await the approach of the iron horse, that should hurry us far away to meet the frowns and sneers of the Lord's enemies, and to pass through another series of trials and temptations. It was hard parting from those loved ones, but we shall be joined in heart, and hope to meet soon at the marriage supper of the Lamb, in company with all the good that have ever lived. We feel the need of patience to wait for the glad day.

From Wilbraham, we went to the campmeeting at Savoy, stopping over night at Goshen, where a devoted church has been recently established by the faithful labors of Bro. H. Pratt.

Tuesday, in company with Bro. P., we passed through a romantic country, till we arrived at the encampment, located in a sequestered grove, near Bro. Myrick's. Brn. J. Hemenway and S. W. Bishop accompanied us. Preaching in the afternoon and evening by the writer. We attended only these two meetings, but judging from what we saw, heard, and felt, we came to the conclusion that those who remained through the meeting, would report that they had enjoyed a profitable season.

Wednesday morning we took leave of the children of the Lord, and started for Pownal, Vt. After a pleasant ride over the Hoosick mountain, through which they are now boring the railroad tunnel, one of the greatest enterprises of the age, we landed safely at South Adams, where we met Bro. Damman, on his way to the encampment. Leaving South Adams, we went to North Adams on the cars, thence to Williamstown, by stage, where we were met by Bro. M. Batchelor, who took us to his pilgrim home, where we enjoyed quiet rest in his happy family. In the evening, we met for worship in the church where Bro. B. preaches. Their church is a very neat and pleasant one, and indicates a high degree of religious prosperity. Bro. B. has been pastor over the congregation in Pownal for several years, and the people seem to appreciate his faithful watch-care.

Thursday morning, in company with Bro. B., we started for the grove meeting at Hoosick. We passed through a beautiful valley, watered by the Hoosick river, and when we arrived at the grove selected for the meeting, we found ourselves surrounded by the most handsome farming district we ever saw. Our meeting commenced Thursday A. M., and continued over the following Lord's day. The best of order was observed during the entire meeting, and much good was accomplished in scattering the truth and light, and in awakening a disposition in the hearts of the people to obey the commandments of the Lord. This is a field where Bro. Batchelor has bestowed his faithful labors, and seen the most happy results. We had a very large congregation on the Lord's day, characterized by deep interest in the truth, with an attentive ear while it was presented. At the close of the afternoon services, in the presence of a cloud of witnesses, Bro. Batchelor led seven down into the water, and buried them with Christ in baptism. It was a happy hour for the disciples of Jesus.

God's People Known to Him.

Tamar may disquiet herself, and walk in an unaccustomed path, so as Judah may not know her. Isaac, through the dimness of his sight, may bless Jacob and pass Esau. Tract of time may make Joseph to forget or be forgotten by his brethren.—Solomon may doubt to whom of right the child belongeth; and Christ may come to his own and not be received. But the Lord knoweth who are his, and his eye is always over them. Time, place, speech, or apparel, cannot obscure or darken his eye or ear. He can discern Daniel in the den—Job, though never so much changed, on the dung-hill; let Jonah be lodged in the whale's belly, Peter be put into a close prison, Lazarus be wrapped in rags, or Abel rolled in blood; yet can he call them by name, and send his angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either; for his eye, as his essence, is everywhere; he knoweth all things.—*John Barlow*, 1616.

☞ We never knew a man disposed to scorn the humble, who was not himself a fair object of scorn to the humblest.

For the Crisis.

Inference.

To attempt to prove a doctrine of Scripture merely from inference, without any positive testimony, as is too often done in the effort to establish the doctrine of the immortality of the soul, by our orthodox divines, is contrary to all rules of sound exegesis, destitute of all authority, and a most unsafe way of arriving at the truth. First establish your doctrine on clear, literal and positive grounds, from the word of God, as a sure foundation; and then build up your superstructure with as many inferences as you please, making assurance doubly sure.

The positive testimony of scripture, with regard to the final *destruction* of the wicked, has been abundantly shown; and no doctrine in the whole Bible has clearer or more positive proof to substantiate it than this, that "the soul that sinneth it shall *die*," *perish*, be *destroyed*, as chaff is destroyed in the fire. I may therefore be permitted to add some inferences to these positive declarations, if possible to open the eyes of some, who are not willfully and obstinately blinded by custom and prejudice against the truth.

Moses, when pleading with God for the pardon of the people in worshiping the golden calf, made use of these words: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written."—Ex. 32: 31, 32. If Moses intended by this, that he was willing to sacrifice his present and future life, that he might perish forever with his people, it was indeed a great sacrifice, the greatest he could offer. It would have been much to offer up his present life, and show that he preferred death with his people to life without them; but when he is willing to forget his title to immortality, if Israel could not enjoy it with him, this is indeed disinterested love, with scarcely a parallel in the whole range of human history. "Scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die." This applies only to the present life, and not to the life to come; and is yet considered a rare instance of friendship, for one to lay down his life for a friend. Here I cannot help remarking, though it is somewhat out of place, that if the popular theory be true, that "death," to the christian, "is the gate to endless joy," it would not surely be a *very great sacrifice* to be willing to enter that gate, either for, or with a friend, at any time.

If Moses understood that to be blotted out of the book of life was not to perish forever, but to live in torment, and in unceasing rebellion against God to all eternity, is it a supposable case that he could be willing to expose himself to this horrible fate, under any circumstances whatever? I draw this inference, then, from this passage: that Moses had no idea, when he uttered this prayer, that either he, or his people, could be exposed to an eternity of torment, sin and woe, as now taught in our theology. How could he, when not a word is said on the subject in the four books of Moses?

I draw the same inference too, from the language of the apostle Paul; in Rom. 9: 3—"For I could wish that myself were accursed before Christ, for my brethren, my kinsmen according to the flesh." Could Paul be understood as here wishing, and willing, to endure endless torment, endless sin, and endless woe, even to save his brethren from the same calamity? He might be willing to endure the penalty of everlasting destruction, and have his name blotted out of the book of life, for his brethren, his kinsmen according to the flesh, that they might enjoy eternal life without him; but more than this, is neither reasonable, scriptural nor possible; and to believe an impossibility, is stretching faith a little too far; and, thanks be to God, he requires no such a sacrifice at our hands. It is enough for us to believe that the wages of sin is death, and the gift of God is eternal life, through Jesus Christ our Lord. J. P.

☞ There are a great many men in the world with loose notions of the vast secrets which lie undeveloped in nature's bosom; but who, as soon as one practical man succeeds in extracting these secrets by dint of painful thought and labor, and elaborating them so that the world shall enjoy the advantages of the discovery, modestly appropriate to their own genius what is the clear property of another man's labor of brains and hand.

For the Crisis.

Patience and Peace.

Go together. You cannot separate them. God has married them for all time. Man's strength is to endure. Whatever man can inflict, I am overcomer if I can bear it all patiently. "What can your religion do for you *now*?" said a cruel master as he lifted the gory scourge from the bleeding back of a faithful slave. "It teaches me to love *you*, mass'r," was the victorious reply.—And the slave with love was stronger than the master with a scourge. Ah, this patient principle of love is mightier than rage and wrath. One is the billow—wind-lashed, angry, towering and foaming around; the other is the rock—serene in impregnable strength; unmoved in all the fury of the storm.

Peace gives patience, and patience gives peace. Both act and re-act upon each other. If you want peace, be patient.—Don't fret. Don't worry. Leave God to order all thy ways. Don't pick green apples from the tree of providence—they'll set your teeth on edge, besides making you sick. Let them get ripe—then they are better.

Be patient. There's nothing but sorrow gained by fretting. But for the patient there is peace. Peace like a river. Bear the little trials that surround you on every hand. Don't fret nor worry nor scold nor rage. Be patient. Let the world wag.—Let the devil bark. Smile at Satan's rage. There's nothing that makes him so mad as that. Hide in the rock of ages. Then let the storm howl. Have faith in God.

Be patient unto the coming of the Lord Jesus Christ. Be patient toward all men, including your husband. Toward all *women*, your own wife included. Towards all children, not excepting your own. Have patience and you'll save a good deal of repenting, sighing, confessing and crying. Keep quiet. It will make the house quiet, the neighborhood quiet, the church quiet, and if all would be patient, the world would be much quieter than it is. Try it, my friend. Have patience, and you will have peace—peace like a river, and righteousness like the waves of the sea.

God bless thee, tried, troubled, perplexed pilgrim, and help thee to be patient to the end. So be it. H. L. H.

Edenboro, Pa., July 23d, 1858.

Blessedness in Sorrow.

There are times when some great sorrow has torn the mind from its familiar supports, and laid level those defenses which in prosperity seemed so stable—when the most rooted convictions of the reason seem rottenness, and the blossom of our heavenward imagination goes up before that blast as dust—when our works, and joys, and hopes, with all their multitude, and pomp, and glory, seem to go down together into the pit, and the soul is left as a garden that hath no water, and as a wandering bird cast out of the nest—in that day of trouble, and of treading down, and perplexity, the noise of viols, the mirth of the tabret, and the joy of the harp, are silent in the grave. Blessed is the man who, when cast into this utter wretchedness, far away from all creatures and from all comfort, can yet be willing, amidst all his tears and his anguish, there to remain as long as God shall please.—*British Quar.*

A Mother.

Around the idea of one's mother, the mind of man clings with fond affection. It is the first dear thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impressions, and all the after feelings are more or less light in comparison. Our passions and our willfulness may lead us far from the object of our filial love; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by rude storms, raises up her head and smiles amid her tears. Round that idea, as we have said, the mind clings with fond affection; and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance and twines the image of our departed parent with a garland of graces, and beauties, and virtues, which we doubt not she possessed.

☞ There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficienly with their fiery fists, then—they forgive him.

From Bro. J. T. Dixon.

BRO. GRANT:—I think it time we spoke out more fully and freely on the great truth of life *only in Christ;* i. e. by telling our *experiences*, as converts from tradition, &c., whether it has produced more love for God, more of a spirit of non-conformity to this world, yea or nay; for I find a propensity (in certain quarters) to search for all the bad men, bad notions, &c., that can be found among professed Adventists, who believe the Bible teaches the unconscious state of the dead and destruction of the wicked, &c., and then hold up such before the world, as a proof that we are in a *dreadful error* which will eventually *damn* all who believe it.

When I professedly believed in an eternity of torment, I was not a better man than now; I *did not love God as now.* I dreaded a contest with Universalists, for I knew not how to vindicate God's character as a being of love and goodness. I became a wicked backslider in that time; but since this great and glorious truth has filled my soul, I have felt almost like being in a new world. I now see that God is *love.* I love Him now as never before. I fear Him as a good child fears to offend a good, kind parent. I drank rum then; now I am a temperance man, abstaining from intoxicating drinks, tobacco (that handmaid of intemperance,) tea, coffee, &c., believing, as I do, that I ought to present my body a living sacrifice to God, holy and acceptable, and not in a *defiled state;* for such as defile the temple of God, he will destroy; and I fear Him who is able to destroy both soul and body in hell. I do not need the doctrine of the popular Orthodox hell torments preached to me to restrain me from drinking whiskey, keeping drinking and gambling saloons, siding with Kansas Border Ruffians, &c., &c., for I am satisfied that *all* such will finally *be lost;* for they certainly cannot love God, or his cause; if they did, they would *voluntarily* strive to do all his righteous will.

I think it a sure sign that men are hard pushed for arguments, when they begin to pick up hypocrites and world-loving professors of religion, to exhibit their many wrong doings, and never in charity show a little of the other side of the picture.

I find good devoted christians who believe in eternal torment: and what does it all argue? Let us not imitate the old Jews, who, instead of investigating Christ's doctrine, in a spirit of *kindness*, were constantly assailing his character; but rather prove *all things*, holding fast that which is good. To the law and the testimony; and may God defend the right.

I remain your Bro. in Christ, professing to have *that hope* which leads its possessor cheerfully and constantly to purify himself.

J. T. DIXON.

Peace Dale, R. I.

From Sr. L. P. Hastings.

Dearly beloved pilgrims and strangers, scattered abroad over this wilderness world, permit me to address you once more through the common *medium*. And first let me say that I am thankful that we have a medium, but not such as the professedly disembodied spirits use, but may it be in deed and in truth a *Spiritual medium*, and one through which kindred spirits may have a free interchange of pure thoughts, sentiments and feelings. It does appear to me that the point of time is near when, in prophetic imagery, John saw the "Beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army;" and his name is called "The Word of God." Surely against the *word* of God all the powers of earth are combining and arraying themselves for desperate conflict, and it does appear to me the time will soon come when all who will stand up boldly on the word of God alone, will know what it is to engage in this mighty but final struggle. Oh, who will stand? who will be well shod with the preparation of the Gospel of Peace?

May the Lord open our eyes to discern the signs of the times. We especially need the shield of faith. May the Lord help us to take it. I love to hear from the pilgrims scattered abroad, as we are quite alone. Although there are those of like faith in Michigan, we do not often see one. Our Eastern friends, nd those who have lately left there, of our acquaintance, are still dear to us, and we often remember the precious interviews of former days, and long for their return.

May the Lord bless those who meet in the name of the Lord at the anticipated campmeetings, and remember that the lonely ones are with you in spirit. Adieu.

L. P. HASTINGS.

P. S. Should Bro. Hemenway or any other of the Lord's watchmen be passing through Galesburgh, Michigan, we should be glad to receive a call from them.

For the Crisis.

The Church's Inquiry.

In ancient times, while the prophet Daniel was having portrayed before his vision the mighty overturn, and closing scenes of all earthly governments; the standing up of the Prince of Peace; the resurrection of those that sleep, and the deliverance of every one that shall be found written in *the book*, the inquiry was made: "*How long shall it be to the end of these wonders?*"—Dan. 12: 6.

Again we look over the page of prophetic history, until we reach a period this side of Messiah's first advent; and we find living under the fifth seal some of his followers, who counted not their lives dear unto them; but "presented their bodies a living sacrifice" upon the altar of God. Consequently, they were slain for the *word* of God, and the testimony which they held. From them, we have the inquiry: "*How long*, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. 6.: 10. We have now reached, emphatically, the last days. Here we find, amid the opposition of prejudice, bigotry, scepticism and infidelity; a remnant, humble, contending earnestly for the faith once delivered to the saints. They hear the scoffer deridingly ask,—"Where is the promise of his coming?" Pet. 3: 4. They grieve to see the vast majority turn their ears away from truth unto fables; lovers of pleasure more than lovers of God; having a form of godliness, but deny the power thereof: 2. Tim. 3: 4, 5, giving heed to seducing spirits, and doctrines of demons. 1 .Tim. 4: 1. Truly, "Darkness covers the land, and gross darkness the people; and thicker and darker grows the gathering tempest, which is soon to seal the doom of all that love not the truth, but have pleasure in unrighteousness.

The christian warrior, having discovered by the light of prophecy that his warfare will not always continue, anxiously inquires; *How long?* He beholds the work of iniquity fearfully abounding, the rapid increase of vice and crime, while to some extent cruelty and oppression reign; and again, he inquires: *How long?* We look back through the lapse of ages, and view man as he *was* in his primeval state, possessing health and vigor; and destined to an immortal existence, had he not disobeyed the laws of his maker. We take into consideration the *present* condition of the human family, and how great the contrast! Most sensibly do we realize the sad consequences of man's first, and continual transgression. Disease invades this mortal frame; while grief, distress, fear and anxiety, follow in its train. Then comes *Death* with his iron grasp. He enters the home-circle, divides and scatters the once happy family, and leaves behind him nothing but lamentation and mourning; and with anxious heart we inquire:

'How long shall death the tyrant reign,
And triumph o'er the just;
While the rich blood of martyrs slain
Lies mingled in the dust?'

But there is a brighter side to this picture: thank God. For fallen man He has found a ransom. Life and immortality has been brought to light through the gospel; and we may come into possession of it at the morn of the resurrection, 1. Cor. 15; 54. by virtue of the great atonement—Jesus Christ, who was sacrificed for us. *This hope* cheers our hearts amid the surrounding gloom, and gives us consolation in the hour of bereavement. With joyful anticipation we look forward to that event, and long for the day to dawn. But, hark! what sound is this that falls on the ear? 'Tis the voice of Gabriel's clarion resounding through the air! The morn of Jubilee has come at last. Descending, in brilliant clouds of glory, is He, who was once for sinners slain; by myriads of the angelic host attended. The command given: Gather ye, "bring my sons from afar, and my daughters from the ends of the earth." The graves are been bursting—the bonds of death are riven—the sleeping saints of all ages come forth, in beauteous immortality. The living are changed in a moment, and together they mount up to meet their Lord in the air. Escorted by the seraphic choir, they enter the holy city—the palace of the great King; there to celebrate the marriage-supper of the Lamb.

Then weary, tempest-tossed and afflicted pilgrim! how comes the rest! Beyond the scenes of mortal strife and human woes, lies thine everlasting habitation. Thy home is located upon earth made new—Paradise restored; where nothing can enter to mar thy felicity! There is an unbroken circle, the family of redeemed ones are gathered; and from them the glad song arises, "as the voice of a great multitude, saying, Alleluia: for the Lord God omnipotent reigneth."

"How bright the vision! O, how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day!"

East Jay, Me. J. W. Gilman.

The World's Crisis.
MILES GRANT ..... EDITOR.
BOSTON, SEPTEMBER 15, 1858.
Office... 167 Hanover street.

Wilbraham Campmeeting.

Lord's Day.—We have mentioned our excellent love feast in the morning, during which one hundred and sixty-three spoke of the love of Jesus. That morning will be long remembered by those who were present. But few such are enjoyed in one's life time. The weather was delightful, and every thing seemed to conspire to make the occasion one of the most heavenly that this earth affords. We think we knew something of the feelings of Peter and John upon the mount of transfiguration, when they said, "it is good for us to be here." It seemed as if heaven and earth had appeared in their most lovely dress, and that all the dear saints were in their happiest frame of mind, while the Holy Spirit was shedding its sweet comfort upon all the Zion-bound pilgrims, and prompting them to sing their most beautiful hymns of praise. The scene was perfectly enchanting.

It must have been a hard heart that was not made soft by those soul-stirring testimonies and the heart-cheering music. Would that all of the Lord's children could have partaken of this rich feast; but if faithful, we shall soon be at the marriage supper of the Lamb, when we shall meet without the sad thought of parting again from the loved ones.

"O hail, happy day."

Before the hour of preaching, people came pouring in from all directions, until thousands were assembled, who showed by their good behavior, that they came to learn the truth of the Bible. All seemed to participate in the good feeling of the meeting, and to manifest a desire to contribute to the happiness of all present. Every human passion appeared to be hushed except those which tend to elevate and inspire to noble deeds, and assimilate us to the pure and lovely. Those who declaim against camp meetings because so much wickedness is practiced, ought to have been present through the whole meeting, and we think they would be compelled to say, that they could not ask for better order than that which prevailed from the commencement to the close of this feast of tabernacles. We saw no disorderly conduct upon the ground during the entire week. We were satisfied that we enjoyed the protecting power of our Father in heaven, whose angels encamped round about us and delivered us from all harm.

Lords day, A. M.—Preaching by the editor. *Subject*,—Spiritualism.

At the close of the morning discourse, Bro. Fitch from St. Johns, New Brunswick, was ordained for the ministry. The charge was given by Bro. Brewer.

Lord's day, P M. Bro. H. L. Hastings preached an interesting discourse on the christian's hope, to which a large congregation listened with marked attention. We could truly say, that ours is a *blessed hope*.

Preaching in the evening by the editor. *Subject*—the thirteenth chapter of Revelation.

At the close of the evening meeting about two hundred and fifty sat down to the table of the Lord to commemorate the sufferings of our Savior. It was a solemn and heavenly season, that will not be soon forgotten by those present.

Thus closed our great feast of tabernacles. We felt sad as we were reminded that in a few hours we should be obliged to give the parting hand, and go out again to meet the frowns of a cold and wicked world, but we were cheered with the hope of meeting ere long, where the word farewell is never spoken.

Seven were baptized, and others found peace in believing. There were thirty-one preachers present besides the five that were ordained.

We ought not to close our report of this interesting meeting without saying, that much credit is due to the committee of arrangements, for their continued efforts to administer to the comfort of all upon the encampment. Those who have not had experience, have but a faint idea of the perplexities of such a situation, but we think few men would give better satisfaction. Should time last, and our lives be spared, we shall look forward with fond anticipation to the next great annual gathering of the saints in this consecrated grove. But the thought of meeting upon the plains of glory with saints and martyrs of all ages, eclipses every thing else, and fills the mind with joy unspeakable.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

My Notes.

On Monday morning, Aug. 30th, we parted with the dear saints at the campground, and with reluctant step, and a lingering look upon the lovely, consecrated spot, we passed slowly down to the depot, to await the approach of the iron horse, that should hurry us far away to meet the frowns and sneers of the Lord's enemies, and to pass through another series of trials and temptations. It was hard parting from those loved ones, but we shall be joined in heart, and hope to meet soon at the marriage supper of the Lamb, in company with all the good that have ever lived. We feel the need of patience to wait for the glad day.

From Wilbraham, we went to the campmeeting at Savoy, stopping over night at Goshen, where a devoted church has been recently established by the faithful labors of Bro. H. Pratt.

Tuesday, in company with Bro. P., we passed through a romantic country, till we arrived at the encampment, located in a sequestered grove, near Bro. Myrick's. Brn. J. Hemenway and S. W. Bishop accompanied us. Preaching in the afternoon and evening by the writer. We attended only these two meetings, but judging from what we saw, heard, and felt, we came to the conclusion that those who remained through the meeting, would report that they had enjoyed a profitable season.

Wednesday morning we took leave of the children of the Lord, and started for Pownal, Vt. After a pleasant ride over the Hoosick mountain, through which they are now boring the railroad tunnel, one of the greatest enterprises of the age, we landed safely at South Adams, where we met Bro. Damman, on his way to the encampment. Leaving South Adams, we went to North Adams on the cars, thence to Williamstown, by stage, where we were met by Bro. M. Batchelor, who took us to his pilgrim home, where we enjoyed quiet rest in his happy family. In the evening, we met for worship in the church where Bro. B. preaches. Their church is a very neat and pleasant one, and indicates a high degree of religious prosperity. Bro. B. has been pastor over the congregation in Pownal for several years, and the people seem to appreciate his faithful watch-care.

Thursday morning, in company with Bro. B., we started for the grove meeting at Hoosick. We passed through a beautiful valley, watered by the Hoosick river, and when we arrived at the grove selected for the meeting, we found ourselves surrounded by the most handsome farming district we ever saw. Our meeting commenced Thursday A. M., and continued over the following Lord's day. The best of order was observed during the entire meeting, and much good was accomplished in scattering the truth and light, and in awakening a disposition in the hearts of the people to obey the commandments of the Lord. This is a field where Bro. Batchelor has bestowed his faithful labors, and seen the most happy results. We had a very large congregation on the Lord's day, characterized by deep interest in the truth, with an attentive ear while it was presented. At the close of the afternoon services, in the presence of a cloud of witnesses, Bro. Batchelor led seven down into the water, and buried them with Christ in baptism. It was a happy hour for the disciples of Jesus.

God's People Known to Him.

Tamar may disquiet herself, and walk in an unaccustomed path, so as Judah may not know her. Isaac, through the dimness of his sight, may bless Jacob and pass Esau. Tract of time may make Joseph to forget or be forgotten by his brethren.—Solomon may doubt to whom of right the child belongeth; and Christ may come to his own and not be received. But the Lord knoweth who are his, and his eye is always over them. Time, place, speech, or apparel, cannot obscure or darken his eye or ear. He can discern Daniel in the den—Job, though never so much changed, on the dung-hill; let Jonah be lodged in the whale's belly, Peter be put into a close prison, Lazarus be wrapped in rags, or Abel rolled in blood; yet can he call them by name, and send his angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either; for his eye, as his essence, is everywhere; he knoweth all things. —*John Barlow*, 1616.

☞ We never knew a man disposed to scorn the humble, who was not himself a fair object of scorn to the humblest.

For the Crisis.

Inference.

To attempt to prove a doctrine of Scripture merely from inference, without any positive testimony, as is too often done in the effort to establish the doctrine of the immortality of the soul, by our orthodox divines, is contrary to all rules of sound exegesis, destitute of all authority, and a most unsafe way of arriving at the truth. First establish your doctrine on clear, literal and positive grounds, from the word of God, as a sure foundation; and then build up your superstructure with as many inferences as you please, making assurance doubly sure.

The positive testimony of scripture, with regard to the final *destruction* of the wicked, has been abundantly shown; and no doctrine in the whole Bible has clearer or more positive proof to substantiate it than this, that "the soul that sinneth it shall *die*," *perish*, be *destroyed*, as chaff is destroyed in the fire. I may therefore be permitted to add some inferences to these positive declarations, if possible to open the eyes of some, who are not willfully and obstinately blinded by custom and prejudice against the truth.

Moses, when pleading with God for the pardon of the people in worshiping the golden calf, made use of these words: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written."—Ex. 32: 31, 32. If Moses intended by this, that he was willing to sacrifice his present and future life, that he might perish forever with his people, it was indeed a great sacrifice, the greatest he could offer. It would have been much to offer up his present life, and show that he preferred death with his people to life without them; but when he is willing to forget his title to immortality, if Israel could not enjoy it with him, this is indeed disinterested love, with scarcely a parallel in the whole range of human history. "Scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die." This applies only to the present life, and not to the life to come; and is yet considered a rare instance of friendship, for one to lay down his life for a friend. Here I cannot help remarking, though it is somewhat out of place, that if the popular theory be true, that "death," to the christian, "is the gate to endless joy," it would not surely be a *very great sacrifice* to be willing to enter that gate, either for, or with a friend, at any time.

If Moses understood that to be blotted out of the book of life was not to perish forever, but to live in torment, and in unceasing rebellion against God to all eternity, is it a supposable case that he could be willing to expose himself to this horrible fate, under any circumstances whatever? I draw this inference, then, from this passage: that Moses had no idea, when he uttered this prayer, that either he, or his people, could be exposed to an eternity of torment, sin and woe, as now taught in our theology. How could he, when not a word is said on the subject in the four books of Moses?

I draw the same inference too, from the language of the apostle Paul, in Rom. 9: 3—"For I could wish that myself were accused before Christ, for my brethren, my kinsmen according to the flesh." Could Paul be understood as here wishing, and willing, to endure endless torment, endless sin, and endless woe, even to save his brethren from the same calamity? He might be willing to endure the penalty of everlasting destruction, and have his name blotted out of the book of life, for his brethren, his kinsmen according to the flesh, that they might enjoy eternal life without him; but more than this, is neither reasonable, scriptural nor possible; and to believe an impossibility, is stretching faith a little too far; and, thanks be to God, he requires no such a sacrifice at our hands. It is enough for us to believe that the wages of sin is death, and the gift of God is eternal life, through Jesus Christ our Lord. J. P.

☞ There are a great many men in the world with loose notions of the vast secrets which lie undeveloped in nature's bosom; but who, as soon as one practical man succeeds in extracting these secrets by dint of painful thought and labor, and elaborating them so that the world shall enjoy the advantages of the discovery, modestly appropriate to their own genius what is the clear property of another man's labor of brains and hand.

For the Crisis.

Patience and Peace.

Go together. You cannot separate them. God has married them for all time. Man's strength is to endure. Whatever man can inflict, I am overcomer if I can bear it all patiently. "What can your religion do for you *now*?" said a cruel master as he lifted the gory scourge from the bleeding back of a faithful slave. "It teaches me to love *you*, mass'r," was the victorious reply.—And the slave with love was stronger than the master with a scourge. Ah, this patient principle of love is mightier than rage and wrath. One is the billow—wind-lashed, angry, towering and foaming around; the other is the rock—serene in impregnable strength; unmoved in all the fury of the storm.

Peace gives patience, and patience gives peace. Both act and re-act upon each other. If you want peace, be patient.—Don't fret. Don't worry. Leave God to order all thy ways. Don't pick green apples from the tree of providence—they'll set your teeth on edge, besides making you sick. Let them get ripe—then they are better.

Be patient. There's nothing but sorrow gained by fretting. But for the patient there is peace. Peace like a river. Bear the little trials that surround you on every hand. Don't fret nor worry nor scold nor rage. Be patient. Let the world wag.—Let the devil bark. Smile at Satan's rage. There's nothing that makes him so mad as that. Hide in the rock of ages. Then let the storm howl. Have faith in God.

Be patient unto the coming of the Lord Jesus Christ. Be patient toward all men, including your husband. Toward all *women*, your own wife included. Towards all children, not excepting your own. Have patience and you'll save a good deal of repenting, sighing, confessing and crying. Keep quiet. It will make the house quiet, the neighborhood quiet, the church quiet, and if all would be patient, the world would be much quieter than it is. Try it, my friend. Have patience, and you will have peace—peace like a river, and righteousness like the waves of the sea.

God bless thee, tried, troubled, perplexed pilgrim, and help thee to be patient to the end. So be it. H. L. H.

Edenboro, Pa., July 23d, 1858.

Blessedness in Sorrow.

There are times when some great sorrow has torn the mind from its familiar supports, and laid level those defenses which in prosperity seemed so stable—when the most rooted convictions of the reason seem rottenness, and the blossom of our heavenward imagination goes up before that blast as dust—when our works, and joys, and hopes, with all their multitude, and pomp, and glory, seem to go down together into the pit, and the soul is left as a garden that hath no water, and as a wandering bird cast out of the nest—in that day of trouble, and of treading down, and perplexity, the noise of viols, the mirth of the tabret, and the joy of the harp, are silent in the grave. Blessed is the man who, when cast into this utter wretchedness, far away from all creatures and from all comfort, can yet be willing, amidst all his tears and his anguish, there to remain as long as God shall please.—*British Quar.*

A Mother.

Around the idea of one's mother, the mind of man clings with fond affection. It is the first dear thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impressions, and all the after feelings are more or less light in comparison. Our passions and our willfulness may lead us far from the object of our filial love; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by rude storms, raises up her head and smiles amid her tears. Round that idea, as we have said, the mind clings with fond affection; and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance and twines the image of our departed parent with a garland of graces, and beauties, and virtues, which we doubt not she possessed.

☞ There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.

From Bro. J. T. Dixon.

Bro. Grant:—I think it time we spoke out more fully and freely on the great truth of life *only in Christ*; i. e. by telling our *experiences*, as converts from tradition, &c., whether it has produced more love for God, more of a spirit of non-conformity to this world, yea or nay; for I find a propensity (in certain quarters) to search for all the bad men, bad actions, &c., that can be found among professed Adventists, who believe the Bible teaches the unconscious state of the dead and destruction of the wicked, &c., and then hold up such before the world, as a proof that we are in a *dreadful error* which will eventually *damn* all who believe it.

When I professedly believed in an eternity of torment, I was not a better man than now; I *did not love God as now*. I dreaded a contest with Universalists, for I knew not how to vindicate God's character as a being of love and goodness. I became a wicked backslider in that time; but since this great and glorious truth has filled my soul, I have felt almost like being in a new world. I now see that God is *love*. I love Him now as never before. I fear Him as a good child fears to offend a good, kind parent. I drank rum then; now I am a temperance man, abstaining from intoxicating drinks, tobacco (that handmaid of intemperance,) tea, coffee, &c., believing, as I do, that I ought to present my body a living sacrifice to God, holy and acceptable, and not in a *defiled state*; for such as defile the temple of God, he will destroy; and I fear Him who is able to destroy both soul and body in hell. I do not need the doctrine of the popular Orthodox hell torments preached to me to restrain me from drinking whiskey, keeping drinking and gambling saloons, siding with Kansas Border Ruffians, &c., &c., for I am satisfied that *all* such will finally *be lost*; for they certainly cannot love God, or his cause; if they did, they would *voluntarily* strive to do all his righteous will.

I think it a sure sign that men are hard pushed for arguments, when they begin to pick up hypocrites and world-loving professors of religion, to exhibit their many wrong doings, and never in charity show a little of the other side of the picture.

I find good devoted christians who believe in eternal torment: and what does it all argue? Let us not imitate the old Jews, who, instead of investigating Christ's doctrine, in a spirit of *kindness*, were constantly assailing his character; but rather prove *all things*, holding fast that which is good. To the law and the testimony; and may God defend the right.

I remain your Bro. in Christ, professing to have *that hope* which leads its possessor cheerfully and constantly to purify himself.

J. T. Dixon.

Peace Dale, R. I.

From Sr. L. P. Hastings.

Dearly beloved pilgrims and strangers, scattered abroad over this wilderness world, permit me to address you once more through the common *medium*. And first let me say that I am thankful that we have a medium, but not such as the professedly disembodied spirits use, but may it be in deed and in truth a *Spiritual medium*, and one through which kindred spirits may have a free interchange of pure thoughts, sentiments and feelings. It does appear to me that the point of time is near when, in prophetic imagery, John saw the "Beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army;" and his name is called "The Word of God." Surely against the *word* of God all the powers of earth are combining and arraying themselves for desperate conflict, and it does appear to me the time will soon come when all who will stand up boldly on the word of God alone, will know what it is to engage in this mighty but final struggle. Oh, who will stand? who will be well shod with the preparation of the Gospel of Peace?

May the Lord open our eyes to discern the signs of the times. We especially need the shield of faith. May the Lord help us to take it. I love to hear from the pilgrims scattered abroad, as we are quite alone. Although there are those of like faith in Michigan, we do not often see one. Our Eastern friends, and those who have lately left there, of our acquaintance, are still dear to us, and we often remember the precious interviews of former days, and long for their return.

May the Lord bless those who meet in the name of the Lord at the anticipated campmeetings, and remember that the lonely ones are with you in spirit. Adieu.

L. P. Hastings.

P. S. Should Bro. Hemenway or any other of the Lord's watchmen be passing through Galesburgh, Michigan, we should be glad to receive a call from them.

Foreign News.

HALIFAX, Sept. 8. The Cunard steamship Asia, Capt. Lott, from Liverpool 28th ult., arrived at this port at 5.30 this morning.

The American and Russian treaties had been concluded. The Americans were believed to have stipulated for an annual visit to Pekin.

The Commissioner at Canton was urging the people to war, and ignored the negotiations at the north.

A proclamation had been issued by General Straubenzee, establishing a partial blockade.

The French government, anticipating more outrages on Christians in consequence of the bombardment of Jeddah, was about to augment its naval forces in the Mediterranean.

It was rumored in Paris, Friday, that the imperial government had demanded from England explanations relative to the bombardment of Jeddah.

The *Daily News* calls upon the European powers to watch closely American designs upon Nicaragua, under the conviction that the policy of the American government is to acquire possession of the Isthmus.

Charles Drummond, the well known London banker, is dead.

A new French naval station for the Eastern coast of Africa is to be created at Isle Reunion. The *Patrie* observes, this news is big with important consequences for the influence of the French flag, and prosperity of the French colonies.

TURKEY.

Some ministerial changes are taking place at Constantinople, and the retirement of the Grand Vizier is spoken of.

The Paris correspondent of the *Times* understands that the Turkish government has complained to the English Ambassador at Constantinople of the bombardment of Jeddah, at a moment when it was known Ismael Pasha was on his way thither with full power to punish the guilty.

The Divan had issued a circular contradictory of the rumor of the approaching destruction of Mecca by the Western powers, which was occasioning great excitement.

More riots are reported in Candia, and ten Christians killed. The Porte demanded the recall of the Greek Consul in Candia.

SPAIN.

A Madrid Telegram of the 25th says a military expedition was being prepared for Havana.

CHINA.

It is stated that the amount of indemnity to be paid by China to England and France, as stipulated in the treaty of Tientin, is 30,000,000 francs.

The report that a reconciliation had taken place between Austria and Russia is formally denied.

Obituary Notices.

Died, in Stone Settlement, C. E, April 19th, 1858, of dropsy, MARY, wife of Edson Kennedy, aged 41 years.

Sister Kennedy obtained a "good hope through grace," which afforded her "everlasting consolation," in the year 1842, by hearing the proclamation, "reform, for the reign of heaven approacheth."

From that time, until she fell asleep in Christ, she maintained the dignity of the Christian character, and obtained a good report through faith. For the last ten years, our sister was "made to possess months of vanity and wearisome nights," by reason of abdominal tumors, which made her life one unmitigated scene of unrest—and called forth the warm sympathies of all who knew her. Disabled by disease—and suffering constant pain, such was her love for truth, that her place in the public meeting was rarely vacant, and she listened to the word of God, and sung the sweet songs of Zion, with a relish, that ought to rebuke those who, in the possession of health, and without excuse, "forsake the assembling of themselves together."

Her disease in its onward progress, resulted in the worst kind of abdominal dropsy, and about thirty months before her death, tapping became necessary, and the accumulation of water was so rapid, that for nearly two years before her death, it had to be repeated twice each week. An exact account was kept of water drawn during thirty months, which amounted to eight hundred and eighty gallons. But our suffering sister is at rest—laid away in gloomy hades, to await the sound of the last trumpet, and catch the earliest notes of the joyful mandate that shall wake the saints to life. Verily, "Blessed are the dead which die in the Lord—that they may rest from their labors," rest in hope of that bright Eden home, whose inhabitants shall never say, I am sick, where no dropsies shall be either felt or feared,—

'Nor wasted forms, on couches lie,
To wait grim death's approach,
Nor traveller worn with woes he long has borne,
Goes plodding down those blissful vales."

Our sister's death was sudden, but peaceful, and her funeral, as might be expected, was attended by a large concourse of people, to whom the writer preached concerning "Jesus and the resurrection" as a theme of comfort, causing the bereaved, the suffering, to smile through their tears, though in heaviness and sorrowful, yet always rejoicing. May this hope sustain the bereaved circle, and their end be as peaceful.

Blessed the dead, who have died in the Lord,
Wait they in silence the promised reward;
Quiet they rest, from their labors are free,
No more afflicted, or wayworn shall be;
Taken away from the evil to come.
Died they in hope of a glorious home,
When over death they shall have victory—
Awake and put on Immortality.

During the time of their pilgrimage here,
Harrassed with doubt, and perplexed with fear;
Lest in the end—they should be overcome,
And fail to share in the saints' happy home.
The warfare with them forever is o'er,
The last tear is shed—they sorrow no more.
Soon o'er the grave they shall have victory,
Rise all Immortal—the Savior to see.

Through tribulation and sorrow they come,
Washed their robes white in the blood of the Lamb;
Counted the honors of earth but as dross—
Willing of all things to suffer the loss;
If by all means they so happy might be
Raised with the first to Immortality,
Sown in dishonor, in glory to rise,
Waked by the Saviour, possessed of the prize.

C. P. DOW.

Died, of apoplexy, in Barnston, C. E., June 24, 1858, CLARISSA, wife of Matthew L. Clark, in the 67th year of her age.

Sister Clark experienced religion, and embraced the doctrine of the speedy coming of Christ in 1842. About a year ago she had the first fit of apoplexy, which much impaired her health, yet she was able to be about the house and do some work. For a few weeks previous to her decease, she often spoke of dying, and said she did not expect to live and see the Lord come. She spoke with much composure of death, and said she believed she was prepared to meet it. Prayer-meetings on the Sabbath had been held for some time in Bro. Clark's house, and on the Lord's day preceding her death, at the close of the meeting she spoke freely to the brethren and sisters, appeared to enjoy her mind extremely well, and remarked to her son, "You will not have me here long, and when I go it will be suddenly." The next morning, about two o'clock, the fit came and one side of her was completely paralyzed. She had her senses a part of the time afterward, but could not speak distinctly. She lingered till the fourth day, when she fell asleep in Jesus. A discourse was preached at her funeral by Elder D. Merrill, from Thess. 2:16,17. She leaves a husband, three sons and one daguhter, to mourn her loss.

The following lines, expressive of faith and hope, were composed by a relative of the deceased:

To day we meet with those we love,
To-morrow place them with the dead;
But O, we hope to meet them soon
Where farewell tears will ne'er be shed.

Our friends in life, they seem so dear,
'Tis hard to bow beneath the rod;
But O, the stroke seems less severe,
The nearer we approach to God.

Who would not cry, O Jesus come—
Come, put an end to grief and pain;
O speed the time when friends shall meet,
Meet, nevermore to part again!

To those who now in Jesus sleep
A song of triumph he will bring—
"O grave, where is thy victory?
O monster death, where is thy sting?

O, blessed thought, God knows his own,
If in the depths of sea, or land,
And when the last loud trump is blown,
They will appear at his right hand.

J. M. O.

BROTHER GRANT:—It becomes my painful duty to announce to you the death of our beloved brother, Lewis F. Wilkerson, son of Robert and Anna Wilkerson, aged 20 years, after a distressing sickness of fourteen days, of nervous fever. He was the youngest of eight children, and the only one unmarried. He was possessed of a remarkably sweet disposition, and seemed to be a hopeful prop to sustain his aged parents in their declining days; but who are now left to mourn and lament bitterly his early death. But they mourn not without hope. He gave evidence of experimental religion soon after he was fifteen years of age. His moral character was unspotted, and his christian life was remarkably devoted, especially the last few months of his life. He was a firm believer in the speedy coming of Christ; and the glorious subjects of the resurrection and kingdom of God on the new earth, engrossed much of his attention.

On his death-bed he sung parts of several hymns, among which is the following:

"Arise and shine, O Zion fair;
Behold, thy light is come;
The glorious conquering king is near,
To take his exiles home:
The trumpet sounding through the sky
Will set the captives free;
The day of wonders now is nigh,
The year of jubilee.

Arise, ye nations under ground,
Before the Judge appear;
All tongues, all languages, shall come,
Their final doom to hear.
King Jesus on his azure throne,
Ten thousand angels round,
While Gabriel with his awful trump
Echoes the dreadful sound.

The glorious news of gospel grace,
With sinners now is o'er;
The gospel trumpet now is still,
And will be blown no more.
The watchmen now have left the walls,
And bid the world adieu;
And with their flocks on Canaan's shore
They strike their songs anew."

Pray for the mourners.

B. P. HILDRETH.

Will the *Advent Herald* please copy?

Died, in East Kingston, N. H., Aug. 8th, 1858, L. JULIETT, wife of T. J. Heath, and daughter of Ezra M. and Betsy Currier, aged 18 years, 8 months.

A light is from our household gone,
A voice we love is stilled;
A place is vacant by our side,
Which never can be filled.

We miss her in the fireside group,
Her cheerful voice is hushed;
We cannot see her pleasant smile—
Our earthly hopes are crushed.

Cease, my sad heart, thy mourning now,
Let tears no longer flow;
Look with an eye of faith above—
Look not on things below. P. S. C.

Married.

In Madison, Me., by Rev. J. F. Farringway, J. C. Baker of Woodstock, N. B., and Miss Eliza A. McKenney, daughter of Henry McKenney of Madison, Me.

Editorial Notices.

☞ To those who have not paid anything for the *Crisis* during the last year, and who have not written us expressing their inability to pay, we would say, that we shall be under the necessity of discontinuing their papers.

Any who wish for the paper, and cannot pay, will have it continued if they will only inform us of the fact.

☞ Those wishing to get Bro. Hudson's great work, entitled "*Debt and Grace*," can obtain it in Springfield, Mass., of John Turner, bookseller, two doors north of the Baptist church.

It is sold by Peck, White & Peck, New Haven, and by Hubbard & Burgess, 135 William street, New York.

NOTICES.

☞ Will the writer of the following please give us his address?

"AUGUST 26, 1858.
Brother Grant,—Please continue to send me the Crisis."

ORRIN P. ALLEN'S P. O. address is Hackensack, New Jersey.

Notice to Western Preachers & Churches.

A proposition for a General Convention of Adventists and Millennarians in the West.

BELOVED BRETHREN:—At the last Illinois Annual Conference of Adventists, it was appointed the Secretary to correspond with the several Conferences of the West, with a view to promote a more general and effectual cooperation, in carrying forward the cause of our soon-coming Lord. While attending to this duty, it has been suggested by a number of brethren that we have a General Convention, at some convenient place, some time in the month of November next, to take into consideration the subject of a plan of operations, by which we may unite and perhaps systemize our labors in this wide spread field; and further adopt such measures as may seem calculated to strengthen and build up the cause of Christ in this vast but destitute region. All feel,

"We are living in a grand and awful time,"

when, if ever, prompt, harmonious, and energetic effort is demanded at the hands of the Church of Christ. This proposition is designed to embrace brethren of the entire Western States, but especially Ohio, Indiana and Illinois. And now will such as are interested in the proposed Convention, let us hear from them immediately, giving us their mind as to the time and place of such a meeting. Address P. B. MORGAN, *Ottawa, Ill.*, (Sect. of the Ill. Conf.)

MOSES CHANDLER,
P. B. MORGAN.

Sept. 1st, 1858.

☞ NOTICE.—If the Lord permit, a Conference will be held in Brunswick, Me., in the Yellow School-house, about 2 1-2 miles from the village, on the Bath road, commencing Thurday evening, Oct. 14th, at 7 o'clock, and continuing over the Sabbath. We hope to see a good gathering of the firiends in that region. Come, beloved, in the name of the Lord, and let us make one more effort to save sinners, and cheer each other on in our pilgrimage to the better land.

Those coming from abroad will call on Bro. Thomas M. Storer.

R. R. YORK,
I. C. WELLCOME.

Notice for Maine Brethren.

After a pretty general consultation with those interested in the arrangements proposed and recommended by our last Annual Conference in Maine, it is decided that the limits of the *Eastern Quarterly Conference* shall embrace all east of the Penobscot river, and west of it north of Belfast to the Kennebec river at Waterville, and from thence up north to Brighton and onward.

The *Eastern Central Quarterly Conference* to embrace all south of that, between Penobscot Bay and the Kennebec river. The *Western Central Quarterly Conference* to embrace all west of the above, as far as the Androscoggin river, and Livermore, Hartford and Canton, west of that river.

The Western Quarterly Conference to embrace all the remaining western portion of the State.

As some who are interested could not well be consulted in season, and others neglected to respond to their peers in this matter, they will be heard if they think they are not properly convened by the above named limits, and all due changes made.

I. C. WELLCOME, Scribe.
Richmond, Me., Aug. 20, 1858.

Grove Meeting.

There will be a Grove Meeting at Chandler's Mills, Belgrade, Me., commencing Thursday, at 10 o'clock, A. M., September 16, and continue over the Lord's day.

H. B. SEVEY,
I. C. WELLCOME.

Western Central Quarterly Conference.

This Conference will be held in connection with the Grove Meeting at Chandler's Mills, Belgrade, Me., which commences Sept. 16th.

I. C. WELLCOME.
H. B. SEVEY.

Conference at North Raymond, Me.

The Maine Western Quarterly Conference will be held with the church at North Raymond, Me., to commence Thursday, Sept. 16th, at 7 1-2 o'clock, P. M., and continue over the Sabbath. Strangers coming into the place, can call on brethren Stephen Fogg, Stephen Thurlow, Isaac Adams, Bela Latham, Jonas Morrill, Wm. Morrill, Jr., Thomas Morrill, Robert Thurlow, John Tripp, Thomas Smith and John E. Strout.

The friends in Raymond will do all they can to make provision for all who may come. We hope to see a good gathering, both of ministers and membership, filled with the spirit and power of the gospel, to labor directly for the salvation of souls.

In behalf of the brethren,
JESSE PARTRIDGE.

Conference at Warner, N. H.

There will be a Conference at Warner Village, in the Universalist Meetinghouse, to commence Thursday, Sept. 23d, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is intended for a general gathering of all that may feel interested in such meetings.

The friends in Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the Gospel, and labor directly for the salvation of souls.

With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Bro. D. Churchill, J. Couch and the writer, expect to be at the meeting, and probably quite a number of other brethren in the ministry.

In behalf of the brethren,
T. M. PREBLE.
East Weare, N. H., Aug. 7, 1858.

New Hampshire State Conference.

The State Conference is to be holden at Lake Village, to commence Thursday, October 7th, at 2 o'clock, P. M., and continue over the Sabbath.

A general attendance of brethren, and especially brethren in the ministry, is desired.

The friends at Lake Village will make provision for all who may need.

T. M. PREBLE,
Clerk of the Conference.
East Weare, N. H., Aug. 23, 1858.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the fourth Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

Those that come *up* the river can stop at Guttenburg and come to Elkport, and then come with the brethren. Inquire for John Garber.

On your arrival here, inquire for the subscriber. P. S. W. DEYO,
Conference Clerk.

Tent Meeting.

Providence permitting, there will be a Tent Meeting held in Brown County, Ill., some four miles South of Mt. Sterling, near Brn. C. A. Twombly and Joseph Bush, to commence Tuesday, 21st September, and continue over the following Lord's day. There will be a Conference held in connection with the meeting. Elder M. Chandler will be present with the preaching tent, which will make us a commodious house of worship.

We hope all the friends in that region will come without fail, and spend one week in God's worship. Let nothing hinder you from coming. We want to see you—worship with you—confer with you—devise means by which the destitute fields may be supplied with preaching—concentrate our force—bring together the scattered flock—set things in gospel order; yea, arouse ourselves, wake up zeal that we may put forth an effort in harmony with the great enterprise in which we are engaged, and work while the day lasts, for the sun is fast going down.

I will bring Books and Tracts to supply the demand. WALTER PRATT.
Rough and Ready, Hancock Co., Ill.

Ohio Conference.

By permission of God, a Conference will be held at Springfield, Ohio, commencing Sept. 29th, 1858. To this Conference all are invited—East, West, North, South. All possible arrangements will be made to entertain brethren and sisters, and make their sojourn here a pleasant one. Last year a conference for Ohio was called, and upon short notice a goodly number came together. It was a time not to be forgotten. A plan of organization was harmoniously entered into, and an Evangelist appointed. At the approaching conference we expect to hear encouraging reports from him. The time for organization, council, and instruction in the doctrine of the coming kingdom of Christ, has come.

While the enemy is concentrating his forces against the Bible and against all law and order, we should concentrate our forces in defence of the Bible. A revival of Spiritualism is now going on; Spiritualism and Literalism are arrayed against each other. We are the people called in the providence of God, to stand up for the defence of the Bible. We want to show to Christ and to the world that we will defend the truth even to the loss of this life.

Let all come in the spirit of Christ, in harmony and love for one another, in the power of truth. Let none come with a determination to exclusively press any one peculiar view of his own, and denounce all others as unchristian because they can't see as they see. Difference of views we expect, and a fair and candid expression of views is desirable; but let them be made in the spirit of Christ.

We shall feel disappointed here if this Conference prove not one of the most harmonious ever held in these last days of discord and confusion. We hope the world around will be compelled to acknowledge that we have the spirit of Christ. Already do we hear of an interest being felt in this Conference. Brethren and sisters are anxiously awaiting its assembling. We hear of some coming from the East, and we hope some will come from the West. Those coming will call on the subscriber, corner of Spring and North streets. WILLIAM FISH,
Sec. of last Conference.
Springfield, Ohio, July 19, 1858.

Maine Eastern Central Quarterly Conference.

This Conference will be held in South Hope, commencing Thursday, 2 o'clock P. M., Sept. 30th, and continue over the Sabbath. Ministering brethren and others are invited to attend and labor for the salvation of sinners.

In behalf of the brethren,
THOMAS SMITH,
S. K. PARTRIDGE.

Notice

TO THE PREACHERS.

To prevent all further complaint that some monopolize the preaching and preachers; and that others will not *help bear the burden*, in this place, it is now the conclusion that the brethren will *invite* those preachers whom they *desire*, in addition to the stated Sabbath supply. ☞ And those inviting will *provide*. This is the plan until further arrangements. Meetings are held every Sunday at the Chapel on Arch street. Bro. Turner supplies.

W. S. CAMPBELL,
For the brethren.
New Britain, Aug. 23, 1858.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. J. Couch will preach in Boston, Sunday, Sept. 19th.

I propose to preach, by the Lord's permission, at—

Portsmouth, Sunday, - - - Sept. 19th.
Salem, Wednesday eve'g, - - " 22nd.
Roxbury, Thursday " - - " 23d.
Boston, Sunday " - - " 26th.
Plymouth, Mass., Sunday, - - Oct. 3d.
H. F. CARPENTER.

Bro. H. PRATT appoints to preach in—

Worcester, - - - - - Sept. 19th.
Clinton, (evening) - - - " 20th.
Groton Junction, - - - " 21st.
Nashua, N. H., - - - " 22d.
Concord, " (Chapel) - - " 23d,
and over the following Sabbath.

Providence permitting, I will preach in—
Plymouth, Vt., - - Sept. 16th and 17th.
Rutland, - - - Lord's day, 19th.
Chittendon, at the Wesleyan Methodist
Church, - - - - 20th and 21st.
MILES GRANT.

Appointments for Danielsonville, Ct.

Bro. J. Hemenway, Sept. 19th, 26th, and Oct. 3d.
Bro. Ira Morgan, Oct. 10th and 17th.
Bro. S. S. Brewer, Oct. 24th, 31st, and Nov. 7th.
Bro. S. G. Mathewson, Nov. 14th and 21st.
Bro. A. Fox, Nov. 28th and Dec. 5th.

Business.

To Correspondents.

R. W. Neal—All right.

Errata in Cash Receipts—

Dr. J. Naramore, Miss A. Field, T. Pease, Benj Jennings and A. Streeter should have been Cr. $2 each.

W. Howard should have been Wm. Rowand, E. G. Cooper E. G. Kingsbury, and R. Randall D. Randall.

Cash Receipts.

B Swan 156, $2,64; C R Baker 156, $1,08; A Stillman 208, $1,50; T Hardy, Jr., $11,75; W Rowarth $10; Capt. E Mitchell 169, $3; A D Eastwood 170, 54 cts.

M Batchelor 187, J D Fletcher 169, F H Smith 169, R Hatch 169,—50 cts each.

G W Wiggin 182, J Marston 182, A Kingsbury 182, P Blanchard 144, J E Healey 162, M Cole 182, J H McCoy 189, A Coy 180, G B Keach 175, D S Cable 176, E Town 156, H H Hemenway 104. R C Jackman 182, L Tayler 182, A Messer 169, C W Brewster 174, W. Rowarth 182, J Blaisdell 158, M Waterhouse 158, E Potter 189, F A Tayler 182, J S Heath 182, R Spenser 182, M Broadbent 182, W Sheldon 182, M Steere 182, J Smith 182, W W Doughty 182, H Christenson 185, L S Breckenridge 182, H N Smith 182, S Boothby 160, J Vickery 182, E C Field 156. A C Smith 182, J French 169, J H Sleeper 166, G S Hastings 182, O Jones 182, R O White 130, W Slade 142, S P Goodsell 182, E H Case 156, G L White 182, J Prince 186, S W Austin 177, J Saunders 182, I I Leslie 182,—$1 each.

R E Wood 198, W F Higgins for Worcester Brn. J Myers 201, D Wilson 208, Miss E Dyer 208, S Bliss 182, A Hunt 182, B Fifield 182, M A Stevens 158, S Hooper 110, G F Fowler 195, S Lacy 196, A Edgecomb 182, J C Stevens 170, S N Davis 178, A Smith 190, J Woodruff 182, Mrs J Sloan 156,—$2 each.

For Books and Tracts—B. Snyder 68 cts., T. Hardy, Jr., $5,40, J. Pinkham $1,24.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the CRISIS to which the money credited pays.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street Boston Mass.

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Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

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THE FOLLOWING WORKS ARE PUBLISHED AND FOR SALE BY H. L. HASTINGS, 49 Arcade, *Rochester, N. Y.*

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3.–Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

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Tracts at 3 cents single copy; $1.50 per hundred: postage 1 ct. each, or half cent an ounce for packages of eight or more ounces.

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1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

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The above Tracts are on hand, and orders can be filled at once. Let us scatter them. Orders with the CASH are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that FEEL poor also.

Address H. L. HASTINGS,
Rochester, N. Y.

For sale also at this office,—and by N. Branch Moline, Ill.; G. W. Young, 100 Nassau street, N. Y.

* The Landmarks are issued in setts of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by Baxter.

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MAN'S DESTINY. Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., of St. Louis, Mo., reviewed by George Storrs. Price, in pamphlet, 38 cents: bound, 50 cts. Postage, 8 cts.

THE DISCUSSION: Between Prof. H. Mattison and Geo. Storrs. Question:—"Does the Bible teach that the creature Man, which the Lord God formed of the dust of the ground, has a Superadded Entity called the soul?" Price 25 cents in paper covers: bound, 50 cts. Postage 3 cts.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.: The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy

Poetry.

For the Crisis.

[ELD. MILES GRANT, *Editor*:—The coincidence of receiving the accompanying lines from Scotland on the same day when I was perusing the interesting communication (No. 5) of Bro. Cotton's, published in your latest No. of the *Crisis*, is my apology for forwarding the lines for publication in your Advent columns, as the deceased was an humble lover and expectant of King Jesus.

Yours in Christian faith,

J. L. BOYD.

South Groton, Mass.]

LINES

Written when reflecting on the fate of a departed brother, who perished by the burning of the steamship "Montreal," June 26, 1857.

Dear brother, alas! thou art gone, and forever;
All thy fond cherished hopes with thyself are laid low;
Though sweet thy fond ties that once bound us together,
How soon are they snapped by Death's merciless blow!

In the June of thy life, with thy beauties half blown,
And the fragrance of youth beaming bright in thine eye;
From a home where the warmest affections had grown,
Thou didst haste to depart,—it was only to die!

Oh! why should our hearts such endearments e'er form?
Is it only to cause us vexation and pain?
And why must our loved ones thus from us be torn
And parted asunder—will we ne'er meet again?

Ah! yes; though in shreds our affections be riven—
Though the earth be consumed, and the heavens depart—
Though to Death o'er our bodies the victory be given—
Though each heart he may pierce by his sin-poisoned darts—

Yet those who "in Jesus" are peacefully sleeping,
In His Kingdom shall meet where no parting is known;
The dread sword of Death, which hath caused us such weeping,
His own bosom shall pierce, and its owner dethrone.

JAMES GRANT.

Edinburgh, Scotland, June 26th, 1858.

Original Articles.

For the Crisis.

Papal Authority in a Small Sphere.

Modesty and propriety seem to require that when a teacher assumes his position, who takes it on trust from feeling or tradition, should not rush recklessly over his wiser and better instructed brother, lest he dash and break on "the rock of ages." Heb. 1: 1–10; Ps. 102: 1–25.

The Lord God Almighty, our Father in heaven, is revealed in Heb. 1: 1–10, as having spoken "to the fathers by the prophets, and in these last days *by his Son*, whom HE hath appointed heir of all things." This Son hath by inheritance "a more excellent name than" angels. His "Lord" saith to him, "I will be to him a *Father*, and he shall be to me a *Son*." Again, "unto the *Son* HE saith, Thy throne, O God, is forever; . . . God, even *thy* God, hath anointed (Messiah) thee above thy fellows."—Ps. 45: 7; Heb. 1: 7–9. Thus in the eight verses, *eight* times this distinction is made and maintained.

Who then is the "Lord" in verse 10 of this chapter? The answer is found in Ps. 102: 1–25. The word says "Jehovah" *eight* times (though once contracted.) Verses 1, 12, 15, 16, 18, 19, 21 and 22. In verse 24 the word God is a contraction of Aloah. The Lord God is here the "One God"—the Creator. Thus we find an whole *octave* of witnesses in both Testaments to this point, that the Lord is God Almighty, and not "*the Son*," in Heb. 1.

Let any one hereafter rush on this "rock" who may feel competent. But there is no seeming *modesty*, much less, piety, in him who, against all this weight of proof, assumes to judge us "infidel" and "blasphemous," who "*believe*" more than he has, as yet, apprehended. J. B. C.

For the Crisis.

"Thou Shalt Surely Die."

Christ came to the world to save man from one of two things: endless existence in misery, or an eternal state of death. One of these conditions must therefore be meant by the phrase "thou shalt surely die." We may darken the subject by a multitude of words, but to this point we must come at last: When God said, "thou shalt surely die," did He mean that Adam and his posterity should exist eternally in torment? Will those who believe the sinner is to be [illegible] endless pain, say frankly and confidently without qualification that this is the meaning of the death threatened to Adam? L.

For the Crisis.

Life.

Life consists of a continued series of actions and re-actions looking to some particular end, and necessarily carried on through a structure of material particles, which constitute an organism. There is a vital principle at work among those particles, that goes to make up the organism, which surpasses anything which man has ever yet devised or ever can devise. It is an agency about which we know but little, yet we can trace its effects from the phenomena which it produces.

In tracing animal and vegetable life to its origin, as far as we are able by the aid of the microscope, we find that each distinct organism takes its rise from a very minute atom, and gradually increases by the addition of new matter until it attains its full growth. So an injured part is repaired from the surrounding parts. The process by which these systems are built up and renovated, is termed cell-growth. The first cell or germ has the power of originating other cells, and these new cells still others. This is done in several different ways. In some cases the original cell is divided into two, and in other cases the new cells originate from germs in the walls of the present cell. Thus in the constant wear of the animal system, when one cell has been used up in liberating force, several new cells take its place.

From the original cell, those of all parts of the organism arise; but when the system has once been completed, a particular cell is capable of originating only those of its own kind. These germs lie dormant until called into action by some exciting medium, and that action is continued only by a constant supply of nutrient matter. Hence has arisen the question whether life, or the vital principle, resides inherently within the germ, or whether it is derived from some external source. This is a difficult question, and will continue to be, so long as we know not what that vital principle is. We may conjecture, and attribute this principle to heat, electricity, chemical affinity, and the like, but we have no hope of arriving at absolute certainties. Its achievement lies beyond the scope of scientific development.

The fact that from a single germ, the whole system is developed, including the system of nerves which regulate the vital actions, whose centre may be the original centre from which the organism started, would lead some to suppose that the vital principle is inherent, and is ready to take on action as soon as the necessary matter is afforded with which to build up an organism. Also, in the case of repair, the germs contained in the walls of the cell destroyed would seem to derive their vital principle from that cell, as they do not germinate until the old cell dies, although surrounded with nutrient matter.

Again, others suppose this force comes from heat, and in the case of repair, is produced by the burning out of the old cell. In both cases, whether of repair or of original growth, heat is essential to action. Others, again, attribute it to electricity, considering that nervous action is performed through the agency of electricity, and that this action is caused by nervous power. The blood has been supposed to contain the principle of life, and by its contact with the germ, excites it to action, during which action it appropriates to its use the nutrient properties of the blood. Again, chemical affinity is not the last cause which has been spoken of, for there are many other theories. This affinity results from the presence of the blood, or by means of the heat evolved in chemical combination. In assigning either of these causes, we come no nearer to the real fact than when we say that it is a vital principle. For we "cannot tell from whence it comes, or whither it goeth."

Life, then, is a problem, the solution of which cannot arise from a philosophical explanation. We see death is momentarily taking place in all organic matter, and that a constant addition of life is necessary to existence. This life, the Scriptures tell us, is inherent only in him who made all things, for God alone hath immortality. All other life is a gift, and while the precious boon is imparted, through first or second causes, it matters not, the tendency to decay and death is stayed; but when God withdraws his all-sustaining arm, we die. Thus it is with respect to a future state; those only can expect to live to whom life is promised. This comes through Jesus Christ, whom God raised from the dead that he might bring many sons unto glory. CHARLES H. PERKINS.

Boston, Aug. 23d.

For the Crisis.

The Cause in the West.

SECOND TOUR.

Wednesday, July 7th, started for my Quarterly meeting at Elizabeth, Jo Davis County, in company with Brn. Jones and Gilson. Stopped at Union Grove the first night, with Bro. Abijah Heard, formerly from Vermont; found a cordial reception. His house is a pilgrim's home. Thursday morning started again. Arrived in time at Elizabeth for an evening meeting. Met a company of warm hearts, anxiously waiting for my arrival. Meeting commenced well. Friday, pitched our tent; had a meeting in it in the afternoon. A storm came up during service, and nearly blowed our tent down; but we saved it; no one hurt; the tent but little damaged; repaired again and went on; had a refreshing season. Bro. Janes stopped till Wednesday morning, and baptized three who were willing to put on Christ. Monday, I started in company with Brn. Gibson and Moyer from McHenry Co., (the latter recently converted; a very promising young man, who feels it his duty to preach the Gospel,) for Wis., Crawford Co., a distance of about 150 miles. Arrived there on Thursday. Friday, commenced meeting. Continued over Sunday. A great gathering; good interest; very busy time, yet the people turned out well. Monday, started for Viroqua, Badax Co., 25 miles, leaving appointment for the next Sunday. At Seneca got out an appointment at Viroqua for Tuesday night, in the Christian meeting-house. Had a great turnout; never heard anything of the kind before; great attention. Continued my meetings there till Friday evening. God blessed the word, and many embraced the truth. The whole community was moved; some hardened sinners were made to feel who had never been known to take any interest before; they wanted to hear more, but I had to return to Seneca on Saturday, and left them for the present. Sunday, at Seneca; good turnout; great interest; concluded to stay till Tuesday or Wednesday and baptize, and organize a church. Monday evening preached. Tuesday morning at nine o'clock repaired to a creek, about three miles, to baptize. It rained some, but there was a great gathering, and God gave us a shower of divine grace. I baptized thirteen happy souls; and such a melting time I never witnessed before at the water. God's spirit was manifested in power. In the evening met again; had a short discourse on church order, and organized a church of seventeen. I think I concluded I would stop one day more. That evening the work started anew, and concluded I would stay over another Sunday; so we continued our meeting, interest increasing.

Saturday, had a number up for prayers; one infidel among the rest, (who was baptized the next day.) Sunday morning preached to a large congregation. After preaching went to the water again, and baptized six more. At five o'clock met for preaching again; house crowded; many could not get in. Preached my last discourse for the present; after which we partook of the Lord's Supper. It was a feast indeed; many will remember the season till the judgment.

The general cry was from most every quarter, Come to our neighborhood; and many would plead, with tears in their eyes, for the word of life. O, that there were more faithful laborers in this Western field. Monday, August 2, I started for the Mississippi river, to take steamboat for home. The distance to the river was six miles. Two loads followed me there, and I preached and baptized two more, making in all twenty-one, and swelled the number on our church list to twenty-six. Tuesday took steamboat. Wednesday evening arrived home, after being absent four weeks; found the family well. O, how good the Lord is; how good it is to trust in him.

MOSES CHANDLER.

THE MOTHER.—Despise not thy mother when she is old. Age may wear and waste a mother's beauty, strength, limbs, sense and estate; but her relation as a mother is as the sun when it goes forth in its might, for it is always in its meridian, and knoweth no evening. The person may be grey-headed, but her motherly relation is even in its bloom. It may be autumn—yes, winter, but with the mother as a mother, it is always spring. Alas! how little do we appreciate a mother's tenderness while living. But when she is dead—when the cares and coldness of the world come withering to our heart—when we experience how difficult it is to find true sympathy—how few love us for ourselves—how few will befriend us in misfortune—then it is that we think of the mother that we have lost.

Choice Selections.

The Widow's Lamp.

Some years ago there dwelt a widow in a lonely cottage on the sea-shore. All around her the coast was rugged and dangerous, and many a time was her heart melted by the sight of wrecked fishing boats and coasting vessels, and the piteous cries of perishing human beings. One stormy night, when the howling wind was making her loneliness more lonely, and her mind was conjuring up what the next morning's light might disclose, a happy thought occurred to her. Her cottage stood on an elevated spot, and her window looked out upon the sea—might she not place her lamp by that window, and it might be a beacon-light to warn some poor mariner off the coast? She did so; all her life after, during the winter's nights, her lamp burned at the window, and many a poor fisherman had cause to bless God for the widow's lamp—many a crew were saved from perishing.

That widow woman "did what she could." And if all believers kept their light burning as brightly and steadily, might not many a soul be warned to flee from the wrath to come? Many Christians have not the power to do much active service for Christ, but if they would but live as lights in the world, they would do much. If those who cannot preach to the old or teach the young, would but *walk* worthy of Him who hath called them to his kingdom and glory, how much would the hands of ministers be strengthened and their hearts encouraged! We are told that the chief priests consulted that they might put Lazarus to death, because that *by reason of him* many of the Jews went away and believed on Jesus. Lazarus does not seem to have been either a teacher or preacher, yet his very presence was a converting proof of the power of the Lord of glory. Should not all who have known the power and grace of Him who still is the resurrection and the life, so walk that men may take knowledge of them that they have been with Jesus?

It is not thus with those who, "by patient continuance in well doing, seek for glory, honor, and immortality." Day by day, minute by minute, they execute the appointed task to which the requisite measure of time and strength is proportioned; and thus, having worked while it is called to-day, they at length rest from their labors, and "their works do follow them!"

Let us, then, "whatever our hands find to do, do it with all our might," recollecting that now is the proper and "accepted time."

Morning Prayer.

So fit and useful is morning devotion, it ought not to be omitted without necessity. If our circumstances will allow the privilege, it is a bad sign when no part of the morning is spent in prayer. If God finds no place in our minds at that early and peaceful hour, he will hardly recur to us in the tumults of life. If the benefits of the morning do not soften us, we can hardly expect the heart to melt with gratitude through the day. If the world then rush in and take possession of us, when we are at some distance and have had a respite from its cares, how can we hope to shake it off when we shall be in the midst of it, pressed and agitated by it on every side? Let a part of the morning, if possible, be set apart to devotion; and to this end we should fix the hour of rising, so that we may have an early hour at our own disposal. Our piety is suspicious, if we can renounce, as too many do, the pleasures and benefits of early prayer, rather than forego the senseless indulgence of unnecessary sleep. What! we can rise early enough for business. We can even anticipate the dawn, if a favorite pleasure or an uncommon gain request the effort. But we cannot rise, that we may bless our great Benefactor, that we may arm ourselves for the severe conflicts to which our principles are to be exposed! We are willing to rush into the world, without thanks offered or a blessing sought! From a day thus begun, what ought we to expect but thoughtlessness and guilt.—*Dr. Channing.*

Aspiration.

I have seen a lark rising from his bed of grass and soaring upwards, singing as he rises, and in hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than all the vibrations of his wings served to exalt him, till the little creature was forced to sit down and pant, and stay till the storm was overpast; and then it made a prosperous flight; for then it did rise and sing, as if it had learned music and motion from some angel as he passed some time through the air. So is the prayer of the good man when agitated by any passion. He fain would speak to God, and his words are of this earth, earthly; he would look to his Maker, but he could not help seeing also that which distracted him, and a tempest was raised and the man overruled; his prayer was broken, and his thoughts were troubled, and his words ascended to the clouds, and the wandering of his imagination recalled them, and in all the fluctuating varieties of passion they are never like to reach God at all. But he sits him down and sighs over his infirmity, and fixes his thoughts upon things above, and forgets all the little vain passages of this life, and his spirit is becalmed, and his soul is even and still, and then it softly and sweetly ascends to heaven on the wings of the Holy Dove, and dwells with God, till it returns, like the useful bee, loaded with a blessing and the dew of heaven.—*Jeremy Taylor.*

An Indian's Gift to Christ.

In a portion of the Southern territory from which the red man has now been driven, I once attended a large protracted meeting held in the wild forest. The theme on which the preacher dwelt, and which he illustrated with surpassing beauty and grandeur, was "Christ and him crucified." He spoke of the good Shepherd who came into the world to seek and to save the lost. He told how this Saviour met the rude buffeting of the heartless soldiers. He drew a picture of Gethsemane and the unbefriended Stranger who wept there. He pointed to Him as he hung bleeding upon the cross.

The congregation wept. Soon there was a slight movement in the assembly, and a tall son of the forest, with tears on his cheeks, approached the pulpit and said, "Did Jesus die for poor Indian? Me have no lands to give to Jesus, the white man take them away; me give him my dog and my rifle." The minister told him Jesus could not accept those gifts. "Me give Jesus my dog, my rifle, and my blanket: poor Indian, he got no more to give—he give Jesus all." The minister replied that Christ could not accept them. The poor, ignorant, but generous child of the forest bent his head in sorrow and meditated. He raised his noble brow once more, and fixed his eye on the preacher, while he sobbed out, "*Here is poor Indian, will Jesus have him?*" A thrill of unutterable joy ran through the soul of the minister and people, as this fierce son of the wilderness now sat, in his right mind, at the feet of Jesus. The Spirit had done his work, and he who had been so poor, received the earnest of an inheritance which will not fade when the diadems of earth shall have mouldered forever.—*Amer. Messenger.*

Ocean Telegraph.

In speaking of the Atlantic Telegraph, Nathan H. Chamberlain says:—

Observe where this telegraphic line is laid. Far down in the dark depths of waters inaccessible, that no plummet ever sounded, it stretches for more than six hundred leagues, along the silent, shadowy mystic bed of the sea; across soaring mountains, whose summits are swept with changing tides; laying its slender folds in the black craters choked up with waters; across wide plains or sudden precipice, in the secrecies of whose yawning jaws unnamed denizens of the sea abide; over rock, and boulder, and soft sand; over solitary relics of the primeval world, preserved in the calm depths; vestiges of the tropics and the poles strewn there by the currents of the sea; over fair sea-shells, and the debris of long-forgotten races, of fish, and bird, and beast; over the gold of luckless mariners, laid away in safety of ocean secrecy; over the ribs of shattered ships, laid up amongst the gathering ocean sands in a mausoleum befitting a gallant barque; over the skeletons of ill-starred mariners, wrapt in their winding-sheet of waters; laid where unnamed monsters of the deep might float slowly past it, and leviathan might sport above it; laid where no ray of light can ever reach, where the bright sun touches into untold splendors of infinite shape and coloring the sea-spray of the surface; or where the moon clothes with a silvery mantle the midnight waves; laid in the eternal night of changeless darkness—darkness old as when God divided sea from land; in those sunless, hueless, joyless depths no eye can ever see; laid in the hushed quiet of tideless waters; beneath the sweep of ocean currents; in halls of science no sound of rushing waters or wintry winds can reach, laid in the unseen, untroubled, unchanged; mysterious under sea.

SILENT INFLUENCE.—It is the bubbling spring which flows gently, the little rivulet which runs along day and night, by the farm-house, that is useful rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he "pours it from the hollow of his hand." But one Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to done—it is by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends and all, that it is to be done.—*Albert Barnes.*

ENJOYMENT.—We have time to enjoy ourselves and we sin if we don't do it. Enjoyment is one of the necessaries of human life, and it is much better to give the young good wholesome pleasure, than to have them steal impurities. They will have it, if not given, it will be stolen. Give our young men and our women proper out-door pleasure, and we shall see fewer diseased bodies, fewer puny frames and pale faces. We shall have more mothers and more babies, and the latter that are now lilies of the valley, and go under the valley, will then be more robust; they will then grow up to be men and women such as men and women should be, and were meant to be.—*Henry Ward Beecher.*

CONVERSATION.—The most casual remark lives forever in its effects. There is not a word which has not a silent history. And hence it is that every "idle word" which man utter assumes a character so important, that an inquest will be held on it in the general judgment.—*Barnes.*

From the Christian Messenger.

"Almost Discouraged."

What, 'almost discouraged?' Poor child, what are you discouraged about? "Discouraged" when the journey's end is *near*? Discouraged when he, the loved "ruler of thy heart"—is coming to bring thy crown? —"Discouraged" while the eternal God is thy refuge and underneath thee are the everlasting arms? "Discouraged" while he says my grace is *sufficient* for thee? "Discouraged while he hath said "I will *never* leave thee nor forsake thee? "Discouraged" when he hath given his angels *charge* concerning thee, to *keep thee* in all thy ways? "Discouraged" while Jesus is touched with the feeling of our *infirmities* and knows how to *succor* them that are *tempted*! "Discouraged" while every trial *worketh* an exceeding weight of *glory*?

"Discouraged?" O, no, *I* wouldn't be discouraged—soon the master will say, I was *hungry* and ye *fed me*—soon he will remember each "cup of cold water" given in a disciple's name—and every act done in *secret* for his glory will be known and remembered in that day.

"Discouraged?" Yes, the disciples were, when they had toiled all night and taken nothing, but at Christ's command they cast in the net *once more*, and caught a boat-load that time—what a haul! They were full of courage then.

"Discouraged?" Yes, the twelve chosen friends of Christ were discouraged when they vainly strove to guide their laboring bark amid the tempest's rage. And do you feel thus—does it seem that the Master is asleep and you are in peril? O awake him then with earnest prayer, and when he rebukes the wind there will be a great calm.

"Discouraged?" Yes, so were the followers of Jesus on the waves of the troubled Gennesaret, and Jesus was away—but while they were tossed with waves he prayed upon the mountain top. And so now while we are discouraged with life's tempests and sad as we think of our absent Lord, but though absent, yet on the distant hills of light he pleads our cause with God. And by and by when our sinking hearts quail before the tempest's wildest rage, he will come treading upon the rude billows that disturb us—hushing the fury of the fearful tempests, and guiding us to the port of peace.

Now I wouldn't be discouraged, "or almost discouraged" any more,—O trust in the Lord! Hope in his mercy. Believe his precious promises—forget your poor miserable sinful self and find IN HIM your all. Cast your care on him. Tell your woes to him. Give yourself away to him. Serve him with all your heart and he will be your strength, your hope, your joy, and consolation. Now don't be discouraged any more, will you?—Trust in the Lord always. H. L. H.

HEAVEN UPON EARTH.—It is indeed a precious consolation that a Christian knows how he may ascend into Heaven. Remains he at Jerusalem, at Rome, anywhere upon earth, in the field, or in the house, he may still be in heaven, for God the Father, the Son and Holy Ghost will be with him and dwell in him. If God dwells with us here upon earth, then indeed it is true, that all we do, think, speak, or suffer, must be well done, whether we eat or drink, work, lie down or rise up, study, sing, read or pray, God is glorified in all. We may ever find heaven upon earth if we only have grace enough, and are able to believe. Heaven itself has not the honor of which a Christian can boast. Of Heaven God says it is my throne, and the earth it is my footstool. But a Christian heart is his dwelling place. In us he will dwell, if we only believe that Christ suffered and died for us, and love him in return for such compassion.—*Martin Luther.*

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Poetry.

For the Crisis.

"ALL THE WICKED WILL GOD DESTROY."

BY ELDER S. S. BREWER.

O God, thy word it doth engage
My mind to *know* thy law;
I learn thy love on every page,
It fills my heart with awe.
I read the transcript of thy mind,
Each page thine image bears,
Thy purposes are there defined
In living characters.

Eternal life thy saints shall have
When Eden is restored,
Beyond the dark and gloomy grave,
Is written in God's word;
Eternal death, to be destroyed,
To cease to live, to die,
Are fearful terms therein employed—
The soul that sins shall die.

The second death poor sinner's die,
This truth God's word declares;
As ashes under foot must lie,
Burnt up, consumed as tares.
O sinner, heed approaching fate
As precious moments roll;
O fly, before it is too late,
From death to save thy soul!

Fairhaven, Mass.

Original Articles.

For the Crisis.

Visit to Dorrville, R. I.

I went to the above named place some three weeks since, and commenced preaching in the Seventh-day Baptist meeting house, which was freely offered by Mr. Charles Vars, to whom it belongs. Friday evening, preached on the inheritance of the saints from Prov. 11: 31, showing that this earth in its renewed state will constitute the eternal abode of the saints.

Saturday evening preached on the unconscious state of the dead, taking up the most prominent passages of Scripture used to prove that the dead know more than the living, and showed that, when fairly understood, they do not support any such view. After I was through, Eld. Clark, a Seventh-day Baptist preacher, arose and gave notice that he would preach the next Monday evening on the spiritual nature of man, and gave me an invitation to attend, which I was glad to accept, if I could be allowed to reply, which was granted. On Monday evening he preached on the immortality of man. I will not attempt to give his arguments, nor mine, for they are familiar with your readers. I appointed the next evening to reply to him. Tuesday evening a large congregation gathered to hear. I preached about two hours in answer to my opponent's arguments. The blessing of the Lord attended the word, and some were convinced of the truth. Eld. Joshua Clark, of Potter's Hill, was present, and was invited by his friends to speak, but declined; but he gave an appointment in the grove, where I had preached the Sunday before, for the purpose of refuting my arguments. But Eld. H. Clark was not satisfied with his first effort, and gave notice that he would preach again on the same subject. I undertook to reply to him after he was through. Many questions were proposed which I was very glad to answer.

Sunday morning dawned upon us and we repaired to the grove to listen to Eld. J. Clark, not however expecting to get any new light, for we knew his positions just as well before he began as afterwards. Not allowing me to reply to his arguments there, I gave notice that I would reply to him the next Sunday. Last Sunday we were on the ground and preached two sermons in answer to him to a good, respectable congregation.

We tried to get them to have a regular discussion and speak alternately thirty minutes each; but they did not seem disposed, and now we say, though we don't challenge any man for a discussion, but as the thing stands there, now we will meet them in a fair and open discussion, at any time and place that they may name. We hope that there will be a church raised up in this place that will be an example of piety and a way mark to glory.

E. BELLOWS.

Lafayette, R. I.

For the Crisis.

The Celestial Telegraph.

We have celebrated the great achievement of the ocean telegraph, and praised the Creator who has given such understanding to men. Our higher praise is due for a telegraph which connects, not continent with continent, or man with man, but earth with heaven and man with God. O, blessed medium of communication, not between kings and rulers of earth, but between every humble soul and the infinite Majesty in the Heavens.

One end of this blessed telegraph is attached to every contrite spirit, and the other is held by the Lion of the tribe of Judah, who presents all messages to the King of the Universe. No message can pass this telegraph except by the great Operator, with whom the King is ever well pleased.—Matt. 3: 17. A professed leader,* some time since, violated this holy rule, and standing in the presence of the people, said: "Let us come unto God without a mediator." The great Operator thundered the truth from the celestial battery to the presumptuous man—"*No man cometh to the Father but by me.*"—John 14: 6.

Dear Reader, have you not a message to send to the court of heaven in this precious Name by this Telegraph? Have you ever proved its efficacy to obtain, not gold or silver, or place of earthly honor and profit, but the riches which shall endure, when the rich men, and the mighty men, shall call upon the rocks to hide them from the power of the Judge, when the great day of his wrath is come? If you tremble at the awful word of the Lord, which condemns you to everlasting death for transgressing his holy law of Love, and will obey his great command to "Repent," (Matt. 3: 2,) you may send your message immediately by this telegraph—"Lord save, or I perish"—and receive, with more than lightning speed, the gracious answer—"Thy sins are forgiven thee; go in peace."

Are you a child of God, conscious of ungrateful backslidings and inordinate attachment to worldly things; desirous to return from the husks of earth, to feast on the bread of thy Father's house? Send now your message by this telegraph—"My soul cleaveth to the dust, quicken thou me according to thy word."—Ps. 119: 25—and thy poor heart shall be cheered by the return of his love. "I will heal (thy) backslidings, I will love (thee) freely, for mine anger is turned away from (thee.)"—Hosea 14: 4.

Are you perplexed with the cares of mortal life, and troubled at its disappointments and woes? Send your sad tale at once by this telegraph, and receive the consoling answers of peace. "When thou passest through the waters, I will be with thee; they shall not overflow thee."—Isa. 43: 2. "Whom the Lord loveth he chasteneth."—Heb. 12: 6. Instead of poring over your troubles, go to work in your Lord's vineyard, casting your care upon him. Labor for the salvation of those who are whelmed in like troubles with your own, without the hope you possess, by God's mercy, of eternal deliverance.

O, blessed telegraph, laid in the ocean of divine love and mercy! From all parts of this fallen world, messages innumerable are passing at the same instant, without interruption, constituting a holy and blessed communion between earth and heaven. Cemented by the unction of God's own spirit, (Rom. 8: 26, 27,) entering "into the holiest by the blood of Jesus," (Heb. 10: 19–22,) no accident can befal this telegraph; nor can anything but regarding iniquity in our hearts, (Ps. 66: 18); and turning away our "ear from hearing the law" of our God, deprive us of its sacred privileges.—Prov. 28: 9.

Now, beloved brethren, let us unceasingly storm the strong holds of the powers of darkness with this celestial battery, until "the kingdoms of this world (shall) become the kingdom of Jehovah and of his Christ.—Rev. 11: 15.

HENRY GREW.

*Elias Hicks.

For the Crisis.

A Sketch of my Labors,

WITH AN EXPLANATION AND CORRECTION.

The remarks purported to be mine at the Conference held in Ottawa, Illinois, need correction and explanation. As it now reads, it is rash, meagre, and does many noble minded men injustice. Hence I will give a brief account of my labors for the last year, for the satisfaction of my friends, who have so frequently solicited me to write for the press, and to relieve the minds of those who may think, like myself, the remarks said to be mine, without an explanation and correction, are slanderous.

Two years ago I was taken sick, in connection with the rest of our family, my wife excepted, when we laid our lovely little boy in the grave, on the banks of the Mississippi river. That scene was one to us that language fails to describe; hence, I leave it without comment with Him who knoweth all things—"too wise to err, too good to be unkind." The rest of the family recovered, I was some better; had sufficient strength to walk about, but suffered much from my head and lungs, which were affected by the disease. The first of March we packed our goods—broke up keeping house—visited our friends in Cordova, Princeton und Camanche. This no doubt was injurious to me, as the spring was cold and backward, but this seemed to be the only way at that time. The friends received us kindly, and entertained us willingly, no doubt, for which we shall ever feel our indebtedness, and pray our Lord to remember them. My health was not sufficient to preach. I made some attempts, by urgent requests of friends, but always suffered in consequence. I could not endure mental labor; and I was really afraid I never should be able to do any more preaching or studying. Some of my friends thought I could preach; this of course I had to bear, but it was trying, when I was so weak mentally.

We moved to Mendon, Adams Co., June, 1857, (they call this place Egypt, when corn is scarce,) where we stopped until Sept. 8th. In this time (of our stopping in Mendon,) I preached some on Sundays, as my strength would allow. As my health improved, I worked the more; but not sufficiently strong to labor without feeling I was weak, and had to suffer if I labored beyond my strength. My wife was quite sick while we resided here. However, the friends were very kind, and rendered all necessary aid. By kind providence, she recovered. Bro. Chandler visited us, and held a number of meetings (to some profit) in the Town Hall. I held a number of meetings in the same place. Some searched to see whether these things were so, and were convinced. Others, like the pharisees, seeing their craft in danger, (their tradition) spoke against this way. Bro. Luther Fenn called on us, which gladdened our hearts. How cheering to meet our Eastern friends. He rendered us much assistance.

We left Mendon Sept. 8th. The house in which we lived was sold, and the purchaser wanted to move in immediately, which was the cause of our leaving. We moved to this place, (Rough and Ready P. O., Hancock Co.,) into a log cabin, (a school house.) The brethren proposed helping me build a small house. Accordingly we made arrangements, and put up a house, 16 by 24 feet, in which we live to-day, although it is but partly finished. Looks very much like an Advent believer's house—half finished—one coat of plastering put on, much of it off now—two rooms below, aside from clothes-press and buttery. No cellar wall—nothing done above, room for small chambers however. Got a spot fenced for garden, &c. I speak of these things, as we are in a jealous age, and a disposition exists in some parts to make things appear large, and in opposition to the effects of the Gospel of the coming Kingdom. There are some people that think it awful if a servant of God should have one tenth as many comforts as they have themselves. I do not know but it would be right for me to say, I would like to have some of these close-fisted, narrow-minded, small-soul men go through what I have been through since I have been West. The reason I built, I could not find a house to move into; and one of two things I must do. If I stopped in this region, I must build a house in which to live, or I could sell out and go East. It would have been very gratifying to us all to choose the latter, and go East; but here is a destitute field, which caused us to decide to remain West, and forego the comfort and consolations of our friends East. And here we are to-day, doing a little.

OUR LABORS.

The first season I labored continually. I traveled and preached, sold some books, gave away many tracts; this course I pursued until I was taken sick. One year, nearly, elapsed before I became strong enough to pursue my former course of labor. And the first effort I made, (i. e. holding series of meetings,) I found I lacked strength to go through as formerly. I held four series of meetings during the winter, beside many other regular appointments, averaging one sermon per day from the middle of Dec. until late this spring—mud time—when I went to Conference at Ottawa. Was glad to meet our brethren once more in conference. Two years had elapsed since I had met with them. The conference was very good.

From there I went to Cordova, held some meetings, baptized some in the "Father of Waters;" also attended the Conference in Princeton, Iowa. Meetings were very good; the result, those that reside there can tell. The great day will tell also. Perhaps it was like Noah's preaching, to condemn. I returned home through mud, mud, mud. We had a Conference here. Bro. Chandler was with us, and gave us a number of discourses, which did good.

THE DISCOURAGEMENTS.

I meet with different influences in different localities. I cannot, in this brief sketch, mention all the opposing elements I have to meet, but will, however, mention some.

1. I find some preachers preaching against the doctrines we hold dear, and warning all to keep away from our meetings. They use hard names and soft arguments. This can hardly be considered a discouraging feature. However, it may be one.

2. Bigotry and sectarianism prevail to a great extent in many places. There is but a faint hope of this class embracing truth, or getting sufficiently free to gain life eternal. There is more hope of almost every other class than this. They are confident they have it all, hence will not investigate, and think, if I may judge from their acts, they are doing God's service when they rail against those who are warning men to prepare for the speedy coming of judgment.

3. Thoughtlessness and recklessness in regard to divine things prevails. "I have no time to think, nor do I care about these things."

4. Worldly-mindedness is almost a God in the West. The spirit of speculation has run so high that I might adopt the language of one of the reformers: "The world, the world, the world; this is the supreme deity that is adored. Buy, sell, and get gain, away with the thoughts of death and judgment. My farm, my merchandise, I will have them, though heaven weeps blood over my head, and the earth trembles beneath my feet." Hard times will cool off the fever, no doubt.

5. Intemperance, in some places, is a serious barrier. This is not general, however; only now and then a place. Where intemperance abounds, the gospel finds no place, and it is a lost community.

6. Pro-slavery influence exists in some localities. There are, however, some towns that are called the hot-beds of abolitionists, where the under-ground railroad is laid. There is more or less sensitiveness felt on the question of slavery, especially in the Southern counties where I have labored. We may be said to live between the two tides. Sometimes we meet one wave, then comes the opposite. Slavery, all must admit, is opposed to reform; hence, opposed to the gospel of the Son of God. All see it. All feel it. All know it. I must hasten and consider some of the

ENCOURAGING FEATURES.

There are noble hearted and candid men that are inquiring for the truth, both in and out of the church. Such are taking a decided stand as fast as they see the light. They will be true—you will always know where to find them. Others, honest, yet a little dull of apprehension, will come along after a while; and still others, who have long since seen the inconsistency of endless conscious being in misery, but are at a stand, as they cannot embrace Universalism, and have never heard the truth on this subject, (i. e. the wicked, "God will destroy.") I have for a long time been satisfied that the preaching of endless suffering to the sinner has made more infidels and Universalists than all of their advocates. The more I travel and converse with different individuals, the more, if possible, I am confirmed that my conclusion is true. I find professors and non-professors who look on endless conscious being in misery, in the light of Bishop Newton. Hear him: "Nothing can be more contrary to his nature and attributes, than for a God, all-wise, all-powerful, all-good, all-perfect, to bestow existence on any being whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end. God is love, and he would rather not have given life, than to render that life a torment and curse to all eternity. Imagine numberless creatures, produced out of nothing, delivered over to torment of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it, you may, but you can never seriously believe it, nor reconcile it to God and goodness. God could never make any creature, whose end he foreknew would be misery everlasting." When they hear they believe.

As to the effect of my labors, I will say but little, for I have always abhorred a newspaper revival. I will say, I am accused of filling the whole region with my doctrine, by preaching, lending books and scattering tracts; and many are embracing the truth. Well, how many I do not know. However, there are a number, to my knowledge, in different places. If they accuse me now of doing so much, they will no doubt have an opportunity of bringing greater accusations, if the Lord gives me health and strength, and will favor me with his blessing. I have not done much yet, for want of means, compared with my former labors. I have labored in Hancock, Adams, Pike and Brown counties. Some in Missouri. Have given lectures on the prophecies mostly, although am not backward to introduce life and death. I always intend to preach what the people need, if I can satisfy my own mind; do them good—bring them to Christ, the Life-Giver. Bro. Scott goes out when he can leave any one by the stuff.

MY SALARY.

Some are anxious to hear on this point, but this is about the last thing I mention. I will say, my pay has been much better than Paul's. I have never passed through his trials and deprivations as yet. Have been in some very strait places, and could hardly see my way out. We are not very extravagant in dress or our living. Perhaps you can judge more correctly if I give you the amount received and expended in my family the last year. I have received for my family $56,73. I have paid out for traveling $20, leaving a balance for my family expenditures of $36,73. From these figures, which are correct, you can judge of our family extravagance. It needs no comment. I have thought at times I would ask my friends East for aid, but I saw others making appeals who no doubt were in greater straits than myself; and also the "Western Mission" was calling for aid. Hence, I concluded I should leave my affairs with Him who feeds the ravens. Many calls I have had to refuse for want of means to pay my expenses.

WALTER PRATT.

☞ There is not in the world a surer sign of a little soul, than the striving to gain respect by such despicable means as dress and rich clothes. None will depend on these ornaments but they who have no other.—*Scarron.*

For the Crisis.

The Ocean Telegraph and Cable Celebration.

Who cares for them? not I, be sure! in the light of expressions of joy and extravagant exhibition of overwhelming enthusiasm upon the unexpected success of a great enterprise—an enterprise in which two nations are interested and have been alike engaged for its successful result—in which two continents and the whole world must share an interest. It is the completion of the most gigantic scheme which human wisdom ever planned or human skill undertook to effect. It crowns the age thus far; and the age crowns all other ages. It unites England and America—Europe and the whole American continent. In the same hour messages have already come from London to Newfoundland. When machinery is perfectly adapted, fifteen minutes will be sufficient to *print* a dispatch from London.

Wonder of wonders! Knowledge is increased, and likely to increase more rapidly by its successful advancement. A sanguine expectation, an indomitable perseverance, a lavish expenditure of money—the favor of two of the mightiest governments on earth—the science, skill and patience of philosophers; and triumph over all obstacles obtains; two thousand miles of telegraphic cord lie on the ocean beds, sometimes two miles below the surface; and that subtle fluid whose natural, visible operations are in the air, is made by the inventive genius of man to traverse the slender cable through the dark ocean *underworld*,—is harnessed to the thought of another continent; and with all the rapidity thought could suggest, flies with its now tangible freight through trackless passages—silent, inconceivable gulfs—unexplored cavernous depths, from which thought never before came forth, though *thought* has often been there buried, by the drowning of the shipwrecked.

I blame them not for celebrating. The world has never seen such a day before. But what with the illuminations, bonfires, clangor of bells, booming of cannon, fireworks, processions, mottoes, transparencies, speeches, sermons, services in the churches at dead of night, chanting "*Te Deum*," while "night is hideous" with the howls of the rabble outside—services in the different churches, Central (Congregational,) Christ's (Episcopal,) St. Patrick's Cathedral (in Hartford,) all at the same time, and for the same thing—which led the Editors to say that the religious (?) element was the most important in the whole demonstration! Protestantism, Catholicism, Spiritualism, Infidelity, and the Devil, "cheek by jowl" in the celebration—with banners and streamers, triumphal arches, bands of music and vocal hymns—"God save the Queen," "Hail Columbia," "Yankee Doodle," "Old Hundred," all in *discordant* harmony. But how does it "Praise God from whom all blessings flow?"

1. I see Scripture in strange misconception and misapplication, with an ill-assorted position; with silly cant phrases and unmeaning mottoes. For instance; "Peace on earth," &c., and "What hath God wrought?"

2. Scripture and even portions of prophecy to show that this is the very dawn of the millennium. Bennett's *Herald* quotes any quantity to show that the Cable fulfils it. Satan quoted Scripture anciently, and equally in point with the "Satanic Press."

No doubt that "the Cable" may be considered one of the events which gives intensity to the signs of the times. It is the "time of the end; knowledge is increased;" another feature showing the mind of man in its inventive energies, at the far off verge of its untrammelled flight. What more? "Canst thou send lightnings, and will they go and say unto thee here we are?"

The Telegraphic cord of Morse, is the son of the lightning rod of Franklin. Dr. Franklin's paper, read before some gentlemen of the Royal Academy, showing that lightning and electricity are the same, I think about 1798, was "laughed at," he says himself. Nevertheless, it is true. The world is being constantly revolution-

ized on such questions. Dr. Hawes says, in the prayer of consecration, "We consecrate this great improvement to thee; so far as we are concerned." Well said, doctor, but the Devil will be five hours earlier in the morning at the East than the doctors of divinity in the West.

The Telegraph across the ocean was predicted by Morse in 1843.

Should not telegraphic communication favor materialism? Does not thought result from material energies and action? If not, how could it traverse a material wire and unite with material electricity and magnetism? The telegraph serves to identify the age. But it will not be a means of the conversion of the world, or the reign of Christ, nor of "the inhabitants of one city saying to the inhabitants of another let us go up and worship before the Lord," as the brother quoted in a world's conversion union prayer meeting in Wall street, New York, when they heard the news. Certainly not, in fulfillment of the prophecy.

Yours truly, W. S. Campbell.

For the Crisis.

A Praying Wife.

Bless God for a praying wife, a helpmeet in the work of God. One whose affection, fed by the love of God, never chills; whose heart, true to its Lord, wanders not from its steady aim. One who loves and hopes and trusts and prays. One who sends forth the sweetest fragrance from a holy heart up to the throne of God, whence it descends again in showers of blessing upon the subjects of those fervent prayers.

How many little troubles are borne and laid before the mercy seat by a praying wife. How many little trials are prayed over by her, which would be fretted over by others. How many burdens are cast by her upon the everlasting arm. How many dark places in life are brightened by her smile, how many rough places smoothed by her prayers.

Wife, do you pray?—earnestly? fervently? unceasingly? O pray. Are you poor? Pray. Are you sad? Pray. Are you afflicted? Pray. Is your husband hard and cruel and wicked and blasphemous? Pray—O pray, for what knowest thou, O woman, but thou shalt save thy husband? Try. Pray for him. I heard of one woman who prayed for an ungodly husband every day for a year, and he seemed to grow harder every day. Then she prayed every day for six months longer, and at the end of that time, the very last day, he broke down before God. He had a praying wife.

Reader, are *you* a praying wife? Do you pray? O pray much. Pray for your husband and for all around. Are you a *prayerless* wife? God pity you, for you don't know the purest joys of life. Man, have you a praying wife? Love her then, for she is a treasure. Pray with her around the altar—in the closet, and wherever you are. Reader, are *you* prayerless? Learn to pray. Begin with this prayer: "God be merciful to me a sinner," and go on till prayer is lost in praise and hope in glad fruition. O pray,—all of you, husbands, wives; fathers, mothers; children and all.

O how many prayers my praying wife has put up to God for me, while I have wandered as a pilgrim and stranger on the earth. God hears them even to-day; while I am far from home and friends they prevail on high. Bless God for *my* praying wife. God bless her. H. L. H.

Edenboro, Pa. July 23, '58.

Invisible Harmonies.

We are apt to "limit the Holy One of Israel," and to say "some things have worked together for our good." God says, "All things!" Joys, sorrows, crosses, losses, prosperity, adversity, health, sickness; the gourd bestowed, and the gourd withered; the cup full, and the cup emptied: the lingering sick-bed, the early grave!

Often, indeed, would sight and sense lead us to doubt the reality of the promise. We can see, in many things, scarce a dim reflection of love. Useful lives taken, blossoms prematurely plucked, spiritual props removed, benevolent schemes blown upon. But the apostle does not say, "We see," but "We know." It is the province of faith to trust God in the dark. The uninitiated and undiscerning cannot understand or explain the revolution and dependencies of the varied wheels in a complicated machine; but they have confidence in the wisdom of the artificer, that all is designed to "work out" some great and useful end. Be it ours to write over every mysterious dealing, "This also cometh from the Lord of Hosts, who is wonderful in counsel and excellent in working."—*Rev. R. Macduff.*

The World's Crisis.

MILES GRANT - - - - EDITOR.

BOSTON, SEPTEMBER 22, 1858.

Office . . . 167 Hanover street.

Read This.

☞ Those who have not paid anything on the *Crisis* for the last year, and who have not written us during that time, are requested to write us *immediately*, and inform us whether they wish to have it continued. If they cannot pay *now*, and wish the paper, we shall continue it, if they will only inform us of their wishes. Please attend to this matter at *once*. Sit down *now* and drop us a line.

☞ Bro. Lombard, we are glad to learn of your success in the West, and hope you will continue to let your light shine. Now is the time to stand up for *Jesus*.

Diary Leaves.

We parted with our readers at the interesting baptism in Hoosick, N. Y. After its close, we went to Troy in company with Bro. and Sr. Briggs, who love the truth and are preparing to meet the coming Bridegroom. There are some faithful souls in this city, and others are becoming interested in the way of life. They are anxious to have something done to arouse the people. We hope they will not be disappointed.

Monday morning, Sept. 6th, we left Troy at 4 1-2 o'clock, for the camp ground near Collinsville, Ct., and arrived about 2 o'clock P. M. This meeting was very pleasantly located upon a hill, a few rods from the railroad. The committee spared no pains to make this meeting delightful to all who came to enjoy it. It was a model campmeeting, and we felt that we received the approbation of the Lord. The weather was perfectly delightful until Saturday morning, when we were obliged to leave to fill an appointment. There were then fifteen tents on the ground, and sixteen preachers.

We were not aware of the strength of our attachment to the dear saints on the camp ground, till after our separation. The language of David came forcibly to our mind, when he said, "Oh that I had wings like a dove! for then would I fly away and be at rest" in the tented grove, and pray, and sing, and rejoice with the Lord's happy family; but, praise his name, the great feast of tabernacles in the everlasting kingdom will soon begin, and then we hope to be there with all the Lord's loved ones, from whom we shall part no more forever. We do not wonder that Dr. Watts wrote,

"Fly swifter round ye wheels of time,
And bring the welcome day."

We enjoyed the meeting at Collinsville,

1. Because the ground and arrangements were so well adapted to convenience and comfort.

2. Because we met so many with whom we have sung and prayed in days by-gone, who are still determined, by the help of the Lord, to endure to the end. It seemed as though we had got *home*. It was like the family gathering at thanksgiving, when separated and loved ones can meet in fond embrace at the old farm-house, and witness the happy smiles of our christian parents, as they look upon John and William, Mary and Jane, who for years have been absent from their childhood home, who left with no hope in Christ, but have now returned at this yearly gathering, not only to greet fond and anxious parents, but to tell them of the love of Jesus, and help sing his praise around the family board. Some, with whom we have pleaded and prayed years ago, and endeavored to persuade to be christians, were present, to tell us that they had become the friends of Jesus, and now loved his appearing, and were longing for the glad hour to arrive, when the good will be gathered to the great "camp of the saints."

3. We enjoyed this meeting because of the good singing that was continually sounding through the beautiful grove from hearts warm with the love of God. Some of it was perfectly charming, and had a powerful effect on the sinner's heart in softening and subduing it, and preparing it for the reception of the glorious truth of the gospel.

4. This meeting was excellent because of the good prayer meetings, and the earnest efforts made for the welfare of the unconverted and backslidden, and the happy results attending. It could be truly said of many, that they were ready for every good work. In the evening hour, prayers of the earnest ones, who were off alone, or in little companies, pleading with the Lord, echoed in upon us, lending a sweet charm to the hallowed scene around.

5. We enjoyed this meeting because of the excellent order maintained. All classes seemed anxious to assist us in having a good meeting. Every one, so far as we knew, appeared to be friendly, and showed their good feeling by kind words and deeds. We lay down to sleep at night, without fear of disturbance. We had peace in all our borders. Though we did not see him, we have no difficulty in believing that "The angel of the Lord encampeth round about them that fear him, and delivereth them."

6. Another reason why this was a very good meeting, was the sweet harmony that prevailed between those who conducted the meeting and those who came to enjoy it. We have never seen a more practical exhibition of the unity of the Spirit than at the campmeeting. Although we differed in sentiment on some points, yet it was in *love*. We really felt like brethren and sisters—all of one family. Each seemed anxious to promote the good of all the rest.

7. In addition to other things that conspired to make this meeting one of the best we ever enjoyed, was the eloquent and soul-stirring preaching of Brn. Burnham, Hastings and others, who seemed to feel just like preaching the everlasting gospel. The people came to hear the *truth*, and went away satisfied that their time had been well spent. Many, who had been bitterly opposed, were astonished at the clearness of the doctrine, and wondered why they had not seen it before. We think the most happy results will follow this meeting, and that on account of it, the cause of Christ will take advanced ground in all that region. We are hoping to hear much additional good news from this meeting, when we get the report of the last two days of its session. We shall look back with h ppy remembrance upon the golden days spent in that consecrated grove, and hope, if time continues, to meet there again.

To the dear brethren and sisters whose society we there enjoyed, we would say, let your light so shine that others will see the way to the kingdom. Consecrate all to the Lord. "Present your bodies a living sacrifice." It "is your *reasonable* service." Do *all* to his glory. Let us try to please the Lord in *all* things, and may our hearts ever be "knit together in love," till Jesus comes to take us home.

For the Crisis.

Financial Report.

Dear Bro Grant:—I hand you herewith a report, for publication in the *Crisis*, that our friends may all know how the matter now stands.

The committee appointed to prepare the campground at Wilbraham for a place of annual meeting, make the following report:

Paid for preaching stand and fixtures.....		$88 00
" " labor and expenses in digging for well........		15 00
" " lumber, slabs and nails..........		51 00
" " labor, team work, horse hire and expenses..........		51 82
" " chandeliers, lamps and fixtures..		10 25
" " expenses of meeting this year, (1858)......		58 80
" " Insurance of building and contents		4 50
		$277 37
CONTRA.		
Received from subscribers to Fund,	$137 00	
" " three public collections..........	55 15	
" " one private collect'n	20 48	$212 63
Leaving a balance unpaid of..........		$64 74

This amount is larger than was reported at the meeting, owing to several bills being presented that did not appear in the report, and were not known when the report was made. It is believed that all bills are now settled, and if those who have subscribed will forward the amounts they pledged, the committee will be relieved from debt, as the unpaid subscriptions amount to $63. Otherwise, they will have the burden to bear. Subscriptions may be forwarded to R. E. Ladd, Springfield, Mass., and they shall be noticed in the *Crisis*.

The following articles were found on the ground, and may be had on application to H. Munger, Chicopee Falls: one large double woolen shawl; three or four handkerchiefs; one tobacco box, full of tobacco, found by M. Grant; a blue overcoat, supposed to belong to Bro. Naramore of Rochester, and sent to him; one 2-feet box rule, for the pocket.

We failed to find the following things which were borrowed from the boarding stand: 1 2-inch auger, 1 pr. beam steelyards, 1 hatchet, hammer, various articles of crockery and 17 boarding tickets.

Yours, in glorious hope,
Randolph E. Ladd.

Springfield, Sept. 10th, 1858.

For the Crisis.

Bible *vs.* Nature.

What do you think of the Bible, friend worldly-wise? "Why, I think it contains some very good principles; but to believe the *whole* of it would be most *unreasonable*. It presents such unjust ideas of God, showing him to be a God of fierce anger, cruel, delighting in bloodshed, commissioning his people to destroy whole nations, men, women, innocent children, and even the beasts, cattle and sheep belonging to these nations, which certainly could not have known wickedness. I cannot believe in such a God as that, or in a book that attributes such things to God—God is kind, merciful. He will not destroy his creatures. He is love." So then you have not much confidence in the Bible, simply because, as you say, its account of God makes Him, in his dealings with men *sometimes* to appear *cruel* and unkind? "I confess it"—Well, suppose we lay aside the Bible; what book should we read to learn God *truly* in your estimation? "O, the book of Nature, most certainly—the God of Nature is not an angry, life destroying Being, he is a God of kindness and love."

I thought you would say so—your father's family are all great lovers of *nature*, I believe; *you* I presume have read the book of nature frequently, perhaps nearly through; but your manner of speaking makes me think you must have forgotten some part of the story. You recollect well, no doubt, what was said about its having a *God*, and about his *Omnipotence* and *wisdom*; but do you remember its account of the God of Nature, how that in A. D. 272 he left his people in Britain without food so that they ate the bark of trees: also in A. D. 310, so that 40, 000 perished; and in Italy, that they devoured their own children; also A. D. 1124, so that the dead lay in the streets unburied? Do you remember that the God of Nature destroyed in Constantinople A. D., 717, by pestilence, 300,000 persons: also A. D. 1671, 200, 000 more in like manner; and that by famine and plague he destroyed so many that the living could not bury them, A. D. 1077? Have you forgotten that among the Eastern nations A. D. 1335, he cut off by a pestilence, called the Black death, 20,000,000? You must bear in mind also that the God of whom Nature speaks has frequently shaken the earth and caused it to swallow up whole cities with their inhabitants small and great.

Once, A. D. 357, in Asia, Macedonia, 150 cities and towns were destroyed and human life past all calculation. A. D. 1005, for three months an earthquake's power was felt which was followed by pestilence, in which it is said one third the human race died. These are some, but by no means *all* of Nature's reports concerning the *cruelty* and severity of her God. Do you say "Nature's God is not to be learned from these things." I reply, how else can we know her God except from her works, her exhibitions of his providential care? and judging from these things is not Nature's revelation of God manifold more unlovely, unmerciful, and severe than the Bible revelation of the same being? Yet, notwithstanding, your confidence in the *book* of *nature* is firm; how unreasonable then to reject the Bible for the same things which you allow in Nature. But you say—"Nature has *another side* to the picture." Very well, so has the *Bible*. The Bible is not all Moses and Moabites; Ahab and Amalekites;—it is not all judgment, it is full of mercy; it is not all condemnation, it is full of pardon; it is not all *Sinai*, it has a Calvary; it is not all death, it has life; not all punishment, it has glorious, eternal rewards, without money and without price. Nature has suffering, toil and pain. It promises no relief, no rest, *save the grave*. Nature promises *death*, but no *life from* the dead. Nature has work that *must* be done—it offers no *reward beyond the grave*. Nature blesses the wicked and curses the good, favors the rich, oppresses the poor—ends all alike in the grave. In all these things she speaks of an *unjust* God, a God delighting in afflicting, and sparing of even small blessings.

Have you gained anything by choosing the God of Nature and rejecting the God of the Bible, friend Worldly wise? I think not. The Bible speaks of momentary or temporal suffering, storms and toil; but it also tells of eternal joy, rest and glory. It speaks of this world *now*, groaning and full of trouble. It tells of it *by and by*, *renewed* and full of God's glory. It reminds of death *now*, but promises to all who will accept by faith, *life* from the dead in the world to come—the earth renewed. Think of these things, my friend, and perhaps we'll talk again soon.

Syracuse, N. Y. H. F. C.

For the Crisis.

Umbrella Punishment.

To the objection that "everlasting punishment" implies everlasting suffering, it may be replied that various orthodox writers allow that eternal annihilation would be eternal punishment. Watts, Baxter, Dr. Edwards and others, may be cited to this purpose; and a late orthodox reviewer (National Magazine, September) has said that annihilation is an evil more terrible even than eternal punishment.

But it happens—and we are glad to see it—that when orthodox people argue on this subject, they often don't mind what others say; they care little for authorities. And you can't at once convince them that the Jews—the first hearers of Christ's words—thought as did the persons above named. So we must join issue with them in the nature of the case.

One such person told me once that whatever could not feel could not suffer, and could not be punished; and then, brandishing his umbrella as if he had ready a knock-down argument, he said, "Is there any feeling in that? can you punish it?" And how can a man be punished when he does not even exist any longer?"

I will give you my reply, with some additions and variations.

"Very well, sir. I grant you that a non-entity cannot be a subject of punishment; neither can your umbrella be punished. But all that does not touch the case in hand. We were not talking about umbrellas, but about men; men created in the image of God, and created to be immortal; their being granted them that they might have it for an eternal blessing. Such are you and I; and we shall be very foolish and very wicked if we do not attain to that.

"Now you know that the ancients said a good deal about metamorphoses,—man being changed into brutes and things, and changed back again. What if you, for some guilt of yours, should all at once be changed into an umbrella! Would you think that no punishment? Everybody would say, not that the umbrella was punished, but that *you* were punished in the umbrella, and that as long as you were nothing but an umbrella. And I can think of only two ways in which that would not be a punishment. One is this: without any fault of yours, but because God had grown cruel, your life might be a hardship, and likely to be so for always; then you might choose to be an umbrella to be rid of endless pain. The other is this: you might choose, out of the abundance of your good will, and by the consent of your heavenly Father, just to resign your immortal being in favor of your umbrella. And, to gratify your self-denial, he who is able of the stones to raise up children unto Abraham might allow you and your dead umbrella to change places for all eternity. So we will suppose the umbrella is exalted and glorified, as one of the sons of God, to shine as the brightness of the firmament, and as the stars forever and ever. What a splendid career! what unspeakable honor and glory for that which was a poor paltry umbrella, only just one whit better than you and I were before we existed. And the umbrella could not be honored alone. You who consented to take its place, with greater love than he

"'Who gave an enemy his plank,
Then turned aside to die,'

would certainly be taken as a splendid trophy of an umbrella, and preserved in the halls of the eternal mansion, with ceaseless vigilance, as a monument of one who gave his eternal life for a mere thing, not expecting to receive as much again, but only wishing that the dead utensil might have eternal joy.

"In these two methods your umbrellahood might be no punishment, but even a great reward. But suppose now that you were made into an umbrella for some foolish act, as when Esau sold *his* birthright for a mess of pottage: or for some mean thing, sheep-stealing for instance; or for some splendid crime, conquering a hemisphere just for the glory of it, while a million widows and orphans cursed you for it;—suppose in that way you got to be an umbrella instead of being a mighty angel—would you think that no punishment? Suppose the saved widows and orphans, or the good neighbor whose sheep you stole, sitting at the marriage supper of the Lamb, should be shown the identical umbrella into which you were transmuted,—your very humble self;—how they would laugh you to scorn! And would you take comfort now to think you could not feel your shame? Even that last consolation, to *know* that you were beyond the reach of pain, or care, or shame,—if that be a consolation,—would be denied you.

"And if you would deem that a very poor sort of impunity, to be forever a senseless umbrella, the laughing stock of all in the heavenly kingdom who ever knew you or heard of you, how much better off would you be in being made into nothing at all? Did not even Belial think wiser when he said,

"'For who would lose,
Though full of pain, this intellectual being,
These thoughts that wander through eternity,
To perish rather and be swallowed up
And lost in the wide womb of uncreated night,
Devoid of sense and motion.'"

So much for the umbrella. We conclude it is one thing that the hand of man should make such an article from a piece of timber; that a son of man should be made into an umbrella by the judgment of God, is a very different thing. Perhaps some will say that the supposition is of an impossible thing, as many do who forget that all reasoning implies suppositions, often of impossibilities. But to meet *this* objection I will make another supposition in my next. C. F. Hudson.

For the Crisis.

Long Prayers.

Why must our patience be taxed with so long prayers? Are we not thus imitating the "heathen," who think they shall be heard for their much speaking?" Our relation to God forbids that we should "use vain repetitions." We are to him as dying men to one who has power to save us from the impending death. Were either of us drowning in the presence of one who could save us by calling upon him, think you that it would enter our minds to commence, by a eulogy on his life and character? Should we plead our own merits? Should we regard grammatical construction, or "polished periods," or vain formality, in any sense? No, nothing like it. But our petition, like one of old, would be—"Save, or I perish."

Study the prayer which Christ taught his disciples. Consider its brevity, and yet its fullness; then mark our deviation, and let it prompt us to be more brief, simple and pointed in our petitions to him, who can save us from the ruin of the "second death," from which there is no reprieve. I. K. Lombard.

Letter from Sr. M. H. Morrison.

Bro. Grant:—In the fall of '56, husband and I moved to the Townships. In a short time after we left, all professing to be looking for the return of the Nobleman ceased to meet. We returned in the spring of '57, and endeavored to draw some together; but failed in our effort. Two months since, we were favored with a visit from Sister Matthews of Danville. Another effort together, but all failed; until our much esteemed and beloved Bro. Porter came along, and, by the blessing of God and his good wisdom, part have been gathered to sit in heavenly places in Christ Jesus. My prayer is, may we ever individually act consistently, according to our great and high profession; so that we may be ever ready to stand for and keep up the character of each other, in front of the enemy, clinging to one another.

On Sept. 5th, in the forenoon, the church came together, and attended to the ordinances of God's house. Then, at three o'clock, Elder Porter gave a very lengthy and forcible discourse, touching on many different points.

Brn. pray for us, that we may keep alive, and have our lamps burning. We are but a small number; nevertheless, can attend to Christ's commands; although so few as not to have bishops, deacons, &c. &c., according to the primitive example. But we trust in the blessed promise—"where two or three are gathered together in my name, there am I in the midst of them." Amen and amen.

Your Sister looking for redemption at the appearing of Jesus,
M. H. Morrison.

New Glasgow, C. E.

Christ the Shepherd Leading his Sheep. What a beautiful image, or picture, to represent the attitude and personal relationship of Jesus among his followers;—that he does not drive them on before, as a herd of unwilling disciples, but goes before himself, leading them into paths he has trod, and dangers he has met, and sacrifices he has borne himself, calling them after him, and to be only followers. He "leadeth them out."—*Dr. Bushnell.*

From Sr. Vesta N. Cudworth.

To the dear children of God I would say: I feel like facing the storm, although the heavens are not quite clear. I think with the poet—

"We're getting round the pier."

A few more struggles, a little more patience, and the old ship of Zion will enter the harbor, with her masts bent to the breeze, and her crew shouting—

"Glory to God, all our dangers are o'er."

Some on board, are already measuring distances, anxious to know how many leagues we are from shore. God bless them, and make their bow to abide in strength. May they study the prophecies—dig, dig, until they find the treasure—*time;* for God has placed *it* in the word, and because we have failed to understand, or solve the problem, the idea of understanding the time *at all*, has become disreputable with many. But I believe the time is at hand when God will honor those that honor his truth, and those that have sought to save their lives, or reputation, at the *expense of truth*, will perish.

Dear children, "quit you like men; be strong." It is an hour of peril, it is a time of rebuke; but it will be rolled off when we enter the goodly land. Our mistakes have not made infidels, but discovered them. I know there are graves enough in Egypt, but God has not led us out there to perish; but he will keep us here until he has proved us, and tried us, and he will find what is in us. Glory to God, I am glad, for my feet had well nigh slipped; and often with a desponding heart I have turned sickening away from the strife, to the rest, in perspective, for the church of God. With impatience I have desired the compensation, before the battle was fought; the rest, before the work was done. And while contemplating the fulfillment of scripture, hearing the proud called happy, seeing those that work wickedness set up, and those that tempt God even delivered, I have exclaimed in the bitterness of my soul, when will the heart cease to bleed and the eyes to weep over the wrongs we cannot right, and sorrows we cannot heal? As the mariner awakes on a piece of the wreck, after the storm has subsided, gazes round him and exclaims, why have I been saved, the friends I have loved are gone, all here is lost, and I have outlived my usefulness. Thus have I mourned. Then God has opened mine eyes, and shown me others more desolate than myself, saying, these you may comfort; some are perishing, those you may save. These comforted, those saved, I began to solace myself with love, feel again new cords binding me to the dear ones here. But, alas! soon they are gone; soon die. Some go back to Egypt.

The bird that sang the sweetest,
The vine that crown'd the rock;
The glory of the garden,
The flower of the flock.

But, thank God, I am getting inured to the storm. I do not suffer myself to be weighed down with trials, that can do no good, neither do I try to carry every body to the kingdom. I mean to do my duty, and leave results with God; scatter the truth, feeling satisfied that it will prove a savor of life or death, and know not to give flattering titles to man. I mean to overcome evil with good, forgive all as I hope to be forgiven, and hold myself in readiness to make reparation when sensible of wrong—*gladly, heartily;* but have no hope save in the blood of Christ.

Domestic News.

The Free-Lovers ready for Action.—The free-love paper at Berlin Heights, Ohio, wants the world to understand that the free-lovers are not non-resistants, and if the mob attempts to break up their general bed and board, they will do it at their peril:—

"Let the men who are expected to do the dirty work of Berlin bigotry, be informed that the men who think to use them, are guilty of the meanness of asking them to incur a risk which they are too wary to encounter themselves Let them be informed that we are prepared for them—that the citizens from different sections have supplied us with arms, and promised to help us use them if necessary. Let them understand that an attack upon us is the precursor of certain death to some of the marauders—that unless powder loses its peculiar properties, hell will stand a chance for quite a reinforcement from their number."

Comet of 1858.—This remarkable comet (says the Albany Argus) is now visible to the naked eye. It is now only 140 millions of miles distant, and is rapidly approaching the earth, and already shows through a common opera glass a well defined tail. We are told that during the first week in October the comet will be of the most striking brightness, possibly the largest of the century, and at that time will be seen near Arcturus, perhaps even surpassing that brilliant star in splendor. It is now visible for about an hour after sunset, and an hour before sunrise, in a line with the two stars called the pointers, and forming nearly a right angle between these and Arcturus. It is now best seen at four o'clock in the morning.

Later from Utah.—St. Louis, Sept. 16.—We have advices from Leavenworth to 13th instant, per United States express to Booneville to-day. The Salt Lake mail arrived at St. Joseph on the 10th inst., having made the trip in twenty days. The Mormons continued to arrive in the city from the South, and were entering upon their usual avocations.

Brigham Young still keeps himself concealed and lives in constant danger and fear of the vengeance of his own people, who have become greatly incensed at the unveiling of his numerous frauds. This confirms the former reports.

One company of troops had left Fort Bridger for Oregon, and others would leave soon. The Indians were all quiet.

Rev. Eleazar Williams, more generally known as claiming to be the Dauphin of France, died at Hogansburg, New York, at 8 o'clock, on the morning of the 28th of August. His last words were: "Lord Jesus Christ, have mercy on me, and receive my spirit."

"Mary."—This name, by a decree of Pio Nono, can no longer be given to children, on pain of excommunication. His infallibility would reserve it, as far as possible hereafter, for the Virgin of immaculate conception!

Foreign News.

New York, Sept. 16.

Steamship Persia, Judkins, from Liverpool 4th inst., arrived here at half-past 8 o'clock this evening.

RUSSIA.

The Emperor has emancipated the 200,000 serfs belonging to the imperial domain.

A powder magazine containing 200,000 pounds of powder exploded in Astrakan, on the Caspian Sea. Half the town is destroyed, and half the inhabitants killed.

CHINA.

Among other stipulations of the American Chinese treaty, as published, are the following:

Direct correspondence between the American Minister and the Government at Pekin, with right of an annual visit to Pekin; permanent residence there, if conceded to other powers; suppression of piracy; opening of new ports, including Swatow and Tainan, in Formosa; the United States never to pay higher duties than the most favored nations; double tunnage abolished; absolute toleration for Christianity and the United States legation to be at Shanghai instead of Canton.

TURKEY.

Threats of death to the Christians had been made at Tripoli, and the French Consul at Beyrout had proceeded there to insist on measures of precaution.

Latest.—London, Saturday.—Letters from Damascus say that the Russian Consul had been insulted by the fanatics, and had retired to Beyrout

Vienna letters say that advices from Constantinople inspire fears for the safety of the Christians. The existence of a conspiracy to dethrone the Sultan has been confirmed.

Great hostility continued to be shown towards foreign residents in Canton, and the acting British Consul had advised them to be prepared for a sudden departure.

The blockade of the river at Canton has been established, as far as Chinese boats were concerned. Trade had been suspended. All the native merchants and foreigners had left. A French man-of-war had shelled Shamu'r, a part of the western suburbs, a Frenchman having been killed.

Obituary Notices.

Sweetly fell asleep in Jesus, Dec. 23d, 1857, Edward Anson Gage, son of Anson Gage of Northfield, Mass., of the consumption, after a lingering illness of nearly two years, aged 13 years 10 months.

During his protracted sickness the little martyr was never known to complain. He often exhorted his parents to meet him in the Kingdom. Said little Edward; "O! *how lonesome I shall be in the Kingdom if I do not find you there!*" The evening he fell asleep, he frequently responded Amen to the prayers of his parents; and ere the sun arose he fell a victim to the last enemy, to sleep until the heavens be no more, and the shadows on the mountains flee away at the appearing of the Life-giver. Oh, come! Lord Jesus. Oh come! come quickly! Even so come. Amen.

"Parents, meet me," said the dying child, weeping
In the Kingdom of God, the home of the blest;"
Such was the language of Edward now sleeping;
"Or I shall be lonesome in the saint's promised rest."
'Neath his own maple tree they have pillowed his head
With his dear sister Ellen, in Jesus they sleep;
He rests now in hope in the home of the dead,
And for Christ to return his fond parents weep.

Lonesome! O never shall one of God's saints be
In the kingdom of Jesus, the land of sweet rest;
Where the glory of God, as the waters the sea,
Shall cover fair Eden the home of the blest.
O! never amid the undying pleasures,
Where the blood-washed are singing the praise of their King,
'Mid bright sunny joys, while recounting their treasures,
Shall thoughts of grief sadden their hearts while they sing.

Lonesome! O, no, in those bright realms of glory,
Where an unclouded sun doth eternally shine,
Where millions shall join in rehearsing the story,
Where all hearts are united in praises sublime,
Where bland and serene the mild zephyrs are playing,
Where the rich strains of music float ever along,
Where the palm bearing victors will ever be straying,
Where angels and saints all unite in one song.

Lonesome! O no; there grief never shall enter,
Where God is the temple, the Lamb is the light;
Where the just are made perfect, pure joys shall centre,
Where skies are unclouded and the sun ever bright.
Sleep sweetly in Jesus, for soon the glad morning,
That brings life to the sleepers, must certainly break;
When Christ the Life giver in glory returning,
Shall all the dead saints immortal awake.

S. S. Brewer.

Hartford, Ct.

Died in the faith, Jane Ruland, at Hempstead, L. I., 30th day of April, 1858, in the 54th year of her age.

Sister R has been from the beginning a devoted christian. She joined the church of which I was pastor at Patchogue, L. I., about nineteen years since; from which time to her death she pre-eminently exemplified the christian character. She embraced the blessed hope of the coming and kingdom of Jesus at the first announcement of their approach, and has been a steadfast believer ever since. She has been tried with sore and fiery trials; but they served a good purpose. They drove her to God; she appreciated prayer; she used her privilege in this matter by bringing all hard cases to the Lord, who rolled back the tempests, chained the lion, and quenched the fire. For fifteen years I have never seen her when she was not praying or praising God, and recounting his mercies. Her faith seemed to be an abiding element and always at her service.

She took cold by attending night meetings in the late flow of zeal that happened to the churches A severe bilious attack succeeded, inflicting a forced march to the grave. But she did not suspect death was lurking about her path and bed. The arrow sped swiftly and surely; when fell a saint of unsurpassed devotion and faith.

Poor dear child of hope! She had served God's purpose and could be spared. Her heavenly Father knew that death in her case would be a relief from a greater evil, and so she rests in hope.

God pity his people and repeal the law of death. Amen. B. Matthias.

Bro. Grant:—Again has the great enemy of our race visited us, and pressed his cold icy hand upon one of our number. We have received the sad intelligence that our beloved brother, Ira Cutting, who left here to spend the summer in Eastport, Me., and was soon expected back again, has been cut down in the full strength of manhood, and prime of life, and has become a tenant of the great charnel-house, there to rest in the land of the enemy till Christ, who is our life, shall appear, and call upon the sea and land to deliver up those who loved him here. We feel sad; but do not sorrow as those having no hope. No, no: we believe he was Christ's when living, and died in the love of God. His smiling countenance, his even temperament, his love for the society of the christian, always tendered to him a happy welcome. He loved to be at the prayer meeting. His voice mingled with the prayers and exhortations, and joined in harmony to sing God's praise. He bore the cross, that he might wear the crown. He has gone—sung his last song—offered his last prayer. His place is vacant. Who shall fill it? May that hope which was his, buoy up his bereaved wife, with the rest of us, and prepare us to meet with him in that home where there is no sickness nor death.

Salem, Mass. T. H., Jr.

Died, in Gravesend, Lynn, Mass., January 28th, 1858, George William, son of Thomas M. and Catharine E. Wiffen, aged 3 years 2 months 2 days.

Also, June 16th, Catharine Elizabeth, wife of Thomas M. Wiffen, and daughter of William and Dorcas G. Payne, aged 29 years 2 months 13 days.

Also, George William, second son of Thomas M. and Catherine E. Wiffen, died August 27th, aged 2 months 13 days.

But when the archangel trump shall sound,
And bring these loved ones from the ground,
O may we then in union sweet
Meet at our dear Redeemer's feet!

Thus have I been bereft of all that was near and dear to me on earth by the cold hand of death.

"I walk a lonely pilgrim here,
O'er life's uneven way;
My aching heart keeps hoping for
A bright and better day."

M. Wiffen.

Lynn, Mass.

Married.

In Williamstown, Aug. 31st, by Rev. Mr. McGilton, Mr. Edmund Lillie and Miss Helen S. Coon, both of Williamstown.

Dedication.—The Advent Chapel at Scitico, Ct., was dedicated to the worship of God on the 16th day of September. Eld. Edwin Burnham preached the dedication sermon. A series of meetings followed, which were continued over the Sabbath. Some interest was manifest on the part of the community, and the prospects are fair for future good in that region.

NOTICES.

☞ Bro. Alexander Hunt, McIndoes Falls, Vt., has been burned out in the late fire at that place, and is anxious to get a situation where he can earn enough to support his large family. He can work at carriage building, house painting, carpentering, plastering, joinering, sleigh making, or in a machine shop. If any of our readers can find a place for our brother in his distress, he will feel very thankful for the favor. Address him at McIndoes Falls, Vt.

☞ Will the writer of the following please give us his address?

"August 26, 1858.

Brother Grant,—Please continue to send me the Crisis."

☞ NOTICE.—If the Lord permit, a Conference will be held in Brunswick, Me., in the Yellow School-house, about 2 1-2 miles from the village, on the Bath road, commencing Thurday evening, Oct. 14th, at 7 o'clock, and continuing over the Sabbath. We hope to see a good gathering of the firiends in that region. Come, beloved, in the name of the Lord, and let us make one more effort to save sinners, and cheer each other on in our pilgrimage to the better land.

Those coming from abroad will call on Bro. Thomas M. Storer.

R. R. YORK,
I. C. WELLCOME.

Conference at Warner, N. H.

There will be a Conference at Warner Village, in the Universalist Meetinghouse, to commence Thursday, Sept. 23d, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is intended for a general gathering of all that may feel interested in such meetings.

The friends in Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the Gospel, and labor directly for the salvation of souls.

With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Bro. D. Churchill, J. Couch and the writer, expect to be at the meeting, and probably quite a number of other brethren in the ministry.

In behalf of the brethren,
T. M. Preble.

East Weare, N. H., Aug. 7, 1858.

New Hampshire State Conference.

The State Conference is to be holden at Lake Village, to commence Thursday, October 7th, at 2 o'clock, P. M., and continue over the Sabbath.

A general attendance of brethren, and especially brethren in the ministry, is desired.

The friends at Lake Village will make provision for all who may need.

T. M. PREBLE,
Clerk of the Conference.

East Weare, N. H., Aug. 23, 1858.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the fourth Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

Those that come *up* the river can stop at Guttenburg and come to Elkport, and then come with the brethren. Inquire for John Garber.

On your arrival here, inquire for the subscriber. P. S. W. Deyo,
Conference Clerk.

☞ NOTICE.—We would earnestly request those who are indebted to this office for Hymn Books, to remit us the amount due, as we, *in all cases*, have to pay cash for the same, and cannot afford to be out of the money. Probably some of our brethren have overlooked the fact that they are so long indebted for books. We would, therefore, in all love and earnestness, call their attention to the matter, as the funds of the paper are too contracted to afford lengthened credit.

Notice.

Adjourned Meeting at Worcester of the 19th Annual Conference of Adventists.

In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th, and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the first Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President,
F. GUNNER, } *Secretaries.*
A. PEARCE, }

Ohio Conference.

By permission of God, a Conference will be held at Springfield, Ohio, commencing Sept. 29th, 1858. To this Conference all are invited—East, West, North, South. All possible arrangements will be made to entertain brethren and sisters, and make their sojourn here a pleasant one. Last year a conference for Ohio was called, and upon short notice a goodly number came together. It was a time not to be forgotten. A plan of organization was harmoniously entered into, and an Evangelist appointed. At the approaching conference we expect to hear encouraging reports from him. The time for organization, council, and instruction in the doctrine of the coming kingdom of Christ, has come.

While the enemy is concentrating his forces against the Bible and against all law and order, we should concentrate our forces in defence of the Bible. A revival of Spiritualism is now going on; Spiritualism and Literalism are arrayed against each other. We are the people called, in the providence of God, to stand up for the defence of the Bible. We want to show to Christ and to the world that we will defend the truth even to the loss of this life.

Let all come in the spirit of Christ, in harmony and love for one another, in the power of truth. Let none come with a determination to exclusively press any one peculiar view of his own, and denounce all others as unchristian because they can't see as they see. Difference of views we expect, and a fair and candid expression of views is desirable; but let them be made in the spirit of Christ.

We shall feel disappointed here if this Conference prove not one of the most harmonious ever held in these last days of discord and confusion. We hope the world around will be compelled to acknowledge that we have the spirit of Christ. Already do we hear of an interest being felt in this Conference. Brethren and sisters are anxiously awaiting its assembling. We hear of some coming from the East, and we hope some will come from the West. Those coming will call on the subscriber, corner of Spring and North streets. WILLIAM FISH,
Sec. of last Conference.

Springfield, Ohio, July 19, 1858.

Maine Eastern Central Quarterly Conference.

This Conference will be held in South Hope, commencing Thursday, 2 o'clock P. M., Sept. 30th, and continue over the Sabbath. Ministering brethren and others are invited to attend and labor for the salvation of sinners.

In behalf of the brethren,
THOMAS SMITH,
S. K. PARTRIDGE.

Notice.

TO THE PREACHERS.

To prevent all further complaint that some monopolize the preaching and preachers; and that others will not *help bear the burden*, in this place, it is now the conclusion that the brethren will *invite* those preachers whom they *desire*, in addition to the stated Sabbath supply. ☞ And those inviting will *provide*. This is the plan until further arrangements. Meetings are held every Sunday at the Chapel on Arch street. Bro. Turner supplies.

W. S. CAMPBELL,
For the brethren.

New Britain, Aug. 23, 1858.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ I will preach in North Springfield, Vt. the last Sunday in September. Pawlett, Vt., the first Sunday in October.

S. W. BISHOP.

☞ The Lord willing, I will preach at the following places, viz:

At East Boston, Lord's day, Sept. 26th.
Portsmouth, N. H., Lord's day, Oct. 3.
Rye, N. H., where the brethren may appoint, in the evening, Oct. 4th & 5th.
Portland, Me., evening, Oct. 7th.
Yarmouth, Me., Lord's day, Oct. 10th.

WM. M. INGHAM.

Lowell, Sept. 20th, 1858.

☞ Providence permitting, I will preach in Portland, Me., on Sunday, the 26th inst.

R. R. YORK.

S. S. Brazee appoints to preach in

Pine Swamp, Ct., - - - Sept. 26th.
Paulings, N. Y., - - - - " 28th.
Goshen, Mass., - - - - - Oct. 6th.
Holley, " - - - - - - " 7th.
Savoy, " - - - - - - " 8th.
North Adams, Sunday, - - " 10th.
Cheshire, Mass., - - - " 11th.

I propose to preach, by the Lord's permission, at—

Portsmouth, Sunday, - - Sept. 19th.
Salem, Wednesday eve'g, - " 22nd.
Roxbury, Thursday " - - " 23d.
Boston, Sunday " - - " 26th.
Plymouth, Mass., Sunday, - Oct. 3d.

H. F. CARPENTER.

Bro. H. Pratt appoints to preach in—Concord, N. H. (Chapel) - - Sept. 23d, and over the following Sabbath.

Business.

To Correspondents.

T. Smith, money received.

S. E. Reed, please send us your address.

Eld. H. Grew, one dollar.

M L Clark, Derby Line,—your money, $22, is credited in first No. of this volume.

Cash Receipts.

Errata.—D. Cable should be credited $2.00 instead of one. S. Lacy should be S. Locy. O. Jones should be $1.50.

T White 182, $2,78; O P Redington 183, 25 cts; A C Scranton 232, $5.00; T S Pepper 182, $3.00.

C M Smith 169, F Chaloner 170, Mr. Perry 170, 50 cts. each.

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Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the Crisis to which the money credited pays.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

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The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

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The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

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3.–Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

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1—Future Punishment; by Grew. 2—Scripture tract number one, Destiny of the Wicked 3—Outline of the coast of Man; by Lenfest. 4—Key of Truth; 5—Man's Future State; by Sheldon. 6—†Olive Leaves, by the sett.

Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

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The above Tracts are on hand, and orders can be filled at once. Let us scatter them. Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that feel poor also.

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For sale also at this office,—and by N. Branch, Moline, Ill.; G. W. Young, 109 Nassau street N. Y.

*The Landmarks are issued in setts of six. Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by Baxter.

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☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.: The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy

From Sr. Vesta N. Cudworth.

To the dear children of God I would say: I feel like facing the storm, although the heavens are not quite clear. I think with the poet—

"We're getting round the pier."

A few more struggles, a little more patience, and the old ship of Zion will enter the harbor, with her masts bent to the breeze, and her crew shouting—

"Glory to God, all our dangers are o'er."

Some on board, are already measuring distances, anxious to know how many leagues we are from shore. God bless them, and make their bow to abide in strength. May they study the prophecies—dig, dig, until they find the treasure—*time;* for God has placed *it* in the word, and because we have failed to understand, or solve the problem, the idea of understanding the time *at all,* has become disreputable with many. But I believe the time is at hand when God will honor those that honor his truth, and those that have sought to save their lives, or reputation, at the *expense of truth,* will perish.

Dear children, "quit you like men; be strong." It is an hour of peril, it is a time of rebuke; but it will be rolled off when we enter the goodly land. Our mistakes have not made infidels, but discovered them. I know there are graves enough in Egypt, but God has not led us out there to perish; but he will keep us here until he has proved us, and tried us, and he will find what is in us. Glory to God, I am glad, for my feet had well nigh slipped; and often with a desponding heart I have turned sickening away from the strife, to the rest, in perspective, for the church of God. With impatience I have desired the compensation, before the battle was fought; the rest, before the work was done. And while contemplating the fulfillment of scripture, hearing the proud called happy, seeing those that work wickedness set up, and those that tempt God even delivered, I have exclaimed in the bitterness of my soul, when will the heart cease to bleed and the eyes to weep over the wrongs we cannot right, and sorrows we cannot heal? As the mariner awakes on a piece of the wreck, after the storm has subsided, gazes round him and exclaims, why have I been saved, the friends I have loved are gone, all here is lost, and I have outlived my usefulness. Thus have I mourned. Then God has opened mine eyes, and shown me others more desolate than myself, saying, these you may comfort; some are perishing, those you may save. These comforted, those saved, I began to solace myself with love, feel again new cords binding me to the dear ones here. But, alas! soon they are gone; soon die. Some go back to Egypt.

The bird that sang the sweetest,
The vine that crown'd the rock;
The glory of the garden,
The flower of the flock.

But, thank God, I am getting inured to the storm. I do not suffer myself to be weighed down with trials, that can do no good, neither do I try to carry every body to the kingdom. I mean to do my duty, and leave results with God; scatter the truth, feeling satisfied that it will prove a savor of life or death, and know not to give flattering titles to man. I mean to overcome evil with good, forgive all as I hope to be forgiven, and hold myself in readiness to make reparation when sensible of wrong—*gladly, heartily;* but have no hope save in the blood of Christ.

Domestic News.

The Free-Lovers ready for Action.—The free-love paper at Berlin Heights, Ohio, wants the world to understand that the free-lovers are not non-resistants, and if the mob attempts to break up their general bed and board, they will do it at their peril:—

"Let the men who are expected to do the dirty work of Berlin bigotry, be informed that the men who think to use them, are guilty of the meanness of asking them to incur a risk which they are too wary to encounter themselves. Let them be informed that we are prepared for them—that the citizens from different sections have supplied us with arms, and promised to help us use them if necessary. Let them understand that an attack upon us is the precursor of certain death to some of the marauders—that unless powder loses its peculiar properties, hell will stand a chance for quite a reinforcement from their number."

Comet of 1858.—This remarkable comet (says the Albany Argus) is now visible to the naked eye. It is now only 140 millions of miles distant, and is rapidly approaching the earth, and already shows through a common opera glass a well defined tail. We are told that during the first week in October the comet will be of the most striking brightness, possibly the largest of the century, and at that time will be seen near Arcturus, perhaps even surpassing that brilliant star in splendor. It is now visible for about an hour after sunset, and an hour before sunrise, in a line with the two stars called the pointers, and forming nearly a right angle between these and Arcturus. It is now best seen at four o'clock in the morning.

Later from Utah.—St. Louis, Sept. 16.—We have advices from Leavenworth to 13th instant, per United States express to Booneville to-day. The Salt Lake mail arrived at St. Joseph on the 10th inst., having made the trip in twenty days. The Mormons continued to arrive in the city from the South, and were entering upon their usual avocations.

Brigham Young still keeps himself concealed and lives in constant danger and fear of the vengeance of his own people, who have become greatly incensed at the unveiling of his numerous frauds. This confirms the former reports.

One company of troops had left Fort Bridger for Oregon, and others would leave soon. The Indians were all quiet.

Rev. Eleazar Williams, more generally known as claiming to be the Dauphin of France, died at Hogansburg, New York, at 8 o'clock, on the morning of the 28th of August. His last words were: "Lord Jesus Christ, have mercy on me, and receive my spirit."

"Mary."—This name, by a decree of Pio Nono, can no longer be given to children, on pain of excommunication. His infallibility would reserve it, as far as possible hereafter, for the Virgin of immaculate conception!

Foreign News.

New York, Sept. 16.

Steamship Persia, Judkins, from Liverpool 4th inst., arrived here at half-past 8 o'clock this evening.

RUSSIA.

The Emperor has emancipated the 200,000 serfs belonging to the imperial domain.

A powder magazine containing 200,000 pounds of powder exploded in Astrakan, on the Caspian Sea. Half the town is destroyed, and half the inhabitants killed.

CHINA.

Among other stipulations of the American Chinese treaty, as published, are the following:

Direct correspondence between the American Minister and the Government at Pekin, with right of an annual visit to Pekin; permanent residence there, if conceded to other powers; suppression of piracy; opening of new ports, including Swatow and Tainan, in Formosa; the United States never to pay higher duties than the most favored nations; double tunnage abolished; absolute toleration for Christianity and the United States legation to be at Shanghai instead of Canton.

TURKEY.

Threats of death to the Christians had been made at Tripoli, and the French Consul at Beyrout had proceeded there to insist on measures of precaution.

Latest.—London, Saturday.—Letters from Damascus say that the Russian Consul had been insulted by the fanatics, and had retired to Beyrout.

Vienna letters say that advices from Constantinople inspire fears for the safety of the Christians. The existence of a conspiracy to dethrone the Sultan has been confirmed.

Great hostility continued to be shown towards foreign residents in Canton, and the acting British Consul had advised them to be prepared for a sudden departure.

The blockade of the river at Canton has been established, as far as Chinese boats were concerned. Trade had been suspended. All the native merchants and foreigners had left. A French man-of-war had shelled Shamur, a part of the western suburbs, a Frenchman having been killed.

Obituary Notices.

Sweetly fell asleep in Jesus, Dec. 23d, 1857, Edward Anson Gage, son of Anson Gage of Northfield, Mass., of the consumption, after a lingering illness of nearly two years, aged 13 years 10 months.

During his protracted sickness the little martyr was never known to complain. He often exhorted his parents to meet him in the Kingdom. Said little Edward; "O! *how lonesome I shall be in the Kingdom if I do not find you there!*" The evening he fell asleep, he frequently responded Amen to the prayers of his parents; and ere the sun arose he fell a victim to the last enemy, to sleep until the heavens be no more, and the shadows on the mountains flee away at the appearing of the Life-giver. Oh, come! Lord Jesus. Oh come! come quickly! Even so come. Amen.

"Parents, meet me," said the dying child, weeping
In the Kingdom of God, the home of the blest;"
Such was the language of Edward now sleeping;
"Or I shall be lonesome in the saint's promised rest."
'Neath his own maple tree they have pillowed his head
With his dear sister Ellen, in Jesus they sleep;
He rests now in hope in the home of the dead,
And for Christ to return his fond parents weep.

Lonesome! O never shall one of God's saints be
In the kingdom of Jesus, the land of sweet rest;
Where the glory of God, as the waters the sea,
Shall cover fair Eden the home of the blest.
O! never amid the undying pleasures,
Where the blood-washed are singing the praise of their King,
'Mid bright sunny joys, while recounting their treasures,
Shall thoughts of grief sadden their hearts while they sing.

Lonesome! O, no, in those bright realms of glory,
Where an unclouded sun doth eternally shine,
Where millions shall join in rehearsing the story,
Where all hearts are united in praises sublime,
Where bland and serene the mild zephyrs are playing,
Where the rich strains of music float ever along,
Where the palm bearing victors will ever be straying,
Where angels and saints all unite in one song.

Lonesome! O no; there grief never shall enter,
Where God is the temple, the Lamb is the light;
Where the just are made perfect, pure joys shall centre,
Where skies are unclouded and the sun ever bright.
Sleep sweetly in Jesus, for soon the glad morning,
That brings life to the sleepers, must certainly break;
When Christ the Life giver in glory returning,
Shall all the dead saints immortal awake.

S. S. Brewer.

Hartford, Ct.

Died in the faith, Jane Ruland, at Hempstead, L. I., 30th day of April, 1858, in the 54th year of her age.

Sister R has been from the beginning a devoted christian. She joined the church of which I was pastor at Patchogue, L. I., about nineteen years since; from which time to her death she pre-eminently exemplified the christian character. She embraced the blessed hope of the coming and kingdom of Jesus at the first announcement of their approach, and has been a steadfast believer ever since. She has been tried with sore and fiery trials; but they served a good purpose. They drove her to God; she appreciated prayer; she used her privilege in this matter by bringing all hard cases to the Lord, who rolled back the tempests, chained the lion, and quenched the fire. For fifteen years I have never seen her when she was not praying or praising God, and recounting his mercies. Her faith seemed to be an abiding element and always at her service.

She took cold by attending night meetings in the late flow of zeal that happened to the churches. A severe bilious attack succeeded, inflicting a forced march to the grave. But she did not suspect death was lurking about her path and bed. The arrow sped swiftly and surely; when fell a saint of unsurpassed devotion and faith.

Poor dear child of hope! She had served God's purpose and could be spared. Her heavenly Father knew that death in her case would be a relief from a greater evil, and so she rests in hope.

God pity his people and repeal the law of death. Amen. B. Matthias.

Bro. Grant:—Again has the great enemy of our race visited us, and pressed his cold icy hand upon one of our number. We have received the sad intelligence that our beloved brother, Ira Cutting, who left here to spend the summer in Eastport, Me., and was soon expected back again, has been cut down in the full strength of manhood, and prime of life, and has become a tenant of the great charnel-house, there to rest in the land of the enemy till Christ, who is our life, shall appear, and call upon the sea and land to deliver up those who loved him here. We feel sad; but do not sorrow as those having no hope. No, no: we believe he was Christ's when living, and died in the love of God. His smiling countenance, his even temperament, his love for the society of the christian, always tendered to him a happy welcome. He loved to be at the prayer meeting. His voice mingled with the prayers and exhortations, and joined in harmony to sing God's praise. He bore the cross, that he might wear the crown. He has gone—sung his last song—offered his last prayer. His place is vacant. Who shall fill it? May that hope which was his, buoy up his bereaved wife, with the rest of us, and prepare us to meet with him in that home where there is no sickness nor death.

Salem, Mass. T. H., Jr.

Died, in Gravesend, Lynn, Mass., January 28th, 1858, George William, son of Thomas M. and Catharine E. Wiffen, aged 3 years 2 months 2 days.

Also, June 16th, Catharine Elizabeth, wife of Thomas M. Wiffen, and daughter of William and Dorcas G. Payne, aged 29 years 2 months 13 days.

Also, George William, second son of Thomas M. and Catherine E. Wiffen, died August 27th, aged 2 months 13 days.

But when the archangel trump shall sound,
And bring these loved ones from the ground,
O may we then in union sweet
Meet at our dear Redeemer's feet!

Thus have I been bereft of all that was near and dear to me on earth by the cold hand of death.

"I walk a lonely pilgrim here,
O'er life's uneven way;
My aching heart keeps hoping for
A bright and better day."

M. Wiffen.

Lynn, Mass.

Married.

In Williamstown, Aug. 31st, by Rev. Mr. McGilton, Mr. Edmund Lillie and Miss Helen S. Coon, both of Williamstown.

Dedication.—The Advent Chapel at Scitico, Ct., was dedicated to the worship of God on the 16th day of September. Eld. Edwin Burnham preached the dedication sermon. A series of meetings followed, which were continued over the Sabbath. Some interest was manifest on the part of the community, and the prospects are fair for future good in that region.

NOTICES.

☞ Bro. Alexander Hunt, McIndoes Falls, Vt., has been burned out in the late fire at that place, and is anxious to get a situation where he can earn enough to support his large family. He can work at carriage building, house painting, carpentering, plastering, joinering, sleigh making, or in a machine shop. If any of our readers can find a place for our brother in his distress, he will feel very thankful for the favor. Address him at McIndoes Falls, Vt.

☞ Will the writer of the following please give us his address?

"August 26, 1858.

Brother Grant,—Please continue to send me the Crisis."

☞ NOTICE.—If the Lord permit, a Conference will be held in Brunswick, Me., in the Yellow School-house, about 2 1-2 miles from the village, on the Bath road, commencing Thursday evening, Oct. 14th, at 7 o'clock, and continuing over the Sabbath. We hope to see a good gathering of the friends in that region. Come, beloved, in the name of the Lord, and let us make one more effort to save sinners, and cheer each other on in our pilgrimage to the better land.

Those coming from abroad will call on Bro. Thomas M. Storer.

R. R. YORK,
I. C. WELLCOME.

Conference at Warner, N. H.

There will be a Conference at Warner Village, in the Universalist Meetinghouse, to commence Thursday, Sept. 23d, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is intended for a general gathering of all that may feel interested in such meetings.

The friends in Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the Gospel, and labor directly for the salvation of souls.

With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Bro. D. Churchill, J. Couch and the writer, expect to be at the meeting, and probably quite a number of other brethren in the ministry.

In behalf of the brethren,
T. M. Preble.

East Weare, N. H., Aug. 7, 1858.

New Hampshire State Conference.

The State Conference is to be holden at Lake Village, to commence Thursday, October 7th, at 2 o'clock, P. M., and continue over the Sabbath.

A general attendance of brethren, and especially brethren in the ministry, is desired.

The friends at Lake Village will make provision for all who may need.

T. M. PREBLE,
Clerk of the Conference.

East Weare, N. H., Aug. 23, 1858.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the fourth Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

Those that come *up* the river can stop at Guttenburg and come to Elkport, and then come with the brethren. Inquire for John Garber.

On your arrival here, inquire for the subscriber. P. S. W. Deyo,
Conference Clerk.

☞ NOTICE.—We would earnestly request those who are indebted to this office for Hymn Books, to remit us the amount due, as we, *in all cases,* have to pay cash for the same, and cannot afford to be out of the money. Probably some of our brethren have overlooked the fact that they are so long indebted for books. We would, therefore, in all love and earnestness, call their attention to the matter, as the funds of the paper are too contracted to afford lengthened credit.

Notice.

Adjourned Meeting at Worcester of the 19th Annual Conference of Adventists.

In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th, and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the first Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President,
F. GUNNER, } *Secretaries.*
A. PEARCE, }

Ohio Conference.

By permission of God, a Conference will be held at Springfield, Ohio, commencing Sept. 29th, 1858. To this Conference all are invited—East, West, North, South. All possible arrangements will be made to entertain brethren and sisters, and make their sojourn here a pleasant one. Last year a conference for Ohio was called, and upon short notice a goodly number came together. It was a time not to be forgotten. A plan of organization was harmoniously entered into, and an Evangelist appointed. At the approaching conference we expect to hear encouraging reports from him. The time for organization, council, and instruction in the doctrine of the coming kingdom of Christ, has come.

While the enemy is concentrating his forces against the Bible and against all law and order, we should concentrate our forces in defence of the Bible. A revival of Spiritualism is now going on; Spiritualism and Literalism are arrayed against each other. We are the people called, in the providence of God, to stand up for the defence of the Bible. We want to show to Christ and to the world that we will defend the truth even to the loss of this life.

Let all come in the spirit of Christ, in harmony and love for one another, in the power of truth. Let none come with a determination to exclusively press any one peculiar view of his own, and denounce all others as unchristian because they can't see as they see. Difference of views we expect, and a fair and candid expression of views is desirable; but let them be made in the spirit of Christ.

We shall feel disappointed here if this Conference prove not one of the most harmonious ever held in these last days of discord and confusion. We hope the world around will be compelled to acknowledge that we have the spirit of Christ. Already do we hear of an interest being felt in this Conference. Brethren and sisters are anxiously awaiting its assembling. We hear of some coming from the East, and we hope some will come from the West. Those coming will call on the subscriber, corner of Spring and North streets.

WILLIAM FISH,
Sec. of last Conference.

Springfield, Ohio, July 19, 1858.

Maine Eastern Central Quarterly Conference.

This Conference will be held in South Hope, commencing Thursday, 2 o'clock P. M., Sept. 30th, and continue over the Sabbath. Ministering brethren and others are invited to attend and labor for the salvation of sinners.

In behalf of the brethren,
THOMAS SMITH,
S. K. PARTRIDGE.

Notice.

TO THE PREACHERS.

To prevent all further complaint that some monopolize the preaching and preachers; and that others will not *help bear the burden,* in this place, it is now the conclusion that the brethren will *invite* those preachers whom they *desire,* in addition to the stated Sabbath supply. ☞ And those inviting will *provide.* This is the plan until further arrangements. Meetings are held every Sunday at the Chapel on Arch street. Bro. Turner supplies.

W. S. CAMPBELL,
For the brethren.

New Britain, Aug. 23, 1858.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning,* as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ I will preach in North Springfield, Vt., the last Sunday in September. Pawlett, Vt., the first Sunday in October.

S. W. BISHOP.

☞ The Lord willing, I will preach at the following places, viz:

At East Boston, Lord's day, Sept. 26th.
Portsmouth, N. H., Lord's day, Oct. 3.
Rye, N. H., where the brethren may appoint, in the evening, Oct. 4th & 5th.
Portland, Me., evening, Oct. 7th.
Yarmouth, Me., Lord's day, Oct. 10th.

WM. M. INGHAM.

Lowell, Sept. 20th, 1858.

☞ Providence permitting, I will preach in Portland, Me., on Sunday, the 26th inst.

R. R. YORK.

S. S. Brazee appoints to preach in

Pine Swamp, Ct.,	Sept. 26th.
Paulings, N. Y.,	" 28th.
Goshen, Mass.,	Oct. 6th.
Holley, "	" 7th.
Savoy, "	" 8th.
North Adams, Sunday,	" 10th.
Cheshire, Mass.,	" 11th.

I propose to preach, by the Lord's permission, at—

Portsmouth, Sunday,	Sept. 19th.
Salem, Wednesday eve'g,	" 22nd.
Roxbury, Thursday "	" 23d.
Boston, Sunday "	" 26th.
Plymouth, Mass., Sunday,	Oct. 3d.

H. F. CARPENTER.

Bro. H. Pratt appoints to preach in—Concord, N. H. (Chapel) - - Sept. 23d, and over the following Sabbath.

Business.

To Correspondents.

T. Smith, money received.

S. E. Reed, please send us your address.

Eld. H. Grew, one dollar.

M L Clark, Derby Line,—your money, $22, is credited in first No. of this volume.

Cash Receipts.

Errata.—D. Cable should be credited $2.00 instead of one. S. Lacy should be S. Locy. O. Jones should be $1.50.

T White 182, $2,78; O P Redington 183, 25 cts; A C Scranton 232, $5.00; T S Pepper 182, $3.00.

C M Smith 169, F Chaloner 170, Mr. Perry 170, 50 cts. each.

E G Emmons 182, A D Smith 182, L Dudley 208, B F Miles 178, Jane J. Austin 182, A Tennant 177, J O Sweet 182, R Allen 182, B F Brown 182, W Sprague 182, S Tucker 182, E Cross 182, G Morris 162, Capt. D Tripp 182, W P Wentworth 184, M A Eccleston 186, C Dagget 182, G Brackett 182, L Moran 181, M Burheit 126, N McCulloch, Jr., 182, M A Dickenson 182, B Wheelock 208, L McDuffee 182, E Kelly 178, E Garland 143, Bro. Fish, H Finn 182, W Mitchell, M E Gavit 184, N Hart 136, J S Douglas 182, A Bunnell 166, C Baldwin 184, A Russ 182, S Woodruff 195, J Spalding, Jr. 182, W B Lang 182, J W Marden 156, C E Hinman 184, T Chambers 182, W Hunter 184, F Norbut for the poor,—$1.00 each.

G Morgan 204, R F Woodruff 180, H L Parsons 185, Dr. A M Higgins 130, J Ellis 173, J L McLean 208, L Y Moses 156, A Sage 208, C Bulkley 192, E W Hall 195, R Lyman 182, H H Hall 156, P Blair 208, P White 163, C Morse 163, T Foote 188,—$2.00 each.

For Books and Tracts—G L White $5.40; T H Rowe 10 cts; E Whitney $7.00; E Bellows $3.00; C D Williams 50 cts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the Crisis to which the money credited pays.

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Poetry.

For the Crisis.

"SWEAR NOT AT ALL."

"Swear not at all." My ear is pained
To hear Jehovah's name profaned.
"Swear not at all," for so said Christ,
Whose words were ever gems unpriced.
This law the child of God proclaims—
"Above all things, swear not," said James.
That message was of priceless worth—
"God's throne is heaven—his footstool earth."
Swear not by these—before that throne
Our words, our very thoughts are known.
Swear not by thine own hand or head—
Not by the living or the dead;
Nor yet thy life, nor soul, nor health,
Nor yet that glittering phantom, wealth.
Nor swear by earth; as we explore,
God's footprints tell on every shore.
Not by the stars nor orb of day,
Nor gems that paved the milky way,
Nor yet more distant realms above,
Made vocal by Jehovah's love.
Not by the saints nor seraphim;
These are of God, and now TO HIM.
Not by the balmy breath of spring,
Nor feathered songsters on the wing.
Not by the monsters of the deep,
Nor raging storms that o'er us sweep,
Nor by the lightning's flash on high,
Nor by the thunder roaring by.
Not by angelic harp nor lyre,
And never on the Atlantic wire.
Nor by the King nor Queen, or both,
Nor yet by any other oath.
"*Swear not at all.*"

LORENZO D. GROSVENOR.
South Groton, Mass.

Original Articles.

For the Crisis.

Exposition of Revelation Xiii.

BY S. S. BREWER.

Much has been written, preached and said concerning this portion of *Revelation*; and probably many have concluded it is best to let it stand on the pages of Holy Writ as of very little importance whether we understand it or not; as sufficient for our instruction in righteousness is so plain, we had better attend to that. Well, let us hold fast to all we know, grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.

I humbly submit some few thoughts, and also some *facts* to the readers of the Crisis; and as I shall not be dogmatically positive, I hope I shall obtain a reading of what I may have to say on this matter.

Rev. 13: 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the *dragon gave him his power, and his seat*, and *great authority*.

I think I may say it is conceded on all sides, that the Leopard beast was the Eastern or Greek Empire; and his predecessor in power was Pagan Rome, symbolised by the Dragon. According to the prophecy, the DRAGON was to transfer his *power*, his *seat* and his *authority* to the beast. Have we history to corroborate this fact? (See Gibbon Vol. iii. page 512. Phillips and Sampson's Edition.) On the extinction of the Western Empire, the historian has this statement: "The unfortunate Augustulus was made the instrument of his own disgrace. He signified his resignation to the senate, and that assembly in their *last act of obedience to a Roman Prince*, still affected the spirit of freedom, and the forms of the constitution. An epistle was addressed by their unanimous decree to the EMPEROR ZENO, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantic Throne. They solemnly "*disclaim the necessity or even the wish of continuing the Imperial succession in Italy, since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect at the same time* BOTH THE EAST AND THE WEST. *In their own name and in the name of the people they consent that the* SEAT OF UNIVERSAL EMPIRE *shall be transferred from* ROME TO CONSTANTINOPLE; *and they basely renounce the right of choosing their Master, the only vestige that yet remained of the* AUTHORITY WHICH HAD GIVEN LAWS TO THE WORLD."

Thus the Dragon gave his seat, power and authority to the beast, or Rome transferred her power to the Greek Emperor.

And I saw *one of his heads as it were wounded to death*; and his deadly wound was healed: and all the world wondered after the beast.

The revelator sees one of his heads, as it were wounded to death. The *deadly wound* is this: The *Saracens* had conquered Africa and crossed the straits; had overrun Spain, and were already threatening the destruction of France, when they were opposed by Martel, between Tours and Poitiers, 732. The conflict is reported to have lasted seven days; and the Arabs fled, leaving 300,000 of their dead on the field. "The victory of Charles," says Hallam, "has immortalized his name; and may justly *be reckoned among those few battles of which a contrary event would have essentially varied the drama of the world in all its subsequent scenes.*" See White's History, page 206. Please read Gibbon, Vol. V. pages 289–290. Says Gibbon: The Saracens "were soon driven beyond the Pyrenees by Charles Martel and his valiant race. It might have been expected that the Savior of Christendom would have been canonized, or at least applauded, by the gratitude of the clergy, who are indebted to his sword for their present existence."

Thus I understand the deadly wound to have been inflicted by the Arabian enthusiasts, with their *sword*, on the dominions of the leopard beast; and healed by the sword of Charles Martel at the battle of Tours, A. D. 732.

And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who *is* like unto the beast? who is able to make war with him? *And there was given unto him a mouth speaking great things and blasphemies*; and power was given unto him to continue forty *and* two months.

And there was given unto this beast a *mouth* speaking *great things*. This same mouth is predicted by the prophet, Dan. 7: 20, 21, which I conceive to be the Papacy. We will briefly notice some of the great things and blasphemies of this mouth, that uttered such great swelling words of vanity. Hear Pope Stephen, writing to the French. "I, Peter, called to the Apostleship by Jesus Christ, the son of the living God, beseech you, Pepin, Charles Carloman, and you, lords clerical and lay of the Kingdom of France, not to permit my city of Rome and my people to be longer rent by the Lombards. If you wish to sheen the tearing of your bodies and souls in eternal fire, by the forks of Satan, do not abandon yourselves to criminal indifference, and obey me promptly. Thus you will surmount all your enemies in this world; you shall live many years, eating the good things of the earth. And after your death you shall obtain eternal life. *Otherwise know that by my authority of the Holy Trinity, in the name of my Apostleship, you shall be deprived forever of the Kingdom of God.*"

Hear Pope Gregory speak: "In the name of Almighty God I suspend and interdict from governing the kingdom of Germany and Italy, Henry, son of the emperor Henry, who, with a haughtiness unexampled, has dared to rebel against the church. I absolve all christians whatever from the oath which they have taken or shall hereafter take to him." In writing to Philip I. of France, he expresses himself in these terms: "Strive to please St. Peter, who has thy Kingdom as well as thy soul in his power; and who can bind thee and absolve in heaven as well as on earth."

We will now suspend further remarks, as it regards the 6th, 7th, 8th and 9th verses, and proceed to the examination of the character in the 11th verse. The prophet Dan. in the 7th chapter, 20th, 21st, sees a horn with *eyes and mouth*; and beholds this same HORN making war and prevailing against them until the Ancient of days came. We shall now proceed to identify this TWO HORNED BEAST with the one seen by the prophet Daniel in vision; also *the same as that in the seventh verse of this chapter.*

Dan 7: 21. "I beheld and the same horn made war with the saints and prevailed against them."	Rev. 13: 7. "And it was given unto him to make war with the saints and to overcome them."

First. He is seen coming up out of the EARTH; his predecessor rose up out of the SEA. I understand Italy to mean the *earth*; from the parity of reasoning that the sea is the Eastern empire. There must be bounds to this symbolic sea, as in a natural sense. And from very striking facts in the history of the Popes and Italy, we humbly think we can show that the Papacy is the TWO HORNED BEAST. If so, Italy is the Earth.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

He is seen coming up out of the EARTH having two horns like a lamb. What constitutes the two horns like a lamb? I understand the language to be *comparative*, not to be Christ-like, as some imagine; but weak, in comparison, not to be a full grown horn or kingdom, but what a lamb is to its sire. Have we any account of such weak dukedoms or territories having been put in the possession of the pope?

See Mosheim's Ecclesiastical History, page 195, when Aistalphus, king of the Lombards, meditated the conquest of the Grecian provinces of Italy, and of reducing all Italy under the yoke of the Lombards. "The Pope Stephen now addressed himself to his powerful patron and protector. Pepin represented to him his deplorable condition, and implored his assistance. The French monarch embarked with zeal in the cause of the terrified and supplicant pontiff, crossed the Alps in 754 with a numerous army, and having defeated Aistalphus, obliged him, by a solemn treaty, to deliver up to the see of Rome, the Exarchate of Ravenna, Pentapolis and all the cities, castles and territories which he had seized in the Roman dukedom. It was, not, however, long before the Lombard Prince violated, without remorse, an engagement which he had contracted with reluctance. In 755 he laid seige to Rome for the second time, but was again obliged to sue for peace by the victorious arms of Pepin, who returned into Italy, and forcing the Lombard to execute the treaty he had so audaciously violated, made a new grant of the EXARCHATE and the PENTAPOLIS to the Pontiff and his successors. And thus was the Bishop of Rome raised to the RANK OF A TEMPORAL PRINCE."

Read the following from Simpson's Key to the Prophecies, page 320.

"It was in the year of our Lord 755 that the Pope of Rome absolutely shook off the authority of the Emperor. From this year therefore the commencement of the Popedom is to be dated in the full sense. This year too, Pepin, King of France, sent the keys of Ravenna and Pentapolis to the pope." On pages 314–315—"When Leo III. therefore was made pope, A. D. 796, he notified his election to Charles the Great, the son and successor of Pepin, sending to him for a present the golden keys which had been laid on the tomb of St. Peter, and the banner of the city of Rome; first, as an acknowledgment of his holding the territories of Ravenna and Pentapolis as a donation from his father; and the other as a signification that Charles should come and subdue for him the senate and people of Rome, as his father had done the Exarchate of *Ravenna* and the region of *Pentapolis*. . . . . He then made a donation of the city and duchy of Rome and its compania to the Pope, which completed the three kingdoms."

Thus this ecclesiastical* beast came up out of the EARTH—Rome in Italy—having these two horns like a lamb, namely, Ravenna and Pentapolis.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

Before speaking of his deceptive miracles, we shall first identify the *image to the beast which had the wound by the sword, and did live.*

I think I have given sufficient evidence that it was the first head of the Leopard beast, namely, the Greek, that was wounded by the Saracenic sword, and healed by the sword of Charles Martel, at the battle of Tours. Now I shall proceed to show that the Pope of Rome, the two-horned beast, was the only power on earth that could fill this mould of prophecy.

First. This two-horned beast was to exercise all the power of the first before him. The dragon gave his seat to the beast, and power, and great authority. So this character must exercise all that power. Hear Koch on this point, page 36, London edition: "A new and powerful monarchy rose on the ruins of the German Empire, *that of the Roman Pontiffs, which monopolized both spiritual and temporal dominions*, and extended its influence over all the kingdoms of christendom." You will not fail to notice the seventh verse of this chapter under consideration. "And it was given unto him to make war with the saints, and to overcome them: *and power was given him over all kindreds, and tongues, and nations.*"

And power was given him over all kindreds, and nations, and tongues. If the MOUTH of the leopard beast was to have such power and influence by his associate influence, in like manner must this two-horned monster exercise all his power, because he, the leopard, is the beast before him. It is a fact that the *first beast* was the Greek or Eastern empire. It is a fact that the empire of Charlemagne was the Western empire. The Eastern empire did become weak and decrepid, and the pope did crown Charlemagne emperor of the West. In this respect, I consider his the *image of the beast.* See Gibbon, page 40, vol. 5. "It was after the Nicene synod, and under the reign of the pious Irene, that the popes consummated the seperation of Rome and Italy by the translation of the *empire to the less orthodox Charlemagne.* On page 43—"On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the Church of St. Peter, and to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo suddenly placed a precious crown on his head, and the dome resounded with the acclamations of the people. Long life and victory to Charles, the most pious Augustus crowned by God, the great and pacific *Emperor of the Romans.*" Thus you have the IMAGE to the first beast, whose deadly wound was healed.

(To be concluded.)

* See Campbell's Debate with Roman Catholic Bishop, page 228, where he calls the Papacy an ecclesiastical beast.

Choice Selections.

Christ among the Poor.

Suppose that the Savior were to visit our country amid signs and demonstrations of his glory that none could mistake or resist. What, think you, would be the reception with which he would meet? There is not, perhaps, a palace or mansion in these realms to which he would not be invited. Warm and earnest requests for his presence would pour in from every quarter. Even worldly men, who are never reluctant to give entertainment to goodness when it has required renown, would vie with Christians in their endeavors to welcome the Lord of Glory. The swiftest steeds would be for him—the most gorgeous chariot would be for him—the softest couch would be for him—the richest viands would be for him—wealth would unlock her treasures, and lay them at his feet. The honor he would confer would be felt to bear proportion to the degree in which he laid men under obligations to serve him. He would be urged and entreated to demand more and yet more. Many a fountain of liberality hitherto sealed would burst forth and flow as with an exhaustless fullness. Even avarice herself would be betrayed into a momentary generosity, and poverty would strip herself more bare, and forego even her scanty meal, that she may pay her homage to the King of kings;—who then would be found complaining that the Savior's needs imposed an oppressive tax upon his people? And yet, dear brethren, is not the Savior here? Do we require the carnal and sensuous manifestation of his person to convince us of his presence? Are we forgetful or careless of the blessedness pronounced on those who have "not seen, and yet have believed?" Is he not with his church "alway, even to the end of the world?" Is he not seen in every poor, famished, oppressed, persecuted disciple? Could he be nearer to us? Could he see us with a clearer and more searching eye? Could he speak to us with tenderer words? Could he support us with a stronger arm, were he, as heretofore, "manifest in the flesh?"

Verily, the Lord is here! The Lord is here! If he is not seen by fleshly eye, he tests us all the more. And though I have spoken of the generous and importunate hospitality which would welcome the visible advent of the Savior to our land, I must now say that in all this demonstration there might be no more of true affection than is even now displayed. Would the fact that worldly men opened to him their houses, prove that they had opened to him their hearts? Or would the increased benevolence even of christian men indicate an intenser love for him? The influence of a carnal consideration would account for both the one and the other; and the holiness of our motives, and the reality of our affection for the Savior, are more conclusively tested now that he is unseen, than they would be were he to become a denizen of our world. Would you feed him if he were hungry? He is hungry in his disciples. Would you clothe him if he were naked? He is naked in his disciples. Would you entertain him as a guest were he to come as a stranger? He is a stranger in his disciples. Would you give him the best you have, and as much as a burning affection could spare? He demands it now, and demands it on behalf of every agency by which his kingdom is being spread through the world.—*Rev. E. Mellor, London.*

BACKBITING.—The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters. 1st. To hear as little as possible what is to the prejudice of others. 2d. To believe nothing of the kind until I am substantially forced to it. 3d. Never to drink into the spirit of one who circulates an ill report. 4th. Always to moderate, as far as I can, the unkindness which is expressed towards others. 5th. Always to believe that if the other side was heard, a very different account would be given of the matter.—*Rev. Charles Simeon.*

IT is with the singing of a congregation as with the sighing of the wind in the forest, where the notes of the million rustling leaves, and the boughs striking upon each other, altogether make a harmony, no matter what be the individual discords.

Do not wait for a change of outward circumstances, but take your circumstances as they are, and make the most of them.

Science and the Bible.

In speaking of this book there is one question which, though it does not occupy so large a space as formerly, nevertheless excites a great and growing interest, and it is this: Is it true that science in its freest development in the least degree contradicts any written word of God? Once it was said that it did: but what are the last results? That the progressive science of the nineteenth century and the statements in that blessed book show that true science and true religion have a common origin—the bosom of God. Now mark, your Bible was not written to teach science, but it is the only book that will stand the test of science. The Veda, the Shaster and the Koran cannot stand the test, but the Bible can, and even where it seems to us beset with difficulty and mystery, those passages by modern investigation shine with a brilliant light. Let me mention to you one or two proofs of this. First of all, the Bible never hints at a system of science. If it had been written by mere human writers, they might have indicated here and there something like a system of science. It speaks of flowers and trees, from the hyssop on the wall to the cedar of Lebanon, but there is not a hint of a system of botany. It speaks of stars and sun and moon, but not a hint of a system of astronomy. So that no investigator or professor of science can assert that he is in the least degree assisted or impeded in his system of science by the Bible; so that it seems to me, the silence of the Bible is as impressive as its eloquence, just as on the dial the shadow and the sunshine are alike instructive as to the hour of the day. Then take the word "firmament," which you find in Genesis. In the Greek it is translated by a word signifying a concave with a vast solid mass. Translators translated it according to their knowledge; but when you go back to the original word you find that it means a space without limit. So that, you see, Moses was far in advance of those who translated him; for the actual truth is disclosed by modern science.

Take another instance: Job speaks of himself as standing on the circle of the earth, and Isaiah speaks of the circle of the sea. Now, you know that the rotundity of the earth was for some years regarded as a heresy by the Church of Rome; but no one believes now that it is a flat surface, except, perhaps, Archbishop Cullen. Take one thought more: "Who can sway the influence of the Pleiades?" Many have wondered what was the influence of the Pleiades. Science, however, tells us that the stars, and the sun and the moon, and the earth, and their leading satellites, constitute one group which revolves round a central sun, and that central sun is one of the Pleiades. Here, then, we see that, while the Bible does not teach science, when it does refer to science it is always correct.—*Dr. Cumming at the Anniversary of the Bible Society in London.*

God's Temple in Us Desolate.

That God hath withdrawn himself, and left this his temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye that bear in their front, yet extant, this doleful inscription, "Here God once dwelt." Enough appears of the admirable frame and structure of the soul of man, to show the Divine presence did some time reside in it; more than enough of vicious deformity, to proclaim He is now retired and gone. The lamps are extinct, the altar overturned, the light and love are now vanished, which did the one shine with so heavenly brightness, the other burn with so pious fervor; the golden candlestick is displaced and thrown away as a useless thing, to make room for the throne of the Prince of Darkness; the sacred incense, which sent rolling up in clouds its rich perfumes, is exchanged for a poisonous, hellish vapor, and here is "instead of a sweet savor, a stench." The comely order of this house is turned all into confusion; "the beauties of holiness" into noisome impurities; the "house of prayer into a den of thieves," and that of the worst and most horrid kind; for every lust is a thief, and every theft sacrilege; continual rapine and robbery are committed upon holy things. The noble powers which were designed and dedicated to Divine contemplation and delight are alienated to the service of the most despicable idols, and employed unto the vilest intuitions and embraces; to behold and admire lying vanities, to indulge and cherish lust and wickedness.—*John Howe.*

ANALYSIS OF DRESS.—I never see a person proud of his dress but I think, "Well, he has only cast off clothes, after all; he has the jacket of the lamb, and the old great coat of the sheep; from head to foot he is dressed in what the trees or the animals have used before him. His shoes are made of hides, his stockings of the cotton shrub, his shirt of the flax plant, his handkerchief is spun by the caterpillar, and his gloves are the waistcoat of the angola."

IT is very rare to find ground which produces nothing; if it be not covered with flowers, fruit trees and grains, it produces briars and pines. It is the same with man; if he be not virtuous, he is vicious.

TIME.—Time is like a river in which metals and solid substances are sunk, while chaff and straw float upon the surface.

"The secret you dare not tell your mother is a dangerous secret—one that will be likely to bring you sorrow."

The Dying Sailor.

My friend, the Rev. C. J. Hyatt, Superintendent of Thames Agency, London, in his report for November, says, a sailor in the west of England became a new creature, in advanced life, and soon afterwards was called to die. Two christian friends, who had previously known him, and had marked with pleasure the evidences of his piety, called to see him. "Well, dear brother," said they, "how is it with you? have you a good hope?" "LAND AHEAD!" exclaimed the good old man. They came a second time. "How are you *now*, brother? are your prospects still bright?" "I'M ROUNDING THE POINT!" was his reply. Once more they stood at his bed-side. "Brother, can you tell us *now* where your hope is fixed? Is Christ precious still? Is heaven in view?" He gathered up his remaining strength, sat up in his bed, and with his last breath, exclaimed, "LET GO THE ANCHOR!"—E. E. A.

—*Congregational Visitor.*

For the Children.

Carrie's Faith.

Carrie's father and uncle had gone one afternoon, with the horse and wagon, to a part of the farm a mile or more distant from home. Before it was time for them to return, the horse came home alone. Alarmed lest some accident had befallen them, Carrie's mother asked her if she would be willing to go all that long distance alone, and tell them of the horse's return.

It was then nearly dark, but she had often rode there with her father, and knew that he would return with her, so she was not afraid to go; but when she reached the place, her father and uncle were nowhere to be found. Little Carrie waited and looked awhile, then climbed into the wagon and seated herself quietly till they should come. It was a long time for a little girl of seven years to wait in a strange place, in the dark too, and you may imagine the relief and joy she felt when at last she heard her father's voice calling "Carrie." "I am here, father. I am in the wagon," she cried.

She was soon in the arms of her father, who inquired, "were you not afraid, my daughter, to stay here alone so long?" "Not much," she replied; "and I knew you would come back here; and I thought if I tried to find you, perhaps I should get lost."

"But," said her father, "we have been home another way to look for the horse, and how did you know I should come back for you?"

"O, I *knew* you would."

"And were you not very lonesome here in the dark?"

"I was a little, but I thought mother wished me to come, and I could not go back alone, it was so dark, and so I thought God would take care of me till you came; and I said over my little hymns and prayers, and *then you came.*"

Precious child! Her confidence in her father was not misplaced. He had never deceived nor neglected her. She *knew* he would come.

Dear children, you have a kind Heavenly Father. He does more for you than any earthly parent can. He loads you with favors. He preserves you in your going out and coming in. He blesses you with home and friends. Will you not trust him as fully as Carrie did her earthly parents? He has given you directions which, if followed, will keep you safely in all the dangers and trials of life, and bring you at last to his glorious home. Will you not obey his commands, and await his blessing with the same child-like confidence and trust?

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Poetry.

For the Crisis.

THE ANASTASIS.

Time glides along with stealthy tread,
Till the loud trump that calls the dead,
From every clime, from every sea,
Awakes the blood-washed company.

Where Eden groves in beauty bloomed,
The first of martyrs lies entombed;
On Abel's ear the summons breaks,—
From sleep six thousand years, he wakes.

And he who saw the murky cloud
The Old World's last blue sky enshroud,
Who rode secure the world-wide wave,
Now leaves the prison of the grave.

Machpelah's cave, in Ephron's field,
The "Friend of God" that day shall yield;
The dawn of Jesus' day appears,—
Eternal gladness Abraham cheers.

And he who viewed the "promised land"
From Pisgah's top at God's command;
Whose lustrous face in death did pale,
Beth-Peor leaves in Moab's vale.

Israel's sweet Psalmist hears the sound
Of heavenly choirs, and leaves the ground,
Tunes his own harp, and raptured sings
The glory of the King of Kings.

And he who sung of Salem's towers,
'Mid the New Earth's unfading bowers,
Whose lips were touched with sacred fire,
Now sweeps the chords of seraph's lyre.

And he who shed the bitter tear
For Zion's griefs—the weeping seer—
Weeps floods no more, for Zion now
Wears Heaven's gems upon her brow.

From Israel's land where vineyards grow,
From Alpine heights of fleecy snow,
From Papal blood-stained martyr lands,
From Afric's wastes of burning sands,—

From marble tombs, from turfy graves,
From sea-girt isles, from rolling waves,
From East from West, from South from North,
The white-robed myriads all come forth.

The white, the red, the jetty form,
From Shem, or Ham, or Japhet born,
Alike immortal beauty wear,
Alike eternal glory share.

Behold the saved of human race,
Divine in form, divine in grace;
See here the price of Jesus' blood,
See here the kings and priests of God.

With Spirit life now animate,—
Heirs of the Kingdom's blest estate,
The angels' equals—die no more,
But reign with Christ on Eden's shore.

S. A. Chaplin.

Pierceton, Ind.

Original Articles.

For the Crisis.

Letters to the Young in Christ.

Dear Young Friends:—I as one among you, feel deeply interested in your spiritual welfare, and as there is no one to write for us, I propose that we should write for ourselves.

You may think that you cannot say any thing which will benefit the rest; but remember that *God chooses* the "weak things of the world to confound the things that are mighty." A poor, weak, stammering christian, whose words are few, often does more good, from his very helplessness, than he who, in the pride of his strength, recounts in lofty and beautiful language the experience of his life. The one relies wholly upon God, the other upon himself. Smiles and tears alternate while the former is speaking; while a feeling of coldness, defiance, and opposition arises at the words of the latter.

"A word fitly spoken is like apples of gold in pictures of silver," says the renowned Solomon; and cannot you say *one word* for Jesus? If you do not write more than a dozen lines it is enough. Write in earnest; leave the result with God, and

"The good, the joy which it may bring,
Eternity shall tell."

We can admonish, exhort, reprove and encourage each other to continue in the way of life, and to reduce the great and sublime precepts of christianity to practice.

May our Commander and Leader direct our efforts is my prayer. S. R. C.

Pierceton, Ind.

No affliction would trouble a child of God if he knew God's reasons for sending it.

For the Crisis.

The Conference at Jamestown.

Bro. Grant:—We have just closed at Jamestown, Mich., one of the best conferences the church has ever witnessed. I was exceedingly happy and overjoyed to behold a body of believers in the Lord Jesus Christ, numbering about sixty, so happily bound together, not with cords of self-interest or sectarianism,—but with the cord of sympathetic love which flowed so freely and purely from God's throne of everlasting benevolence.

Here were the aged, middle-aged—young men and young women of noble and interesting appearance and good intelligence, and even children,—whose minds had been illuminated with the everlasting good news of the gospel of God's Son, by the arduous labors of our dearly beloved brethren Hoyt, Crozier, and Simonds, who are very devoted and efficient ministers of the Word of Life.

All these precious jewels seemed to be well instructed in the things coecerning the Kingdom of God and the plan of salvation. All appeared to be very steadfast, unmovable, and abounding in good works and graces of the gospel,—and on Lord's day, at the close of the second discourse, about fifty arose, one after another, in rapid succession, and spoke to the edification and comfort of the congregation; their countenances sent forth an expression of joy which was doubtless a full and proper index of their hearts, and what was truly gratifying to the servants of Christ and the way-worn saint was to hear the young converts express such decision of mind and determination to wade through every peril, if need be, in order to enjoy the blessings of the Kingdom of God.

Bro. Miller and myself were appointed to preach the word of life, and while we endeavored to comfort and instruct those dear children in reference to practical godliness and the kingdom of God, our own hearts were edified, comforted, and strengthened, to endure hardness as good soldiers of Jesus Christ, that more fruit of the like stamp might be raised up in different parts of Michigan to send forth the good, great, glorious and sanctifying truths to dying men, and thus bless the world by their influence. True ministers of Christ will sacrifice almost every earthly endearment, and wade through almost every difficulty, in order to witness such happy and blessed results arising from their labors, for it fills their souls with joy and delight! O, how it pains my very soul to see ministers so self-sacrificing, so zealous, persevering and uncompromising, and at the same time very many of the brethren cherishing the same faith and hope, who are living in affluent circumstances, scattered here and there over Michigan, that do so little, and perhaps nothing towards ustaining faithful ministers of the word. There must be a different state of things brought about: God requires it at your hands, dear brethren, instead of laying up treasures on earth, adding farm to farm, house to house, barn to barn, and spending all your available means in your own aggrandizement.

Do, in the name of the ever-blessed Jesus, sell off some of your land, fine horses, cattle, or any thing by which you can sacrifice for God and his truth. We have no disposition to impose on you any law, or visions of E. G. White, to produce such an effect, but we do hope you will be governed by the law of God in this matter, and lay by in store on each first day of the week something that will tell or speak loudly for the cause of God. A religion that costs nothing is good for nothing.

Your brother, desiring the best possible good of the church and world.

A. N. Seymour.

Weaverville, Mich., Aug 27, '58.

☞ You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and plentiful it will become.

☞ If thou wouldst preserve a sound body, use fasting and walking; if a healthful soul, fasting and praying; walking exercises the body, praying exercises the soul, fasting cleanses both.—*Enchiridion.*

For the Crisis.

Familiar Letters.—No. 11.

Dear Uncle Fred:—We find but one portion of holy writ that teaches the doctrine of a millennium. Nevertheless, it is to be as confidently believed as though there were many. We know that such has been the faith of the church from early time, and not until these latter times has it been taught and received that this millennium would precede the advent of Jesus Christ.

You have no doubt read the chapter which teaches us the thousand years reign, a great many times; but let us examine it again, and see at what era it commences. In the first place we have brought to view the binding of the devil. Next in order, thrones are seen, and those to whom judgment is given are seated upon them. These embrace all those who were beheaded for the witness of Jesus, the holy martyrs, and those who had not worshiped the beast, nor the image of the beast, neither received his mark. This class live and reign with Christ a thousand years, or a millennium. The rest of the dead do not live again until the termination of the thousand years. Those who do live again are the "blessed and holy;" their part is in the "first resurrection." On all such the second death will have no power. When the thousand years are expired, satan is again loosed, and goes forth to deceive the nations that are in the entire earth. They are gathered together against the camp of the saints, and the beloved city; but fire descends from God out of heaven and devours them, and Satan, who deceived them, has his place in the lake of fire. Here we have the brief history of the commencement and termination of the millennium. Allow me now for a little while to criticise it more closely, and to compare it with other Scriptures.

First, Satan is bound. Question. Is Satan bound prior to the advent of Jesus Christ? I have, in a previous letter, cited you to Paul's testimony respecting the "working of Satan," which was to continue unto the coming of the Lord. Let me repeat it again. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: whose coming is after the working of Satan with all power and signs, and lying wonders." After the Man of Sin has had his day, Satan is thus to work, and then the Lord is revealed, who destroys the former, and binds the latter. By reference to Rev. 19:20, you will see that mention is made of the casting of the *beast* and the false prophet into the lake of fire, and the consummation of the great battle, when the King of kings, and Lord of lords, has subdued his enemies and dashed them in pieces as a potter's vessel. When Satan is sentenced to the lake, the beast is spoken of as already there.

Thrones are seen—thrones of judgment. To whom is judgment to be given? The Saviour says, to his disciples who follow him; that they shall sit upon thrones, and *judge* the tribes of Israel; and the *time* when they are to sit on those thrones, and exercise judgment, is "in the *regeneration, when the Son of man shall sit on the throne of his glory.*" What does the "regeneration mean? Webster says that it is to reproduce—to form into a new and better state, to renew, to renovate. It follows then that when "the Son of man shall become the King of kings, and sit on the throne of his glory, there is something to be regenerated, renovated, or formed into a new and better state. We will trace it still further, that we may learn all that we can about this important subject.

Turn with me now to Acts 3:21, and read: "And he shall send Jesus Christ, whom the heaven must receive until the *times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here we are taught that Christ will not come until the "times of restitution." What is meant by "restitution?" Webster defines it to be "the act of returning, or restoring, to a person something, of the right of which he has been unjustly deprived, as the *restitution* of ancient rights to the crown. Restitution is made by restoring a specific thing taken away, or lost. The act of recovering a former state or posture." "*Restitution of all things:* the putting the world in a holy and happy state." The terms "regeneration" and "restitution" evidently refer to the same thing, and the same time; and with both, the coming of the Son of man is connected. What is to be regenerated? what is to be restored? Evidently that which was defiled with the curse. Evidently that which was lost. "The Son of Man is come to save that which was lost."—Mat. 18:11. "The restitution of *all things.*" Man, by transgression, forfeits life, and has gone down in death. By the resurrection, man is restored again to life. He lost the kingdom; by the second Adam it will be restored. "And then, O Tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the *first dominion;* the kingdom shall come to the daughter of Jerusalem." ("Jerusalem which is above is free, which is the mother of us all.") "Come, ye blessed of my Father, *inherit the kingdom prepared for you from the foundation of the world.*"

The *tree of life* will be restored, and the Paradise in which it stood.—See Rev. 2:7. "To him that overcometh will I give to eat of the *tree of life, which is in the midst of the Paradise of God.*"—Rev. 21:2. The tree of life is found in the New Jerusalem, the mother of the church. She bears in her bosom the seeds of immortality, and to all of her children will it be given.

The earth will be renewed. "There shall be no more curse."—Rev. 22:3. "Thou sendest forth thy spirit, they are created; and thou *renewest the face of the earth.*" These things are embraced in the "regeneration" and "restitution;" and this is the time when thrones are set, and judgment given unto the saints. In Ps. 143:5–9, we find a prediction of the execution of judgment. "To execute upon them (the heathen, and kings of the earth) the judgment written: this honor have all his saints." Again, Cor. 6:2, 3—"Do ye not know that the saints shall judge the world?" See also Rev. 2:26, 27.

One more passage, Uncle Fred., and I will close my remarks on this point. Dan. 7:21, 22. Here we find the little horn prevailing against the saints until the coming of the Ancient of days; "and *judgment* was then given," says Daniel, "*to the saints of the Most High,*" and they possessed the kingdom. I have now shown you clearly, I think, from the word of God, at what time the thrones are set, and judgment is given unto those who sit upon them. Not *prior*, but *subsequent*, to the coming of the Son of Man to restore all things.

My sheet is full, and I must defer further criticisms unto my next.

Till then, adieu. Kate.

For the Crisis.

Peace and Safety.

The inspired apostle informs us in 1 Thess. 5:3, that "when they shall say peace and safety *then sudden destruction* cometh upon them as travail upon a woman with child, and they shall not escape." In the next verses it is said, "But ye, *brethren*, are not in darkness, that that day should overtake you as a thief." "*Ye are all* the children of light." It is evident from the context, and other portions of the "sure word," that just prior to the second coming of Christ, some great event will transpire which will lull the minds of the dwellers upon earth into a feeling of security, causing them to run blind-folded into the snare which God has set for them—causing them at the same time to say, "peace and safety." It is also evident that this very proclamation will tend to enlighten the minds of God's dear children and cause them to "know perfectly" what it is that is coming upon an ungodly world.

The important inquiry now to be made is, has there such a proclamation been made, and what has caused it? All conversant with the events connected with the successful laying of the Atlantic telegraph cable, can readily see both the event and the result. Most of the messages that have yet passed through this wondrous channel, have borne the peace and safety character. The first of which was from the electricians, and was this: "Glory to God in the highest, on earth peace and good will to men"—which message has been endorsed by a hearty *amen*, by universal acclamation as the resultant object or work to be speedily consummated through its instrumentality.

The second message was that of peaceful congratulations between the Queen of Great Britain and the President of the United States, containing pledges of peace and good will on the part of their respective nations. And thirdly followed the anunciation of peace between the great European powers and China, opening at once that immense empire, containing about four hundred millions of earth's population, to the arts of peace and the Christian religion. These results were communicated with lightning speed throughout the length and breadth of our land and of Great Britain, everywhere producing an extravagant rejoicing, as much so as if it was demonstrated that wars and rumors of war, and other great national evils resultant from ignorance, cupidity and vice were forever banished from the earth; and the great universal family of man were brought together, and united by this iron cord in the bonds of brotherly love and peace.

If we turn our attention to the action of our great ecclesiastical and benevolent institutions, and particularly to the late meeting of the American Board of Foreign Missions, held at Detroit, we see the same delusive sentiment pervading all their acts and anticipations. The speedy evangelization of the world and the ushering in of the millennial glory, through the instrumentality of this and other human agencies, of their own devising, was prominent.

Beloved in the Lord, in the events transpiring before us, we see an exact fulfillment of the sure word, and therefore are justified in the exercise ot the assurance of faith; yea, of "knowing perfectly" that the day of the Lord is at hand, and that if we continue in the faith, yet a very little longer, the promised salvation will be ours. Therefore, let us not cast away our confidence in any portion of revealed truth, for all is profitable and needed in *this hour of temptation that has come upon all the world, to try them that dwell therein.* O, who can stand the test? P. Alling.

Norwalk, O., Sept. 1858.

For the Crisis.

"Spiritualism."

Modern "Spiritualism," alias "Demonology," is doing a fearful work in causing men's ears to be turned away from the truth; a work of which many seem not to be aware. In many communities, a sermon against this stupendous delusion (may I not say masterpiece of Satan?) would be thought totally uncalled for. Such a demonstration as the "Rutland Convention" ought to open the eyes of christians, and cause them to investigate this system of error by the light of Revelation—the Bible. Let me give you, from the writings of a distinguished Spiritualist, *Dr. T. L. Nichols*, the mission of Spiritualism. In his "*Monthly Magazine* of Social Science and Progressive Literature" for November, 1854, page 66, he says:—

"*Spiritualism*, or the phenomena of inter-communication between the living generation and those who have passed into another sphere of being, is now the faith of probably *more than a million of people in this country.* This faith, or the teaching of the spirits, has swept away much of the respect for the old theologies. It has abolished hell, and so taken from the pulpit its great engine of terror, and the means of governing men by their fears; a terrible means, that fails at the hour of need. It has abolished *no less* the dread of annihilation, giving assurance of a future life of progress and active enjoyment. It has abolished the terrible dread of death, which came from fear of annihilation or hell. Hell gives power to the pulpit or church; the fear of death is the most potent terror of the law. Spiritualism has destroyed both together. But this dread of death and hell, by which the world has been so long governed, is false and dangerous. It makes men cowards, so that whenever it is necessary to have men brave, they must be disciplined out of it, and the natural and common bravery of men shows that this fear has but a partial and artificial hold upon them. It fails also where we most need to govern. Suppose Captain Luce had been surrounded by a crew of sailors, engineers and firemen, who were Spiritualists; would they have lost all sense of duty and manliness in a panic to save their bodies and souls? Spiritualism, therefore, by destroying the dogmas which are the foundation of the power of church and state, tends directly to the destruction of *both* institutions.

Spiritualism *meets, neutralizes, and destroys christianity.* A Spiritualist is no longer a christian in any popular use of the term. Advanced spirits do not teach total depravity, nor hell, nor the atonement of Christ; nothing of the kind. How long can a musty old Theology, with its long past miracles, and its horrible dogmas, stand before a faith like this, sustained by daily intercourse with spirits, and manifestations of supernatural power; not coming to a few priests, but to the great masses of the people? And these spirits are not only demolishing the old, as no ordinary agencies could demolish it; but they are teaching a *new philosophy* of individual sovereignty; of true freedom, of growth and development, according to the law of individual life; of a true society, in which each one shall find his own sphere, and the highest happiness of each individual. This is the work of Spiritualism. You may not believe in it; you may think it a folly, a delusion; but you must recognize it, nevertheless, as a living fact of the age."

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So the *Bible* doctrine of immortality by the resurrection of the dead and change of the living saints, by Christ the great life-giver, at his return, is utterly ignored by these *anti*-"christian" spiritualists. And is it so, that "Spiritualism destroys christianity?" That "a Spiritualist is no longer a christian?" Such is manifestly the legitimate tendency of the system. This "new philosophy," falsely so called, rests mainly upon the heathen dogma of inherent natural immortality out of Christ; by which Satan would oppose the great truth of Christ's immediate return, the resurrection, as the christian's hope; and the doctrine of this earth renewed as the saint's inheritance. And this new development of "Satanic wrath" brings to my mind what Charlotte Elizabeth, an authoress, who has been a hundred times commended by the religious press of this country and Europe as "one of the best religious writers of the age," wrote upon the subject of "Evil Spirits" and "Satanic wrath." She says:—

"We are now writing of Satanic wrath as his permitted day shortens, and his wrath does not always vent itself in explosions of rage. It works sometimes in *secrecy and darkness;* fierce, indeed, and cruel always, but never devoid of skillful cunning to direct it. There is as much of his wrath in the speaking of *smooth things*, and the prophesying of peace to those with whom the Lord has a controversy, as in the greatest tumult of violence. Who shall tell the extent of that truthful hatred against God and his fair creation, which prompted the bland, insinuating lie, 'Ye shall not surely die.' Oh that ministers and congregations would [illegible] mind, equally bear in mind, how great a stake the enemy has in drawing away their minds from the unadorned simplicity that is in the doctrines of the cross. But the doctrine of the crown is another, which he now struggles with all his infernal might to suppress. A crucified Savior, an atoning sacrifice, a mediating High Priest in heaven, he loathes to think on, or to suffer his bond-slaves to hear of; but a reigning king, about to rescue the earth from all his usurpations, to plant his throne in righteousness in the midst of his people, to send forth his word from Zion, and his law from Jerusalem. This is the very knell of Satan's departure; and to stifle the sound he will foster humility itself, any grace by the perversion of which he may hope to seal the preacher's lips on that fearful topic. For eighteen centuries he has heard the petition ascending on all sides, 'Thy kingdom come;' and he knows not how often it is [illegible] the papacy with its everlasting [illegible]

THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 160. BOSTON, MASS., SEPTEMBER 29, 1858. VOL. VIII. NO. 4.

Poetry.

For the Crisis.

THE ANASTASIS

Time glides along with stealthy tread,
Till the loud trump that calls the dead,
From every clime, from every sea,
Awakes the blood-washed company.

Where Eden groves in beauty bloomed,
The first of martyrs lies entombed;
On Abel's ear the summons breaks,—
From sleep six thousand years he wakes.

And he who saw the murky cloud
The Old World's last blue sky enshroud,
Who rode secure the world-wide wave,
Now leaves the prison of the grave.

Machpelah's cave, in Ephron's field,
The "Friend of God" that day shall yield;
The dawn of Jesus' day appears,—
Eternal gladness Abraham cheers.

And he who viewed the "promised land"
From Pisgah's top at God's command;
Whose lustrous face in death did pale,
Beth-Peor leaves in Moab's vale.

Israel's sweet Psalmist hears the sound
Of heavenly choirs, and leaves the ground,
Tunes his own harp, and raptured sings
The glory of the King of Kings.

And he who sung of Salem's towers,
'Mid the New Earth's unfading bowers,
Whose lips were touched with sacred fire,
Now sweeps the chords of seraph's lyre.

And he who shed the bitter tear
For Zion's griefs—the weeping seer—
Weeps floods no more, for Zion now
Wears Heaven's gems upon her brow.

From Israel's land where vineyards grow,
From Alpine heights of fleecy snow,
From Papal blood-stained martyr lands,
From Afric's wastes of burning sands,—

From marble tombs, from turfy graves,
From sea-girt isles, from rolling waves,
From East from West, from South from North,
The white-robed myriads all come forth.

The white, the red, the jetty form,
From Shem, or Ham, or Japhet born,
Alike immortal beauty wear,
Alike eternal glory share.

Behold the saved of human race,
Divine in form, divine in grace;
See here the price of Jesus' blood,
See here the kings and priests of God.

With Spirit life now animate,—
Heirs of the Kingdom's blest estate,
The angels' equals—die no more,
But reign with Christ on Eden's shore.

S. A. Chaplin.

Pierceton, Ind.

Original Articles.

For the Crisis.

Letters to the Young in Christ.

Dear Young Friends:—I as one among you, feel deeply interested in your spiritual welfare, and as there is no one to write for us, I propose that we should write for ourselves.

You may think that you cannot say any thing which will benefit the rest; but remember that *God chooses* the "weak things of the world to confound the things that are mighty." A poor, weak, stammering christian, whose words are few, often does more good, from his very helplessness, than he who, in the pride of his strength, recounts in lofty and beautiful language the experience of his life. The one relies wholly upon God, the other upon himself. Smiles and tears alternate while the former is speaking; while a feeling of coldness, defiance, and opposition arises at the words of the latter.

"A word fitly spoken is like apples of gold in pictures of silver," says the renowned Solomon; and cannot you say *one word* for Jesus? If you do not write more than a dozen lines it is enough. Write in earnest; leave the result with God, and

"The good, the joy which it may bring,
Eternity shall tell."

We can admonish, exhort, reprove and encourage each other to continue in the way of life, and to reduce the great and sublime precepts of christianity to practice.

May our Commander and Leader direct our efforts is my prayer.

S. R. C.

Pierceton, Ind.

No affliction would trouble a child of God if he knew God's reasons for sending it.

For the Crisis.

The Conference at Jamestown.

Bro. Grant:—We have just closed at Jamestown, Mich., one of the best conferences the church has ever witnessed. I was exceedingly happy and overjoyed to behold a body of believers in the Lord Jesus Christ, numbering about sixty, so happily bound together, not with cords of self-interest or sectarianism,—but with the cord of sympathetic love which flowed so freely and purely from God's throne of everlasting benevolence.

Here were the aged, middle-aged—young men and young women of noble and interesting appearance and good intelligence, and even children,—whose minds had been illuminated with the everlasting good news of the gospel of God's Son, by the arduous labors of our dearly beloved brethren Hoyt, Crozier, and Simonds, who are very devoted and efficient ministers of the Word of Life.

All these precious jewels seemed to be well instructed in the things coecerning the Kingdom of God and the plan of salvation. All appeared to be very steadfast, unmovable, and abounding in good works and graces of the gospel,—and on Lord's day, at the close of the second discourse, about fifty arose, one after another, in rapid succession, and spoke to the edification and comfort of the congregation; their countenances sent forth an expression of joy which was doubtless a full and proper index of their hearts, and what was truly gratifying to the servants of Christ and the way-worn saint was to hear the young converts express such decision of mind and determination to wade through every peril, if need be, in order to enjoy the blessings of the Kingdom of God.

Bro. Miller and myself were appointed to preach the word of life, and while we endeavored to comfort and instruct those dear children in reference to practical godliness and the kingdom of God, our own hearts were edified, comforted, and strengthened, to endure hardness as good soldiers of Jesus Christ, that more fruit of the like stamp might be raised up in different parts of Michigan to send forth the good, great, glorious and sanctifying truths to dying men, and thus bless the world by their influence. True ministers of Christ will sacrifice almost every earthly endearment, and wade through almost every difficulty, in order to witness such happy and blessed results arising from their labors, for it fills their souls with joy and delight! O, how it pains my very soul to see ministers so self-sacrificing, so zealous, persevering and uncompromising, and at the same time very many of the brethren cherishing the same faith and hope, who are living in affluent circumstances, scattered here and there over Michigan, that do so little, and perhaps nothing towards ustaining faithful ministers of the word. There must be a different state of things brought about: God requires it at your hands, dear brethren, instead of laying up treasures on earth, adding farm to farm, house to house, barn to barn, and spending all your available means in your own aggrandizement.

Do, in the name of the ever-blessed Jesus, sell off some of your land, fine horses, cattle, or any thing by which you can sacrifice for God and his truth. We have no disposition to impose on you any law, or visions of E. G. White, to produce such an effect, but we do hope you will be governed by the law of God in this matter, and lay by in store on each first day of the week something that will tell or speak loudly for the cause of God. A religion that costs nothing is good for nothing.

Your brother, desiring the best possible good of the church and world.

A. N. Seymour.

Weaverville, Mich., Aug 27, '58.

☞ You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and plentiful it will become.

☞ If thou wouldst preserve a sound body, use fasting and walking; if a healthful soul, fasting and praying; walking exercises the body, praying exercises the soul, fasting cleanses both.—*Enchiridion.*

For the Crisis.

Familiar Letters.—No. 11.

Dear Uncle Fred:—We find but one portion of holy writ that teaches the doctrine of a millennium. Nevertheless, it is to be as confidently believed as though there were many. We know that such has been the faith of the church from early time, and not until these latter times has it been taught and received that this millennium would precede the advent of Jesus Christ.

You have no doubt read the chapter which teaches us the thousand years reign, a great many times; but let us examine it again, and see at what era it commences. In the first place we have brought to view the binding of the devil. Next in order, thrones are seen, and those to whom judgment is given are seated upon them. These embrace all those who were beheaded for the witness of Jesus, the holy martyrs, and those who had not worshiped the beast, nor the image of the beast, neither received his mark. This class live and reign with Christ a thousand years, or a millennium. The rest of the dead do not live again until the termination of the thousand years. Those who do live again are the "blessed and holy;" their part is in the "first resurrection." On all such the second death will have no power. When the thousand years are expired, satan is again loosed, and goes forth to deceive the nations that are in the entire earth. They are gathered together against the camp of the saints, and the beloved city; but fire descends from God out of heaven and devours them, and Satan, who deceived them, has his place in the lake of fire. Here we have the brief history of the commencement and termination of the millennium. Allow me now for a little while to criticise it more closely, and to compare it with other Scriptures.

First, Satan is bound. Question. Is Satan bound prior to the advent of Jesus Christ? I have, in a previous letter, cited you to Paul's testimony respecting the "working of Satan," which was to continue unto the coming of the Lord. Let me repeat it again. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: whose coming is after the working of Satan with all power and signs, and lying wonders." After the Man of Sin has had his day, Satan is thus to work, and then the Lord is revealed, who destroys the former, and binds the latter. By reference to Rev. 19: 20, you will see that mention is made of the casting of the *beast* and the false prophet into the lake of fire, and the consummation of the great battle, when the King of kings, and Lord of lords, has subdued his enemies and dashed them in pieces as a potter's vessel. When Satan is sentenced to the lake, the beast is spoken of as already there.

Thrones are seen—thrones of judgment. To whom is judgment to be given? The Saviour says, to his disciples who follow him; that they shall sit upon thrones, and *judge* the tribes of Israel; and the *time* when they are to sit on those thrones, and exercise judgment, is "in the *regeneration, when the Son of man shall sit on the throne of his glory.*" What does the "regeneration mean? Webster says that it is to reproduce—to form into a new and better state, to renew, to renovate. It follows then that when "the Son of man shall become the King of kings, and sit on the throne of his glory, there is something to be regenerated, renovated, or formed into a new and better state. We will trace it still further, that we may learn all that we can about this important subject.

Turn with me now to Acts 3: 21, and read: "And he shall send Jesus Christ, whom the heaven must receive until the *times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here we are taught that Christ will not come until the "times of restitution." What is meant by "restitution?" Webster defines it to be "the act of returning, or restoring, to a person something, of the right of which he has been unjustly deprived, as the *restitution* of ancient rights to the crown. Restitution is made by restoring a specific thing taken away, or lost. The act of recovering a former state or posture." "*Restitution of all things:* the putting the world in a holy and happy state." The terms "regeneration" and "restitution" evidently refer to the same thing, and the same time; and with both, the coming of the Son of man is connected. What is to be regenerated? what is to be restored? Evidently that which was defiled with the curse. Evidently that which was lost. "The Son of Man is come to save that which was lost."—Mat. 18: 11. "The restitution of *all things.*" Man, by transgression, forfeits life, and has gone down in death. By the resurrection, man is restored again to life. He lost the kingdom; by the second Adam it will be restored. "And then, O Tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the *first dominion;* the kingdom shall come to the daughter of Jerusalem." ("Jerusalem which is above is free, which is the mother of us all.") "Come, ye blessed of my Father, *inherit the kingdom prepared for you from the foundation of the world.*"

The *tree of life* will be restored, and the Paradise in which it stood.—See Rev. 2: 7. "To him that overcometh will I give to eat of the *tree of life, which is in the midst of the Paradise of God.*"—Rev. 21: 2. The tree of life is found in the New Jerusalem, the mother of the church. She bears in her bosom the seeds of immortality, and to all of her children will it be given.

The earth will be renewed. "There shall be no more curse."—Rev. 22: 3. "Thou sendest forth thy spirit, they are created; and thou *renewest the face of the earth.*" These things are embraced in the "regeneration" and "restitution;" and this is the time when thrones are set, and judgment given unto the saints. In Ps. 143: 5–9, we find a prediction of the execution of judgment. "To execute upon them (the heathen, and kings of the earth) the judgment written: this honor have all his saints." Again, Cor. 6: 2, 3—"Do ye not know that the saints shall judge the world?" See also Rev. 2: 26, 27.

One more passage, Uncle Fred., and I will close my remarks on this point. Dan. 7: 21, 22. Here we find the little horn prevailing against the saints until the coming of the Ancient of days; "and *judgment* was then given," says Daniel, "*to the saints of the Most High,*" and they possessed the kingdom. I have now shown you clearly, I think, from the word of God, at what time the thrones are set, and judgment is given unto those who sit upon them. Not *prior*, but *subsequent*, to the coming of the Son of Man to restore all things.

My sheet is full, and I must defer further criticisms unto my next.

Till then, adieu. Kate.

For the Crisis.

Peace and Safety.

The inspired apostle informs us in 1 Thess. 5: 8, that "when they shall say peace and safety *then sudden destruction* cometh upon them as travail upon a woman with child, and they shall not escape." In the next verses it is said, "But ye, *brethren*, are not in darkness, that that day should overtake you as a thief." "*Ye are all* the children of light." It is evident from the context, and other portions of the "sure word," that just prior to the second coming of Christ, some great event will transpire which will lull the minds of the dwellers upon earth into a feeling of security, causing them to run blind-folded into the snare which God has set for them—causing them at the same time to say, "peace and safety." It is also evident that this very proclamation will tend to enlighten the minds of God's dear children and cause them to "know perfectly" what it is that is coming upon an ungodly world.

The important inquiry now to be made is, has there such a proclamation been made, and what has caused it? All conversant with the events connected with the successful laying of the Atlantic telegraph cable, can readily see both the event and the result. Most of the messages that have yet passed through this wondrous channel, have borne the peace and safety character. The first of which was from the electricians, and was this: "Glory to God in the highest, on earth peace and good will to men"—which message has been endorsed by a hearty *amen*, by universal acclamation as the resultant object or work to be speedily consummated through its instrumentality.

The second message was that of peaceful congratulations between the Queen of Great Britain and the President of the United States, containing pledges of peace and good will on the part of their respective nations. And thirdly followed the anunciation of peace between the great European powers and China, opening at once that immense empire, containing about four hundred millions of earth's population, to the arts of peace and the Christian religion. These results were communicated with lightning speed throughout the length and breadth of our land and of Great Britain, everywhere producing an extravagant rejoicing, as much so as if it was demonstrated that wars and rumors of war, and other great national evils resultant from ignorance, cupidity and vice were forever banished from the earth; and the great universal family of man were brought together, and united by this iron cord in the bonds of brotherly love and peace.

If we turn our attention to the action of our great ecclesiastical and benevolent institutions, and particularly to the late meeting of the American Board of Foreign Missions, held at Detroit, we see the same delusive sentiment pervading all their acts and anticipations. The speedy evangelization of the world and the ushering in of the millennial glory, through the instrumentality of this and other human agencies, of their own devising, was prominent.

Beloved in the Lord, in the events transpiring before us, we see an exact fulfillment of the sure word, and therefore are justified in the exercise of the assurance of faith; yea, of "knowing perfectly" that the day of the Lord is at hand, and that if we continue in the faith, yet a very little longer, the promised salvation will be ours. Therefore, let us not cast away our confidence in any portion of revealed truth, for all is profitable and needed in *this hour of temptation that has come upon all the world, to try them that dwell therein.* O, who can stand the test?

P. Alling.

Norwalk, O., Sept. 1858.

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of Pater-nosters,) so long as men do not inquire into the nature of that coming kingdom, or watch for its approach. An imperfect Gospel he can tolerate, and in our day that is an imperfect Gospel which omits the great truth of a speedy manifestation of the Lord from heaven."

Thus, right here, in the last hour of probation, the Devil repeats the bland, insinuating lie, "Ye shall not surely die," and seeks to annihilate the "dread of death—the most potent terror of the law," by destroying "the church" and "christianity," and the Bible itself, as a compend of "musty old Theology, with its long past miracles and horrible dogmas." Brethren, let us give the more earnest heed to the word of God, "lest Satan should get an advantage of us: for we are not ignorant of his devices. C. P. Dow.

St. Armand, C. E.

For the Crisis.

Charity.

Bro. Grant:—The following article I copy from an old magazine, and perhaps you may consider it worthy a place in the *Crisis:*

"Charity, as used in the Bible, signifies love. Every charitable man, therefore, is truly pious; for 'he that loveth, is born of God;" and every uncharitable man is unconverted; for, "if any man love not the Lord Jesus, let him be anathema maranatha. Charity, in the popular sense, consists in believing all creeds equally safe, provided those who adopt them respectively, are only sincere. (Rome is sincere.) In this abused sense of the word, an individual is charitable precisely in proportion to his indifference to revealed truth; uncharitable in proportion to this disposition, "earnestly to contend for the faith once delivered to the saints." Doubtless the devil had an agency in propagating this perversion of the word; because it powerfully promotes the spread of error. Errorists, so long as their numbers and influence are small, always profess to abound in charity and liberality, and never fail to characterize all opposition to their errors as bigotry and persecution; and the multitude, ignorant of the proper import of those words, are captivated by the mere sound.

True charity loves God—loves his truth, too. It considers God as really dishonored when his truth is assailed, as when his name is profaned. It, therefore, as firmly opposes the teacher of error, as the advocate of immorality. Nay, it regards the errors which undermine the fundamental doctrines of christianity as more dangerous than mere immoral conduct. The latter is but the outbreaking of depraved appetites and passions, which leaves the understanding still accessible to truth and conscience, and teaches men to sin religiously! If Saul of Tarsus had been aiding in a highway robbery, instead of consenting to Stephen's death, his feelings would have been vastly different. None do so much mischief in the world—none are so hard to reclaim, as those who learn to sin conscientiously.

Charity is not blind. She does not believe that all will enter the kingdom, but prays for it. She does not consider every path the "narrow" one, but points them to the only true path. She loves the church too well not to oppose the entrance of error. (Amen.)

Enlightened charity discriminates between truth and error, and does not make every stone a corner-stone, nor every piece of timber in the temple a pillar. Much less does she transfer the corner-stone in its place. Yet she would not mar the beauty, nor impair the strength, of the temple of truth, by casting away as useless any of its stones or timbers.

True charity reasons with and persuades, but never forces men to embrace her creed. She is a child of the light, and will not hold fellowship with the sons of darkness."

Yes, dear brethren and sisters, this is the character of charity. Let us see to it that we possess her nature. How many cry, "charity, charity," while charity cries, "I know you not." They claim her, but she disowns them all.

In this night of darkness, amid the wisdom of "serpents," we must be very cautious what we play with. If we would be charitable, let it be in a proper sense. Keep up your colors, soldiers, and let errorists keep theirs alongside—if they can. Don't extinguish your "light" to let their dim, faint, expiring ray be seen.

M. Mathews.

N. Glasgow, C. E.

Fault Finding.—Having in my youth notions of severe piety, says a celebrated Persian writer, I used to rise in the night to watch and pray. One night as I was engaged in these exercises, my father, a man of practical virtue, awoke while I was reading. "Behold," said I to him, "thy other children are lost in irreligious slumber, while I alone awake to praise God." "Son of my soul, said he, "it is better to sleep, than to wake to mark the faults of thy brethren."

☞ No man shall ever come to heaven himself who has not sent his heart thither before him.

☞ If we justly look upon a proneness to find fault as a very ill and a mean thing, we [illegible] remember that a proneness to believe it is next to it.

The World's Crisis.

MILES GRANT - - - - - EDITOR.

BOSTON, SEPTEMBER 29, 1858.

Office . . . 167 Hanover street.

Diary Leaves.—No. 2.

Saturday, Sept. 11th. We left the camp-ground this morning with much reluctance, as we parted with loved ones in Christ, while their eyes were dimmed with tears. O how sweet is communion with saints. Let the glad day hasten when they will all be gathered home to the land of rest. Bro. Hudson accompanied us as far as Plainville. His great work, called "Debt and Grace," is doing much to awaken the theological world on the subject of future punishment. Many already see that the *Bible* most plainly teaches that the wicked will be *destroyed*, and not "preserved in indescribable agonies," as Dr. Benton says. "Debt and Grace" is a book for the times. We wish all who believe in eternal misery would give it a candid reading.

We also enjoyed the pleasant company of Bro. and Sr. Brewer as far as Hartford. For a few hours, we had a very pleasant visit with them in the happy family of Bro. Sage, near the Deaf and Dumb Asylum. We sung the sweet songs of Zion together, talked of our home in the coming kingdom, when parted friends will meet to part no more. We tore away again from sweet friendship's joys, and hastened to our appointment at Danielsonville, Ct., where we received, as ever, a most cordial welcome, and enjoyed a heart-cheering meeting with the dear saints.

Lord's day, 12th. We had a large congregation, good attention, and a profitable season. This is a living church, and it is pleasant meeting with them. Some of them know what it is to be reproached for Christ's sake, and to rejoice because worthy to suffer in so good a cause. O Lord, let thy blessing abide on them, and may they be able to keep themselves "unspotted from the world."

Monday, 13th. We arrived in Boston about noon, after an absence of three weeks. Good prayer meeting at the office in the evening. We learn these meetings have been excellent during our absence. Thank the Lord. No news so good as to hear of christian prosperity.

Wednesday, 15th. We left home again for the mountains in Vermont, and preached at Cavendish, in the Baptist church. We had a profitable meeting. We called on Bro. J. Spaulding, Jun., who is but just alive. He has a large rose cancer, that must soon terminate his life, but he has a good hope of eternal life through Christ. As we saw him in his suffering condition, it made us sigh for Jesus to come, and introduce us into the healthy, holy land.

Thursday, 16th. So rainy that we had no meeting.

Friday, 17th. Bro. Solomon Spaulding took us to Plymouth, Vt., where we had a large congregation to hear on the subject of Spiritualism. The enemy of all righteousness has tried hard to sow his infernal doctrines in this place. He has had some success. One who has been a professor of religion, and held some meetings, has become a Spiritualist, and endeavored to persuade a christian woman to leave her husband and become his spiritual wife. Of all deceivers and deceived, Spiritualists seem to be the worst. No delusion is more fatal in its consequences. But we apprehend the worst is yet to come.

Saturday, 18th. Went to Rutland, and had a good meeting at the Town Hall, in company with the faithful ones who love to meet for the worship of their soon coming Lord.

Lord's day, 19th. A large congregation and good attention. Many are anxious to know the truth, and a goodly number are embracing it with joyful hearts. Two were baptized, and went on their way rejoicing. In the evening we gathered around the table of the Lord to commemorate his death and sufferings. It was a solemn and profitable season. Many wept as they thought of the sufferings of Jesus, and we parted firmly resolved, by the help of the Lord, to meet again at the marriage supper of the Lamb.

Monday evening, 20th. Meeting this evening at the Wesleyan church in Chittendon, Vt. *Subject*—"The destruction of the wicked." We preached on this subject at the request of the preacher in charge, Bro. B. Whitney. A large audience listened attentively, and the truth was received into honest hearts, who rejoiced in the goodness of God in putting wicked men out of misery.

Tuesday evening, 21st. Preached at the Wesleyan church. *Subject*, by request, Spiritualism. Many begin to see that this is the greatest and worst of all delusions. The demons are infesting all lands, cities, villages and school districts with their poisonous doctrines. We are astonished at the apathy of many on this subject. We fear some will not awake till they are bound hand and foot in this snare of the devil. Spiritualism is to the moral world as a mighty cloud of locusts to the natural. Nothing green is left behind. Only a moral waste remains in its pathway to sadden the heart of all the good, who love Christ and his truth. It is antichrist in the fullest sense, and is doing more to overthrow the Bible and christianity, than all other things combined. It poisons the very foundation of good, and pollutes the streams of salvation that Jesus sends to cleanse and bless our fallen race.

Query.

Bro. Grant:—There has been much written and talked about *Christian Character* as a test of christian fellowship and communion. Is it not necessary to define or qualify the words, so that it will be known what constitutes a christian character? We see a great many that are moralists; they neither love God nor his people, yet they maintain a good moral character. The Pharisees, for instance, were great sticklers for morality. They did not love the author of our christian religion. They were ignorant of Christ's righteousness, and went about to establish their own righteousness by keeping the law. Wm. T. Harding.

In other articles, we thought we had made the point plain, to which Bro. Harding calls our attention. It should be observed, there is a wide difference between a *moral* and a *christian* character. "*Moral*," says Webster, "denotes something which respects the conduct of men, and their relations as *social* beings, whose actions have a bearing on each other's rights and happiness."

By *christian* character is meant a character like that of Christ—a character accepted and approved by him, such an one as is necessary for salvation. None but real christians possess the true christian character, which is the only true test of christian fellowship. A man may have a good *moral* character and not be a christian; but he, who is a christian, must of necessity possess a good moral character. *Morality* covers but *part* of the ground included by the word *christian*. When we speak of a christian character, we mean one that will be accepted by the King of kings; and we hold that those whom the Lord fellowships as his brethren, we should acknowledge as ours. In order to have a genuine christian character, one must *do all to the glory of God*. His *motive* must ever be to please the Savior in all things. He may make many mistakes in judgment, and unconsciously hold many errors in doctrine, but he is always ready to do, and believe right, when he knows what the Lord would have him do and believe. A man's christian character is not to be measured by the amount of *knowledge* and *truth* in his possession, but by the amount of *obedience*. "To *obey* is better than sacrifice." Demons have more knowledge, and know more of truth than men; but they do not *obey* the Lord, hence they are destitute of a true christian character. They know the teachings of the Bible, and know that the word of the Lord is true but refuse to keep the commandments.

A poor ignorant slave, who cannot read a word, may be a better christian than the man who preaches to him the gospel. If the slave embraces and obeys all the truth that comes within his reach, and does all to the glory of God, and the preacher does not, then the slave has the best christian character, and his ways would be more pleasing to the Lord. "Unto whomsoever much is given, of him shall be much required." If it were not for this righteous arrangement, the poor and unlearned would stand a poor chance for salvation. Says the apostle James, "Hearken my beloved brethren, hath not God chosen the *poor* of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Cannot a poor, ignorant man believe as strongly, love as ardently, and obey as fully, as a learned man? Certainly. He may not know a hundreth part as much truth as the D. D. who would be ashamed of his society, while at the same time he is much more highly esteemed by Jesus and all the heavenly host. Why? Because the poor man is trying to please the Lord in *all* things, and the other only in some.

Again, according to the *gospel* standard, the poorest man in the world may give more than the richest. All have read the account in Mark 12: 41–44, and recollect the "poor widow," who cast two mites into the treasury. Although these two mites were worth but a farthing, and the "rich cast in much," the Savior said, "this poor widow hath cast *more* in, than *all* they which have cast into the treasury." How is this? "She cast in all that she had." Others only gave a part of their treasures. Let us remember, "If there be first a willing mind, it is acceptable according to that a man hath, and not according to that he hath not." This principle is very important in determining a man's christian character, which we consider the test of christian fellowship. We believe it to be the true test, because we think it is the one by which we shall be tried at the judgment.

Something Desired.

At the Wilbraham Campmeeting, a committee of seven was appointed to prepare a collection of music and choice hymns to be used as an accompaniment to the Harp. If any of our readers have any good tunes, that they would like to have inserted in the new music book, they are requested to forward them to the Crisis office. If they cannot forward the music, if they will send us a list of the tunes, we will make an effort to obtain them. If any have any choice hymns that are not in the Harp, if they will forward them as soon as possible, or tell us in what book they can be found, we would be glad to place them in the hands of the committee.

For the Crisis.

Conference Report.

The Western Central Quarterly Conference commenced at the place of the grove meeting in Rome, Chandler's Mills, Belgrade, Me., Sept. 18th, at 8 o'clock, A. M., and organized by choice of I. Wight, chairman, and I. C. Wellcome, scribe. As there was no special business to bring before the conference, the time was spent by Brn. Dudley, Smith, Wellcome, Wight, Sevey, Haggett and Partridge, in interesting remarks on the importance of system and united effort in promoting the cause of our soon coming King. There were but few brethren from the various societies, and no regular reports were made, as we hope there will be hereafter. There was a good delegation from Livermore.

1. *Voted*, to record the names of the ministers connected with this conference, which were as follows: N. Smith, H. B. Sevey, I. C. Wellcome, E. M. Haggett, D. M. Hanscomb.

2. *Voted*, that the Quarterly Conference shall act as a committee of the whole on any business that properly comes before it.

3. *Voted*, that the next Quarterly Conference be held at South Livermore, the first Thursday in January, at 2 o'clock, P. M. To which time and place the conference then adjourned.

I. C. Wellcome, Scribe.

Richmond, Me., Sept. 21, 1858.

P. S.—The grove meeting connected with our conference was quite interesting, notwithstanding a heavy rain on the first day prevented the people from coming together, and the second day it was too cold to occupy the grove, and we were obliged to hold our meetings in a school house near by. The evenings we occupied in three school districts, and the meetings were well attended by very attentive hearers. On the last day the congregation was quite large, considering the circumstances; and the word preached, the exhortations following each day, accompanied by earnest prayers and joyful songs of praise, seemed to strengthen and cheer the hearts of the saints, and enlist the attention of others. We trust the effort was not in vain, and that the seed sown will produce some good fruit to God's glory. New acquaintances were formed between believers in the coming kingdom, which will not be forgotten. Impressions were made on the hearts of sinners, which we hope will lead them to Christ and his kingdom. And we parted feeling that the kindred tie was strengthened, confidently believing that we should soon meet each other in the coming kingdom of God. The Lord's Supper was administered to a goodly number of believers at the close of our last service in the grove, which was a season of much interest. Our friends in the place will receive our thanks for their kindness to us all. I. C. W.

Letter from Sr. E. J. M.

Beloved in the Lord:—"Health and peace and plenty" cheer our hearts, and we again triumph over our enemies. How good the Lord is! "Trust in him all ye his saints, for his mercy endureth forever." His promises are not yea to-day and nay to-morrow, but yea and amen in Christ Jesus, unto the glory of God, by us. Neither are the conditions of his promises unreasonable, but in every way calculated, by their performance, to prepare us to appreciate the blessings promised. My heart exults in the fact that God has given us a revelation of his mind and will. In view of the perils of these last days, I often exclaim, The Bible! the Bible! Praise the Lord, O my soul, for the Bible! It is like a stupendous rock in the midst of the sea, broad and high, immutable as its Author. With its "shadows" and "clefts" and "coverts," the inhabitants thereof sing, although darkness and gloom surround its base, and the angry waters of unbelief, in its varied forms, rage and foam and vainly strive to change, diminish or undermine. Earthquakes and thunderbolts may demolish other rocks, and they will *do it*, that our enemies shall be constrained to acknowledge that "Their Rock is not like our Rock."

It must appear clear to every candid reader and believer in the Holy Scriptures, that we are living in perilous times,—times in which God is sending strong delusions upon such as have not received the truth in the love of it, but have pleasure in unrighteousness. It would be strange if men's hearts did not fail them, men who have been governed by a worldly policy, and have known nothing of trusting in the Lord, and have cared less for the truths contained in his word, for even those who have kept the word of his patience, and believe God is faithful to do his part, and will keep them from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth, not being ignorant of Satan's devices, have at times a feeling of fear and dismay, which leads them to inquire anxiously respecting their place of safety. Many are the spirits that have gone out into the world—Satan hath come down in great wrath knowing that his time is short, (and woe to the inhabitants of the earth who have not made God their refuge) and being the Prince of devils or demons, has got his host pretty well marshalled, and they have gone to the kings of the earth and the whole world. Truly they are making a tumult—have discovered the main obstacle in their way of progression. The Bible—, "If we can get the Bible out of our way, we can accomplish all we wish." And have they not already taken crafty counsel against God's people, who keepeth the truth, and counseled against His hidden ones?

I believe God has a people living on the earth who will overcome and stand before the Son of man. Many of them hitherto have been hidden ones, whose hands God has been teaching to war and their fingers to fight. They have been learning also that their weapons are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; which warfare must first be with themselves, and when their obedience is fulfilled, they will be in readiness to revenge all disobedience in others. The armor, too, must be understandingly adjusted and girded on. It is a people, also, who have been judging themselves, remembering all the way the Lord God hath led them these forty years, (or more, perhaps less,) in the wilderness, to humble and prove them and know if they would keep his commandments. If individuals know they have fulfilled the condition of the promises, with what confidence can they take God at his word, and expect the promised good. Such a faith will all need who are called to wrestle against spiritual wickedness in high places.

There is a faith that stands in the power of God. The trials coming will make each manifest. "It is not by might or by power but by my spirit saith the Lord." All good that is accomplished is done by the Spirit of the Lord—hence the necessity of being filled with the Spirit.

As I have seen and read of the delusive operations of every other spirit, it has been with intense anxiety that I have inquired, Lord, is my heart prepared to be filled with thy Spirit? So long as a vessel is filled with vinegar, it cannot be filled with water.

The heart in its natural state is not prepared to be filled with the Spirit. There must be an emptying process, a circumcising operation, a breaking up of the fallow ground, and a cleansing it with the washing of the water by the word.

This is not the work of a moment, and happy indeed are all such who are dead indeed unto sin but alive unto God, through Jesus Christ our Lord.

The dangers of the way call for a church that is filled with the Spirit—have the "unction of the Holy One and know all things." Hitherto the promise has been made good; "As thy day is, so shall thy strength be." And to make it good in the coming conflict, the Lord calls for a separation of the precious from the vile, that the mouth of his people may be as his mouth. And let all who have been learning of the spirit how to do it, (for God never commands us to do a thing without teaching us how to do it) lift up their heads and rejoice for their redemption draweth nigh. It is not the will of their Heavenly Father that they should bow down any longer, but awake, awake put on thy beautiful garments O Zion, for great is the Lord thy God in the midst of thee! Yea, He shall take the cup of trembling out of thine hand, and put it into the hand of them who have afflicted thee; and shall say as he said unto Daniel who became weak in view of all Gabriel had shown him, *Be strong, yea, be strong.* And when God blesses in vain does man curse. All who obey the command of the apostle, "Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God, shall have the peace of God that passeth all understanding *to keep* their heart and mind through Christ Jesus; and with their hearts thus kept, what attacks from the enemy can they not endure, and what storms not outride?

My heart is greatly enlarged toward the true Zion. I ardently desire and patiently wait for the manifestation of the sons of God. For it doth not yet appear what we shall be, even before the personal appearing of Him who is our life. Every jot and tittle of his word must be fulfilled. Jesus said to his disciples who attended his ministry, "Greater works than these shall ye do because I go to the Father."

That was the spring time of the gospel. They had the early rain or descent of the Holy Spirit. As the husbandman hath long patience in waiting for the precious fruit of the earth, even until he receive the early and latter rain, so the saints of God have been called to exercise long patience; for long and dark has been the night, and from many places has the cry gone forth, *How long, O Lord, how long?* And they have not cried in vain, for the Spirit of God has now and then given brilliancy to the light that shines from the sure word of prophecy, which will continue to shine until the day dawns.

In the morning when we look toward the east and see no light different from what emanates from the multitude of stars in the firmament, we decide at once that the day has not dawned; but if we discover the smallest gleam of light like as it has been in mornings before, we settle it in our minds that the season of slumbering is over, and we must soon rise. O my brethren, is it not true that while we have been giving heed to the sure word of prophecy, our faith has brought distant objects nigh, and made things that were not, as though they were?

It has reminded me of the words of Christ to his disciples, "And now I have told you before it come to pass, that when it is come to pass ye might believe." Have we not in the spirit understood what the dawning, and the Day Star in our hearts mean, so that when it comes to pass, we shall believe? By faith Enoch was translated that he should not see death, and by faith are we to be perfected with the saints of God of all ages. And my God shall supply all your need according to His riches in glory by Christ Jesus. E. J. M.

No. Palermo, Me.

Pastoral Visiting.—There is a charm in the week day services of a parish minister which has not been duly estimated, either by philanthropists or patriots. His official and recognized character furnishes him with a ready passport to every habitation; and he will soon find that a visit to the house of a parishioner is the surest way of finding access to his heart. Even the hardiest and most hopeless in vice cannot altogether withstand this influence; and at times, in their own domestic history, there are opportunities, whether by sickness, disaster, or death, which afford a weighty advantage to the christian kindness that is brought to bear upon them. His week-day attentions and their Sabbath attendance go hand in hand. It is thus that a house-going minister wins for himself a church-going people.—*Dr. Chalmers.*

For the Crisis.

Unconscious Punishment.

In my last letter, I stated the objection that it is *impossible* that a man should be changed into an umbrella, and therefore the illustration comes to nothing. Waving the reply that a large share of all reasoning implies suppositions of impossible things, (for we cannot know the meaning of things that are, unless we think, "What if they were not?) I proceed now to make a supposition of what might easily be if God should so choose.

We will suppose, then, that a person should fall into a state of suspended animation; that he should be, not actually dead, but that, while the vital principle remained, he should neither move, nor breathe, nor think, nor feel; that the body should not decay, nor the soul be annihilated; only the person should cease from all vital action. In short, that he should *exist* whole and entire, without at all *living*.

Now all this might possibly happen, as when one sleeps at night, without being noticed or thought of. In that case it might be a refreshment, a recreation, a reinvigoration of the powers and faculties of the man—a very sound sleep, followed by a day of more than ordinary wakefulness and enjoyment. If it were thus *serviceable*, it would be gain instead of loss; as when a person has obtained rest by the use of morphine. But suppose one should take a little *too much* morphine—not enough to kill him, but too much to wake up again. Then when the bell rings for breakfast, and the dead friend don't answer to the call, and some one says, "Don't wait, he'll be down soon." But the morning lengthens on to day, and he does not come. Then what fears, that dare not be told, seize every heart! And some one runs to the bed room, calling tremblingly, and opens the door to call again, but no "I am coming," is heard. One goes to the bedside, and touches—a corpse? no, not that; for something whispers that the dead friend can't be dead; that sprightly form was never made to die, and it is fondly hoped that he who moved and spoke so like a thing of joy yesterday may do so again to-day, or to-morrow, or next day, until hope slowly and reluctantly yields to blank despair; and the undecaying form, still noble to look upon, too good for worms and the grave, and needing no embalmer's art, is laid away—not out of sight nor ever out of mind, a lasting and eternal monument of life not yet gone, and of death not yet come; but the form too brute and senseless to know of that endless questioning, whether Life or Death shall gain the victory.

Meanwhile, what sighs, and sobs, and shrieks have been uttered, while those who survive (as we suppose) in endless and conscious life, have doubted whether he would yet live, and have asked why he should at all die. Did God not love him well enough to let him wake again? Was God angry with him for some irreverence, or impiety, or crime? Or has God forgotten to awaken him from sweet repose, in carelessness, or in perplexity for the million times ten million cares that burden him? Why, it is asked, and inquiry roams through all the universe of thought, to find why this unceasing calamity has come upon one so dead?

All the answers that are worth a fig for any *moral* import, are reduced to two. If this unwaking slumber was not an *accident*, and God himself an accident accordingly, then this undecaying repose of the noble form was, 1st, a *reward* of some good thought or deed. Thus the Egyptians tried to bestow the semblance of immortality on those who were thought worthy of eternal life, by the art of embalming. Or, 2dly, that eternal lethargy was the palsying stroke of an offended Maker, and every tear that is shed for it, ought to be a prayer that we may duly seek his favor. For it was his infinite goodness that made endless life possible, and endless sleep accordingly penal.

Show me the man who thinks such a doom would not be a most fearful *unconscious punishment*, and who would not look forward to it with shuddering and horror—and I will show you a man who is either not full grown to the proper sentiments of a human being, or who has *outgrown* them, and is reprobate. We accept neither character as a standard by which to measure the dealings or the word of God. He need not inflict ceaseless pangs upon such, so that they may forever know that they are punished.

We need not say that if an eternally suspended animation would be an eternal punishment, annihilation would be the same; for it would be neither worse nor better. So thought the Jews, who first heard the words of the Life-giver. When they spoke of the "pains of death," they meant the pain of being dead; for Peter spoke thus of the entombed Christ. And those unfelt pangs were punishment for the guilty; for among the Jewish proverbs we find, "When a man shall die, he shall inherit serpents, and beasts, and worms;" "He that joineth himself to harlots will be reckless; rottenness and worms shall inherit him; and he shall be lifted up for a greater example, and his soul shall be taken away out of the number." And Job, though he wished to die, could say, "Before I go and return no more, to a land that is dark and covered with the mist of death; a land of misery and darkness, where is the shadow of death, and no order, but eternal horror dwells."

Nay, so dreadful did *non-existence* seem to the Jew, that he would speak of a senseless *thing* as punished in being destroyed. "The idol that is made by hands is cursed, and also he that made it; himself, because he made it, and the corruptible thing, because it was called a god. For to God both the wicked and his wickedness are alike hateful. And that which was made, together with him who made it, *shall be punished*, (the same word used as in Matt. 25: 46.) . . . for neither were they from the beginning, neither shall they be forever."—*Wisdom*, 14: 8–13.

C. F. H.

"DEBT AND GRACE"

Can be obtained of Hubbard & Burgess, 135 William st., J. W. Young, 138 William st., New York; Peck, White & Peck, New Haven; C. G. Geer, 256 Main street, Hartford; A. Boothby, Wesleyan University, Middletown, Ct.; John Turner, two doors north of Baptist Church, Springfield; T. Dewey, Great Barrington; Bro. J. Whiting, Bristol, Ct.; Bro. J. Denny, Waterbury, Ct.; Bro. S. B. Munn, Pawlings, N. Y.; Bro. Fox, Otis Centre, Mass.; Bro. J. R. Loomis, Winsted, Ct.; Abbott & Tuttle, Rome, N. Y.; Goss & Williams, Auburn; Prince & Axtell, Geneva; Bro. H. L. Hastings, Rochester; Phinney & Co., and Bro. J. Blain, Buffalo; H. P. B. Jewett and J. B. Cobb, Cleveland; S. C. Briggs & Co., Chicago.

Obituary Notices.

I am requested to perform the painful duty of announcing the death of Widow DOLLY IRELAND, of Athens, Me., aged 37 years, who was very suddenly overcome by the cruel monster. On the 10th of July last, she left home to go a few miles distant on business, and had proceeded but a little way, when she fell from her carriage in an unconscious and dying state, in which she remained about four hours, when life became extinct, and she, the late living, fond mother, slept the cold sleep of death. To this desolated family the very dregs of the bitter cup seem wrung out. Little more than one year before, the father was led away through death's gloomy portals, and friends buried him in Newport, Me., near the old homestead of his father, to which place she was likewise conveyed, where they now quietly rest side by side. Their slumber is too deep to be broken by the wail of their orphan children; nor do they heed the footsteps of once cherished friends, who may come at the hour of twilight to scatter fresh tears upon their graves.

Our Sister professed faith in Christ in the morning of life, and ever appeared to reverence and love the ways of religion. When she heard the proclamation of the soon coming kingdom, she with her husband became identified with those who left all to go out to meet the bridegroom. Her faith claimed the expectation of life only through Christ.

Her funeral was attended on the 12th, at the house of her husband's father, where a large concourse of friends and acquaintance, together with the deeply afflicted family, listened to a very affecting and appropriate discourse given by Bro. J. Billings, from Ps. 27: 10. "When my father and mother forsake me, then the Lord will take me up." That this may be the portion of these forsaken children, is the sincere prayer of the writer; and I here take the liberty to solicit for them the prayers of God's believing people. L. DAMMAN.

Corinna, Me., Sept. 22, 1858.

Died, in Portland, Me., Sept. 17, CLARENCE EDWIN, son of Bro. James and Sr. Huldah Brooks, aged 5 years 1 month 2 days.

Repeatedly have this dear brother and sister been called to mourn over those of their little ones who have been seized by the cold hand of death. Truly this recent bereavement has opened their wounded hearts afresh. But while thus deeply afflicted, they are enabled to rejoice in the "blessed hope" that soon their children will live again, and be restored to them, in that happy land where "the seed of the Lord shall be blessed, and their offspring with them."

May the grace of God sustain this dear brother and sister, and their surviving daughter, and lead them ever to say, "Not my will but thine be done." R. R. YORK.

Died, in East Boston, on the 18th of September, WILLIAM FRANKLIN, only son of William and Cordelia McMongle, aged 8 months and 10 days.

He sleeps in his little coffin,
He rests by the moaning wave;
And only the star and the zephyr
Keep watch by his little grave.

Foreign News.

HALIFAX, Sept. 22.

The Royal Mail Steamship Niagara, from Liverpool 11th inst., arrived at this port at 5 o'clock this morning.

RUSSIA.

Letters from Warsaw mention that three ships-of-war are on the way from St. Petersburg to the Gulf of Tartary, in order to join the squadron in the Amoor river, which has recently received a reinforcement of vessels.

Religious fanaticism continues to prevail in the East. At Aleppo a perfect panic prevailed for three days. The Mussulmen armed themselves and the city was threatened; the authorities, however, prevented any serious consequences.

At Tripoli a similar panic prevailed, and was only dissipated by the arrival of a man-of-war in port.

It is said that Russia and France support the project of obtaining from Turkey the cession to Montenegro of a small port on the Adriatic, through which the Montenegrins may communicate with the world without.

Lord Stratford de Redcliffe had started for Constantinople, and among the numerous missions attributed to him by rumor, is the thwarting of this project.

The Brussels *Nord* publishes a rumor from Alexandria that the Consular agents for France, Austria, the United States, and Greece, at Hanchio, the ancient Cos, in the Archipelago, had been assassinated. The English Consul is said to have saved himself by jumping from a window. The report lacks confirmation, and, indeed, an authentic contradiction is said to have reached the French government.

Later news from India and China have been received, but it was not important. The bearer of the English treaty with China accompanies the mail. The treaty itself confirms the announcement in relation to it previously reported.

An English paper states that the Emperor Napoleon is in treaty for the purchase of the Leviathan. The price asked is £600,000, or about two-thirds of the sum believed to have been expended upon this mammoth failure.

HALIFAX Sept. 27. Steamship Prince Albert, from Galway at midnight on the 14th inst., arrived off Halifax harbor at 10 o'clock on Saturday night.

TURKEY.

Letters from Constantinople state that a conspiracy existed there to get rid of the present Sultan and replace him by his brother, Abdul Aziz. It is further stated that the conspiracy has gone so far that a majority of the Foreign Ambassadors at Constantinople had thought proper to inform certain leading persons in the plot, that if Abdul Aziz came to the throne by violent means, he would not be recognized by the European powers.

Turkey and Persia are said to have been on the brink of a complete rupture.

Domestic News.

STEAMER AUSTRIA BURNED.

The steamship Austria, which left Southampton on the 4th inst., was burnt at sea on the 13th. Some five hundred and thirty-three lives were lost. Between sixty and seventy saved. The fire broke out in the steerage. An attempt was made to launch a boat, but it was swamped from the numbers rushing into it. Some twenty or more souls were saved by means of one of the metallic boats attached to the ship. Many distinguished Germans were among the passengers.

FIRE IN NEW YORK.—New York, Sept. 23.—The works of the Empire Stone Dressing Mills were burned this evening, together with a sawmill on the premises, and a large stock of dressed and undressed lumber. The premises occupied the whole square bounded by 29th and 30th streets, First Avenue and East River, and were covered with buildings, lumber, and other stock. The fire commenced at 6 o'clock, and was burning fiercely at 10. The buildings are all down. Loss quite heavy.

TRINITY BAY, Sept. 23.—We can at last announce the gratifying intelligence that the Atlantic Cable is again in complete working order. Good electrical currents have been passing through the line for the last three days, and though we are not informed of the transmission of any specific messages, it can be stated with accuracy that the signals received from Valentia are as perfect as ever. It is hoped the Cable will be ready for business in a few weeks at the farthest.

From Sr. M. Mayhew.

BRO. GRANT:—The Lord permitted me to attend the Savoy campmeeting two days. I enjoyed it much, (not having been to a meeting before in five months.) It rejoiced my heart to see some of the dear children, whom I had not seen in seven years. The meeting was a profitable one to me.

I want to say one word to those who have lately been set apart for the work of the ministry. Remember your high and holy calling, brethren, and the responsible station in which you are placed. And remember, too, that you can do all things through Christ strengthening you; who has left this blessed promise on record for you,—"And, lo, I am with you alway, even unto the end of the world. Amen."

May the Lord help us, brethren and sisters, to endure unto the end, that we may inherit immortality.

MARY MAYHEW.

Cheshire, Mass.

MEN'S HEARTS.—We may stand and knock at men's hearts till our own ache, but no opening till Christ come. He can fit a key to all the cross wards of the will, and with sweet efficacy open it, and that without any force or violence to it.—*Flavel.*

☞ He who is most addicted to reading the inspired Scripture, has the best surety that all his other reading will be chosen according to the purest principles of taste and wisdom.—*Adams.*

Book Notice.

THE GREAT CONTROVERSY BETWEEN GOD AND MAN.

Its Origin, Progress and End.

BY H. L. HASTINGS.

[*Notices of the Press.*]

"This work presents a historical survey of human apostacy, of Divine interpositions in behalf of fallen men, and of the judgments inflicted on the incorrigible."—*Christian Observer, Phila.*

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"This is a well meant and well written book. . . The book can be read with profit. It is a bold and earnest setting forth of the evils of the age, and all is done in a clear and forcible style."—*Banner of the Cross.*

"The writer is a man of much talent and great boldness, and has a happy command of forcible language in which to clothe his ideas. . . Upon the advice of others more competent to judge than ourselves, we commend this volume to the public.—*Rochester Daily Union.*

"The Great Controversy" I read with much satisfaction. It appeared to me that your volume contained a large amount of excellent matter, expressed with much vigor of style and calculated to be highly useful."—*John H. Hopkins, D. D., Episcopal Bishop of Vermont.*

"I have read your work, "The Great Controversy," with much interest. It is written with great ability, and in a very vigorous and spirited style. On pp. 47–52 you have powerfully answered some of the old infidel cavils. I shall be glad if this work of yours has an extensive circulation; and if my humble name can, in any way, help to give it currency, you are quite welcome to use my recommendation. Many thanks to you for the book and the letter which accompanied it."—*Rev. Edward Winthrop, M. A.*, late rector of St. Paul's Church, Norwalk, Ohio. Author of Lectures on the Second Advent, Letters on Prophecy, Premium Essay on Prophetic Symbols, &c. &c.

The above are specimens of the recommendations which "The Great Controversy" has received. It is a neat 12 mo. volume, and is sent by mail on receipt of the price, 60 *cents*. Discount to *agents*.

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NOTICES.

☞ NOTICE.—If the Lord permit, a Conference will be held in Brunswick, Me., in the Yellow School-house, about 2 1-2 miles from the village, on the Bath road, commencing Thurday evening, Oct. 14th, at 7 o'clock, and continuing over the Sabbath. We hope to see a good gathering of the firiends in that region. Come, beloved, in the name of the Lord, and let us make one more effort to save sinners, and cheer each other on in our pilgrimage to the better land.

Those coming from abroad will call on Bro. Thomas M. Storer.

R. R. YORK,
I. C. WELLCOME.

New Hampshire State Conference.

The State Conference is to be holden at Lake Village, to commence Thursday, October 7th, at 2 o'clock, P. M., and continue over the Sabbath.

A general attendance of brethren, and especially brethren in the ministry, is desired.

The friends at Lake Village will make provision for all who may need.

T. M. PREBLE,
Clerk of the Conference.

East Weare, N. H., Aug. 23, 1858.

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the fourth Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons. Those that come up the river can stop at Guttenburg and come to Elkport, and then come with the brethren. Inquire for John Garber.

On your arrival here, inquire for the subscriber. P. S. W. DAYO,
Conference Clerk.

Appointments for Danielsonville, Ct.

Bro. J. Hemenway, Sept. 19th, 26th, and Oct. 3d.
Bro. Ira Morgan, Oct. 10th and 17th.
Bro. S. S. Brewer, Oct. 24th, 31st, and Nov. 7th.
Bro. S. G. Mathewson, Nov. 14th and 21st.
Bro. A. Fox, Nov. 28th and Dec. 5th.

Notice.

Adjourned Meeting at Worcester of the 19th Annual Conference of Adventists.

In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th, and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the first Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President,
F. GUNNER, } *Secretaries.*
A. PEARCE, }

ORRIN P. ALLEN'S P. O. address is Hackensack, New Jersey.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I will preach in—
Warren Hall, Worcester, . . . Sunday, Oct. 3.
Southbridge, Mass. (Westville) Friday, " 8.
" " Saturday, " 9.
" " Sunday, " 10.
Wellington, Ct., . . Tuesday evening, " 12.
Warehouse Point, where Bro. Bancroft may appoint, . . . Wednesday evening, Oct. 13.
L. BOUTELL.

The Lord willing, Brn. James G. Smith and I. Damman will meet with the people in Dover, Me., in the neighborhood of Bran's Mills, where the brethren may think best, on Friday evening, Oct. 1st.

Dover Village, Saturday evening, and over the Sabbath following.

Augusta, Me., Saturday evening, Oct. 9th, and over the Sabbath following.

The Lord willing, I will meet with the people in Tuftonburough, N. H., where Bro. Moulton may appoint, Oct. 13th, evening.

I. DAMMAN.

☞ I will preach in North Springfield, Vt. the last Sunday in September. Pawlett, Vt. the first Sunday in October.

S. W. BISHOP.

☞ The Lord willing, I will preach at the following places, viz:
At Portsmouth, N. H., Lord's day, Oct. 3.
Rye, N. H., where the brethren may appoint, in the evening, Oct. 4th & 5th.
Portland, Me., evening, Oct. 7th.
Yarmouth, Me., Lord's day, Oct. 10th.
WM. M. INGHAM.

Lowell, Sept. 20th, 1858.

S. S. Brazee appoints to preach in
Goshen, Mass., - - - - - - Oct. 6th.
Holley, " - - - - - - " 7th.
Savoy, " - - - - - - " 8th.
North Adams, Sunday, - - - " 10th.
Cheshire, Mass., - - - - " 11th.

I propose to preach, by the Lord's permission, at—
Plymouth, Mass., Sunday, - Oct. 3d.
H. F. CARPENTER.

Business.

To Correspondents.

J H McCoy, Rochester—Bro. Hastings made it all right.

J. B. Richardson—Money received; pays to No. 156.

Cash Receipts.

Mrs. J. Steer 234, $3.00; C. Piper 157, $1.50; M. Young 175, $4.00; I. Pray 156, $2.28; D. C. Terry, 169, $4.00; J. B. Huntly 185, $1.13.

W Collier 156, P H Palmer 161, S A Coville 109, J Brazee 169, 50 cents each.

R Taylor 182, J Palmer 189, A T Wiggins 182, Mrs. E Potter 182, C Lewis 182, M A Hoxie 184, Mrs. E Parker 175, B Bussier 152, J Clothey 175, C Cottle 182, S K Fenton 182, N D Kidder 182, C Hastings 182, G French 142, J W Ireland 195, S Henry 182, C G Baker 160, J Marshall 185, E P Tallmage 185, S Blaisdell 182, E Flanders, Jr., 171, J Bowman 152, J Allen 208, C W Martin 185, $1.00 each.

C Pettibone 204, Mrs. J P Darling 182, W O Hough 201, H W Buxton 177, M Whitaker 174, W Payne 174, W A Calderwood 156, $2.00 each.

Books and Tracts.—E Gilbert $1.00, C Piper 50 cents, H E Bissel 10 cts., A A Tupper $1.12, C B Turner $1.09.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

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THE DISCUSSION: Between Prof. [illegible] [illegible]

☞ The following [illegible] had of J. [illegible] Harp, [illegible] [illegible] Great Controversy

Original Articles.

For the Crisis.

Exposition of Revelation Xiii.

BY S. A. BREWER.

(Concluded from last week.)

We will cite you to an extract from Bower's Lives of the Popes, vol. 2, page 187, concerning the amity between the Eastern and Western emperors; or, in scripture terms, between the beast and his image. "The Embassadors were well received by Charlemagne, and a peace was concluded on the following terms: I. That the Greeks should acknowledge Charlemagne for the emperor of the West, and allow him that title. II. That they should afford no kind of assistance to the dukes of Benevento, who, depending upon their friendship and protection, were ever raising new disturbances in Italy. III. That the Western empire should not extend beyond the dukedom of Benevento, and consequently that the remaining part of Italy lying between that dukedom and the Straits of Massena, with the Island of Sicily, should belong to the Eastern empire and be peaceably possessed by Nicepherous and his successors in the Imperial throne."

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

And HE, the two horned beast, the ecclesiastic beast, had power to give life unto the image of the beast. See note on page 196 of Mosheim's Ecc. Hist., vol 1. "Charles in reality was already Emperor of the West; that is, the most powerful of the European monarchs. He wanted therefore nothing more than the title of emperor and the supreme dominion in Rome and its territory, both of which he obtained by *the* ASSISTANCE OF LEO III." Thus the pope made an IMAGE.

Let me introduce a few extracts from history, showing that none but the Pope of Rome could possibly have answered the description of the Revelator. He was to have power over *nations*, and people, and tongues. Gregory VII. dethroned emperor Henry IV. and Boleslaus II., king of Poland. Pope Zachary deposed Childrique, king of France, and absolved the French from their allegiance to the legitimate sovereign, and placed Pepin upon the throne in his stead. Upon the same ground Boniface VIII. deposed Philippe le Bel, and hurled the thunders of excommunication against him, declaring: "That it is necessary for the salvation of ALL MEN to be subject to the pope." Pope Innocent III. dethroned the emperor Othon IV. Pope Innocent IV. deposed emperor Frederic II., and Pope Julius II. took the kingdom of Navarre from its legitimate sovereign, and gave it to Spain. For a more glaring exhibition of *power*, read the following extract from the 5th council of Toledo. The holy fathers say: "We, the holy council, promulge this sentence, or decree, pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he has *sworn among other oaths to permit no man to live in his kingdom who is not a Catholic;* and if after he has taken the reins of government, he shall violate this promise, let him be anathema maranatha in the sight of the eternal God, and become fuel for the eternal fire!" There is a specimen of the tender mercies of this two-horned beast, also of his power to *cause all to be put to death that would not worship the beast or his image.*

This two-horned monster was to do great wonders, so that he made fire come down from heaven on the earth in the sight of men, and *deceiveth* them that dwell on the earth by those miracles which he had power to do in the sight of the beast. I do not for one moment suppose that this ecclesiastical beast ever did, ever will, or ever can, work such a miracle as to cause literal fire to descend from heaven; but the simple fact I conceive to be this: all that become so enthusiastically infatuated with the pretended power of the Romish priesthood, and their lying wonders, which I will not stop to specify, to them God declared he would send a *strong delusion*, that they should believe a lie, because they had pleasure in unrighteousness.—See 2 Thess. 2: 11, 12. The popes of Rome have claimed to receive their power from God. Read the following: the bull of Pope Sixtus V. against Henry, king of Navarre. It contains the following assertions: "The authority given to St. Peter and his successors, by the immense power of the eternal King excels all the powers of earthly kings and princes." In A. D. 1231, letters were sent to the French king Louis, commanding him, in the name of God, "to smite the Albigenses with the sword, and burn their cities with FIRE." See History of the Catholic Inquisition, by the Rev. Cyrus Mason, page 46. After Isabella was elevated to the throne of Spain, Francis Torquemada, her confessor, came into her presence and reminded her of the oath she had registered in heaven. He represented it to be her duty to convert the Moors and Jews, or commit them to the *flames*. He was appointed grand inquisitor of Spain, during the fourteen years that he exercised his new and congenial function. He prosecuted before his tribunal upwards of one hundred thousand individuals, of whom six thousand were condemned to the *flames*, and their goods became the prey of the spoiler."

I therefore consider the idea of his making fire come down from heaven, to be the fact that he has deceived his simple faithful in the belief that he has heaven appointed power from God to burn heretics at the stake, and consume their houses, cities and property.

"And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Another feature of this two-horned ecclesiastic beast is this. Verse 17—"And that no man might buy or sell, save he that had the mark, or the name of the beast, or *the number of his name*." We will proceed to give several opinions on this mysterious name.

Dr. A. Clarke says on this subject: "THE LATIN KINGDOM has exclusively this number, 666." According to Putnam, Rome began to be built B. C. 753, and the Latins were conquered by the Romans 640 B. C. Says A. Campbell, in the debate referred to above on page 228, 229:

"My present argument requires me to identify this beast with the Roman Church or with the Little Horn—and therefore in addition to the resembling attributes already traced, I proceed to the most definite of its marks. The ecclesiastic beast or kingdom is thus definitely the letters of a *name*, which together make 666. The name of a man is the name of this kingdom. Now we begin with a Roman Saint, even with the great Irenæus. We shall find in the name of the king and founder of the Latin Empire the name of this prophetic personage. It is said by the *saint* that among the Greeks the king's name was written LATEINOS, the letters of which being numerals in that language, exactly make the sum for 666. * * * The conclusion from these premises is, that as there is no other kingdom on earth whose name is exactly 666,—and as the beast, the symbol of this kingdom, has been proved to be the *Latin Empire*, and *The Latine Basilica* being proved to contain 666, this definitely and clearly marks out the Roman institution as that to which the 13th chapter of the Apocalypse and the 7th chapter of Daniel refer. * * * * This moreover explains that love of *Latin* which to this day distinguishes this church. They not only have long gloried in the name, *Roman*, or *Latin* Catholic, or Church of *Rome*; but they still say mass in Latin, and perform their religious services in that dead language; for although Paul had rather speak five sentences in the vernacular than ten thousand sentences in an unknown tongue; and although in the age of the 'primitive fathers' the whole church prayed and taught in the language of every country where they worshiped; still for the sake of *Latin*, to this day, and even in this country, Romanists perform their most devout services in that dead and foreign language, as though God preferred that language to every other. Thus they are providentially bearing to all nations and languages the grand mark and the number of the name which identifies them as the Beast and Babylon of John."

I will insert one more criticism from Barnes' Notes:

"The word *Lateinos—the Latin*, actually has all the conditions supposed in the interpretation of this passage. From this word the number specified, 666, is made out as follows:

L	A	T	E	I	N	O	S	
30	1	300	5	10	50	70	200	—666

Thus it was suggested by Irenæus, who says, 'It seems to me very probable; for this is a name of the last of Daniel's four kingdoms they being *Latins* that now reign.

18th verse—'And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.'

Whether this means literally that this monster should proscribe every person in their kingdom from buying or selling any commodity; or whether it means only in the matter of religious belief, is the question. The latter, I opine, for the following reasons: The apostle Peter, the boasted predecessor of his degenerate successor the pope, declares in his epistle—

'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.'

Touching this point we will quote from the 10th session of the Lateran Council, A. D. 1215, Pope Leo X. presiding. The decree of the Lateran Council was sanctioned by the Council of Trent, and is now orthodox faith of Rome, or *Latin Church*. "We in fine ordain and decree, that *no* person shall presume to print, or cause to be printed, any book or other writing whatsoever, either in our city (Rome) or any other cities and dioceses, unless it first shall have been carefully examined; if in this city, by our Vicar and the master of the holy palace; or, if in other cities and dioceses, by the Bishop or his deputy, with the *inquisitor of heretical pravity* for the diocese in which the said impression is about to be made; and unless also it shall have received under their own hand their written approval, given without price and without delay, whosoever shall presume to do otherwise, besides the loss of the books, which shall be bound by the sentence of excommunication."

"No means must be here omitted," says Clement XII., our predecessor of happy memory, in the Encyclical Letter on the proscription of bad books,—"*no means must be here omitted*, as the extremity of the case calls for all our exertions to *exterminate the fatal pest* which spreads through so many works; nor can the materials of error be *otherwise destroyed than by flames*, which consume the depraved elements of evil."

Thus the Latin two-horned beast forbids to buy or sell all books that have not the name of this beast. Even the Holy Bible has been burned by the Romish priest at Champlain, N. Y. And well for the poor Protestant heretics that this two-horned monster has not the power; or the fires of papal vengeance would soon be crackling around us; and for the good of our souls consume our flesh and calcine our bones. Thanks be to the mercy of God, that we are free from the iron hoof of the LATIN Man of Sin.

Dear reader, if the above exposition is not in the main something near the truth, I must say that it is passing strange that there are so many striking incidents in the history of Papacy, as well as in the prophecy, most strikingly descriptive of the characters, and the embodiment of facts that I have brought to bear on this important part of holy writ. With a recapitulation, I shall take my leave of this part of prophecy.

RECAPITULATION.

The *Dragon* is presented at some length in the XII chapter. In the XIII, 2d verse, he gives his power to the leopard beast. Then the seven-headed monster for a time is the ruling power. Then the *mouth* is given to him, and finally matures, a political-ecclesiastical beast. Then the leopard or Greek Empire waning, and receiving a deadly wound, as the Greek was one of the heads of the monster. The two-horned beast, i. e. the papacy, that was coming up to power, *separates from the Eastern empire, and becomes supreme Bishop of the Western*, in A. D. 800. See Putnam, page 74. This year Charlemagne and Pope Leo III. found the new empire of the West, the former crowned at Rome by the Pope, king of Italy, Germany and France. Thus we have the beast and his image.

Now I wish those that look for the two-horned beast to arise, or think he is now *about* to manifest himself, to observe these facts concerning the matter:

First. If the two-horned beast is yet to manifest himself, he *must exercise all the power of the leopard beast*, and *cause the earth and all to worship the first beast.*

Secondly. If that is a fact, the forty-and-two months are in the future.

Thirdly. Then it follows that the period spoken of in Daniel 1: 25, in which the saints were to be given into the hands of the horn, is yet in the future; and they must yet pass under that power.

Fourthly. Or it must be allowed that the millions of martyrs that have died for their faith, were not recognized either in the 13th of Rev. or in the above passage in the prophecy of Daniel.

Fifthly. If that two-horned power is yet to arise, then there is, beyond a doubt to my mind, at least 1200 years in the future, before the saints obtain their inheritance.

Finally, it does seem clear that every particular in the prophecy of these wicked powers has been developed, and all that remains to consummate the entire prophetic history, is the 11th verse of Dan. 7th. "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Fairhaven, Mass., Aug. 1858.

Poetry.

THE JOY OF THE CROSS.

Long plunged in sorrow, I resign
My soul to that dear hand of thine,
  Without reserve of fear;
That hand shall wipe my streaming eyes,
Or into smiles of glad surprise
  Transform the falling tear.

My sole possession is thy love,
In earth beneath, or heaven above,
  I have no other store;
And though with fervent suit I pray,
And importune thee night and day,
  I ask thee nothing more.

My rapid hours pursue the course
Prescribed them by love's sweetest force,
  And I thy Sovereign will,
Without a wish to escape my doom;
Though still a sufferer from the womb
  And doomed to suffer still.

By thy command, where'er I stray,
Sorrow attends me all the way,
  A never failing friend;
And if my sufferings may augment
Thy praise, behold me well content,
  Let sorrow still attend!

It cost me no regret that she,
Who followed Christ, should follow me;
  And though where'er she goes,
Thorns spring spontaneous at her feet,
I love her, and extract a sweet
  From all her bitter woes.

Adieu! ye vain delights of earth,
Insipid sports and childish mirth,
  I taste no sweets in you;
Unknown delights are in the cross,
All joy beside to me is dross;
  And Jesus thought so too.

The cross! Oh, ravishment and bliss,
How grateful e'en its anguish is,
  Its bitterness how sweet!
THERE every sense and all the mind,
In all her faculties refined,
  Taste happiness complete.

Souls once enabled to disdain;
Base, sublunary joys, maintain
  Their dignity secure;
The fever of desire is passed,
And love has all its genuine taste,
  Is delicate and pure.

Self-love no grace in sorrow sees,
Consults her own peculiar ease;
  'Tis all the bliss she knows;
But nobler ends true love employ,
In self-denial is her joy,
  In suffering her repose.

Sorrow and love go side by side;
Nor height nor depth can e'er divide
  Their heaven-appointed bands;
Those dear associates still are one,
Nor till the race of life is run,
  Disjoin their wedded hands.

Jesus, avenger of our fall,
Thou faithful lover, above all
  The Cross have ever borne!
Oh, tell me,—life is in thy voice,—
How much afflictions were thy choice
  And sloth and ease thy scorn!

Thy choice and mine shall be the same,
Inspirer of that holy flame
  Which must forever blaze!
To take the Cross and follow thee,
Where love and duty lead, shall be
  My portion and my praise.

—*Madame Guyon.*

Choice Selections.

The Cares and Frets of Life.

We do not mind one little winged freebooter of the night with his minstrelsy of blood, but a whole swarm of mosquitos buzzing about us, we cannot endure. A single particle of dust is not much, but when it comes in clouds in a hot summer's day, settling upon books and furniture and clothes, and blowing into the eyes, it is an annoyance that can scarcely be borne. So there are many cares and troubles in life which, taken singly, we would disdain to notice, but which in the aggregate become such frets and burdens that they make us weary of existence. The only way we can learn to bear them with cheerfulness is by looking to the future, and living in it even while yet on earth. A man who is journeying to his own wedding, or to his father's house, would scarcely be called a man if he complained of the unavoidable discomforts of traveling in the cars. He takes the confinement and the cramped position and the dust and cinders as things of course, and solaces himself with thoughts of the home he is approaching, where he will have pure air and room and liberty and comfort. Now this world is one great car-life, and we must expect, in passing through, to take the fare of the road. It will not be hard to do this if we are sure of a blissful home awaiting us beyond.

When rivers have found the ocean, they roll thither all the currents and channels of their cataract—disturbed waters, and tranquilize themselves, and at their mouths widen into bays. So the heart that has found the future tends constantly towards heaven, and quiets its eddying cares, and tranquilizes itself or ever it reaches the eternal ocean.—*Beecher.*

MEN plant prayers and endeavors, and go the next day looking to see if they have borne graces. Now, God does not send graces as he sends light and rain; but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening.

Climate and Seasons of Palestine.

The seasons of the Holy Land are properly two—the rainy and the dry. The rainy season commences in the latter part of October, or early in November; and the first autumn showers appear to be what is meant in the Bible by the "first" or former rain. "In autumn," Dr Robinson observes, "the whole land has become dry and parched, the cisterns are nearly empty, the few streams and fountains fail, and all nature, physical and animal, looks forward with longing to the return of the rainy season. Mists and clouds begin to make their appearance, and showers occasionally to fall; the husbandman sows his seed, and the thirsty earth is soon drenched with an abundance of rain."

These showers come up from the west or south-west. Thus our Lord says, "When ye see a cloud arise out of the west, straightway ye say, There cometh a shower; and so it is." Thus also, after the three years' drought in the time of king Ahab, the messenger of Elijah, posted on mount Carmel, and looking out over the Mediterranean, saw at length "a little cloud rise out of the sea like a man's hand;" this grew and spread towards the land, and soon "the heaven was black with clouds and wind, and there was a great rain." 1 Kings 18: 42—45.

A few fine days follow these "early rains" of November, and afford the farmer an opportunity to sow his wheat and barley in the moistened earth. Then the rainy season sets in, with frequent showers, often heavy and accompanied with thunder and lightning. One of these thunder storms David describes in Psalm twenty-nine, where he shows us the storm gathering upon the sea, bursting on the coast, rocking mount Lebanon, and sweeping across the land, while in the temple the awe-struck people adore the mighty God of Israel.

During January and February the mean temperature at Jerusalem is 47 degrees 4 minutes. Snow sometimes falls, but does not rest long on the ground. The cold is not severe, and the frosts only touch the surface of still waters, without penetrating the earth. From November to March there is an abundance of moisture to loosen and fertilize the soil, and bring forward the grain—which, as the spring sun returns, grows rapidly. The rains however now become less frequent, and after March there are only a few highly-prized showers, the "latter rain" of scripture, Deut. 11: 14, serving to swell and ripen the growing crops, which the hot sun soon after brings to maturity. Dr. Robinson records a thunder storm in May, with heavy rains; but considers it a very unusual phenomenon in Jerusalem.

In April and May the barley and wheat ripen and are harvested; and afterwards in succession apricots, almonds, figs, dates, grapes, olives, etc. Meanwhile not a drop of rain falls from the sky. Day after day its clear blue remains unbroken by a passing cloud. Rain in harvest-time would be a memorable phenomenon, or even a remarkable interposition of Providence, as in the days of Samuel, 1 Sam. 12: 16—18. Only "the dew of heaven from above," falling plentifully during the night, mitigates the parching heat. Towards the close of this season "the total absence of rain destroys the verdure of the fields, and gives to the whole landscape the aspect of drought and barrenness. The only green thing which remains is the foliage of the scattered fruit trees, and occasional vineyards and fields of millet." Yet the heat is not excessive, on the high table lands at least; the average temperature in July being 77 degrees 3 minutes. The climate therefore is justly regarded as healthy and invigorating. An occasional hot wind however from the southern or eastern desert, parches every thing with its stifling heat. On the seacoast also, and in the sunken valley of the Jordan, the heat is sometimes extreme, and the climate prejudicial to strangers.—*Amer. Messenger.*

An Earnest following of Christ.

They who are attentive to the duties of their station, and enemies to sloth and self-indulgence, are likely to be eminent and useful, and they alone. We ought to proceed in our appointed course, notwithstanding remote difficulties, which may appear to us insurmountable; and to rely on the Lord to remove them when the critical moment arrives; for interpositions are intended to excite, not to supersede, our activity. But we should look well to the path of our feet, especially when "we have not passed that way heretofore." The precepts of the word of God, his providential dispensations, and the counsel and example of his ministers and people, when properly attended to, together with the inward teaching of the Holy Spirit, humbly sought by earnest prayer, will make our way plain to us, though perplexed in itself; and we cannot, in general, go wrong in keeping close to the ordinances of God, and thus, as it were, following the ark in all its removals. In so doing we must not fear rivers of trouble, mountains of difficulties, or hosts of opposing foes; but, confiding in the faithful promise, the Almighty power, and covenant love of our God, "the living God"—"the Lord of the whole earth," we may proceed with boldness and alacrity. Whether we be called to endure poverty, pain, reproach, persecution, or death, we are following the "Author and Finisher of our faith; nor can we set our foot in any perilous or arduous spot, through the whole journey, but faith will there descry the print of the Redeemer's foot, who trode that very path to glory above, and who calls us to "follow him," that where he is there we may be also. —*Scott.*

Miracles attending our Savior's Passion.

RECORDED IN PROFANE HISTORY.

Phlegon, A. D. 138, says Jesus Christ, according to the prophecies which had before spoken of him, came to his Passion in the eighteenth year of Tiberius, at which time in other, even in heathen memoirs, we find it written to this purpose: "There was an eclipse of the sun, Bithynia was shaken by an earthquake, and in the city of Nice many houses were overturned."

It may be doubted, perhaps, whether these memoirs record or relate to the miracles attending our Lord's Passion; but there are other references more distinct and reliable, particularly that of Tertullian in his Apology for the Christians against the Heathen, the most eloquent and powerful defence of the christian religion which had then been written. It was addressed between A. D. 199 and 205 to the Roman provincial govincial governor. Tertullian declares that Pontius Pilate was constrained, by the malicious machinations of the Jews, to devote Jesus Christ to death upon the cross; that there he soon gave up the ghost, and prevented the office of the executioner, and then adds, "At the same time, while the sun was yet mid heaven, the light of heaven was withdrawn, insomuch that they who knew not that this had been predicted of Christ, supposed it to be an eclipse. *And yet this catastrophe of the world you yourselves have recorded in your own archives*"

Again: Lucien, the martyr of Antioch, in his Apology, addressed to the Emperor Maximinus, A. D. 312, says: "Look into your own annals. There you will find that in the time of Pilate, when Christ suffered, the sun was obscured, and the light of day was interrupted with darkness."

It is well known that the Romans carefully preserved public annals of current events occurring not only at Rome, but in the provinces of the empire. In the opinion of the learned, therefore, these apologists here make their confident appeal to such public records, in attestation of those which attended the death of Jesus Christ, as related by the evangelists." Divers of the most remarkable circumstances attending our Savior's crucifixion," says the learned Dr. Samuel Clarke, "were recorded in the public Roman registers, and earnestly appealed to by the first christians, as what would not be denied by the adversaries themselves." Grotius also declares that there were not only private histories, like that of Phlegon, but public records, to which christians were accustomed to appeal, not only in attestation of the star which appeared after the birth of Christ, but of the earthquake and the miraculous darkness which occurred about the time of his crucifixion.—*American Presbyterian.*

HOW TO GET RID OF TROUBLE.—To shake off trouble we must set about doing good to somebody; put on your hat, and go and visit the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolation of religion. I have often tried this, and found it the best medicine for a heavy heart.—*Howard, the Philanthropist.*

You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars.

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Original Articles.

For the Crisis.

Exposition of Revelation Xiii.

BY S. S. BREWER.

[Concluded from last week.]

We will cite you to an extract from Bower's Lives of the Popes, vol. 2, page 187, concerning the amity between the Eastern and Western emperors; or, in scripture terms, between the beast and his image. "The Embassadors were well received by Charlemagne, and a peace was concluded on the following terms: I. That the Greeks should acknowledge Charlemagne for the emperor of the West, and allow him that title. II. That they should afford no kind of assistance to the dukes of Benevento, who, depending upon their friendship and protection, were ever raising new disturbances in Italy. III. That the Western empire should not extend beyond the dukedom of Benevento, and consequently that the remaining part of Italy lying between that dukedom and the Straits of Massena, with the Island of Sicily, should belong to the Eastern empire and be peaceably possessed by Nicepherous and his successors in the Imperial throne."

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

And HE, the two horned beast, the ecclesiastic beast, had power to give life unto the image of the beast. See note on page 196 of Mosheim's Ecc. Hist., vol 1. "Charles in reality was already Emperor of the West; that is, the most powerful of the European monarchs. He wanted therefore nothing more than the title of emperor and the supreme dominion in Rome and its territory, both of which he obtained by *the* ASSISTANCE OF LEO III." Thus the pope made an IMAGE.

Let me introduce a few extracts from history, showing that none but the Pope of Rome could possibly have answered the description of the Revelator. He was to have power over *nations*, and people, and tongues. Gregory VII. dethroned emperor Henry IV. and Boleslaus II., king of Poland. Pope Zachary deposed Childrique, king of France, and absolved the French from their allegiance to the legitimate sovereign, and placed Pepin upon the throne in his stead. Upon the same ground Boniface VIII. deposed Philippe le Bel, and hurled the thunders of excommunication against him, declaring: "That it is necessary for the salvation of ALL MEN to be subject to the pope." Pope Innocent III. dethroned the emperor Othon IV. Pope Innocent IV. deposed emperor Frederic II., and Pope Julius II. took the kingdom of Navarre from its legitimate sovereign, and gave it to Spain. For a more glaring exhibition of *power*, read the following extract from the 5th council of Toledo. The holy fathers say: "We, the holy council, promulge this sentence, or decree, pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he has *sworn among other oaths to permit no man to live in his kingdom who is not a Catholic*; and if after he has taken the reins of government, he shall violate this promise, let him be anathema maranatha in the sight of the eternal God, and become fuel for the eternal fire!" There is a specimen of the tender mercies of this two-horned beast, also of his power to *cause all to be put to death that would not worship the beast or his image.*

This two-horned monster was to do great wonders, so that he made fire come down from heaven on the earth in the sight of men, and *deceiveth* them that dwell on the earth by those miracles which he had power to do in the sight of the beast. I do not for one moment suppose that this ecclesiastical beast ever did, ever will, or ever can, work such a miracle as to cause literal fire to descend from heaven; but the simple fact I conceive to be this: all that become so enthusiastically infatuated with the pretended power of the Romish priesthood, and their lying wonders, which I will not stop to specify, to them God declared he would send a *strong delusion*, that they should believe a lie, because they had pleasure in unrighteousness.—See 2 Thess. 2: 11, 12. The popes of Rome have claimed to receive their power from God. Read the following, the bull of Pope Sixtus V. against Henry, king of Navarre. It contains the following assertions: "The authority given to St. Peter and his successors, by the immense power of the eternal [illegible] all the powers of earthly kings and princes." In A. D. 1221, letters were sent to the French king Louis, commanding him, in the name of God, "to smite the Albigenses with the sword, and burn their cities with FIRE." See History of the Catholic Inquisition, by the Rev. Cyrus Mason, page 46. After Isabella was elevated to the throne of Spain, Francis Torquemada, her confessor, came into her presence and reminded her of the oath she had registered in heaven. He represented it to be her duty to convert the Moors and Jews, or commit them to the *flames*. He was appointed grand inquisitor of Spain, during the fourteen years that he exercised his new and congenial function. He prosecuted before his tribunal upwards of one hundred thousand individuals, of whom six thousand were condemned to the *flames*, and their goods became the prey of the spoiler."

I therefore consider the idea of his making fire come down from heaven, to be the fact that he has deceived his simple faithful in the belief that he has heaven appointed power from God to burn heretics at the stake, and consume their houses, cities and property.

"And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Another feature of this two-horned ecclesiastic beast is this. Verse 17—"And that no man might buy or sell, save he that had the mark, or the name of the beast, or *the number of his name*." We will proceed to give several opinions on this mysterious name.

Dr. A. Clarke says on this subject: "THE LATIN KINGDOM has exclusively this number, 666." According to Putnam, Rome began to be built B. C. 753, and the Latins were conquered by the Romans 640 B. C. Says A. Campbell, in the debate referred to above on page 228, 229:

"My present argument requires me to identify this beast with the Roman Church or with the Little Horn—and therefore in addition to the resembling attributes already traced, I proceed to the most definite of its marks. The ecclesiastic beast or kingdom is thus definitely the letters of a *name*, which together make 666. The name of a man is the name of this kingdom. Now we begin with a Roman Saint, even with the great Irenæus. We shall find in the name of the king and founder of the Latin Empire the name of this prophetic personage. It is said by the *saint* that among the Greeks the king's name was written LATEINOS, the letters of which being numerals in that language, exactly make the sum for 666. * * * The conclusion from these premises is, that as there is no other kingdom on earth whose name is exactly 666,—and as the beast, the symbol of this kingdom, has been proved to be the *Latin Empire*, and *The Latine Basilica* being proved to contain 666, this definitely and clearly marks out the Roman institution as that to which the 13th chapter of the Apocalypse and the 7th chapter of Daniel refer. * * * * This moreover explains that love of *Latin* which to this day distinguishes this church. They not only have long gloried in the name, *Roman*, or *Latin* Catholic, or Church of *Rome*; but they still say mass in Latin, and perform their religious services in that dead language; for although Paul had rather speak five sentences in the vernacular than ten thousand sentences in an unknown tongue; and although in the age of the 'primitive fathers' the whole church prayed and taught in the language of every country where they worshiped; still for the sake of *Latin*, to this day, and even in this country, Romanists perform their most devout services in that dead and foreign language, as though God preferred that language to every other. Thus they are providentially bearing to all nations and languages the grand mark and the number of the name which identifies them as the Beast and Babylon of John."

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Whether this means literally that this monster should proscribe every person in their kingdom from buying or selling any commodity; or whether it means only in the matter of religious belief, is the question. The latter, I opine, for the following reasons: The apostle Peter, the boasted predecessor of his degenerate successor the pope, declares in his epistle—

'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.'

Touching this point we will quote from the 10th session of the Lateran Council, A. D. 1215, Pope Leo X. presiding. The decree of the Lateran Council was sanctioned by the Council of Trent, and is now orthodox faith of Rome, or *Latin Church*. "We in fine ordain and decree, that *no* person shall presume to print, or cause to be printed, any book or other writing whatsoever, either in our city (Rome) or any other cities and dioceses, unless it first shall have been carefully examined; if in this city by our Vicar and the master of the holy palace; or, if in other cities and dioceses, by the Bishop or his deputy, with the *inquisitor of heretical pravity* for the diocese in which the said impression is about to be made; and unless also it shall have received under their own hand their written approval, given without price and without delay, whosoever shall presume to do otherwise, besides the loss of the books, which shall be bound by the sentence of excommunication."

"No means must be here omitted," says Clement XII., our predecessor of happy memory, in the Encyclical Letter on the proscription of bad books,—"*no means must be here omitted*, as the extremity of the case calls for all our exertions to *exterminate the fatal pest* which spreads through so many works; nor can the materials of error be *otherwise destroyed than by flames*, which consume the depraved elements of evil."

Thus the Latin two-horned beast forbids to buy or sell all books that have not the name of this beast. Even the Holy Bible has been burned by the Romish priest at Champlain, N. Y. And well for the poor Protestant heretics that this two-horned monster has not the power; or the fires of papal vengeance would soon be crackling around us; and for the good of our souls consume our flesh and calcine our bones. Thanks be to the mercy of God, that we are free from the iron hoof of the LATIN Man of Sin.

Dear reader, if the above exposition is not in the main something near the truth, I must say that it is passing strange that there are so many striking incidents in the history of Papacy, as well as in the prophecy, most strikingly descriptive of the characters, and the embodiment of facts that I have brought to bear on this important part of holy writ. With a recapitulation, I shall take my leave of this part of prophecy.

RECAPITULATION.

The *Dragon* is presented at some length in the XII chapter. In the XIII, 2d verse, he gives his power to the leopard beast. Then the seven-headed monster for a time is the ruling power. Then the *mouth* is given to him, and finally matures, a political-ecclesiastical beast. Then the leopard or Greek Empire waning, and receiving a deadly wound, as the Greek was one of the heads of the monster. The two-horned beast, i. e. the papacy, that was coming up to power, *separates from the Eastern empire, and becomes supreme Bishop of the Western*, in A. D. 800. See Putnam, page 74. This year Charlemagne and Pope Leo III. found the new empire of the West, the former crowned at Rome by the Pope, king of Italy, Germany and France. Thus we have the beast and his image.

Now I wish those that look for the two-horned beast to arise, or think he is now *about* to manifest himself, to observe these facts concerning the matter:

First. If the two-horned beast is yet to manifest himself, he *must exercise all the power of the leopard beast*, and *cause the earth and all to worship the first beast.*

Secondly. If that is a fact, the forty-and-two months are in the future.

Thirdly. Then it follows that the period spoken of in Daniel 1: 25, in which the saints were to be given into the hands of the horn, is yet in the future; and they must yet pass under that power.

Fourthly. Or it must be allowed that the millions of martyrs that have died for their faith, were not recognized either in the 13th of Rev. or in the above passage in the prophecy of Daniel.

Fifthly. If that two-horned power is yet to arise, then there is, beyond a doubt to my mind, at least 1200 years in the future, before the saints obtain their inheritance.

Finally, it does seem clear that every particular in the prophecy of these wicked powers has been developed, and all that remains to consummate the entire prophetic history, is the 11th verse of Dan. 7th. "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Fairhaven, Mass., Aug. 1858.

Poetry.

THE JOY OF THE CROSS.

Long plunged in sorrow, I resign
My soul to that dear hand of thine,
Without reserve of fear;
That hand shall wipe my streaming eyes,
Or into smiles of glad surprise
Transform the falling tear.

My sole possession is thy love,
In earth beneath, or heaven above,
I have no other store;
And though with fervent suit I pray,
And importune thee night and day,
I ask thee nothing more.

My rapid hours pursue the course
Prescribed them by love's sweetest force,
And I thy Sovereign will,
Without a wish to escape my doom;
Though still a sufferer from the womb
And doomed to suffer still.

By thy command, where'er I stray,
Sorrow attends me all the way,
A never failing friend;
And if my sufferings may augment
Thy praise, behold me well content,
Let sorrow still attend!

It cost me no regret that she,
Who followed Christ, should follow me;
And though where'er she goes,
Thorns spring spontaneous at her feet,
I love her, and extract a sweet
From all her bitter woes.

Adieu! ye vain delights of earth,
Insipid sports and childish mirth,
I taste no sweets in you;
Unknown delights are in the cross,
All joy beside to me is dross;
And Jesus thought so too.

The cross! Oh, ravishment and bliss,
How grateful e'en its anguish is,
Its bitterness how sweet!
THESE every sense and all the mind,
In all her faculties refined,
Taste happiness complete.

Souls once enabled to disdain;
Base, sublunary joys, maintain
Their dignity secure;
The fever of desire is passed,
And love has all its genuine taste,
Is delicate and pure.

Self-love no grace in sorrow sees,
Consults her own peculiar ease;
'Tis all the bliss she knows,
But nobler ends true love employ,
In self-denial is her joy,
In suffering her repose.

Sorrow and love go side by side;
Nor height nor depth can e'er divide
Their heaven-appointed bands;
Those dear associates still are one,
Nor till the race of life is ran,
Disjoin their wedded hands.

Jesus, avenger of our fall,
Thou faithful lover, above all
The Cross have ever borne!
Oh, tell me,—life is in thy voice,—
How much afflictions were thy choice
And sloth and ease thy scorn!

Thy choice and mine shall be the same,
Inspirer of that holy flame
Which must forever blaze!
To take the Cross and follow thee,
Where love and duty lead, shall be
My portion and my praise.

—*Madame Guyon.*

Choice Selections.

The Cares and Frets of Life.

We do not mind one little winged freebooter of the night with his minstrelsy of blood, but a whole swarm of mosquitos buzzing about us, we cannot endure. A single particle of dust is not much, but when it comes in clouds in a hot summer's day, settling upon books and furniture and clothes, and blowing into the eyes, it is an annoyance that can scarcely be borne. So there are many cares and troubles in life which, taken singly, we would disdain to notice, but which in the aggregate become such frets and burdens that they make us weary of existence. The only way we can learn to bear them with cheerfulness is by looking to the future, and living in it even while yet on earth. A man who is journeying to his own wedding, or to his father's house, would scarcely be called a man if he complained of the unavoidable discomforts of traveling in the cars. He takes the confinement and the cramped position and the dust and cinders as things of course, and solaces himself with thoughts of the home he is approaching, where he will have pure air and room and liberty and comfort. Now this world is one great car-life, and we must expect, in passing through, to take the fare of the road. It will not be hard to do this if we are sure of a blissful home awaiting us beyond.

When rivers have found the ocean, they roll thither all the currents and channels of their cataract—disturbed waters, and tranquilize themselves, and at their mouths widen into bays. So the heart that has found the future tends constantly towards heaven, and quiets its eddying cares, and tranquilizes itself or ever it reaches the eternal ocean.—*Beecher.*

MEN plant prayers and endeavors, and go the next day looking to see if they have borne graces. Now, God does not send graces as he sends light and rain; but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening.

Climate and Seasons of Palestine.

The seasons of the Holy Land are properly two—the rainy and the dry. The rainy season commences in the latter part of October, or early in November; and the first autumn showers appear to be what is meant in the Bible by the "first" or former rain. "In autumn," Dr Robinson observes, "the whole land has become dry and parched, the cisterns are nearly empty, the few streams and fountains fail, and all nature, physical and animal, looks forward with longing to the return of the rainy season. Mists and clouds begin to make their appearance, and showers occasionally to fall; the husbandman sows his seed, and the thirsty earth is soon drenched with an abundance of rain."

These showers come up from the west or south-west. Thus our Lord says, "When ye see a cloud arise out of the west, straightway ye say, There cometh a shower; and so it is." Thus also, after the three years' drought in the time of king Ahab, the messenger of Elijah, posted on mount Carmel, and looking out over the Mediterranean, saw at length "a little cloud rise out of the sea like a man's hand;" this grew and spread towards the land, and soon "the heaven was black with clouds and wind, and there was a great rain." 1 Kings 18: 42—45.

A few fine days follow these "early rains" of November, and afford the farmer an opportunity to sow his wheat and barley in the moistened earth. Then the rainy season sets in, with frequent showers, often heavy and accompanied with thunder and lightning. One of these thunder storms David describes in Psalm twenty-nine, where he shows us the storm gathering upon the sea, bursting on the coast, rocking mount Lebanon, and sweeping across the land, while in the temple the awe-struck people adore the mighty God of Israel.

During January and February the mean temperature at Jerusalem is 47 degrees 4 minutes. Snow sometimes falls, but does not rest long on the ground. The cold is not severe, and the frosts only touch the surface of still waters, without penetrating the earth. From November to March there is an abundance of moisture to loosen and fertilize the soil, and bring forward the grain—which, as the spring sun returns, grows rapidly. The rains however now become less frequent, and after March there are only a few highly-prized showers, the "latter rain" of scripture, Deut. 11: 14, serving to swell and ripen the growing crops, which the hot sun soon after brings to maturity. Dr. Robinson records a thunder storm in May, with heavy rains; but considers it a very unusual phenomenon in Jerusalem.

In April and May the barley and wheat ripen and are harvested; and afterwards in succession apricots, almonds, figs, dates, grapes, olives, etc. Meanwhile not a drop of rain falls from the sky. Day after day its clear blue remains unbroken by a passing cloud. Rain in harvest-time would be a memorable phenomenon, or even a remarkable interposition of Providence, as in the days of Samuel, 1 Sam. 12: 16—18. Only "the dew of heaven from above," falling plentifully during the night, mitigates the parching heat. Towards the close of this season "the total absence of rain destroys the verdure of the fields, and gives to the whole landscape the aspect of drought and barrenness. The only green thing which remains is the foliage of the scattered fruit trees, and occasional vineyards and fields of millet." Yet the heat is not excessive, on the high table lands at least; the average temperature in July being 77 degrees 3 minutes. The climate therefore is justly regarded as healthy and invigorating. An occasional hot wind however from the southern or eastern desert, parches every thing with its stifling heat. On the seacoast also, and in the sunken valley of the Jordan, the heat is sometimes extreme, and the climate prejudicial to strangers.—*Amer. Messenger.*

An Earnest following of Christ.

They who are attentive to the duties of their station, and enemies to sloth and self-indulgence, are likely to be eminent and useful, and they alone. We ought to proceed in our appointed course, notwithstanding remote difficulties, which may appear to us insurmountable; and to rely on the Lord to remove them when the critical moment arrives; for interpositions are intended to excite, not to supersede, our activity. But we should look well to the path of our feet, especially when "we have not passed that way heretofore." The precepts of the word of God, his providential dispensations, and the counsel and example of his ministers and people, when properly attended to, together with the inward teaching of the Holy Spirit, humbly sought by earnest prayer, will make our way plain to us, though perplexed in itself; and we cannot, in general, go wrong in keeping close to the ordinances of God, and thus, as it were, following the ark in all its removals. In so doing we must not fear rivers of trouble, mountains of difficulties, or hosts of opposing foes; but, confiding in the faithful promise, the Almighty power, and covenant love of our God, "the living God"—"the Lord of the whole earth," we may proceed with boldness and alacrity. Whether we be called to endure poverty, pain, reproach, persecution, or death, we are following the "Author and Finisher of our faith; nor can we set our foot in any perilous or arduous spot, through the whole journey, but faith will there descry the print of the Redeemer's foot, who trode that very path to glory above, and who calls us to "follow him," that where he is there we may be also. —*Scott.*

Miracles attending our Savior's Passion.

RECORDED IN PROFANE HISTORY.

Phlegon, A. D. 138, says Jesus Christ, according to the prophecies which had before spoken of him, came to his Passion in the eighteenth year of Tiberius, at which time in other, even in heathen memoirs, we find it written to this purpose: "There was an eclipse of the sun, Bithynia was shaken by an earthquake, and in the city of Nice many houses were overturned."

It may be doubted, perhaps, whether these memoirs record or relate to the miracles attending our Lord's Passion; but there are other references more distinct and reliable, particularly that of Tertullian in his Apology for the Christians against the Heathen, the most eloquent and powerful defence of the christian religion which had then been written. It was addressed between A. D. 199 and 205 to the Roman provincial govincial governor. Tertullian declares that Pontius Pilate was constrained, by the malicious machinations of the Jews, to devote Jesus Christ to death upon the cross; that there he soon gave up the ghost, and prevented the office of the executioner, and then adds, "At the same time, while the sun was yet mid heaven, the light of heaven was withdrawn, insomuch that they who knew not that this had been predicted of Christ, supposed it to be an eclipse. *And yet this catastrophe of the world you yourselves have recorded in your own archives*"

Again: Lucien, the martyr of Antioch, in his Apology, addressed to the Emperor Maximinus, A. D. 312, says: "Look into your own annals. There you will find that in the time of Pilate, when Christ suffered, the sun was obscured, and the light of day was interrupted with darkness."

It is well known that the Romans carefully preserved public annals of current events occurring not only at Rome, but in the provinces of the empire. In the opinion of the learned, therefore, these apologists here make their confident appeal to such public records, in attestation of those which attended the death of Jesus Christ, as related by the evangelists." Divers of the most remarkable circumstances attending our Savior's crucifixion," says the learned Dr. Samuel Clarke, "were recorded in the public Roman registers, and earnestly appealed to by the first christians, as what would not be denied by the adversaries themselves." Grotius also declares that there were not only private histories, like that of Phlegon, but public records, to which christians were accustomed to appeal, not only in attestation of the star which appeared after the birth of Christ, but of the earthquake and the miraculous darkness which occurred about the time of his crucifixion.—*American Presbyterian.*

HOW TO GET RID OF TROUBLE.—To shake off trouble we must set about doing good to somebody; put on your hat, and go and visit the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolation of religion. I have often tried this, and found it the best medicine for a heavy heart.—*Howard, the Philanthropist.*

You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars.

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Original Articles.

For the Crisis.

Exposition of Revelation Xiii.

BY S. A. BREWER.

[Concluded from last week.]

We will cite you to an extract from Bower's Lives of the Popes, vol. 2, page 187, concerning the amity between the Eastern and Western emperors; or, in scripture terms, between the beast and his image. "The Embassadors were well received by Charlemagne, and a peace was concluded on the following terms: I. That the Greeks should acknowledge Charlemagne for the emperor of the West, and allow him that title. II. That they should afford no kind of assistance to the dukes of Benevento, who, depending upon their friendship and protection, were ever raising new disturbances in Italy. III. That the Western empire should not extend beyond the dukedom of Benevento, and consequently that the remaining part of Italy lying between that dukedom and the Straits of Massena, with the Island of Sicily, should belong to the Eastern empire and be peaceably possessed by Nicepherous and his successors in the Imperial throne."

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

And HE, the two horned beast, the ecclesiastic beast, had power to give life unto the image of the beast. See note on page 196 of Mosheim's Ecc. Hist., vol 1. "Charles in reality was already Emperor of the West; that is, the most powerful of the European monarchs. He wanted therefore nothing more than the title of emperor and the supreme dominion in Rome and its territory, both of which he obtained by *the* ASSISTANCE OF LEO III." Thus the pope made an IMAGE.

Let me introduce a few extracts from history, showing that none but the Pope of Rome could possibly have answered the description of the Revelator. He was to have power over *nations*, and people, and tongues. Gregory VII. dethroned emperor Henry IV. and Boleslaus II., king of Poland. Pope Zachary deposed Childrique, king of France, and absolved the French from their allegiance to the legitimate sovereign, and placed Pepin upon the throne in his stead. Upon the same ground Boniface VIII. deposed Philippe le Bel, and hurled the thunders of excommunication against him, declaring: "That it is necessary for the salvation of ALL MEN to be subject to the pope." Pope Innocent III. dethroned the emperor Othon IV. Pope Innocent IV. deposed emperor Frederic II., and Pope Julius II. took the kingdom of Navarre from its legitimate sovereign, and gave it to Spain. For a more glaring exhibition of *power*, read the following extract from the 5th council of Toledo. The holy fathers say: "We, the holy council, promulge this sentence, or decree, pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he has *sworn among other oaths to permit no man to live in his kingdom who is not a Catholic*; and if after he has taken the reins of government, he shall violate this promise, let him be anathema maranatha in the sight of the eternal God, and become fuel for the eternal fire!" There is a specimen of the tender mercies of this two-horned beast, also of his power to *cause all to be put to death that would not worship the beast or his image.*

This two-horned monster was to do great wonders, so that he made fire come down from heaven on the earth in the sight of men, and *deceiveth* them that dwell on the earth by those miracles which he had power to do in the sight of the beast. I do not for one moment suppose that this ecclesiastical beast ever did, ever will, or ever can, work such a miracle as to cause literal fire to descend from heaven; but the simple fact I conceive to be this: all that become so enthusiastically infatuated with the pretended power of the Romish priesthood, and their lying wonders, which I will not stop to specify, to them God declared he would send a *strong delusion*, that they should believe a lie, because they had pleasure in unrighteousness.—See 2 Thess. 2: 11, 12. The popes of Rome have claimed to receive their power from God. Read the following, the bull of Pope Sixtus V, against Henry, king of Navarre. It contains the following assertions: "The authority given to St. Peter and his successors, [illegible] A. D. 1231, letters were sent to the French king Louis, commanding him, in the name of God, "to smite the Albigenses with the sword, and burn their cities with FIRE." See History of the Catholic Inquisition, by the Rev. Cyrus Mason, page 46. After Isabella was elevated to the throne of Spain, Francis Torquemada, her confessor, came into her presence and reminded her of the oath she had registered in heaven. He represented it to be her duty to convert the Moors and Jews, or commit them to the *flames*. He was appointed grand inquisitor of Spain, during the fourteen years that he exercised his new and congenial function. He prosecuted before his tribunal upwards of one hundred thousand individuals, of whom six thousand were condemned to the *flames*, and their goods became the prey of the spoiler."

I therefore consider the idea of his making fire come down from heaven, to be the fact that he has deceived his simple faithful in the belief that he has heaven appointed power from God to burn heretics at the stake, and consume their houses, cities and property.

"And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Another feature of this two-horned ecclesiastic beast is this. Verse 17—"And that no man might buy or sell, save he that had the mark, or the name of the beast, or *the number of his name*." We will proceed to give several opinions on this mysterious name.

Dr. A. Clarke says on this subject: "THE LATIN KINGDOM has exclusively this number, 666." According to Putnam, Rome began to be built B. C. 753, and the Latins were conquered by the Romans 640 B. C. Says A. Campbell, in the debate referred to above on page 228, 229:

"My present argument requires me to identify this beast with the Roman Church or with the Little Horn—and therefore in addition to the resembling attributes already traced, I proceed to the most definite of its marks. The ecclesiastic beast or kingdom is thus definitely the letters of a *name*, which together make 666. The name of a man is the name of this kingdom. Now we begin with a Roman Saint, even with the great Irenæus. We shall find in the name of the king and founder of the Latin Empire the name of this prophetic personage. It is said by the *saint* that among the Greeks the king's name was written LATEINOS, the letters of which being numerals in that language, exactly make the sum for 666. * * * The conclusion from these premises is, that as there is no other kingdom on earth whose name is exactly 666,—and as the beast, the symbol of this kingdom, has been proved to be the *Latin Empire*, and *The Latine Basilica* being proved to contain 666, this definitely and clearly marks out the Roman institution as that to which the 13th chapter of the Apocalypse and the 7th chapter of Daniel refer. * * * * This moreover explains that love of *Latin* which to this day distinguishes this church. They not only have long gloried in the name, *Roman*, or *Latin* Catholic, or Church of *Rome*; but they still say mass in Latin, and perform their religious services in that dead language; for although Paul had rather speak five sentences in the vernacular than ten thousand sentences in an unknown tongue; and although in the age of the 'primitive fathers' the whole church prayed and taught in the language of every country where they worshiped; still for the sake of *Latin*, to this day, and even in this country, Romanists perform their most devout services in that dead and foreign language, as though God preferred that language to every other. Thus they are providentially bearing to all nations and languages the grand mark and the number of the name which identifies them as the Beast and Babylon of John."

I will insert one more criticism from Barnes' Notes:

"The word *Lateinos—the Latin*, actually has all the conditions supposed in the interpretation of this passage. From this word the number specified, 666, is made out as follows:

L	A	T	E	I	N	O	S	
30	1	300	5	10	50	70	200	—666

Thus it was suggested by Irenæus, who says, 'It seems to me very probable; for this is a name of the last of Daniel's four kingdoms they being *Latins* that now reign.

18th verse—'And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.'

Whether this means literally that this monster should proscribe every person in their kingdom from buying or selling any commodity; or whether it means only in the matter of religious belief, is the question. The latter, I opine, for the following reasons: The apostle Peter, the boasted predecessor of his degenerate successor the pope, declares in his epistle—

'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.'

Touching this point we will quote from the 10th session of the Lateran Council, A. D. 1215, Pope Leo X. presiding. The decree of the Lateran Council was sanctioned by the Council of Trent, and is now orthodox faith of Rome, or *Latin Church*. "We in fine ordain and decree, that *no* person shall presume to print, or cause to be printed, any book or other writing whatsoever, either in our city (Rome) or any other cities and dioceses, unless it first shall have been carefully examined; if in this city, by our Vicar and the master of the holy palace; or, if in other cities and dioceses, by the Bishop or his deputy, with the *inquisitor of heretical pravity* for the diocese in which the said impression is about to be made; and unless also it shall have received under their own hand their written approval, given without price and without delay, whosoever shall presume to do otherwise, besides the loss of the books, which shall be bound by the sentence of excommunication."

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First. If the two-horned beast is yet to manifest himself, he *must exercise all the power of the leopard beast*, and *cause the earth and all to worship the first beast.*

Secondly. If that is a fact, the forty-and-two months are in the future.

Thirdly. Then it follows that the period spoken of in Daniel 1: 25, in which the saints were to be given into the hands of the horn, is yet in the future; and they must yet pass under that power.

Fourthly. Or it must be allowed that the millions of martyrs that have died for their faith, were not recognized either in the 13th of Rev. or in the above passage in the prophecy of Daniel.

Fifthly. If that two-horned power is yet to arise, then there is, beyond a doubt to my mind, at least 1200 years in the future, before the saints obtain their inheritance.

Finally, it does seem clear that every particular in the prophecy of these wicked powers has been developed, and all that remains to consummate the entire prophetic history, is the 11th verse of Dan. 7th. "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Fairhaven, Mass., Aug. 1858.

Poetry.

THE JOY OF THE CROSS.

Long plunged in sorrow, I resign
My soul to that dear hand of thine,
Without reserve of fear;
That hand shall wipe my streaming eyes,
Or into smiles of glad surprise
Transform the falling tear.

My sole possession is thy love,
In earth beneath, or heaven above,
I have no other store;
And though with fervent suit I pray,
And importune thee night and day,
I ask thee nothing more.

My rapid hours pursue the course
Prescribed them by love's sweetest force,
And I thy Sovereign will,
Without a wish to escape my doom;
Though still a sufferer from the womb
And doomed to suffer still.

By thy command, where'er I stray,
Sorrow attends me all the way,
A never failing friend;
And if my sufferings may augment
Thy praise, behold me well content,
Let sorrow still attend!

It cost me no regret that she,
Who followed Christ, should follow me;
And though where'er she goes,
Thorns spring spontaneous at her feet,
I love her, and extract a sweet
From all her bitter woes.

Adieu! ye vain delights of earth,
Insipid sports and childish mirth,
I taste no sweets in you;
Unknown delights are in the cross,
All joy beside to me is dross;
And Jesus thought so too.

The cross! Oh, ravishment and bliss,
How grateful e'en its anguish is,
Its bitterness how sweet!
THESE every sense and all the mind,
In all her faculties refined,
Taste happiness complete.

Souls once enabled to disdain;
Base, sublunary joys, maintain
Their dignity secure;
The fever of desire is passed,
And love has all its genuine taste,
Is delicate and pure.

Self-love no grace in sorrow sees,
Consults her own peculiar ease;
'Tis all the bliss she knows;
But nobler ends true love employ,
In self-denial is her joy,
In suffering her repose.

Sorrow and love go side by side;
Nor height nor depth can e'er divide
Their heaven-appointed bands;
Those dear associates still are one,
Nor till the race of life is ran,
Disjoin their wedded hands.

Jesus, avenger of our fall,
Thou faithful lover, above all
The Cross have ever borne!
Oh, tell me,—life is in thy voice,—
How much afflictions were thy choice
And sloth and ease thy scorn!

Thy choice and mine shall be the same,
Inspirer of that holy flame
Which must forever blaze!
To take the Cross and follow thee,
Where love and duty lead, shall be
My portion and my praise.

—*Madame Guyon.*

Choice Selections.

The Cares and Frets of Life.

We do not mind one little winged freebooter of the night with his minstrelsy of blood, but a whole swarm of mosquitos buzzing about us, we cannot endure. A single particle of dust is not much, but when it comes in clouds in a hot summer's day, settling upon books and furniture and clothes, and blowing into the eyes, it is an annoyance that can scarcely be borne. So there are many cares and troubles in life which, taken singly, we would disdain to notice, but which in the aggregate become such frets and burdens that they make us weary of existence. The only way we can learn to bear them with cheerfulness is by looking to the future, and living in it even while yet on earth. A man who is journeying to his own wedding, or to his father's house, would scarcely be called a man if he complained of the unavoidable discomforts of traveling in the cars. He takes the confinement and the cramped position and the dust and cinders as things of course, and solaces himself with thoughts of the home he is approaching, where he will have pure air and room and liberty and comfort. Now this world is one great car-life, and we must expect, in passing through, to take the fare of the road. It will not be hard to do this if we are sure of a blissful home awaiting us beyond.

When rivers have found the ocean, they roll thither all the currents and channels of their cataract—disturbed waters, and tranquilize themselves, and at their mouths widen into bays. So the heart that has found the future tends constantly towards heaven, and quiets its eddying cares, and tranquilizes itself or ever it reaches the eternal ocean.—*Beecher.*

MEN plant prayers and endeavors, and go the next day looking to see if they have borne graces. Now, God does not send graces as he sends light and rain; but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening.

Climate and Seasons of Palestine.

The seasons of the Holy Land are properly two—the rainy and the dry. The rainy season commences in the latter part of October, or early in November; and the first autumn showers appear to be what is meant in the Bible by the "first" or former rain. "In autumn," Dr Robinson observes, "the whole land has become dry and parched, the cisterns are nearly empty, the few streams and fountains fail, and all nature, physical and animal, looks forward with longing to the return of the rainy season. Mists and clouds begin to make their appearance, and showers occasionally to fall; the husbandman sows his seed, and the thirsty earth is soon drenched with an abundance of rain."

These showers come up from the west or south-west. Thus our Lord says, "When ye see a cloud arise out of the west, straightway ye say, There cometh a shower; and so it is." Thus also, after the three years' drought in the time of king Ahab, the messenger of Elijah, posted on mount Carmel, and looking out over the Mediterranean, saw at length "a little cloud rise out of the sea like a man's hand;" this grew and spread towards the land, and soon "the heaven was black with clouds and wind, and there was a great rain." 1 Kings 18: 42—45.

A few fine days follow these "early rains" of November, and afford the farmer an opportunity to sow his wheat and barley in the moistened earth. Then the rainy season sets in, with frequent showers, often heavy and accompanied with thunder and lightning. One of these thunder storms David describes in Psalm twenty-nine, where he shows us the storm gathering upon the sea, bursting on the coast, rocking mount Lebanon, and sweeping across the land, while in the temple the awe-struck people adore the mighty God of Israel.

During January and February the mean temperature at Jerusalem is 47 degrees 4 minutes. Snow sometimes falls, but does not rest long on the ground. The cold is not severe, and the frosts only touch the surface of still waters, without penetrating the earth. From November to March there is an abundance of moisture to loosen and fertilize the soil, and bring forward the grain—which, as the spring sun returns, grows rapidly. The rains however now become less frequent, and after March there are only a few highly-prized showers, the "latter rain" of scripture, Deut. 11: 14, serving to swell and ripen the growing crops, which the hot sun soon after brings to maturity. Dr. Robinson records a thunder storm in May, with heavy rains; but considers it a very unusual phenomenon in Jerusalem.

In April and May the barley and wheat ripen and are harvested; and afterwards in succession apricots, almonds, figs, dates, grapes, olives, etc. Meanwhile not a drop of rain falls from the sky. Day after day its clear blue remains unbroken by a passing cloud. Rain in harvest-time would be a memorable phenomenon, or even a remarkable interposition of Providence, as in the days of Samuel, 1 Sam. 12: 16—18. Only "the dew of heaven from above," falling plentifully during the night, mitigates the parching heat. Towards the close of this season "the total absence of rain destroys the verdure of the fields, and gives to the whole landscape the aspect of drought and barrenness. The only green thing which remains is the foliage of the scattered fruit trees, and occasional vineyards and fields of millet." Yet the heat is not excessive, on the high table lands at least; the average temperature in July being 77 degrees 3 minutes. The climate therefore is justly regarded as healthy and invigorating. An occasional hot wind however from the southern or eastern desert, parches every thing with its stifling heat. On the seacoast also, and in the sunken valley of the Jordan, the heat is sometimes extreme, and the climate prejudicial to strangers.—*Amer. Messenger.*

An Earnest following of Christ.

They who are attentive to the duties of their station, and enemies to sloth and self-indulgence, are likely to be eminent and useful, and they alone. We ought to proceed in our appointed course, notwithstanding remote difficulties, which may appear to us insurmountable; and to rely on the Lord to remove them when the critical moment arrives; for interpositions are intended to excite, not to supersede, our activity. But we should look well to the path of our feet, especially when "we have not passed that way heretofore." The precepts of the word of God, his providential dispensations, and the counsel and example of his ministers and people, when properly attended to, together with the inward teaching of the Holy Spirit, humbly sought by earnest prayer, will make our way plain to us, though perplexed in itself; and we cannot, in general, go wrong in keeping close to the ordinances of God, and thus, as it were, following the ark in all its removals. In so doing we must not fear rivers of trouble, mountains of difficulties, or hosts of opposing foes; but, confiding in the faithful promise, the Almighty power, and covenant love of our God, "the living God"—"the Lord of the whole earth," we may proceed with boldness and alacrity. Whether we be called to endure poverty, pain, reproach, persecution, or death, we are following the "Author and Finisher of our faith; nor can we set our foot in any perilous or arduous spot, through the whole journey, but faith will there descry the print of the Redeemer's foot, who trode that very path to glory above, and who calls us to "follow him," that where he is there we may be also. —*Scott.*

Miracles attending our Savior's Passion.

RECORDED IN PROFANE HISTORY.

Phlegon, A. D. 138, says Jesus Christ, according to the prophecies which had before spoken of him, came to his Passion in the eighteenth year of Tiberius, at which time in other, even in heathen memoirs, we find it written to this purpose: "There was an eclipse of the sun, Bithynia was shaken by an earthquake, and in the city of Nice many houses were overturned."

It may be doubted, perhaps, whether these memoirs record or relate to the miracles attending our Lord's Passion; but there are other references more distinct and reliable, particularly that of Tertullian in his Apology for the Christians against the Heathen, the most eloquent and powerful defence of the christian religion which had then been written. It was addressed between A. D. 199 and 205 to the Roman provincial govincial governor. Tertullian declares that Pontius Pilate was constrained, by the malicious machinations of the Jews, to devote Jesus Christ to death upon the cross; that there he soon gave up the ghost, and prevented the office of the executioner, and then adds, "At the same time, while the sun was yet mid heaven, the light of heaven was withdrawn, insomuch that they who knew not that this had been predicted of Christ, supposed it to be an eclipse. *And yet this catastrophe of the world you yourselves have recorded in your own archives.*"

Again: Lucien, the martyr of Antioch, in his Apology, addressed to the Emperor Maximinus, A. D. 312, says: "Look into your own annals. There you will find that in the time of Pilate, when Christ suffered, the sun was obscured, and the light of day was interrupted with darkness."

It is well known that the Romans carefully preserved public annals of current events occurring not only at Rome, but in the provinces of the empire. In the opinion of the learned, therefore, these apologists here make their confident appeal to such public records, in attestation of those which attended the death of Jesus Christ, as related by the evangelists." Divers of the most remarkable circumstances attending our Savior's crucifixion," says the learned Dr. Samuel Clarke, "were recorded in the public Roman registers, and earnestly appealed to by the first christians, as what would not be denied by the adversaries themselves." Grotius also declares that there were not only private histories, like that of Phlegon, but public records, to which christians were accustomed to appeal, not only in attestation of the star which appeared after the birth of Christ, but of the earthquake and the miraculous darkness which occurred about the time of his crucifixion.—*American Presbyterian.*

HOW TO GET RID OF TROUBLE.—To shake off trouble we must set about doing good to somebody; put on your hat, and go and visit the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolation of religion. I have often tried this, and found it the best medicine for a heavy heart.—*Howard, the Philanthropist.*

You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars.

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Poetry.

For the Crisis.

ON THE DEATH OF MARY EMELINE SLATER.

Afflicted parents, dry the tear,
And put your trust in God,
And let his promise ever cheer
Under the chastening rod.
Oh, put your trust in him alone,
He'll wipe your tears away,
He's promised e'er to keep his own,
If they will watch and pray.

O weep not that her fragile form
Is in the grave so deep;
For Mary 'll yet in beauty bloom,
No more in death to sleep.
She sleeps in Jesus—sweet the rest—
Far from a world of pain;
No mortal cares distress her breast,
Nor sickness racks her frame.

Then let your hearts refrain from grief;
This lifeless lump of clay
Will from death's fetters find relief
In the resurrection day.
And may you both be ready when
Our Savior shall appear,
To meet your little Mary there,
In a better happier sphere.

MARY L. PRATT.

Original Articles.

For the Crisis.

"In Every Thing give Thanks."

What! in every thing? Yes; whether joy or sorrow, whatever be thy lot, give thanks. What though all look dark and dreary; though friends forsake, and the loved of earth pass from our sight; though this cold world make us feel the force of its blasts and storms; though poverty show us her wan face, and those we love turn coldly away; still give thanks. I know when the clouds of adversity roll over the mind's sky, and the weary heart seems breaking, *these* words would seem but the voice of indifference; but hath not He who ruleth the nations said; "*all things* shall work together for good to them that love God?" Then, weary-hearted one, remember this, and also remember, first the cross, then the crown; first the briars and thorns, then the roses and lilies; first the hill Difficulty, "then the plain Beulah." And should we not give thanks that we are counted worthy to suffer affliction with the people of God, like Moses, than left to enjoy the pleasure of sin for a season?

We shall not always suffer. He who hath said, "Behold I come quickly," will soon fulfill his declaration, and then

"Rest for the weary, there's rest for you,"

and a crown of righteousness which fadeth not away. If joy shall crown thy pathway, and all shall seem to be peace, *then* "remember thy Creator" and give him thanks. Though all may seem to be happiness now, it will not always stay; then give thanks to God; acquaint thyself with him, and be at peace.

But, says the natural heart of man, shall I give *thanks* for all these clouds of affliction that roll over my soul? Perhaps a wife may be mourning the loss of one whom she loved of all on earth the best; a fond brother weeping o'er the lovely form of a sister, laid to sleep in youthful innocence and beauty beneath the cold ground. A mother weeping o'er the loved form of an only child. These are the scenes that try the soul. Or even worse than this; perhaps some of these loved ones are reprobates from the cause of truth and virtue, wanderers from God, rushing onward to destruction, regardless of the prayers and tears of those who love them. Shall I give thanks for *this*, says the breaking heart? Yes. "God's ways are not our ways." We make earthly idols of those we love often, and in love for the creature forget the Creator. Let us trust in Him who "doeth all things well," and we shall at last be found of Him in peace.

"Leave to his sovereign sway,
To rule and to command;
So shalt thou wondering own his way,
How strong, how wise his hand."

MARY E. SWEETLAND.

Springfield, Mass., Sept.

THE HOLY SPIRIT.—I have been cured of expecting the Holy Spirit's influence without due preparation on our part, by observing how men preach who take up that error. I have heard such talk nonsense by the hour.—*Cecil.*

For the Crisis.

This World and the World to Come.

In this world we are inhabitants of a land groaning under the curse of God; a land bringing forth thorns and thistles, and abounding in all manner of sin and persecution, where satan is continually tempting us to commit some evil, and ever striving to overcome all our efforts to do good. Here we see men continually striving to gain the wealth of this world, and honor from its inhabitants; ever seeking to add to their earthly treasures, without even desiring to lay up treasures in heaven, as Christ has commanded them; ever striving to gain possession of the hard earned fruits of the daily toil of the poor, which is their whole living, instead of giving to the poor of their own abundance, and thereby lending to the Lord. Instead of seeing men girded in sackcloth, and repenting in dust and ashes of their sins and transgressions against God, we see them arrayed in gorgeous apparel, and waiting upon the most popular church in town—the most popular, because it requires its members to perform the *least* of Jesus' requirements; because its members are rich enough to pay a crafty priest for making all the prayers which they consider necessary for the whole church—prayers which will avail them nothing when the reapers are sent forth to gather the wheat into the garners, and burn the tares with unquenchable fire.

Here God's poor waiting ones are obliged to toil incessantly beneath the frowns and sneers of those who hire their praying done, for a few comforts of this life, and, many of them, to keep their families from actual starvation. Such bless God for the privilege of praying for themselves. They are thankful that they are *permitted* to pour their tale of woe into the ear of him who is ever ready to listen, and give peace and encouragement to their troubled hearts. Here all, rich and poor, righteous and wicked, are alike subject to all the evils of a mortal life; to pain, grief, and even death. We are liable at any moment to be deprived of our friends by that cruel foe, death, who often pierces our hearts with the most poignant grief, by removing to the silent tomb those connected with us by the nearest and dearest ties. Here everything is perishable; therefore nothing is perfect. Not only the health, beauty, and life of man, but everything that is pleasing to the eye or taste, is also changeable and perishable. Man sees something displeasing, as well as pleasing, in everything; therefore we find no perfect enjoyment here, no lasting happiness. Consequently we are inclined to look to a higher source of happiness; consequently we pray "Thy kingdom come," and look forward to that glorious time when this earth shall be purified, and paradise restored; when Jesus shall descend from heaven with a shout, and the dead in Christ shall rise; and they, together with the humble, patient ones, who are still waiting and watching for him here, shall be caught up to meet him in the air, and ever remain in his blessed presence.

There God shall wipe from our eyes every tear, and we shall weep no more, neither sorrow any more. There we shall have an immortal body, which will not be subject to pain, disease, decay and death; but will ever be in a perfect state. There we shall wear the never-fading crown of righteousness upon our heads; and in our hands we shall hold golden harps, and ever sing praises to Jesus, who will be our King. We shall meet around the throne of God with all the faithful lovers of God, with all our friends who have died in the faith, with all the good old patriarchs and prophets, who suffered, and fought, and bled, in the olden time, for the cause of God. The meek and lowly apostles left all and followed Jesus immediately at his command, and were willing to endure anything, and everything, for his sake. The heroic martyrs, who rather than renounce Jesus as their Savior, suffered the most excruciating torments and death. All, who have fulfilled the commandments of God, and been willing to own Jesus as their Lord and Redeemer; all who have been willing to accept of his salvation freely offered, will be there—a perfect, happy company, with nothing to disturb their perfect harmony. Satan will not be there to sow the seeds of discord, and lay snares and temptations in our way. The wicked will not be there to persecute and oppress us. All will be perfect harmony, and each and every one will rejoice and sing praises to God forever more. There we shall roam over blissful fields, and pick never-fading flowers, and never be weary, oppressed or care worn, but ever rejoicing in the glory of God. There we shall bathe in the river of life, which proceedeth out of the throne of God. There we shall pick fruit from the tree of life, which beareth twelve manner of fruit, and yields her fruit every month; and we shall be under no curse there, and there shall be no night, but the glory of God shall give us light forever more.

O, is not eternal life, and a right to that blissful country, that glorious city, worth asking for? Is it not worth striving for? Is it not a sufficient reward for the trials and persecutions which we endure here? Yea, we shall ever praise and bless our Heavenly Father for his tender and all-sufficient mercy and goodness, in sending his beloved and only Son Jesus, into the world, to suffer an ignominious death for us sinful, death-deserving creatures, and thereby offering us free salvation.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

Gems.

The love of God dwelling in the heart of the regenerate in this cold world.

"God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4: 16.

At the North Pole there is an open sea, without an iceberg, or ice of any description to be seen upon its bosom, as Mr. Morton, of Dr. Kane's expedition, the discoverer, remarked, though at the time a strong wind was blowing directly from the North. There are also flocks of fowl brooding over the waters of that far off sea, giving animation and life to the scene. This open sea at the North is accounted for by the gulf stream, flowing deep in the ocean, and carrying far northward the warm waters of southern climes, and the regular circulation of the great waters of the globe, as that of the winds: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again."—Eccl. 1: 6, 7.

So with the soul "that dwelleth in love." He may be surrounded completely with a cold and heartless world; cut off even from all communication with warmer hearts; yet the warm gulf stream of God's love flows down deep into the soul, melting and dissipating the icebergs of selfishness and hate; and the spirit of God, like a dove, broods over the heart, quickening and animating all into life and immortal hope.

Christian stability and fixedness.

"My heart is fixed, O God, my heart is fixed."—Ps. 57: 7.

Some rivers run northward; and in the northern regions, this is so both summer and winter. The summer's drought, nor the winter chill does not make them to cease their onward flow to the ocean. The summer's heat and drought may cause them to flow more sluggish, from less supply of waters from their various tributaries; and the winter's frosts and cold encase them in ice. Yet obstructed as they may be, they flow onward still, till their waters mingle with the ocean, or larger streams, and these with the ocean. So is the heart fixed on God and heaven:—the burning, scorching suns of persecution, trial and adversity, nor the chill, cold ice-damp of formalism and declension cannot obstruct their christian progress. Onward they move, until they reach the bosom of God, and the eternal joys at his "right hand."

O. R. FASSETT.

☞ No man will ever go to heaven who has not sent his heart thither before him.

For the Crisis.

The Divine Test.—2 KINGS 20: 1–18.

God must be acknowledged in his Word and Work.

Our city and our country, nay, the whole Anglo-Saxon race, have been jubilant over the successful laying of the Cable, by the agents of the Atlantic Telegraph Company. This seems rational; but yet it is our duty to contemplate this almost incredible consummation in the light of Holy Scripture. Unbelief is always blind to all that relates to our present and most important relations to God. We all have sung,

"Blind unbelief is sure to err
And scan his work in vain;
God is his own interpreter,
And he doth make it plain.

Each epoch in our world's history has had its crowning event—its turning point; and as it is regarded by men, in its relations to God, and "his goings forth from of old," they are godly or ungodly.

The divine test has been so applied by himself in various instances, as to make it absolutely determinate, and palpably plain. The godly see the presence and power of God demonstrated in his fulfillment of his prophetic word; but the ungodly, who disbelieve his word, see not the divine hand in its accomplishment. To them it is only "*the wonders* done in the land;" but it is "the wonder" as associated with the doings of man. Human skill and prowess is their theme of admiration; and when God is referred to, it is subordinately as the absent, distant creator, whose immediate and real recognition in his purpose would mar their triumph.

This test, showing that nothing short of an intelligent and avowed faith in God's word, and in his own agency, which secures its accomplishment, appears in the history of Hezekiah, king of Judah.—2 Kings 20. This chapter records Hezekiah's sickness unto death—the prophet's warning from God to him—and his humiliation before God, and miraculous restoration to health. "The sign" of this restoration from a deadly sickness, and the lengthening of his life "fifteen years," was the turning back of the sun's "shadow ten degrees (or five hours) on the dial of Ahaz." The time of this healing is determined by "the third day," within which he should "go up to the house of the Lord;" and the length of his life, by the fifteen years. The time is given also for the captivity, afterwards announced, as a punishment for Hezekiah's pride of heart, and his non-acknowledgement of God, as to the wonders done in the land."—2 Chron. 32: 31; 2 Kings 20: 17, 18; 24: 11; Ezek. 4: 5—390 days. Dan. 9: 1–3—70 years. Amidst these eventful scenes, the Lord destroyed the Assyrian army—185,000, and Senacherib their king; which opened the way for Babylon, hitherto a city and province, to become "The Lady of kingdoms." The king of Babylon mounted the tide raised by these movements of the Almighty. He gloried over Assyria's decline. He pampered the pride of Hezekiah; and honored him as one honored by the gods, and made the victor over their common rival, Senacherib, whose pomp and power had perished with his army. Hezekiah was the observed of all observers. "He was magnified in the sight of all nations."—2 Chron. 32: 21–25. But "his heart was lifted up, and he returned *not* (an acknowledgement) according to the benefit done to him."

His sin lay in not acknowledging God, in not showing his word, and the accomplishment of it, as the proof of his presence and supremacy. This was then the grand question—"Who is the Lord?" who is supreme? And this point, that Jehovah is supreme, could never have been demonstrated better than by this king of Israel. But he did not acknowledge him by saying "Our God is the Living and only true God." He promised all these "wonders." He has been faithful, and has fulfilled them; and all these things demonstrate "his power and Godhead, so that (all unbelievers) are without excuse." Instead of this, he accepted the sympathy of the Babylonian ambassadors, as shown to himself, and so God was omitted, disowned and dishonored by his chosen "witnesses." Hence the doom pronounced.

Every epoch has had its peculiar prophecies, and their actual accomplishment. They have embraced the whole course of human affairs, political and religious. Thus it was at the close of the captivity. Thus it was at the first coming of Christ—at the destruction of Jerusalem—the rise of Papacy, and the close of his "1260 years," at the French Revolution; and thus it has been through our age of "wonders," by the rush "to and fro," with "increase of knowledge." The present argument from the word of God, and its fulfillment, extends through six thousand years; and now embracing the facts of all other eras, they seem to be converging to a point in the crowning consummation of "the Great Day of God Almighty."

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THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 161. | BOSTON, MASS., OCTOBER 6, 1858. | VOL. VIII. NO. 5.

Poetry.

For the Crisis.

ON THE DEATH OF MARY EMELINE SLATER.

Afflicted parents, dry the tear,
And put your trust in God,
And let his promise ever cheer
Under the chastening rod.
Oh, put your trust in him alone,
He'll wipe your tears away,
He's promised e'er to keep his own,
If they will watch and pray.

O weep not that her fragile form
Is in the grave so deep;
For Mary 'll yet in beauty bloom,
No more in death to sleep.
She sleeps in Jesus—sweet the rest—
Far from a world of pain;
No mortal cares distress her breast,
Nor sickness racks her frame.

Then let your hearts refrain from grief;
This lifeless lump of clay
Will from death's fetters find relief
In the resurrection day.
And may you both be ready when
Our Savior shall appear,
To meet your little Mary there,
In a better happier sphere.

MARY L. PRATT.

Original Articles.

For the Crisis.

"In Every Thing give Thanks."

What! in every thing? Yes; whether joy or sorrow, whatever be thy lot, give thanks. What though all look dark and dreary; though friends forsake, and the loved of earth pass from our sight; though this cold world make us feel the force of its blasts and storms; though poverty show us her wan face, and those we love turn coldly away; still give thanks. I know when the clouds of adversity roll over the mind's sky, and the weary heart seems breaking, *these* words would seem but the voice of indifference; but hath not He who ruleth the nations said; "*all things* shall work together for good to them that love God?" Then, weary-hearted one, remember this, and also remember, first the cross, then the crown; first the briars and thorns, then the roses and lilies; first the hill Difficulty, "then the plain Beulah." And should we not give thanks that we are counted worthy to suffer affliction with the people of God, like Moses, than left to enjoy the pleasure of sin for a season?

We shall not always suffer. He who hath said, "Behold I come quickly," will soon fulfill his declaration, and then

"Rest for the weary, there's rest for you,"

and a crown of righteousness which fadeth not away. If joy shall crown thy pathway, and all shall seem to be peace, *then* "remember thy Creator" and give him thanks. Though all may seem to be happiness now, it will not always stay; then give thanks to God; acquaint thyself with him, and be at peace.

But, says the natural heart of man, shall I give *thanks* for all these clouds of affliction that roll over my soul? Perhaps a wife may be mourning the loss of one whom she loved of all on earth the best; a fond brother weeping o'er the lovely form of a sister, laid to sleep in youthful innocence and beauty beneath the cold ground. A mother weeping o'er the loved form of an only child. These are the scenes that try the soul. Or even worse than this; perhaps some of these loved ones are reprobates from the cause of truth and virtue, wanderers from God, rushing onward to destruction, regardless of the prayers and tears of those who love them. Shall I give thanks for *this*, says the breaking heart? Yes. "God's ways are not our ways." We make earthly idols of those we love often, and in love for the creature forget the Creator. Let us trust in Him who "doeth all things well," and we shall at last be found of Him in peace.

"Leave to his sovereign sway,
To rule and to command;
So shalt thou wondering own his way,
How strong, how wise his hand."

MARY E. SWEETLAND.

Springfield, Mass., Sept.

THE HOLY SPIRIT.—I have been cured of expecting the Holy Spirit's influence without due preparation on our part, by observing how men preach who take up that error. I have heard such talk nonsense by the hour.—*Cecil.*

For the Crisis.

This World and the World to Come.

In this world we are inhabitants of a land groaning under the curse of God; a land bringing forth thorns and thistles, and abounding in all manner of sin and persecution, where satan is continually tempting us to commit some evil, and ever striving to overcome all our efforts to do good. Here we see men continually striving to gain the wealth of this world, and honor from its inhabitants; ever seeking to add to their earthly treasures, without even desiring to lay up treasures in heaven, as Christ has commanded them; ever striving to gain possession of the hard earned fruits of the daily toil of the poor, which is their whole living, instead of giving to the poor of their own abundance, and thereby lending to the Lord. Instead of seeing men girded in sackcloth, and repenting in dust and ashes of their sins and transgressions against God, we see them arrayed in gorgeous apparel, and waiting upon the most popular church in town—the most popular, because it requires its members to perform the *least* of Jesus' requirements; because its members are rich enough to pay a crafty priest for making all the prayers which they consider necessary for the whole church—prayers which will avail them nothing when the reapers are sent forth to gather the wheat into the garners, and burn the tares with unquenchable fire.

Here God's poor waiting ones are obliged to toil incessantly beneath the frowns and sneers of those who hire their praying done, for a few comforts of this life, and, many of them, to keep their families from actual starvation. Such bless God for the privilege of praying for themselves. They are thankful that they are *permitted* to pour their tale of woe into the ear of him who is ever ready to listen, and give peace and encouragement to their troubled hearts. Here all, rich and poor, righteous and wicked, are alike subject to all the evils of a mortal life; to pain, grief, and even death. We are liable at any moment to be deprived of our friends by that cruel foe, death, who often pierces our hearts with the most poignant grief, by removing to the silent tomb those connected with us by the nearest and dearest ties. Here everything is perishable; therefore nothing is perfect. Not only the health, beauty, and life of man, but everything that is pleasing to the eye or taste, is also changeable and perishable. Man sees something displeasing, as well as pleasing, in everything; therefore we find no perfect enjoyment here, no lasting happiness. Consequently we are inclined to look to a higher source of happiness; consequently we pray "Thy kingdom come," and look forward to that glorious time when this earth shall be purified, and paradise restored; when Jesus shall descend from heaven with a shout, and the dead in Christ shall rise; and they, together with the humble, patient ones, who are still waiting and watching for him here, shall be caught up to meet him in the air, and ever remain in his blessed presence.

There God shall wipe from our eyes every tear, and we shall weep no more, neither sorrow any more. There we shall have an immortal body, which will not be subject to pain, disease, decay and death; but will ever be in a perfect state. There we shall wear the never-fading crown of righteousness upon our heads; and in our hands we shall hold golden harps, and ever sing praises to Jesus, who will be our King. We shall meet around the throne of God with all the faithful lovers of God, with all our friends who have died in the faith, with all the good old patriarchs and prophets, who suffered, and fought, and bled, in the olden time, for the cause of God. The meek and lowly apostles left all and followed Jesus immediately at his command, and were willing to endure anything, and everything, for his sake. The heroic martyrs, who rather than renounce Jesus as their Savior, suffered the most excruciating torments and death. All, who have fulfilled the commandments of God, and been willing to own Jesus as their Lord and Redeemer; all who have been willing to accept of his salvation freely offered, will be there—a perfect, happy company, with nothing to disturb their perfect harmony. Satan will not be there to sow the seeds of discord, and lay snares and temptations in our way. The wicked will not be there to persecute and oppress us. All will be perfect harmony, and each and every one will rejoice and sing praises to God forever more. There we shall roam over blissful fields, and pick never-fading flowers, and never be weary, oppressed or care worn, but ever rejoicing in the glory of God. There we shall bathe in the river of life, which proceedeth out of the throne of God. There we shall pick fruit from the tree of life, which beareth twelve manner of fruit, and yields her fruit every month; and we shall be under no curse there, and there shall be no night, but the glory of God shall give us light forever more.

O, is not eternal life, and a right to that blissful country, that glorious city, worth asking for? Is it not worth striving for? Is it not a sufficient reward for the trials and persecutions which we endure here? Yea, we shall ever praise and bless our Heavenly Father for his tender and all-sufficient mercy and goodness, in sending his beloved and only Son Jesus, into the world, to suffer an ignominious death for us sinful, death-deserving creatures, and thereby offering us free salvation.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

Gems.

The love of God dwelling in the heart of the regenerate in this cold world.

"God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4: 16.

At the North Pole there is an open sea, without an iceberg, or ice of any description to be seen upon its bosom, as Mr. Morton, of Dr. Kane's expedition, the discoverer, remarked, though at the time a strong wind was blowing directly from the North. There are also flocks of fowl brooding over the waters of that far off sea, giving animation and life to the scene. This open sea at the North is accounted for by the gulf stream, flowing deep in the ocean, and carrying far northward the warm waters of southern climes, and the regular circulation of the great waters of the globe, as that of the winds: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again."—Eccl. 1: 6, 7.

So with the soul "that dwelleth in love." He may be surrounded completely with a cold and heartless world; cut off even from all communication with warmer hearts; yet the warm gulf stream of God's love flows down deep into the soul, melting and dissipating the icebergs of selfishness and hate; and the spirit of God, like a dove, broods over the heart, quickening and animating all into life and immortal hope.

Christian stability and fixedness.

"My heart is fixed, O God, my heart is fixed."—Ps. 57: 7.

Some rivers run northward; and in the northern regions, this is so both summer and winter. The summer's drought, nor the winter chill does not make them to cease their onward flow to the ocean. The summer's heat and drought may cause them to flow more sluggish, from less supply of waters from their various tributaries; and the winter's frosts and cold encase them in ice. Yet obstructed as they may be, they flow onward still, till their waters mingle with the ocean, or larger streams, and these with the ocean. So is the heart fixed on God and heaven:—the burning, scorching suns of persecution, trial and adversity, nor the chill, cold ice-damp of formalism and declension cannot obstruct their christian progress. Onward they move, until they reach the bosom of God, and the eternal joys at his "right hand."

O. R. FASSETT.

☞ No man will ever go to heaven who has not sent his heart thither before him.

For the Crisis.

The Divine Test.—2 KINGS 20: 1–18.

God must be acknowledged in his Word and Work.

Our city and our country, nay, the whole Anglo-Saxon race, have been jubilant over the successful laying of the Cable, by the agents of the Atlantic Telegraph Company. This seems rational; but yet it is our duty to contemplate this almost incredible consummation in the light of Holy Scripture. Unbelief is always blind to all that relates to our present and most important relations to God. We all have sung,

"Blind unbelief is sure to err
And scan his work in vain;
God is his own interpreter,
And he doth make it plain.

Each epoch in our world's history has had its crowning event—its turning point; and as it is regarded by men, in its relations to God, and "his goings forth from of old," they are godly or ungodly.

The divine test has been so applied by himself in various instances, as to make it absolutely determinate, and palpably plain. The godly see the presence and power of God demonstrated in his fulfillment of his prophetic word; but the ungodly, who disbelieve his word, see not the divine hand in its accomplishment. To them it is only "*the wonders* done in the land;" but it is "the wonder" as associated with the doings of man. Human skill and prowess is their theme of admiration; and when God is referred to, it is subordinately as the absent, distant creator, whose immediate and real recognition in his purpose would mar their triumph.

This test, showing that nothing short of an intelligent and avowed faith in God's word, and in his own agency, which secures its accomplishment, appears in the history of Hezekiah, king of Judah.—2 Kings 20. This chapter records Hezekiah's sickness unto death—the prophet's warning from God to him—and his humiliation before God, and miraculous restoration to health. "The sign" of this restoration from a deadly sickness, and the lengthening of his life "fifteen years," was the turning back of the sun's "shadow ten degrees (or five hours) on the dial of Ahaz." The time of this healing is determined by "the third day," within which he should "go up to the house of the Lord;" and the length of his life, by the fifteen years. The time is given also for the captivity, afterwards announced, as a punishment for Hezekiah's pride of heart, and his non-acknowledgement of God, as to the wonders done in the land."—2 Chron. 32: 31; 2 Kings 20: 17, 18; 24: 11; Ezek. 4: 5—390 days. Dan. 9: 1–3—70 years. Amidst these eventful scenes, the Lord destroyed the Assyrian army—185,000, and Senacherib their king; which opened the way for Babylon, hitherto a city and province, to become "The Lady of kingdoms." The king of Babylon mounted the tide raised by these movements of the Almighty. He gloried over Assyria's decline. He pampered the pride of Hezekiah; and honored him as one honored by the gods, and made the victor over their common rival, Senacherib, whose pomp and power had perished with his army. Hezekiah was the observed of all observers. "He was magnified in the sight of all nations."—2 Chron. 32: 21–25. But "his heart was lifted up, and he returned *not* (an acknowledgement) according to the benefit done to him."

His sin lay in not acknowledging God, in not showing his word, and the accomplishment of it, as the proof of his presence and supremacy. This was then the grand question—"Who is the Lord?" who is supreme? And this point, that Jehovah is supreme, could never have been demonstrated better than by this king of Israel. But he did not acknowledge him by saying "Our God is the Living and only true God." He promised all these "wonders." He has been faithful, and has fulfilled them; and all these things demonstrate "his power and Godhead, so that (all unbelievers) are without excuse." Instead of this, he accepted the sympathy of the Babylonian ambassadors, as shown to himself, and so God was omitted, disowned and dishonored by his chosen "witnesses." Hence the doom pronounced.

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For the Crisis.

The Advent.

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Much is said in relation to the time of the second coming of our blessed Savior. And I have been led to inquire, is it necessary for us, as christians, looking for his immediate coming, to know by any other way than the way set forth in the gospel by Christ and his apostles? Christ has told us plainly that certain signs should precede his coming, and by them we should know that the time was nigh at hand, and it appears to me that all who *search* the Scriptures to know the will of Christ concerning his children while on probation, desirous also of *doing* his will, will come to the conclusion at once, while they behold the signs therein set forth, that we are living in the last age of the world: and by comparing prophecy with prophecy, and the fulfillment of the same in the history of the world, and by our own observation and the almost daily evidence which surrounds us; that soon we may expect to hear the cry, *Behold the Bridegroom cometh!* And though he comes never so suddenly, if we are truly his disciples, we shall have oil in our vessels with our lamps, looking for his appearing; yea, upon the watch tower, waiting to hail his glorious advent.

Brethren and sisters in Christ, are we now at our post, following our glorious Leader in all that pertains to us as faithful soldiers of King Jesus? Are we as faithful as was Noah while building the ark? May the Lord enable us to do every duty, that we may not be found not having on the wedding garment. May all that read these lines be wise unto salvation, that we may all receive *immortality* when the Lord cometh to reward his saints and make up his jewels.

C. W. Baker.

Vernon, Conn.

For the Crisis.

Haul in your Net.

Yes, you fisherman, you have been dragging that old net for a year without catching a fish, simply because you haven't hauled it in. Do you think to get it *full* so? They'll run out, dodge under, or escape some way, and you never have them safe till they are hauled ashore. Many a good fish has been lost because the net wasn't hauled in.

Whenever men are preaching the word they should haul in their nets. Give men a chance to start for glory. Ask them to come out and confess Christ. Tell them to stand up for Jesus. Bring them to the standard and to the test. Don't leave the matter undecided. Say to them, how long *halt* ye between two opinions? If the Lord be God *serve him.* Do not leave them till they decide. Get them out. Visit them, pray with them, talk with them, try them and see if they'll not confess Jesus—Haul in the net! Get them committed—baptised, enlisted, harnessed, in a word, *caught.*

See what's in the net. Don't let it drag all over the river and lose all that you ever had in it, for the vain hope of making a big haul. If you have got one or two fish in, haul it in, and then when they are secure try it again. Sometimes you may bring your net ashore full of great fishes, but it is not filled by long dragging. Take a short sweep and then haul the net ashore.

Have you toiled all night and caught nothing? Perhaps you haven't hauled in the net. Try it. You'll find a few fish; by perseverance you will be a successful fisher of men.

H. L. H.

For the Crisis.

Order! Order!!

The Devil and Dr. Faustus, so I was told once, on a certain occasion made a league. The Devil was to bring the Dr. a sieve full of water from the river, and if he could do it the Dr. was to go with him. The Devil tried and failed. Have we not been trying to do the Devil's *attempted* task about long enough? Can the work of God progress without order? In vain we put the truth into a leaking article. God will not allow New Testament order to be ignored. He is a God of order. We [illegible]

The World's Crisis.
MILES GRANT — EDITOR.
BOSTON, OCTOBER 6, 1858.
Office... 167 Hanover street.

Diary Leaves.—No. 3.

We have seldom seen people more anxious to hear and know the truth, than in the section of Vermont we have recently visited. They seem to be famishing for the want of a pure gospel. They have been fed on fables till the breath of life hardly remains. We have no doubt that two weeks' faithful labor would result in a glorious revival of pure religion.

Wednesday evening, Sept. 22. Preached in Slab City, to a crowded house of very attentive hearers.

Thursday evening, 23d. Preached in Mendon. House crowded with people who seemed very anxious to know the *truth.* People are getting quite dissatisfied with the fables of these last days, as presented by many popular preachers, but seem delighted with the simple and wholesome truth of the Bible, when brought out from beneath the theological rubbish where it has been long buried.

Friday evening, 24th. Preached in the M. E. Church in Chittendon. We had a full house, but apparently, no careless listeners. It was easy speaking, and we hope to hear of good fruit resulting from this meeting.

During the day, we spent some five hours in pleasant conversation with Bro. Henry, a Baptist preacher from Pawtuxet, R. I., on the sleep of the dead and the destruction of the wicked. He treated the subject with more candor than most clergymen, and we have hope that he will yet see these great truths, and preach them to the glory of God. We think there is nothing taught at the present day so dishonoring to God, as the doctrine of *eternal misery.*

Lord's day, 26th. We spent this day very pleasantly in Poultney, Vt. This is a very pleasant village, about eighteen miles south-west of Rutland, on the railroad from Rutland to Troy. The Troy Conference Academy in this place is a flourishing institution of learning, well conducted by able men. Our meetings were held in Union Hall, formerly known as the Stone Church, a very pleasant and convenient place of worship. Although the Methodists had a campmeeting about seven miles from the place, we had a full house to hear on the reward of the righteous and the punishment of the wicked. We have seldom seen a more intelligent congregation. The first citizens in the place felt it no disgrace to be present, and many went away fully satisfied that they had heard the truth. Before we left the place, we heard them boldly and earnestly contending for the faith once delivered to the saints. We hope to hear good tidings from this place. In the evening we listened to an interesting discourse, in the same place, from Bishop Hopkins, on the evidences of christianity.

Monday, 27th. Came home, and attended an excellent prayer meeting at the office. The prayer meetings in Boston seem to be gradually increasing in interest. We hope our brethren visiting the city will attend our prayer meetings, Monday and Thursday evenings.

☞ We are requested to say that religious services are held every Sabbath at the corner of Bleeker and Morton streets, New York. Hours of worship 10 1-2 o'clock, A. M. and 3 P. M. Sunday School at 9 A. M. and 1 1-2 P. M. Preaching by Elder Geo. Storrs. Prayer meetings Wednesday evenings. Seats free. M. M. Lawson, Secretary.

We copy the following from their circular:

CHRISTIAN ASSOCIATION.

THE BIBLE OUR CREED.

1st.—A Christian Church is a Society of believers in Jesus Christ, assembling in one place for religious worship, and is of Divine institution.

2d.—Christ is the only Head of the Church, and the Word of God the only rule of faith and conduct.

3d.—No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Savior, can be deprived of church membership.

4th.—Every man has an inalienable right to private judgment in matters of religion, and an equal right to express his opinions in any way which will not violate the laws of God, or the rights of his fellow men.

Angels.

We have been requested to give our views of angels. This we have done, to some extent, while speaking of demons, but will make a few additional remarks. We understand,

1. *That angels are a class of beings higher than men.*

In Ps. 8: 4–8, we read, "What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower *than the angels,* and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth though the paths of the sea."

If we turn to Gen. 1: 26, where the Lord proposes to make man, we find him saying, "Let us make man in our image, after our likeness; and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over *all the earth,* and over every creeping thing that creepeth upon the earth." This is in complete harmony with the Psalmist.

We are told by the Spiritualists that angels are departed human spirits, and that, consequently, there were no angels till after some "had left the form." But, observe man was made at first, *lower* than the angels. When building a house, it is not correct to say you are building it lower than another which has no existence. And if, in after years, you put another story upon it, it is still the same house, and not higher than itself, or one never built. So man could not be made lower than the angels when there were none. And when elevated to his future glorified state he is not then an angel, but made *"equal"* to them. Strange idea, that he should be made equal to *himself!*

2. From what has been stated, it seems clear that angels existed before the creation of man, and occupied a more elevated position.

3. They are endowed with power and intelligence superior to men. This appears from various accounts of their manifestations to our race. When Peter was imprisoned, bound with chains, and guarded by soldiers, the angel came and broke his fetters, illumined the prison, opened the massive iron gates, and set Peter at liberty. Another rolled the great stone from the door of the sepulchre where our Savior was laid. The angel Gabriel was sent to instruct Daniel and to announce the birth of John the Baptist and Christ. Another came to the aid of Paul, when about to be shipwrecked.

4. The angels were on *probation.* Hence we read of the "evil angels," "the angels that *sinned,*" and of "the angels which kept not their first estate." We think these scriptures would be inexplicable if we did not admit that angels were on trial.

5. From the foregoing, it follows that there are two classes, the one good and the other bad.

6. The good angels are called "ministering spirits, sent forth to minister for them who shall be heirs of salvation." This class have never manifested themselves through mediums,—have *never* claimed to be departed human spirits.

7. The evil angels are trying to deceive our race, and lead them from the truth of the Bible. This they do by pretending to be the spirits of our *friends,* whereas, they are our worst *enemies.*

8. The angels are in *form,* like men, and have been sometimes mistaken for men. Hence we read, "be not forgetful to entertain strangers; for thereby some have entertained angels unawares,"—not etherial, disembodied human spirits. Angels have the power of rendering themselves visible or invisible, to our vision, as did Christ after his resurrection, but have tangible, material organisms. When they visited Lot their *feet* were washed, "he made them a feast, and did bake unleavened bread, and they did *eat.*"—Gen. 2, 3. The good angels always come on important business and appear in their own person. They are called the "holy angels," to distinguish them from the demons, or fallen angels, who manifest themselves through mediums.

☞ A babe is a mother's anchor; she cannot go far from her moorings. And yet a true mother never lives so little in the present as when by the side of the cradle. Her thoughts follow the imagined features of the child. The babe is the pillow of pillows, and guides her fearless thoughts down through scenes of coming years.—*Beecher.*

☞ The defects of the mind, like those of the face, grow worse as we grow old.

The Comet.

The comet now seen in the North at evening and morning, is a rare visitor. The questions arise in our minds, what is it? where did it come from? what is its mission? when will it come again? have we any thing to fear from its visit? We have no answer to the first three inquiries. In answer to the inquiry, "when will it come again?" astronomers are not agreed. Some think it may be seen again in about three hundred years. A distinguished American astronomer has calculated the elements of the comet and come to the conclusion that it will not be seen again in several thousand years. If so, the faithful will be at home before we receive another visit from this celestial pilgrim; or as a writer in one of our journals says, "When it comes again, who shall say whether it will be greeted by any of Adam's race, but may not rather come trailing in upon 'a new heaven and a new earth.'"

In answer to the question, "Have we any thing to fear from its visit?" we are told by those best prepared to judge, that there is no cause for any alarm. This comet is called Donati's, and was first seen on its present visit last June. It is said to be about three thousand miles in diameter, which is larger than our moon. Its tail is said to be fifteen millions of miles in length, which would reach around the earth six hundred times. On the 13th of Sept. it was found to be one hundred and twenty millions of miles off, and on the 9th or 10th of Oct., when it will be nearest, its distance from us will be about fifty-two millions of miles. Its velocity at present is about thirty-five miles per second, or *one hundred and twenty-six thousand miles per hour.* We can form but a faint idea of a body three thousand miles in diameter, traveling with such immense speed. We are startled when the steam engine rushes by at thirty miles per hour, but how puny are the greatest works of man, when compared with those of our Creator. We often wonder that he should take any notice of us, but we are told that, "even the very hairs of your head are all numbered." Ours is a God of wonders, mercy, justice and love. Let us praise him for his marvellous works to the children of men.

Help the Needy.

"I was sick and ye visited me."—*Jesus.*

We learn that Bro. D. E. Moulton, Worcester, Mass., is still wasting away with consumption, and is *needy.* The brethren in Worcester are doing what they can, but are not able to do all that is necessary. Who will help make our Bro. and his family comfortable the little time that he may remain to suffer the effects of disease? He has faithfully preached the gospel to others, and shall he not receive of our temporal things, *especially* in his present situation? If you have no money, send him provision. Do not let it be said to us at last, "I was sick," and ye did not minister unto me.

Direct to D. E. Moulton, Worcester, Mass.

For the Crisis.

Extract.

The following is from Mr. Saurin's sermon on Prov. 28: 23, worthy of the serious consideration of every minister of the gospel.

H. G.

"What idea would you form of us, if while we are exhorting you *not to sell the truth,* any human motives should induce us to *sell* it, by avoiding to present portraits too striking, lest any of you should know yourselves again? God forbid we should do so! *If Balak would give me his house full of silver and gold, I would not go beyond the word of the Lord my God, to speak less or more.* Permit me to forget every interest but that of *truth;* and to have no object in view but your salvation and our own. And thou, God of *truth!* fill my mind, during the whole of this sermon, with this exhortation of thine apostle: *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.* 2 Tim. 4: 1, 2. *Take heed unto thyself and unto thy doctrine; for in doing this thou shalt both save thyself and them that hear thee.*—1 Tim. 4: 16. Amen."

☞ Tears do not dwell long on the cheeks of youth. Rain drops easy from the bud, rests on the bosom of the maturer flowers, and breaks down that which has lived its day.

For the Crisis.

"Deceiving and being Deceived."

It is thought by many, that the great deceptive agent of the last days is, or will be, Spiritualism. It is manifest from its present workings, and from many scriptures it will perform an important part in this work. Other scriptures, however, teach equally definite, that other powers, and those too of a national character, will also take an active part, and perhaps the lead, in deceiving the dwellers upon earth, and thereby prepare them to be overtaken at an instant suddenly, and cut asunder as the enemies of God.

The object of this communication is to throw out some proof that this work of deception has already so far advanced as to justify the children of God in looking for the consummation at any moment.

In the 13th chapter of the book of Revelations we have a historic account of the two last forms of worldly governments in the two beasts there brought to view. In verse 3d we learn, that when "the deadly wound" is healed, *"all the world are to wonder* after the beast" (i. e., after the beast which heals this deadly wound.) This "wounding" evidently corresponds with the carrying into captivity and "killing with the sword," mentioned in verse 10th, and was fulfilled, as is generally admitted, near the close of the last century, in the overthrow of the Papal beast or head by Napoleon. From verses 12–14 it appears that the healing process, or restoration of the ten-horned beast occurs during the existence and by virtue of the acts of the two-horned beast, which two-horned beast not only causes the ten-horned beast "to live again," but has power to do "great *wonders in his sight,*" by which *"the dwellers upon earth are deceived;"* amongst which is "the calling of fire down from heaven in the sight of men."

By a careful examination of chapter 17th, it appears that the scarlet colored beast represents the same power as does the two-horned beast, viz., the last form of earthly governments, the one that carries the *woman* (the papacy) to the judgment. In verses 8th and 11th it is called the *"Eighth,"* and it is said that when the *dwellers upon earth* behold this beast, that was, is not, and yet is, they shall *wonder,* (the same as in chap. 13: 3;) which wondering will be caused by the working of those great signs which the two-horned beast has power to do, by which the dwellers upon earth are deceived. One very important point should be carefully noted, which is this, that in the two chapters above quoted from, but two classes of character are brought to view, viz., *"Those whose names are written in the book of life," and those "who are not;"* the latter are also termed "the dwellers upon earth,' and are *"to wonder* and *be deceived;"* which facts clothe the subject with immense importance, and should elicit from every honest mind a full and careful examination of the whole subject, that we may *know* to which class we belong. A mistake will end in our destruction. As to the extent of the dominion of this power, it appears to occupy the entire field of prophecy—the entire earth. Hence all the world are included in it, in some form, and the various acts of the governments and the dwellers upon earth, during its continuance, may be appropriately ascribed to the two-horned beast.

We will now examine at least one of those great signs or wonders to be performed by the two-horned beast, and learn if we can its effects upon the dwellers upon earth. For instance, the magnetic telegraph. A writer in the New York *Evangelist,* of the 23d inst., in speaking upon this subject, says by the Atlantic Cable, "Briton's lion and America's eagle are united and shall no more bite and devour, but *lovingly* join in spreading peace on earth and good will to men. God is in this great event—the telegraph triumph. That God and nations are hasting the union of all mankind,—*that the lightnings of heaven* and the depths of the sea have joined hands to bind all the nations of men into one brotherhood." Another writer in the same paper says, "these cords shall yet vibrate with the grandest tidings that the earth has ever heard, that the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign forever.' We all remember how, during the last winter, there was flashed along the telegraphic wires, while the whole land was moved with the wonders of God's grace, the message, 'And the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and seek the Lord of Hosts. I will go also.' Not Philadelphia to New York only shall send such messages in the day that is drawing nigh, but New York to London, and London to Rome, and Rome to Constantinople, and she to Jerusalem, and Jerusalem to the far cities of the Orient, and they again to this western continent, till the *whole round world* shall be girt with this one burning thought, Glory to God in the highest and on earth peace, good will towards men." Similar sentiments are uttered by the entire religious press of the land, and much the same by the secular, and are responded to by the world at large.

If the Bible teaches the above anticipations and promises are to be fulfilled through such instrumentalities, *then* the world is right and are justified in the sight of God in their exultations. But if not, *then it is certain* the world, the church, the dwellers upon earth, and all who entertain such hopes, are wrong and consequently *deceived!!*

Again. This calling of fire down from heaven in the sight of men, has caused the dwellers upon earth to *"wonder"* in so much, the present is familiarly called "an age of wonders." Hence the prophecies of chaps. 13: 3, and 17: 8, are literally fulfilled under the existing dynasties, which hold in their hands the dominion of the earth, which can be no other than the European Alliance, the same that restored the papacy in 1814–15, after it had been killed by a sword and carried into captivity by Napoleon.

In the light of this subject we most clearly see the great work of "deceiving and being deceived" most fearfully accomplished; also we see some of the dangers to which God's people are exposed, and should lose no time in examining ourselves in the light of His word, and learn our true state and standing before it is forever too late.

P. Alling.

Norwalk, O.

Baptism.

[Extracts from Mosheim's Ecclesiastical History.]

"Whoever acknowledged Christ as the Savior of mankind, and made a solemn profession of his confidence in him, was immediately *baptized* and received into the church." *Cent.* 1, Book 1, Part 2, Chap. 2, ¶ 7.

"In the earliest times of the church, all who professed firmly to believe that Jesus was the only Redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ. This was all the preparation for baptism then required; and a more accurate instruction in the doctrines of christianity was to be administered to them after their reception of that sacrament." *Ibid.* Chap. 3, ¶ 5.

"The sacrament of *baptism* was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by the immersion of the whole body in the baptismal fount." At first it was usual for all who labored in the propagation of the gospel to be present at the ceremony; and it was also customary, that the converts should be baptized and received into the church by those under whose ministry they had embraced the christian doctrine." *Ib.* Chap. 4, ¶ 8.

"The sacrament of baptism was administered publicly twice every year, at the festivals of Easter and Pentecost or Whitsuntide, either by the bishop, or in consequence of his authorization and appointment, by the presbyters. The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord." *Ib.* Century 2, Chap. 4, ¶. 13.

Let the sprinklers of children or of adults meditate upon these testimonies of their own writers, concerning the primitive and apostolic practice of Baptism, and let them go "down into the water" and be "buried with Christ by Baptism into death," and so "fulfill all righteousness," and "walk in newness of life," as those that are alive from the dead.

H. S. H.

☞ Deal gently, deal kindly, deal lovingly, and there is not a wolf in human shape but will be melted by kindness; and there is not a tiger in woman's form but will break down and sue for pardon, if God should bless the love that is brought to bear upon her by her friend.—*Spurgeon.*

☞ It is stated that Charles Leicher, the printer of the Free Love paper at Berlin Heights, Ohio, has committed suicide. His mother, an excellent woman, living in Iowa, did all she could to win her son from the seductive influences of [illegible]

Erasmus.

For the Crisis.

Erasmus, a native of Rotterdam on the Rhine, in Holland, was prominent among those men who took an active part in producing the stirring events of the 15th and 16th centuries—centuries full of great men and great ideas; obstacles which gave rise to the Reformation, and freed the human mind from that bondage in which it had so long been held. Born among a people, sordid, unpolished, despisers of learning, and as yet not prominent in Europe, he exhibited at a very early age those traits of character which afterward rendered him superior to any of his countrymen, and made him the most renowned scholar of his time in Europe. He had not attained his sixth year when, having a melodious voice, he was chosen chorister of the cathedral in Utrecht; and before he was thirteen he could repeat all Terence and Horace by heart. About this time he became an orphan. Forced into a convent, by those who wished his patrimony, he acquired a perfect aversion to the monastic state, which stayed by him till the end of his life. As soon as opportunity offered, he left the monastery and began to lead a life of mendicant scholarship. Poor, of a weakly constitution, and relying upon the generosity of his protectors, he traveled from place to place, investigating truth, lecturing to students, and by an untiring industry and perseverance, laying the foundation of his future greatness. Whenever he was so fortunate as to obtain money, he spent it first for Greek books and then for clothes.

As a man, he was shrewd, witty, clear-sighted, yet sincere, frank, and honest. He was possessed of a natural vivacity, and of that independence characteristic of his nation, which despots find hard to deal with. Still, he lacked that moral courage which would have made him illustrious as a Reformer. For a long time he shrank from the study of theology, for fear that he should differ from the commonly received opinions, and so be denounced as a heretic. He would rather that others should suffer martyrdom than he; and he was always cautious not to take rash and violent steps in regard to religious matters. He was resolved to take all things easily, and enjoy the pleasures of a literary life.

He very early acquired a high reputation as a scholar. His presence was sought at the renowned courts of Henry VIII., of Francis I. and Charles V. The honors which they were wont to bestow upon him, with the offer of the cardinal's hat by the Pope, were steadily refused, not that he did not wish to be noticed and have his vanity gratified, but that he preferred the comforts of life to the cares and responsibilities of office. Accordingly, we find him roaming over Europe, one day discoursing Greek at Oxford, and another reading in the University library at Paris; and still on another poring over old manuscripts with the cardinals at Rome. His having been trained for the priesthood in early life, gave him a greater knowledge of ecclesiastical literature than was possessed by any other of the revivers of ancient learning. His acute judgment and extensive learning enabled him to detect many errors in the doctrines and practices of the Romish Church. Some of these he confuted by argument, and against others, as in his Praise of Folly, he turned an irresistible torrent of satirical wit. His Aphorisms fill ten massive folios. His Notes on the New Testament were welcome aids and new incentives to its study. His Greek Testament, and new Latin version, served not only to call divines from the scholastic theology to the study of the Holy Scriptures, but mark an era in biblical literature and vital christianity. They incited Bilney and Tyndale to their work of introducing the gospel into England. In sending forth the word of God in the original language, he exclaimed, "Would to God it might bear as much fruit for christianity as it has cost me labor and application."

In this manner, he prepared the way for others, though he did not take any very active part himself as a Reformer. His excessive timidity kept him from openly and violently attacking the Court of Rome. He had seen too much of the vicious life of the monks while within the monastery, to remain wholly silent. He was able, under the protection of great prelates and royal authority, to expose these corruptions to the gaze of the world. In vain did the monks strive against him, and vow vengeance upon his head. A rumor that his Colloquies had got into the Index Expurgatorius, sold 24,000 copies, and made him his fortune. They were read by all classes of society, and afforded sport and laughter to many an old soldier and school boy. Thus were many drawn into the cause of reform who would have been repulsed by more open means. While the reformers could reach only those who were affected by earnest and sober truth, he gained the indifferent and the worldly. Against the attacks of Luther and his associates the Church brought to bear its stupendous enginery, but his elegant and pungent satires they could not repel. Thus the witticisms of Erasmus and the tracts of Luther concurred in producing the same results.

CHAS. H. PERKINS.

To the Tried and Tempted.

For the Crisis.

"Is poverty thy portion?
Privation keen thy lot?
Doth sickness sorely press thee?
By friends art thou forgot?
This is the night trial.
The day will surely come!
That brings the blessed Savior
And your eternal home.

Are you surrounded with trials, and pressed with temptations? Consider what support the grace of God has afforded others in circumstances equally, or much more afflicting:—in deaths and tortures, imprisonments and exiles, in poverty and sickness, they have through grace been made more than conquerors. You also have experienced as great affliction in time past, and though almost ready to despair of help, yet God brought salvation, and caused you to triumph in his grace; and to adore the wisdom and power of that providence by which you made so happy an escape. And now his arm is not shortened that he cannot save, neither is his ear heavy that he cannot hear. He is the same yesterday, to-day and forever. And the weapons of your warfare are not carnal, but mighty through God to the pulling down the strong holds of the enemy. Use your armor like faithful soldiers, and no enemy will be able to stand before you. Believe that they who are for you, are more than they who are against you. The all powerful God is your Father; the ever blessed Redeemer your brother; the Holy Ghost and Bible your comforter and guide; angels your ministers; and who or what can withstand you? Go on then to certain victory, and an unfading crown. Above all things, remember that God sees you. He is everywhere present. He sees and knows your heart, words and actions. He is well acquainted with all your trials and sufferings. He knows what light, strength and comfort are needful to bear them, to resist, to gain a full and final victory. And he is as able and willing to give a full supply of grace, as to know you need it. As he is nigh so is he a present help in time of trouble. Keep these things in mind, and it will be impossible to sink or despair while you lean upon the arm of an almighty Deliverer.

Believe that God holds the reins of universal government. He will suffer nothing to transpire but what he will overrule for his own glory and the good of the faithful. Consider the promise that you shall not be tempted above that you are able to bear, but with the temptation will make a way for your happy escape. In all your troubles here, have recourse to the sure antidote of the Apostle. These light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory. They are working for us! What a comforting thought! They do a work for us that cannot be done without them. It is suffering that weans us from the world and its fashions and pleasures. And the Lord is now leading his people through the furnace, to purify and cleanse them from all that is wrong, that they may be fitted up for his kingdom, and that they may be presented to himself a glorious church, not having spot or wrinkle, or any such thing.

O, the time is short. We are living in a time when we may expect sudden destruction on this world. It is a perfect peace and safety time, when all are asleep excepting those that truly are loving his appearing. Dear saints, take courage; this may be the last conflict. Satan may never be permitted to tempt us more. This year may terminate all the frowns and flatteries of the world which relate to us. Before another cold winter Jesus may come, and with his lovely hand wipe away all your tears of anguish and sorrow, and say, well done, good and faithful child, your Father calls, come home.

C. DAGGETT.

West Bangor, Me., Sept., 1858.

LAMP OIL.—To remove lamp oil from cotton and woolen goods, rub in thoroughly with the hand some clean, fresh lard, let it remain for two or three hours, then apply soft soap, and wash in warm water. This can be depended on.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

New-York, Sept. 29.

The steamship Arabia, from Liverpool at 3 P. M. of the 18th inst., arrived at her dock at 5 o'clock this P. M.

GREAT BRITAIN.

The *Times* publishes a long letter from a correspondent at Valentia, in regard to the difficulty in the Atlantic Cable. The view is a rather discouraging one, but it is nevertheless stated that Mr. Henley, who has been for some days making experiments on the Cable, is sanguine of making the line again serviceable, by the use of his powerful magnetic electrical machines, which are now on their way from London. Mr. Lundy, one of the assistants at Valentia, has come to Newfoundland to ascertain the condition of the wire at Trinity Bay, and to arrange a day on which a certain known code of signals are to be sent down at concerted times from both ends, and to endeavor thus to re-establish intelligible communication.

The Times of the 19th says the shares have declined to between $420 and $460.

It appears that the recent experiments induce a belief that the fracture or fractures (for it is thought there may be two) will be found to exist at a distance of between two and three hundred miles from the shore. For about 230 or 240 miles the depth is only 410 fathoms, and within that length the mischief could easily be repaired; but sudden descent then occurs of 1518 fathoms, where it is extremely doubtful if anything could be done. The probability seems to be that it is at this abrupt point the damage has been sustained.

PORTUGAL.

The vintage will be the most abundant of the last five years.

RUSSIA.

A St. Petersburg letter says a financial plan has been submitted to the Emperor, destined to furnish the capital for the emancipation of the Serfs. According to it a Bank of issue would be established with a capital equal to the indemnity to be paid to the proprietors; the notes ultimately to be withdrawn from circulation by means of a sinking fund. There is every chance for its adoption, though perhaps with some modifications.

The grain crops in the Russian territory of the Black Sea had been destroyed by locusts and hot winds.

The Emperor wishes the Grand Duke Michael to become Governor of Poland in room of Prince Gortschakoff, who desires to retire.

TURKEY.

The excitement among the Mussulmen was daily increasing. The sums spent in the purchase of weapons are said to be enormous.

An insurrection in Persia had been suppressed.

FRANCE.

A treaty is said to have been made with the King of Korea, a vassal of China, for the establishment of a French commercial settlement there.

Domestic News.

BURNING OF THE STEAMSHIP AUSTRIA.

The following is a part of the statement from one of the saved, who was on board of the Austria when it took fire.

CHARTRES BREW'S STATEMENT.—At this time the scene on the quarter-deck was indescribable and truly heart-rending. Passengers were rushing to and fro, husbands seeking wives, wives in search of husbands, relatives looking after relatives, mothers lamenting their children, some wholly paralyzed by fear, others crying to be saved, but few perfectly calm and collected. The flames pressed so closely upon them that many jumped into the sea. Relatives, clasped in each other's arms, leaped over and met a watery grave. Two girls, supposed sisters, jumped over and sank kissing each other. A missionary and wife leaped into the sea together, and the stewardess and assistant steward, arm in arm, followed.

One Hungarian gentleman, with seven fine children, (four girls,) made his wife jump in, then blessed the six oldest children, made them jump in one after the other, and followed them, with an infant in his own arms.

About this time I was standing outside the bulwarks, holding on by the davits, leaning out to avoid the flames, which were leaping towards me. Saw a swamped boat under me, spinning by a rope still attached to the ship. As the oars were tied in her, thought if I got to her I would be enabled to save myself and some others. Let myself down by the rope, passing over a man who was clinging to it, but who refused to come with me. Took out my penknife to cut the tackle, when the large blade broke; then severed it with the small blade. The ship passed ahead. As I approached the screw, found the boat drawn towards it; tried to keep the boat off, but the screw caught and capsized her over me. Dived away from the ship, and came to the surface near the boat, which was keel uppermost. Got on her, and by pressing on one side, with assistance of a wave, she righted, but was still swamped. The oars had been knocked out by the screw. The only thing I could find in her to paddle with was some laths nailed together as sheathing for sides. When I looked around, the ship was a quarter of a mile from me. Could see ladies and gentlemen jumping off the poop into the water in twos and threes—some ladies in flames.

Several hesitated to leap from the burning ship until the last moment, as the height was 22 feet, and only at length when compelled to throw themselves off to avoid the more painful death.

☞ Of the eleven ocean steamers lost during the last twenty years, three were British, six American, one French and one German. Four of the number were Pacific steamers, and the remainder Atlantic. The number of lives lost was 2965, and the amount of property destroyed ten and a half millions.—*Traveller.*

SUB-MARINE TELEGRAPH WIRES.—The last Cosmos copies from the English Builder a curious item of news bearing on the subject:

"On examining a piece of submarine cable cut from the end of the La Manche line, long in use, there were noticed an indefinite series of ruptures or subdivisions, as if the wire had been chopped into morsels, or had been disintegrated under the influence of the electric vibrations. Since, in the case of the Transatlantic cable, currents positive and negative alternately are launched through it, such a disintegration of the wire must be expected to come about even more rapidly. The fact itself is too mysterious to be discussed at present.

NOTICES.

Notice.

I would say that if it please God, I shall be in New York in the early part of October for a few days, and shall be glad to receive orders for Books, Tracts, &c., of which I hope then to have a full supply of *all kinds*. I will try to fill all orders promptly—especially those that are accompanied by the *cash*. The *poor* that wish for *tracts* are invited to send in their orders and they shall receive all they want without price. Don't be afraid to send; let them be circulated. Persons owing for books will of course remit as fast as *able*. If any persons wish for Greek Testaments, Hebrew Bibles, Septuagints, Lexicons, Hebrew or Greek, Concordances, Cruden's, unabridged, "condensed" or "pocket," The Englishman's Greek Concordance, Ecclesiastical Histories, Eusebius, Mosheim, &c. &c.; Commentaries, Murdock's Syriac Testament, or any other *good books*, for Sunday School libraries or private use, published in America or England, I will be very glad to get them for them as cheap or *cheaper* than they could themselves, and send them by express as directed. All such orders should be accompanied by the CASH, with directions where to send—town, county and State; also by what railroad or express line. Orders may be sent till October 10th, directed plainly, to

H. L. HASTINGS, care of J. J. REED, Printer, 43 Centre Street, New York.

North Western Pennsylvania Conference.

By the request of a number of brethren in this region, we appoint a Conference, to be held in the School House, near Bro. M. Whitaker's, two miles north of Edenboro, Erie Co., Pa., commencing Friday evening, Oct. 22d, and continuing over the Lord's day.

The design of the meeting is to strengthen and encourage each other, and to see what can be done for the promulgation of the gospel among us. We wish to have some concert of action in the matter, and devise some means for sending the *good news* into new places.

Dear brethren and sisters, let us *rally* in the name of the Lord, and come up to his help against the mighty. The enemy is rallying his forces on every hand. Let us be up and doing, have our house set in order, and be like unto men that wait for their Lord.

For the Brethren,
JOHN T. ONGLEY.

Notice.

Whereas, Bro. Champlain has resigned the pastorship of the River Point Advent Church, R. I., we have chosen Bro. E. Bellows as pastor. Bro. Bellows will preach one Sunday in a month—the first. The other three Sundays are left open to the preaching brethren whom we may invite. We hope those we have invited will come soon and see us.

JOHN P. BABCOCK,
For the Brethren.

Book Notice.

I would say to the Brn., that I have just got printed, in Boston, an improved edition of DEATH NOT LIFE, in paper covers, and bound,—also GLAD TIDINGS and my two tracts on the word HELL, and Foster's noted letter. They can be had of Bro. Grant at the prices now noticed in the Crisis, and by writing me at Buffalo. Brethren in the ministry can have them to sell on commission, and I hope they will send soon and get a supply for the winter. I expect to remain in the East till Jan., and will visit brethren by their sending a request to the Crisis. JACOB BLAIN.

Boston, Oct. 2, 1858.

☞ NOTICE.—If the Lord permit, a Conference will be held in Brunswick, Me., in the Yellow School-house, about 2 1-2 miles from the village, on the Bath road, commencing Thurday evening, Oct. 14th, at 7 o'clock, and continuing over the Sabbath. We hope to see a good gathering of the firiends in that region. Come, beloved, in the name of the Lord, and let us make one more effort to save sinners, and cheer each other on in our pilgrimage to the better land.

Those coming from abroad will call on Bro. Thomas M. Storer.

R. R. YORK,
I. C. WELLCOME.

New Hampshire State Conference.

The State Conference is to be holden at Lake Village, to commence Thursday, October 7th, at 2 o'clock, P. M., and continue over the Sabbath.

A general attendance of brethren, and especially brethren in the ministry, is desired.

The friends at Lake Village will make provision for all who may need.

T. M. PREBLE,
Clerk of the Conference.

East Weare, N. H., Aug. 23, 1858.

Appointments for Danielsonville, Ct.

Bro Ira Morgan, Oct. 10th and 17th.
Bro. S. S. Brewer, Oct. 24th, 31st, and Nov. 7th.
Bro. S. G. Mathewson, Nov. 14th and 21st.
Bro. A. Fox, Nov. 28th and Dec. 5th.

Notice.

Adjourned Meeting at Worcester of the 19th Annual Conference of Adventists.

In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th, and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the first Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President,
F. GUNNER, } *Secretaries.*
A. PEARCE, }

☞ Eld. W. B. Davis' P. O. address is Warren, N. H.

Orrin P. Allen's P. O. address is Hackensack, New Jersey.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in Brooklyn, Ct., at the Town Hall, commencing Tuesday evening, Oct. 12th, and continue five evenings. MILES GRANT.

Bro. Edwin Burnham will supply the desk at Chapman Hall for several weeks.

[illegible] appoints to preach [illegible] School House, Wilbraham, Oct. 10.
Springfield, - - - - Oct. 17.
Ware, School House, near Bro. [illegible] [illegible], - - - Oct. 24.
Scitico, Advent Chapel, - - - Oct. 31.

Providence permitting, I will hold meetings at the following places:
Lynn Dye House, Tuesday evening, - Oct. 12.
Salem, Wednesday eve., - - - Oct. 13.
Portsmouth, Thursday eve., - - - Oct. 14.
Portland, Friday, - - - - Oct. 15.
Brunswick Conference, - - - - Oct. 16.
From there back as the way opens to do good. HIRAM MUNGER.

I will preach as follows:
Rawsonville, Vt., - - - - Oct. 10th.
Cornish, N. H., Sunday, - - - Oct. 17th.
Dover, N. H., (where Bro. Colbath may appoint,) - - - Sunday, Oct. 24th.
S. W. BISHOP.

Providence permitting, I will preach at Northfield Farms, Mass., Thursday evening, October 14.
Hinsdale, N. H., Friday evening, October 15.
West Brattleboro', Vt., Sunday, Oct. 17.
WM. SUTHERLAND.

☞ R. E. LADD appoints to meet the Church of God at the new Chapel in Scitico, on Sabbath, Oct. 17th.

☞ The Lord willing, I will preach at Portsmouth, N. H., on the third Lord's day in October, the 17th. JACOB BLAIN.

Providence permitting, Bro. S. G. Mathewson will preach in New Britain, Ct., October 19th, 20th, and 21st, (evenings.)

I will preach, the Lord willing, at—
Portsmouth, - - - Sunday, Oct. 10th.
Bristol, Ct., evenings of Oct. 21st, 22d, 23d, and Sunday, the 24th.
Bro. Sutherland is expected to be present and labor with me. H. F. CARPENTER.
My P. O. address is Worcester, Mass.

I will preach in—
Warren Hall, Worcester, . . Sunday, Oct. 3.
Southbridge, Mass. (Westville) Friday, " 8.
" " Saturday, " 9.
" " Sunday, " 10.
Wellington, Ct., . . Tuesday evening, " 12.
Warehouse Point, where Bro. Bancroft may appoint, . . . Wednesday evening, Oct. 13.
L. BOUTELL.

The Lord willing, Brn. James G. Smith and I. Damman will meet with the people in Dover, Me., in the neighborhood of Bran's Mills, where the brethren may think best, on Friday evening, Oct. 1st.

Dover Village, Saturday evening, and over the Sabbath following.

Augusta, Me., Saturday evening, Oct. 9th, and over the Sabbath following.

The Lord willing, I will meet with the people in Tuftonborough, N. H., where Bro. Moulton may appoint, Oct. 13th, evening.

I. DAMMAN.

☞ The Lord willing, I will preach at the following places, viz:
At Portsmouth, N. H., Lord's day, Oct. 3.
Rye, N. H., where the brethren may appoint, in the evening, Oct. 4th & 5th.
Portland, Me., evening, Oct. 7th.
Yarmouth, Me., Lord's day, Oct. 10th.
WM. M. INGHAM.
Lowell, Sept. 20th, 1858.

S. S. Brazee appoints to preach in
Goshen, Mass., - - - - Oct. 6th.
Holley, " - - - - " 7th.
Savoy, " - - - - " 8th.
North Adams, Sunday, - - - " 10th.
Cheshire, Mass., - - - - " 11th.

Business.

To Correspondents.

M. Greenough, money received.

J. Frost, Vernon, all right.

Mrs. M Smith, money received—pays to 170.

E. Bellows—Your money, $12.00, was credited in paper of July 28th.

Cash Receipts.

G W Wetherell 156, $2.28; R Wakefield (15 copies) 182, $12.50; N Fogg 132, 60 cts; N K Thurston 156, $3.08; Mrs. J Rogers 160, 67 cts; C W Baker 172, 50 cts; H Burridy 182, $3.00.

C W Smith 172, Mrs. H Moon 182, Mrs. C Lester 182, Mrs. T Jenner 182, G N Pitts 182, N Lasell 182, Mrs. F Eaton 177, H F Halton 182, L Storrs 182, I Chapman 182, I Fancher 204, C Deming 175, Capt. M Brooks 159, W Colbath, Jr., 184, A Coons 182, I Moody 186, S Whiship 179, T Wilkins 182, M A Orrock 182, G N West 182, D Newton 169, W Stark 182, D D Thayer 139, W Morrel 180, E D Searles 126, H Pratt 182, Ali Smith 182,—$1.00 each.

H T White 175, E Wakeman 192, W Cheney 169, J Brown 182, B F Rice 182, S F Brown 208, Mrs. L Osborne, 234, R R Perry 178, W Chamberlin 156, Mrs L Hill,—$2 each.

For Books—E Bellows $2.00.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received: otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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The Three Kingdoms: or, the Kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 60 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life: [illegible] Destruction of the Wicked [illegible]. By J. [illegible] minister. Price [illegible] [illegible] [illegible] 40 [illegible] postage 3 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride [illegible] [illegible] [illegible] [illegible]

Review of [illegible] [illegible] [illegible]. $4 per hundred; 5 cents single; postage 1 cent.

English Bibles.—We [illegible] [illegible] ments so that we can furnish them [illegible] lower than they can be bought [illegible] city.

Life and Religious Experience of Hiram Munger, including many [illegible] connected with campmeetings and [illegible] written by himself. This is a very [illegible] and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the [illegible] or Christ the promised Messiah. By Mrs. MARY A. SEYMOUR. An excellent tract to [illegible] the Scriptures, and upon the [illegible] of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage [illegible]

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The above Tracts are on hand, and orders can be filled at once. Let us scatter them. Orders with the CASH are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that FEEL POOR also.

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† The Olive Leaves are three neat four page tracts, that can be separated for distribution. [illegible] Little Children, Love one Another; [illegible] One Resting Place; three, My Friend, [illegible]. Just the thing to distribute among all classes of saints and sinners.

MAN'S DESTINY. Immortality: The Arguments from Reason and Scripture, [illegible] Post, D. D., of St. Louis, Mo., reviewed by George Storrs. Price, in pamphlet, 25 cents; bound, 50 [illegible]

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☞ The following books [illegible] can be had of J. B. Waite, [illegible] Harp," by [illegible] Children; Satanic [illegible] Great Controversy [illegible]

Poetry.

For the Crisis.

Lines,
On the Death of Anne S. [illegible], of Portsmouth, N. H.

Farewell, Anne; thou art sleeping in the lonely churchyard now;
And the stamp of death is graven on thy cold and pallid brow;
Hushed has now thy gentle accents, closed thine eyes in slumber blest,
And thy busy hands are folded in a calm and peaceful rest.

Farewell, Anne; thou art resting,—all thy tears and trials o'er,
Resting where Earth's many sorrows shall disturb thee never more;
And I'd gladly sleep beside thee, sheltered from the woes of life,
Gladly share thy rest untroubled, freed from worldly care and strife.

Farewell, Anne; oft we miss thee, miss thee in the house of prayer;
And our hearts are filled with sadness, while thy voice no more we hear:
But our sorrow is not hopeless, for thou dost in Jesus sleep,
And the white-robed angel watchers round thy tomb their vigils keep.

Now we wait the promised morning, when our King shall come to reign;
When the strong man's chains are sundered, and the captives live again:
Then with joyful hearts we'll greet thee, where no grief shall ever come,
Where the ransomed all are gathered, in that fair eternal home.

There no weary midnight watcher bathes a dear one's fevered brow,—
There's no sound of bitter weeping o'er a cherished one laid low,—
No sad burial procession moves along that golden street;—
Savior, come, and banish sorrow—come, and make our joy complete!

S. M. H.

Greenland, N. H.

Original Articles.

Letter from Sr. S. Mix.

Never did I so fully comprehend the beauty and sublimity of those excellent lines of one of our "own poets," commencing,

"We are going home, we've had visions bright,"

as I did during our service before the Lord last Sunday afternoon. Oh! for language adequate for its description. But I must invite my brethren and sisters to come and take a rich view of it, in the spirit of inspiration and revelation. God's glorious design in the formation of this mundane system at first, was to prepare a *place*, or a *kingdom*, for a *being* whom he was *about* to make "a little lower than the angels," and in *very deed* to bear *more* of his *own glorious impress*; and notwithstanding the inferiority of this being to that of angelic existence, still to crown him with "glory and honor," and *fit* him *every* way for the *most* intimate *communion* with *himself*, even that of *walking* and *talking* with him in *very person*. This was man's high prerogative in his first creation. There was only *one* restriction binding upon his nature, and that was sufficient to prove his fidelity to his Maker in full. Ah! happy state of that first wedded pair. "No sickness, sorrow, pain or death" to be "felt or feared." But, alas! the hour of trial came; the tempter succeeded in the seduction of the weaker part of man, and man became exposed to dissolution, and cut himself off from his divine companionship with his Creator. We read his history in the "word of God," and we there find that he departed from God first, *sin* separated him, and when the Lord God came to walk in the garden in the "cool of the day," as he had been wont to do aforetime, he saw not his creature *man*. But oh, amazing goodness and long suffering mercy! instead of instantly executing the sentence pronounced "against an evil work," and cutting Adam off in *one of man's days*, "the evening and the morning" constituting that day, his love extended beyond, even to the amazing period of *one* of the *Lord's* days, which, as Peter says, is "as a thousand years;" and he called, after man, with all his former familiarity of expression,—"Adam, where art *thou*?" not "you *rebel*, come here!" but, "where art *thou*" *Adam*? Man's doom was fixed, and God could no longer walk and talk with him, as in the days of his obedience; his "crown of glory and honor" was lost, and he goes forth from the presence of the Lord, to labor and toil until he again re-turns to his own [illegible]! What a sad sight! what a melancholy picture! Let us turn away, and see if we can not, in the glorious restitution, find something more cheering and heart-reviving. [illegible] "Thanks be to God for a second Adam," And [illegible] "the Lord from heaven."

Since we have not yet been blessed with this *second* representative of God's most noble work; we have had the *babe of Bethlehem*; we have had the *man of sorrows*; we have had one to represent our case as we stand in the *first Adam* our federal head, (sin excepted) in the full *likeness of sinful flesh*; in a word, as Paul says, "We see *Jesus*, who was made a little lower than the angels, for the suffering of death, crowned with *glory* and *honor*, that he by the grace of God should *taste death* for every man." Says Peter, "We were eye witnesses of his majesty." It is no "cunningly devised fables" which we declare unto you. Jesus Christ "received from God the Father honor and glory," "when we were with him in the holy mount," but *immortality* he did *not then obtain*. This "crown of glory and honor" which he received from the Father, enabled him patiently to endure the sufferings incident to man in his fallen state, and finally to take a *quaff* from the cup of *death* in the stead, or "for every man," so that in his *own* person he has fully *abolished* the *sentence of death* for every man; and having brought life and immortality with him from the grave, he has obtained it also for every one. God can now be just in the execution of the sentence passed upon all men, and yet the justifier of them that believe. This is "the record which God has given to us, eternal life, and this life is in his Son," and to all those "who by patient continuance in well doing seek for glory, honor and immortality, eternal life" will be given, as the gift of God through our Lord Jesus Christ.

But *when*, and *where*, is this great gift, this "power of an endless life," to be received and enjoyed? When "the second Adam," who was made a "*quickening*" or life-giving spirit, shall come, as "the Lord from heaven"—come with a shout of triumph, with a mighty voice that shall reverberate through the deepest caverns of earth's darkest domain. Then such as have gotten their life ensured in him, will put on their own immortal robes, and *feel* the last *drop* of corruption passing away from them forever. John says, he "saw a new *heaven* and a new *earth*." Yes, he had a view of the glorious restitution—*earth* restored, *man* restored to favor with God. The "second Adam" taking possession of the lost dominion, God's "tabernacle" again "with men," and he dwelling with them as at the first.

Now let us see if we can find the *true church*, and understand *her* position in this blessed era. John was permitted to behold her, and we may look at the picture if we will. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither; I will show thee the *bride*, the Lamb's *wife*." "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God," &c. John 21: 7–10. Here we see that God's church has a particular place; and we read that he is not ashamed to be called *their God*; for he hath prepared for them a city, for all that have died in the faith, and for all who sleep in Jesus, yea, and for all those who are his at his coming." Then, in very deed, will the word of Jesus be verified,—"Ye are the light of the world"—"a city set upon a hill cannot be hid."

The church, even now, occupies the most elevated position of glory and honor that can be attained unto here in her militant state—that of suffering with her Lord; but in that city, her glory will be in connection with his own glorious body, to suffer and die no more. That city will be the light of the renewed world; for we read, that "the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." Then indeed will those be blessed which do his commandments; for they shall have right to the tree of life, (which right Adam forfeited by disobedience,) and "may enter in through the gates into the city." Have we seen the "holy land?" Have we seen "that world of light?" Have we had a view of the saints' home? Have we caught a glimpse of the immortal crowned brows, of the triumphant hosts of patriarchs, prophets, apostles, martyrs, and saints of all ages, blended together in one celestial band? Have we had sight of the glorious "Sun of Righteousness," rolling down a torrent of light, life and glory, and with refulgent beams of bliss, shining forth upon "a world that is fair and good?" And do we expect to be one in that "ransomed throng," to behold the gorgeous magnificence of that "holy city;" to see the "verdant glades" of Eden and Paradise restored; to see "countless flowers of fadeless hue" which are forever blooming "in that sun-bright clime," and best of all, to "prove" without any termination the length, breadth, depth and height of "a Savior's matchless love?"

God grant us all this rich inheritance in Christ Jesus, is my earnest, longing desire.

SARAH MIX.

Prospect, Ct., July 28, '58.

Letter from Bro. W. Pratt.

BRO. GRANT:—As our friends East complain of us for not writing more for the press, I have concluded to keep them advised of events that I judge will be of interest and profit to them. They may be anxious to know whether our faith is strong, and our interest unabated in the glorious truths we hold dear. Well, all of our faith centres in the speedy coming Kingdom of God, that is to be established under the whole heavens. Our interest and home is there. If we lose it, we lose all. We have sacrificed friends and friendship very dear to us, to spread the knowledge of the approaching end. We have passed through many trials for the Kingdom of heaven's sake. Yes, at times we have thought our trials severe, and our lot a hard one, our way a rugged one; but our thought of Him who suffered and endured so much for us, hushed our murmurings, and taught us the great lesson of patient continuance in well doing.

However, trials nor deprivations will not save us. We may be cast away after all, unless we abide and continue in his (the Lord's) love. By the grace of God we hope to endure to the end. One great consolation we have—our heavenly Father does not change. He cares for all, and as he has delivered and preserved through all the dark, dreary and trying scenes, we can put perfect confidence in him with a joyful expectation.

We are sorry to inform you that we have done but little, comparatively, since we have been West. Poor health has been the cause; yet we have done (I think I can say in truth,) what we could, and our labor has not been altogether lost. God's blessing has attended the word in our feeble efforts, and I hope to meet some in the kingdom that have been enlightened by my feeble instrumentality.

Bro. Davenport, a Christian preacher, embraced our views while I was holding a series of meetings in Warsaw Prairie last winter. I was in hopes then to have another servant to help press on the good work; but he had finished his work it appears. He fell asleep in Jesus the middle of last June, and instead of having him with me in the field as I anticipated, I was called to preach his funeral sermon. He was a Bible man and one that walked uprightly. O death! how often thou hast caused my heart to bleed. Thy reign is almost over.

Again I was called to preach the funeral sermon of Sr. Sweaney in the same place two weeks after. Sr. S. was a professor and a christian before she ever heard the glad tidings of the coming Kingdom. In the series of meetings above alluded to, she was convinced we had the truth and embraced it—took a decided stand and rejoiced in the blessed prospect. She fell on sleep soon after, in good faith that the trump of God will wake her up, "when the heavens be no more." Her husband is left, with a lovely little child, to mourn and realize a loss that earth cannot replace. He, with other friends, is led to inquire,

"How long shall death the tyrant reign,
And triumph o'er the just?"

Bro. Sweaney embraced the faith about the same time, hence, "mourns not like those that have no hope." Others in that place that were bitter opposers, now rejoice in the blessed hope. Hope soon to see others inquiring after the old paths. Bro. Scott prepared the way in this field. More anon. W. PRATT.

Rough and Ready, Ill.

☞ A young minister, who had made himself conspicuous for a severe and denunciatory style of preaching, came to old Rev. Dr. Bellamy one day to inquire why he did not have more success. "Why, man," said the doctor, "can't you take a lesson of the fisherman? How do you go to work if you want to catch a trout? You get a little hook and a fine line, you bait it carefully, and throw it in gently as possible, and then you sit and wait and humor your fish until you can get him ashore. Now you get a great cod hook and rope line, and thrash it into the water, and bawl out, 'Bite or be damned!'"

☞ No man's religion ever survives his morals.

For the Crisis.

Familiar Letters.—No. 12.

DEAR UNCLE [illegible]:—You will see that a *resurrection* is brought to view in connection with this reign. The martyrs, and all those who worship not the beast, nor his image, neither receive his mark, *live*, but the rest of the dead do not live again until the thousand years are finished. Those who do live are the blessed and holy, who constitute the first resurrection. We see, therefore, by this, that the millennium is subsequent to the advent of Jesus Christ. Paul teaches us this doctrine of a first resurrection, in Cor. 15: "Christ the first fruits, afterwards they that are Christ's, at his coming." If we were to be raised at his coming, he would not have specified a certain class. Paul does not describe but one resurrection—the *first*; John introduces both, and specifies the time that shall intervene between them. Here, and no where else, does the Bible place the millennium.

In the next verse the blessing is pronounced upon all who have part in the first resurrection, and it is said that upon such the second death will have no power. Does not this plainly intimate that over all such as are not then resurrected, the second death will have power? Those who are Christ's, and are raised at his coming, will be priests of God, and of Christ, and shall reign with him a thousand years. Not that their reign terminates at the expiration of that period, but then satan is loosed out of his prison, and deceives the wicked nations denominated Gog and Magog, and gathers them to battle against the saints and the beloved city. It does not state positively that these are resurrected, but it is very evident from previous statements. The blessed and holy live at the commencement of the thousand years; the *rest of the dead* do not live *until the thousand years are finished*. What is the inference? Why, that then they do live again. When, therefore, at the expiration of the thousand years, satan goes forth to deceive the nations, God and Magog, it is evident that they are raised up on the earth. In what manner he deceives them, is left to conjecture. My own opinion is this: that when they are raised up an exceeding great army, innumerable as the sands upon the sea shore, and satan, loosed from his prison, stands forth at their head, that he deceives them by telling them that they are able to subdue the saints, and take possession of their fair inheritance. He recalls the time when he alone, by subtlety, tempted the first possessors of Eden to sin, and by that means obtained possession of their kingdom; and now, as he beholds it restored again in all its pristine beauty, and looks upon his vast army, he flatters them, with the hope of again conquering, and possessing the glorious paradise. But as he gathers them around the camp, and the city, behold fire from heaven descends upon them, and they are consumed; while their leader is consigned to the lake of fire, where he finds his companions, even the beast, and the false prophet, who were cast therein a thousand years previous.

I am aware that many object to the view I here take respecting the resurrection of the wicked on the earth, or the new earth renewed, and restored to its Paradisaical condition. But I do not see anything objectionable in this, and it harmonizes with other portions of the word; and, besides, it looks consistent to me that the wicked should be permitted to behold the glorious inheritance which they have lost by rebellion. The Savior told the wicked Jews that they would see Abraham, Isaac, and Jacob *in the kingdom*, and they themselves should be thrust out. As the kingdom is "under the whole heavens," and the saints "reign on the earth," how can they behold them in their bliss, unless they too are on the earth? how be "thrust *out*," unless they are *in* the kingdom? How compass the camp and city *about*, unless where the camp and city are?

The arguments I have presented in the former letter, prove that the "regeneration" of the earth, and the "restitution of all things" is immediately connected with the coming of Christ. And here we find the long-looked for and anxiously expected millennium—the reign of Christ and of his saints—the universal dominion from sea to sea, and from the river to the ends of the earth, when the knowledge and the glory of the Lord fills the earth—when there is nothing to hurt or destroy in all of God's holy mountain. May you and I be there to behold its glories, and dwell forever with the King.

Yours, as ever,
KATE.

Choice Selections.

Reformation in the Catholic Church.

The Roman Catholic Church in Europe seems to be on the eve of a New Reformation, not less remarkable than that which Luther inaugurated in the sixteenth century. Since that period no such step has been taken by the clergy as that which we announce. A Memorial, signed by five hundred and seven Austrian priests of the Romish Church, has been addressed to the Cardinal Prince, Archbishop of Vienna. He is the author of the Concordat, against which the working clergy direct their remonstrances, though it is evident that that document is only rested upon as a platform upon which to make demands for the subversion of several of the most ancient regulations of the Church. The old Lutheran spirit manifests itself in the extent and power of the demands, as conveyed in the language of the remonstrants. The liberty of justice evidently fires their determination.

In the memorial, the five hundred and seven toiling priests declare that the Concordat confers on the bishops new privileges and more power, while upon the real clergy, the toiling and self-sacrificing priests, falls all the odium and the detestation of the people. They pronounce that the religion which they are to uphold has become "the object of universal derision"—for the most moderate members of society are wrathful against the ordinances established in the Middle Ages, and now handed down with all their blackness to the light of our present civilization. The complaint proceeds then, by showing that the poor, unpaid priests, who are kept like slaves by their spiritual and luxurious masters, have to bear up against all the censures and curses of society—that they are made the instruments of wrong and oppression, and have to stand the brunt of all dissatisfaction, while the inventors of the evil revel in privileges and luxuries.

Among the details which the remonstrants cite, is the payment granted to the executors of the ordinances of the Church, which is so pitifully small, that they are forced to levy, in the shape of fees and taxes, upon the small means of the people, who naturally groan over and quarrel with such disgraceful exactions. Thus, it is declared, that religion is made, instead of a comfort, an uneasy burthen, which the people feel the more, as the poor priests are overlooked in the discussions on the subject, while they are classed for censure with those bishops who indulge in abundance and luxury. The old monkish priests, too, are declared to be degrading and injurious to religion. Such eleemosynaries are deemed reprehensible in every respect. Their idleness is censured as conflicting with the rights of the toiling priests, who are entitled to the revenues of such useless branches of the Church.

Such is the general character of the complaints. In other points they take a bold stand, but in no one of them are they firmer than in the demand for the abrogation of the ordinance by which celibacy is enjoined upon the clergy. They declare that the denial of the marriage rite to them brings upon them the odium of suspicion, subjects them to sneering and contempt, and destroys the moral character of the priest, making them abettors in the dissolution of society, particularly among the lower classes. They urge that the law should be abolished that creates such evil, and that they should be "restored to the common ties of family and humanity." If this be not done, they contend that their sway will be ended, that the Catholic religion will be despised, the power of the Church subverted, and even the State will be on an insecure foundation.

All this must be regarded as the "shadows before the event," and should these priests persist in their demand, the consequence will be an action in every part of the world, among the poor priests of the Catholic Church, to unyoke from the burthens which heathenish times placed upon their order, and the conservative spirit of the dominant powers of the Church singularly enough, have perpetuated. The probabilities are, that this movement will lead to very decided results, and that the Church must yield, or the priests unite with the revolutionary elements around them. It is certain that a more important step on the part of the lower clergy of the Roman Church, has not been taken since the time when Luther confronted his enemies and, with his converted adversary, translated and published the Bible in the German and the Low Saxon languages—defying the Church, and urging her to come out of her spiritual darkness. He lighted a great flame throughout Christendom, but if we mistake not the influence of the human mind, in a combination of circumstances such as surrounds these Austrian remonstrants, they have commenced a conflagration which will burn up all the tyrannical and unjust ordinances which have been established for enslaving priests and people.

☞ I feel sensitive about theologies. Theology is good in its place; but when it puts its hoof upon a living, palpitating, human heart, my heart cries out against it.

A man in the right with God on his side, is in the majority, though he be alone.

It is not well for a man to pray cream and live skim-milk.

Doctrine is nothing but the skin of Truth stuffed and set up.

The most dangerous infidelity of the day is the infidelity of rich and orthodox churches.—*Beecher's Life Thoughts.*

Extract.

Or it may be that we have stored our life, and garnered our heart, in some companion. Out of two lives has come into a harmony, which made our daily life like a procession of music. Hours flew away, and days and years it may be, in a companionship which left nothing to be desired, and filled all the deep places of our nature, and wrought wondrous growth in all our inward life. For a true and right loving is to the disposition what summer is to the patient earth. The heart overhangs one's life as the sun overhangs the soil, and ten million flowers cover the surface. And when, by long loving, one comes to have no separate life, but lives double, twining tastes with tastes, thoughts with thoughts, affections with affections, until there is no longer a separate and undivided life, then, at length, in the hour of great trial, in the hour of amazement and confounding, one awakes and is alone! Alone! The world is what it was, yet is all changed! Life is struck at its root. All is paralysis. The sun comes up—the same sun—but where is his light? The morning is as fresh, as dewy, as full of bird-warbles—but what ails the ear, that none of these sounds enter—and what ails the senses, that none of these influences, that used to rejoice it, have any power? Bright days and dark ones are all alike; day and night are both night. Joy is dead. The soul is dead.

Nay, not so. While we stand looking up into heaven, as the disciples did when their Master was caught up, we, like them, see angels in white, who say, Why stand ye gazing up into heaven? For as they have departed, so shall they appear again, in renewed and radiant life! Christ shall give them back to thee! Thou shalt have victory through him!—*Beecher.*

None Stand Alone.

It is in the providence of God that none stand alone; we touch each other; man acts on man; heart on heart; we are bound up with each other; hand is joined to hand; wheel sets wheel in motion; we are spiritually linked together, arm within arm; we cannot live alone, nor die alone; we cannot say, I will only run risks with my own soul; I am prepared to disobey the Lord such a pleasure or such a gain, but I do not want to implicate others; I only want to be answerable for myself. This cannot be. Each living soul has its influence on others in some way and to some extent, consciously or unconsciously; each has some power, more or less, direct or indirect; one mind colors another; a child acts on children; servants on their fellow-servants; masters on those they employ; parents on their children; friends on friends. Even when we do not design to influence others, when we are not thinking, in the least degree, of the effect of what we do, when we are unconscious that we have influence at all, when we do not wish our conduct or way of life to affect any but ourselves, our manner of life, our conversation, our deeds, are all the while having weight somewhere or somehow; our feet leave their impression, though we may not look behind us to see the mark.

☞ I compared notes with one of my friends who expects everything of the universe, and is disappointed when any thing is less than the best; and I found that I began at the other extreme, expecting nothing, and am always full of thanks for moderate goods.—*Emerson.*

☞ That is not wit which consists not with wisdom.

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CANADA [illegible]

Poetry.

For the Crisis.

Lines,

On the Death of Anne R. Shapleigh, of Portsmouth, N. H.

Farewell, Anne; thou art sleeping in the lonely churchyard now;
And the stamp of death is graven on thy cold and pallid brow;
Hushed are now thy gentle accents, closed thine eyes in slumber blest,
And thy busy hands are folded in a calm and peaceful rest.

Farewell, Anne; thou art resting,—all thy tears and trials o'er,
Resting where Earth's many sorrows shall disturb thee never more;
And I'd gladly sleep beside thee, sheltered from the woes of life,
Gladly share thy rest untroubled, freed from worldly care and strife.

Farewell, Anne; oft we miss thee, miss thee in the house of prayer;
And our hearts are filled with sadness, while thy voice no more we hear:
But our sorrow is not hopeless, for thou dost in Jesus sleep,
And the white-robed angel watchers round thy tomb their vigils keep.

Now we wait the promised morning, when our King shall come to reign;
When the strong man's chains are sundered, and the captives live again:
Then with joyful hearts we'll greet thee, where no grief shall ever come,
Where the ransomed all are gathered, in that fair eternal home.

There no weary midnight watcher bathes a dear one's fevered brow,—
There's no sound of bitter weeping o'er a cherished one laid low,—
No sad burial procession moves along that golden street;—
Savior, come, and banish sorrow—come, and make our joy complete!

S. M. H.

Greenland, N. H.

Original Articles.

Letter from Sr. S. Mix.

Never did I so fully comprehend the beauty and sublimity of those excellent lines of one of our "own poets," commencing,

"We are going home, we've had visions bright,"

as I did during our service before the Lord last Sunday afternoon. Oh! for language adequate for its description. But I must invite my brethren and sisters to come and take a rich view of it, in the spirit of inspiration and revelation. God's glorious design in the formation of this mundane system at first, was to prepare a *place*, or a *kingdom*, for a *being* whom he was *about* to make "a little lower than the angels," and in *very deed* to bear *more* of his *own glorious impress*; and notwithstanding the inferiority of this being to that of angelic existence, still to crown him with "glory and honor," and *fit* him *every* way for the *most* intimate *communion* with *himself*, even that of *walking* and *talking* with him in *very person*. This was man's high prerogative in his first creation. There was only *one* restriction binding upon his nature, and that was sufficient to prove his fidelity to his Maker in full. Ah! happy state of that first wedded pair. "No sickness, sorrow, pain or death" to be "felt or feared." But, alas! the hour of trial came; the tempter succeeded in the seduction of the weaker part of man, and man became exposed to dissolution, and cut himself off from his divine companionship with his Creator. We read his history in the "word of God," and we there find that he departed from God first, sin separated him, and when the Lord God came to walk in the garden in the "cool of the day," as he had been wont to do aforetime, he saw not his creature *man*. But oh, amazing goodness and long suffering mercy! instead of instantly executing the sentence pronounced "against an evil work," and cutting Adam off in *one of man's days*, "the evening and the morning" constituting that day, his love extended beyond, even to the amazing period of *one* of the *Lord's* days, which, as Peter says, is "as a thousand years;" and he called after man, with all his former familiarity of expression,—"Adam, where art *thou*?" not "you *rebel*, come here!" but, "where art *thou*" *Adam?* Man's doom was fixed, and God could no longer walk and talk with him, as in the days of his obedience; his "crown of glory and honor" was lost, and he goes forth from the presence of the Lord, to labor and toil until he again *re-turns* to his own native dust. What a sad sight! what a doleful picture! Let us turn away, and see if we cannot, in the glorious *restitution*, find something more cheering and heart-reviving.

Thank God for a second Adam. And who is he? "The Lord from heaven."

Thus we have not yet been blessed with this *second* representative of God's most noble work; we have had the *babe of Bethlehem*; we have had the *man of sorrows*; we have had one to represent our case as we stand in the *first Adam* our federal head, (sin excepted) in the full *likeness of sinful flesh*; in a word, as Paul says, "We see *Jesus*, who was made a little lower than the angels, for the suffering of death, crowned with *glory* and *honor*, that he by the grace of God should *taste death* for every man." Says Peter, "We were eye witnesses of his majesty." It is no "cunningly devised fables" which we declare unto you. Jesus Christ "received from God the Father honor and glory," "when we were with him in the holy mount," but *immortality* he did *not then obtain*. This "crown of glory and honor" which he received from the Father, enabled him patiently to endure the sufferings incident to man in his fallen state, and finally to take a *quaff* from the cup of *death* in the stead, or "for every man," so that in his *own* person he has fully *abolished* the *sentence* of *death* for every man; and having brought life and immortality with him from the grave, he has obtained it also for every one. God can now be just in the execution of the sentence passed upon all men, and yet the justifier of them that believe. This is "the record which God has given to us, eternal life, and this life is in his Son," and to all those "who by patient continuance in well doing seek for glory, honor and immortality, eternal life" will be given, as the gift of God through our Lord Jesus Christ.

But *when*, and *where*, is this great gift, this "power of an endless life," to be received and enjoyed? When "the second Adam," who was made a "*quickening*" or life-giving spirit, shall come, as "the Lord from heaven"—come with a shout of triumph, with a mighty voice that shall reverberate through the deepest caverns of earth's darkest domain. Then such as have gotten their life ensured in him, will put on their own immortal robes, and *feel* the last *drop* of corruption passing away from them forever. John says, he "saw a new *heaven* and a new *earth*." Yes, he had a view of the glorious restitution—*earth* restored, *man* restored to favor with God. The "second Adam" taking possession of the lost dominion, God's "tabernacle" again "with men," and he dwelling with them as at the first.

Now let us see if we can find the *true church*, and understand *her* position in this blessed era. John was permitted to behold her, and we may look at the picture if we will. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither; I will show thee the *bride*, the Lamb's *wife*." "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God," &c. John 21: 7–10. Here we see that God's church has a particular place; and we read that he is not ashamed to be called *their God*; for he hath prepared for them a city, for all that have died in the faith, and for all who sleep in Jesus, yea, and for all those who are his at his coming." Then, in very deed, will the word of Jesus be verified,—"Ye are the light of the world"—"a city set upon a hill cannot be hid."

The church, even now, occupies the most elevated position of glory and honor that can be attained unto here in her militant state—that of suffering with her Lord; but in that city, her glory will be in connection with his own glorious body, to suffer and die no more. That city will be the light of the renewed world; for we read, that "the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." Then indeed will those be blessed which do his commandments; for they shall have right to the tree of life, (which right Adam forfeited by disobedience,) and "may enter in through the gates into the city." Have we seen the "holy land?" Have we seen "that world of light?" Have we had a view of the saints' home? Have we caught a glimpse of the immortal crowned brows, of the triumphant hosts of patriarchs, prophets, apostles, martyrs, and saints of all ages, blended together in one celestial band? Have we had sight of the glorious "Sun of Righteousness," rolling down a torrent of light, life and glory, and with refulgent beams of bliss, shining forth upon "a world that is fair and good?" And do we expect to be one in that "ransomed throng," to behold the gorgeous magnificence of that "holy city;" to see the "verdant plains" of Eden and Paradise restored; to see "countless flowers of fadeless hue" which are forever blooming "in that sun-bright clime," and best of all, to "prove" without any termination the length, breadth, depth and height of "a Savior's matchless love?"

God grant us all this rich inheritance in Christ Jesus, is my earnest, longing desire.

SARAH MIX.

Prospect, Ct., July 26, '58.

Letter from Bro. W. Pratt.

BRO. GRANT:—As our friends East complain of us for not writing more for the press, I have concluded to keep them advised of events that I judge will be of interest and profit to them. They may be anxious to know whether our faith is strong, and our interest unabated in the glorious truths we hold dear. Well, all of our faith centres in the speedy coming Kingdom of God, that is to be established under the whole heavens. Our interest and home is there. If we lose it, we lose all. We have sacrificed friends and friendship very dear to us, to spread the knowledge of the approaching end. We have passed through many trials for the Kingdom of heaven's sake. Yes, at times we have thought our trials severe, and our lot a hard one, our way a rugged one; but our thought of Him who suffered and endured so much for us, hushed our murmurings, and taught us the great lesson of patient continuance in well doing.

However, trials nor deprivations will not save us. We may be cast away after all, unless we abide and continue in his (the Lord's) love. By the grace of God we hope to endure to the end. One great consolation we have—our heavenly Father does not change. He cares for all, and as he has delivered and preserved through all the dark, dreary and trying scenes, we can put perfect confidence in him with a joyful expectation.

We are sorry to inform you that we have done but little, comparatively, since we have been West. Poor health has been the cause; yet we have done (I think I can say in truth,) what we could, and our labor has not been altogether lost. God's blessing has attended the word in our feeble efforts, and I hope to meet some in the kingdom that have been enlightened by my feeble instrumentality.

Bro. Davenport, a Christian preacher, embraced our views while I was holding a series of meetings in Warsaw Prairie last winter. I was in hopes then to have another servant to help press on the good work; but he had finished his work it appears. He fell asleep in Jesus the middle of last June, and instead of having him with me in the field as I anticipated, I was called to preach his funeral sermon. He was a Bible man and one that walked uprightly. O death! how often thou hast caused my heart to bleed. Thy reign is almost over.

Again I was called to preach the funeral sermon of Sr. Sweaney in the same place two weeks after. Sr. S. was a professor and a christian before she ever heard the glad tidings of the coming Kingdom. In the series of meetings above alluded to, she was convinced we had the truth and embraced it—took a decided stand and rejoiced in the blessed prospect. She fell on sleep soon after, in good faith that the trump of God will wake her up, "when the heavens be no more." Her husband is left, with a lovely little child, to mourn and realize a loss that earth cannot replace. He, with other friends, is led to inquire,

"How long shall death the tyrant reign,
And triumph o'er the just?"

Bro. Sweaney embraced the faith about the same time, hence, "mourns not like those that have no hope." Others in that place that were bitter opposers, now rejoice in the blessed hope. Hope soon to see others inquiring after the old paths. Bro. Scott prepared the way in this field. More anon.

W. PRATT.

Rough and Ready, Ill.

☞ A young minister, who had made himself conspicuous for a severe and denunciatory style of preaching, came to old Rev. Dr. Bellamy one day to inquire why he did not have more success. "Why, man," said the doctor, "can't you take a lesson of the fisherman? How do you go to work if you want to catch a trout? You get a little hook and a fine line, you bait it carefully, and throw it in gently as possible, and then you sit and wait and humor your fish until you can get him ashore. Now you get a great cod hook and rope line, and thrash it into the water, and bawl out, Bite or be damned?"

☞ No man's religion ever survives his morals.

For the Crisis.

Familiar Letters.—No. 12.

DEAR UNCLE FRED:—You will see that a *resurrection* is brought to view in connection with this reign. The martyrs, and all those who worship not the beast, nor his image, neither receive his mark, *live*, but the rest of the dead do not live again until the thousand years are finished. Those who do live are the blessed and holy, who constitute the first resurrection. We see, therefore, by this, that the millennium is subsequent to the advent of Jesus Christ. Paul teaches us this doctrine of a first resurrection, in Cor. 15: "Christ the first fruits, afterwards they that are Christ's, at his coming." If we were to be raised at his coming, he would not have specified a certain class. Paul does not describe but one resurrection—the *first*; John introduces both, and specifies the time that shall intervene between them. Here, and no where else, does the Bible place the millennium.

In the next verse the blessing is pronounced upon all who have part in the first resurrection, and it is said that upon such the second death will have no power. Does not this plainly intimate that over all such as are not then resurrected, the second death will have power? Those who are Christ's, and are raised at his coming, will be priests of God, and of Christ, and shall reign with him a thousand years. Not that their reign terminates at the expiration of that period, but then satan is loosed out of his prison, and deceives the wicked nations denominated Gog and Magog, and gathers them to battle against the saints and the beloved city. It does not state positively that these are resurrected, but it is very evident from previous statements. The blessed and holy live at the commencement of the thousand years; the *rest of the dead* do not live *until the thousand years are finished*. What is the inference? Why, that then they do live again. When, therefore, at the expiration of the thousand years, satan goes forth to deceive the nations, God and Magog, it is evident that they are raised up on the earth. In what manner he deceives them, is left to conjecture. My own opinion is this: that when they are raised up an exceeding great army, innumerable as the sands upon the sea shore, and satan, loosed from his prison, stands forth at their head, that he deceives them by telling them that they are able to subdue the saints, and take possession of their fair inheritance. He recalls the time when he alone, by subtlety, tempted the first possessors of Eden to sin, and by that means obtained possession of their kingdom; and now, as he beholds it restored again in all its pristine beauty, and looks upon his vast army, he flatters them with the hope of again conquering, and possessing the glorious paradise. But as he gathers them around the camp, and the city, behold fire from heaven descends upon them, and they are consumed; while their leader is consigned to the lake of fire, where he finds his companions, even the beast, and the false prophet, who were cast therein a thousand years previous.

I am aware that many object to the view I here take respecting the resurrection of the wicked on the earth, or the new earth renewed, and restored to its Paradisaical condition. But I do not see anything objectionable in this, and it harmonizes with other portions of the word; and, besides, it looks consistent to me that the wicked should be permitted to behold the glorious inheritance which they have lost by rebellion. The Savior told the wicked Jews that they would see Abraham, Isaac, and Jacob *in the kingdom*, and they themselves should be thrust out. As the kingdom is "under the whole heavens," and the saints "reign on the earth," how can they behold them in their bliss, unless they too are on the earth? how be "thrust *out*," unless they are *in* the kingdom? How compass the camp and city *about*, unless where the camp and city are?

The arguments I have presented in the former letter, prove that the "regeneration" of the earth, and the "restitution of all things" is immediately connected with the coming of Christ. And here we find the long-looked for and anxiously expected millennium—the reign of Christ and of his saints—the universal dominion from sea to sea, and from the river to the ends of the earth, when the knowledge and the glory of the Lord fills the earth—when there is nothing to hurt or destroy in all of God's holy mountain. May you and I be there to behold its glories, and dwell forever with the King.

Yours, as ever,

KATE.

Choice Selections.

Reformation in the Catholic Church.

The Roman Catholic Church in Europe seems to be on the eve of a New Reformation, not less remarkable than that which Luther inaugurated in the sixteenth century. Since that period no such step has been taken by the clergy as that which we announce. A Memorial signed by five hundred and seven Austrian priests of the Romish Church, has been addressed to the Cardinal Prince, Archbishop of Vienna. He is the author of the Concordat, against which the working clergy direct their remonstrances, though it is evident that that document is only rested upon as a platform upon which to make demands for the subversion of several of the most ancient regulations of the Church. The old Lutheran spirit manifests itself in the extent and power of the demands, as conveyed in the language of the remonstrants. The liberty of justice evidently fires their determination.

In the memorial, the five hundred and seven toiling priests declare that the Concordat confers on the bishops new privileges and more power, while upon the real clergy, the toiling and self-sacrificing priests, falls all the odium and moral detestation of the people. They pronounce that the religion which they are to uphold has become "the object of universal derision"—for the most moderate members of society are wrathful against the ordinances established in the Middle Ages, and now handed down with all their blackness to the light of our present civilization. The complaint proceeds then, by showing that the poor, unpaid priests, who are kept like slaves by their spiritual and luxurious masters, have to bear up against all the censures and curses of society—that they are made the instruments of wrong and oppression, and have to stand the brunt of all dissatisfaction, while the inventors of the evil revel in privileges and luxuries.

Among the details which the remonstrants cite, is the payment granted to the executors of the ordinances of the Church, which is so pitifully small that they are forced to levy, in the shape of fees and taxes, upon the small means of the people, who naturally groan over and quarrel with such disgraceful exactions. Thus, it is declared, that religion is made, instead of a comfort, an uneasy burthen, which the people feel the more, as the poor priests are overlooked in the discussions on the subject, while they are classed for censure with those bishops who indulge in abundance and luxury. The old monkish priests, too, are declared to be degrading and injurious to religion. Such eleemosynaries are deemed reprehensible in every respect. Their idleness is censured as conflicting with the rights of the toiling priests, who are entitled to the revenues of such useless branches of the Church.

Such is the general character of the complaints. In other points they take a bold stand, but in no one of them are they firmer than in the demand for the abrogation of the ordinance by which celibacy is enjoined upon the clergy. They declare that the denial of the marriage rite to them brings upon them the odium of suspicion, subjects them to sneering and contempt, and destroys the moral character of the priest, making them abettors in the dissolution of society, particularly among the lower classes. They urge that the law should be abolished that creates such evil, and that they should be "restored to the common ties of family and humanity." If this be not done, they contend that their sway will be ended, that the Catholic religion will be despised, the power of the Church subverted, and even the State will be on an insecure foundation.

All this must be regarded as the "shadow before the event," and should these priests persist in their demand, the consequence will be an action in every part of the world, among the poor priests of the Catholic Church, to unyoke from the burthens which heathenish times placed upon their order, and the conservative spirit of the dominant powers of the Church singularly enough, have perpetuated. The probabilities are, that this movement will lead to very decided results, and that the Church must yield, or the priests unite with the revolutionary elements around them. It is certain that a more important step on the part of the lower clergy of the Roman Church, has not been taken since the time when Luther confronted his enemies and, with his converted adversary, translated and published the Bible in the German and the Low Saxon languages—defying the Church, and urging her to come out of her spiritual darkness. He lighted a great flame throughout Christendom, but if we mistake not the influence of the human mind, in a combination of circumstances such as surrounds these Austrian remonstrants, they have commenced a conflagration which will burn up all the tyrannical and unjust ordinances which have been established for enslaving priests and people.

☞ I feel sensitive about theologies. Theology is good in its place; but when it puts its hoof upon a living, palpitating, human heart, my heart cries out against it.

A man in the right with God on his side, is in the majority, though he be alone.

It is not well for a man to pray cream and live skim-milk.

Doctrine is nothing but the skin of Truth stuffed and set up.

The most dangerous infidelity of the day is the infidelity of rich and orthodox churches.—*Beecher's Life Thoughts.*

Extract.

Or it may be that we have stored our life, and gathered our heart, in some companion. Out of loneliness we came into a harmony which made our daily life like a procession of music. Hours flew away, and days and years it may be, in a companionship which left nothing to be desired, and filled all the deep places of our nature, and wrought wondrous growth in all our inward life. For a true and right loving is to the disposition what summer is to the patient earth. The heart overhangs one's life as the sun overhangs the soil, and ten million flowers cover the surface. And when, by long loving, one comes to have no separate life, but lives double, twining tastes with tastes, thoughts with thoughts, affections with affections, until there is no longer a separate and undivided life, then, at length, in the hour of great trial, in the hour of amazement and confounding, one awakes and is alone! Alone! The world is what it was, yet is all changed! Life is struck at its root. All is paralysis. The sun comes up—the same sun—but where is his light? The morning is as fresh, as dewy, as full of bird-warbles—but what ails the ear, that none of these sounds enter—and what ails the senses, that none of these influences, that used to rejoice it, have any power? Bright days and dark ones are all alike—day and night are both night. Joy is dead. The soul is dead.

Nay, not so. While we stand looking up into heaven, as the disciples did when their Master was caught up, we, like them, see angels in white, who say, Why stand ye gazing up into heaven? For as they have departed, so shall they appear again, in renewed and radiant life! Christ shall give them back to thee! Thou shalt have victory through him!—*Beecher.*

None Stand Alone.

It is in the providence of God that none stand alone; we touch each other; man acts on man; heart on heart; we are bound up with each other; hand is joined to hand; wheel sets wheel in motion; we are spiritually linked together, arm within arm; we cannot live alone, nor die alone; we cannot say, I will only run risks with my own soul; I am prepared to disobey the Lord such a pleasure or such a gain, but I do not want to implicate others; I only want to be answerable for myself. This cannot be. Each living soul has its influence on others in some way and to some extent, consciously or unconsciously; each has some power, more or less, direct or indirect; one mind colors another; a child acts on children; servants on their fellow-servants; masters on those they employ; parents on their children; friends on friends. Even when we do not design to influence others, when we are not thinking, in the least degree, of the effect of what we do, when we are unconscious that we have influence at all, when we do not wish our conduct or way of life to affect any but ourselves, our manner of life, our conversation, our deeds, are all the while having weight somewhere or somehow; our feet leave their impression, though we may not look behind us to see the mark.

☞ I compared notes with one of my friends who expects everything of the universe, and is disappointed when any thing is less than the best; and I found that I began at the other extreme, expecting nothing, and am always full of thanks for moderate goods.—*Emerson.*

☞ That is not wit which consists not with wisdom.

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Poetry.

For the Crisis.

"THE GREAT CONTROVERSY"

"HASTINGS."

It is a noble work indeed,
A feast to intellect and creed;
A graphic view of Israel's God,
To show us how he used the rod.

O, how it does exalt his name!
That he in *mercy* used the same;
That every means before was tried,
To win the foolish suicide.

Then, not till justice to the *whole*
Required the stroke, it did not fall;
O'erwhelming those and those alone,
Who called aloud for such a doom.

In order this to fully see,
Think for one moment how 't would be,
If no corrective arm arose
To stop the deadly stream of woes,—

A fearful chaos would ensue,
Engulphing all that's good and true;
The earth itself would be a blank,
O'erspread with every poison rank;

Would seethe and fester in its crime,
With vice and oaths its only chime;
Reflecting shame upon the God
Who did at first make all things good.

The Bible's God let man adore!
As well in judgments as in power;
Without them hope might take its flight,
For earth would be a perfect blight.

His dignity I do adore,
Nor of him I would ask the more
Than what he's offered in his word;
O, let me serve for that reward!

On all who live, and breathe, and move,
I would now call this God to love;
For he is worthy of all praise—
To him let hallelujahs rise.

E. S. W.

Original Articles.

For the Crisis.

The Conversion of Constantine: ITS RELIGIOUS RESULTS.

The conversion of Constantine, and the legal establishment of Christianity by his authority, may be considered as one of the most important events in ecclesiastical history. With him began the absolute power of the spiritual order, and the consequent enthralment of the human mind. The religious institutions which he established have outlived his civil and military policy in their effects upon the spiritual and social condition of modern society. These effects have been fruitful in many dire calamities to the human race, traceable in their origin to his injudicious and short-sighted policy.

In respect to the time, and the reality of the conversion of Constantine, many different opinions have been entertained. Some have lauded him to the skies for the services which he rendered to the Christian cause, while others have denounced and blamed him for his selfish and inconsistent conduct. It is true that his acts present a striking contrast to his profession of Christian faith. This should not lead us to condemn him as a hypocrite, or to obscure his good intentions and fidelity to the Christian cause. If he erred, it was because of his superstitious notions and mistaken views of Christian truth and principles. These views no doubt were strengthened by the flattery and indulgence of those Christians who dared not to reprove him, for fear of losing his favor and the influence of his authority. So that in time, he came to consider his own opinions of divine truth paramount to all others, and himself as arbiter in all ecclesiastical differences.

The true explanation of his Christian course seems to be, that he received from his father a bias in favor of Christianity; that he courted the favor of the Christians, at first, from motives of interest and ambition; and that finally he came to respect and admire their religion, and adopt it as his own, in the same manner as a prince at the present day would adopt the Protestant religion in preference to the Roman Catholic; and thus from habit and example he became a devout worshiper. To use his own assertion, he had been an indignant spectator of the savage cruelties which had been inflicted by the Roman soldiers, on those citizens whose religion was their only crime. He used the sign of the Cross as his military ensign, and by it raised the enthusiasm of his hireling soldiery, in his wars against his rivals, Licinius and Maxentius.

He seems for some time to have vacillated in his choice between the two religions; and he treated the Pagans with as much favor as the Christians. This may have been from prudence and policy, to preserve peace within his dominions. He afterwards became convinced of the folly and impiety of Pagan superstition, and persuaded all who would to embrace the Christian religion; and restrained by the force of his authority the worship of idols. He, however, did not receive baptism, which was then considered essential to salvation, until near his death. His religion seems to have been that of the understanding, rather than that of the heart. As to his being converted by a miracle, as stated by Eusebius, it is quite improbable, for there is no proof of the fact; and the vision of Constantine must have been a dream of a superstitious and overwrought imagination, or the invention of later times. He seems rather to have been flattered into the belief, that he was chosen of Heaven to reign upon earth, by the praises and marked attention of his Christian subjects.

Whatever opinions may be entertained, in respect to the reality of Constantine's conversion, his espousal of the Christian cause has been fruitful in great and important results.

First, it was the means of spreading Christianity, which before this time had to depend upon its own intrinsic merits and the faithfulness of its followers, to recommend it to the minds and hearts of the people. Its progress had been retarded, by the stubbornness of the Jews, the raillery of Pagan philosophers, the superstitions of the people, and the caprice of the Emperors. It now began to spread throughout the empire, and soon became the established religion. The example set by Rome was the means of spreading it into those eastern countries which had before excluded it.

The accession to their ranks of one so high in authority, naturally raised the hopes of the Christians, who *now* preached the gospel openly. And well it might, for they had been subjected to every form of cruelty and persecution which an inventive hatred could devise. Notwithstanding these drawbacks, numbers joined the Christians who were willing to share with them their trials. And the profession was kept much purer than when under the favorable auspices which afterward awaited it.

Second. It was the means of overthrowing the Pagan superstitions which had had full sway in the empire, and which embraced within it both idol worship and polytheism. The edict of Constantine granting toleration to the new faith, placed it in a position to be a powerful rival to the old faith. Paganism lost the influence of the Monarch, and with it a means of self-preservation. The wealth and splendor which had enriched the temples of the gods, was now expended upon houses of Christian worship. The people had been accustomed to look to their sovereign to take the lead in performing the heathen rites. They had come to reverence him and even to make him an object of worship. Of this they were deprived in the conversion of Constantine. It is in his reign that this system received its mortal wound from which it never fully recovered, and which proved fatal soon after Julian's reign.

Third. It established Christianity by laws which was the occasion of many of the evils which have afflicted society and the church down to the present time. While the Christian cause was making its way by overcoming the malice and rage of its enemies by its own divine energy, it retained its purity, for none would join except those who were convinced of its heavenly origin and immense importance. In times of exemption from persecution, many faithless ones found their way into its embrace, to introduce luxury and ease, to defile the purity of its doctrine, to incorporate within them the philosophy of the ancients, to bring reproach upon the cause, and then to leave and renounce it at the first appearance of a gathering storm.

Here we see the first appearance of Antichrist in any considerable degree, which became more apparent after the *accession* of Constantine. The splendor in which he arrayed the churches, and the worldly honor and dignity which he bestowed upon the teachers of christianity, allured many into the christian profession for the sake of its gifts; and thus began a system of pride, domination, and hypocrisy. Constantine and the christian leaders may have thought that they were doing God's service, in winning the heathen by such means, when they were in reality polluting the church of Christ, and making it a means of gratifying the vilest lusts and passions of the human heart. This was not all the work of a day but it was gradually tending towards this result.

Again. With the establishment of Christianity began the hierarchy of the bishops —Constantine changed the whole church government, remodeling it after the plan of the empire. The Emperor assumed to be the head of the Catholic Church, as he called it, by calling himself bishop, and claimed the power of regulating its external affairs. The other bishops corresponded to the various minor offices in the regulation of the Empire. This was an entire departure from the primitive order of things, as established by Christ and his apostles. This exaltation of the bishops to wealth, power, and authority, over the remaining members of the church, was the prolific source of every species of corruption.

Thus began the union of Church and State, in which the clergy wielded the arm of secular power, to accomplish its system of tyranny, superstition, and hypocrisy, which was now soon developed. Then began that increased importance of the clergy, and their domination over the human mind which afterward developed itself in absolute power. This assumed right was asserted in the decrees of the councils respecting the Arian controversy, to which was added another as dangerous, that of settling points of doctrine and determining what is heresy. It was here that Constantine made a great mistake, in substituting his authority for that of the Scriptures; and another still greater, in persecuting those who differed from him in opinion. The result of which was, in subsequent times, an ecclesiastical hierarchy with a mighty train of evils; a system sustaining every species of crime—a restraint upon liberty of conscience. Evils not yet eradicated, nor will be till Jesus comes to reign.

CHAS. H. PERKINS.

Little Things.

Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of a ship; a bridle bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the large parts of large buildings together; a word, a look, a frown—all are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt—it's promised, redeem it—if it's a shilling, hand it over—you know not what important event hangs upon it. Keep your word sacredly—keep it to the children, they will mark it sooner than any one else, and the effect will probably be as lasting as life. Mind the little things.

Things Lost Forever.

The following words from the pen of Lydia H. Sigourney are full of instructive meaning:

"Lost wealth may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by patience and virtue; but who ever looked upon his vanished hours, recalled his slighted years, stamped them with wisdom, or effaced from heaven's record the fearful blot of wasted time. The foot-print on the sand is washed out by the ocean wave; and easier might we when years are fled, find that foot-print than recall lost hours.

For the Crisis.

Gleanings.

BY M. D. W.

To-day I gleaned a gem, said to have been found originally in an old almanac. Here it is:

"IMMATERIALITY

Is but another name for nonentity. It is the negative of all things and beings—of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth.—Neither God, angels, nor men, could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and revelation never reveal it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid, nor solid, soft nor hard—it can neither extend nor contract. In short, it can exert no influence whatever—it can neither act, nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one desirable property, faculty nor use, yet, strange to say, Immateriality is the modern christian's God, his anticipated heaven, his immortal self—his all.

O sectarianism! O Atheism!! O annihilation!!! who can perceive the nice shades of difference between the one or the other? They seem alike all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive the difference of a single hair; they both claim to be the negative of all things that exist—and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is 'immaterial' in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point. As we do not envy them the possession of all they claim, we will now leave them in the undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised 'materialist' to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man. What is Jesus Christ? He is the Son of God, and is like his father, being the "brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world, who hold to immortality, that they are welcome to their God—their life—their heaven—and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance—what remains,
The mystical sectarian gains;
All that each claims each shall possess,
Nor grudge each others happiness.

An immaterial God they choose,
An immaterial heaven and hell;
For such a God we have no use,
In such a heaven we cannot dwell.

We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Such is our hope, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be
The Lord's to all eternity."

For the Crisis.

Angels.

A DISCOURSE, BY WM. SHEPHERD.

"For he (God) shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91: 11.

"His angels that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103: 20.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14.

It is written, "The secret things belong unto the Lord our God: but those things which are revealed, belong unto us, and to our children forever." We infer from this, though it be "the glory of God to conceal a thing; but the honor of Kings is to search out a matter," that every thing which is a subject of divine revelation *belongs unto us*; and hence it is proper for *us* to examine, investigate, and discuss those things which are revealed on all appropriate occasions, if our object be for his glory, in the advancement of his truth and the good of those who may surround us. It is useless for men of narrow and contracted minds—the stereotyped sectarian, the denominational zealot, and self-conceited and insignificant bigot, to raise the cry that we are stepping out upon forbidden ground, meddling with matters and things which do not concern us,—presuming to penetrate into mysteries with which we have no business,—things which remain locked up in the bosom of God only to be unfolded in "the world to come;" thus endeavoring to deter us from acting upon the liberal principle and advice of the Apostle, wherein he exhorts us to "Prove all things, and hold fast that which is good;" telling us, that "Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . (and) of good report, (to) think of these things." And did we heed these sophisticated arguments, we should make but little progress in our growth "in grace, and in the knowledge of our Lord Jesus Christ." Now the subject which we propose to discuss at this time bears, as you may observe, no other but those excellent qualities which the Apostle here enumerates and calls upon us to contemplate, namely, such things which are "true . . . honest . . . just . . . pure . . . lovely (and of) good report;" for if the holy angels of God do not possess those amiable traits, and if those attributes do not characterize these beings, to what class of God's creatures shall we look who may inherit them? But that "the host of heaven" do, is very evident; hence, how worthy of our attention as a matter of lawful, edifying and beneficial discussion.

We will now proceed to examine the subject proposed, which we design doing in three separate sections; thus,—

1. Their existence, nature, mode of being.

2. Their offices and work in the Patriarchal, Prophetic and Jewish ages.

3. The relation they sustain to God and man in the sublime scheme of redemption; the position they occupy now, and the nature of their work in this dispensation.

These points, then, in their respective order, will claim our attention for a little while. And may the Supreme Goodness render their consideration blessed to us through the divinely appointed means, and especially through the sensible *ministrations* of those angelic beings which form the subject of our discourse as we pass along; that both the reader and writer may be benefitted thereby and God glorified. Amen.

Angel then, or messenger, is the common name given to those spiritual and intelligent beings, by whom God in a great measure executeth his providential and gracious work, and who are most ready and active in his service, ever obedient to do or perform his will. The light of nature gives strong reason to suppose the existence of such a class of beings, but Scripture renders it alone indubitable. The existence of supernatural beings, otherwise called angels, has been accredited from time immemorial; and such a belief is found in the formulas and creeds of most of the heathen nations. The idea of them, however vague, dim and imperfect their conception, is quite universal. That there is a future state, and that there are existences of a higher order than man, which *mediate* in some degree for him between this state and the future, has always been prevalent among mankind in every age; but those ideas, chiefly, are very erroneous and extravagant. The followers of Mohammed, you are aware, are very strong in their opinion of the existence of good and bad angels. Others believe in what they term good and evil spirits.

This subject affords a wide field for metaphysical speculation; but we dare not venture out upon it beyond the sacred precincts of the word, or divine testimony, lest we (as many others have) become lost in the mist of "vain imaginations" "puffed up" by a "fleshy mind" and declare beyond and "above that which is written." We shall endeavor to adhere closely to "the form of sound words," i. e., the words of the Lord, and assert nothing more in relation to the matter than what we find recorded in the precious Volume.

As to the existence of angels, that is a clearly revealed doctrine of the Bible, and a very consoling one too, unto all believers. There is something very congenial in the thought, particularly when coupled with the consideration of that peculiar relation which they sustain toward the saints. And it is here from the sacred pages of this book that we learn something of their nature and essence, which we find is somewhat superior to that of man's, as the Psalmist declares, speaking of man in connection with God's providential care over him: "Thou hast made him a little lower than the angels." Ps. 8: 4–6. And in another Psalm, speaking of the angels, he says, "Who excel in strength, &c." Ps. 103: 20; and as the Apostle affirms, speaking of their energies as compared with those of man's—"Which are greater in power and might." 2 Pet. 2: 11. It is very evident that they are endowed with a far superior degree of wisdom than man, and equally so with power, which will be more fully portrayed presently. How long prior to the creation of the globe as a habitable tenement they existed, we are not able to say, as we have no authentic data in regard to the matter. Some conjecture that they were created at the time and in conjunction with our world; but this idea is barely possible, for it cannot be that the mighty universe was void and empty of rational and intelligent beings capable of enjoyment, and of honoring and appreciating the Divine Being, his munificent works and ways, so many ages which must have rolled around anterior to earth's formation. It does not seem likely; it is not in keeping with the divine procedure. And then again, the Scriptures emphatically declare that they were *present at the creation* and "sang together . . . and shouted for joy." Job 38: 7.

The manner in which they were created, and from what substance, we are not informed; neither if they are all the immediate production of the Almighty, or whether their creation was analagous to that of man's. It is probable the latter may have been the case. These beings number myriads upon myriads, and is does not look like the work of immediate production from the hand of Deity; but rather their formation and their peopleing the illimitable dominions of the Most High has its counterpart or *modus operandi* in the human family. As to the *substance* of which they are composed we have no certain knowledge; we say substance, because we do not believe them to be purely immaterial beings in conformity with the orthodox sentiment; but on the contrary, we conceive them to be *material, tangible*, and *bodily* beings.

The substance of angels is highly refined, and of a very delicate and subtle nature; so much so, that all which we recognise as material, and which affects us, such as the elements which compose the world and the atmosphere which surrounds it, cannot effect them in the least. They may be said to be spirits, compared with the grossness of our nature; but, notwithstanding, tangible bodies, more perfectly organized than man, while their shape or form doubt-

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Poetry.

For the Crisis.

"THE GREAT CONTROVERSY."

"HASTINGS."

It is a noble work indeed,
A feast to intellect and creed;
A graphic view of Israel's God,
To show us how he used the rod.

O, how it does exalt his name!
That he in mercy used the same;
That every means before was tried,
To win the foolish suicide.

Then, not till justice to the whole
Required the stroke, it did not fall;
O'erwhelming those and those alone,
Who called aloud for such a doom.

In order this to fully see,
Think for one moment how 't would be,
If no corrective arm arose
To stop the deadly stream of woes,—

A fearful chaos would ensue,
Engulphing all that's good and true;
The earth itself would be a blank,
O'erspread with every poison rank;

Would seethe and fester in its crime,
With vice and oaths its only chime;
Reflecting shame upon the God
Who did at first make all things good.

The Bible's God let man adore!
As well in judgments as in power;
Without them hope might take its flight,
For earth would be a perfect blight.

His dignity I do adore,
Nor of him I would ask the more
Than what he's offered in his word;
O, let me serve for that reward!

On all who live, and breathe, and move,
I would now call this God to love;
For he is worthy of all praise—
To him let hallelujahs rise.

E. S. W.

Original Articles.

For the Crisis.

The Conversion of Constantine:
ITS RELIGIOUS RESULTS.

The conversion of Constantine, and the legal establishment of Christianity by his authority, may be considered as one of the most important events in ecclesiastical history. With him began the absolute power of the spiritual order, and the consequent enthralment of the human mind. The religious institutions which he established have outlived his civil and military policy in their effects upon the spiritual and social condition of modern society. These effects have been fruitful in many dire calamities to the human race, traceable in their origin to his injudicious and short-sighted policy.

In respect to the time, and the reality of the conversion of Constantine, many different opinions have been entertained. Some have lauded him to the skies for the services which he rendered to the Christian cause, while others have denounced and blamed him for his selfish and inconsistent conduct. It is true that his acts present a striking contrast to his profession of Christian faith. This should not lead us to condemn him as a hypocrite, or to obscure his good intentions and fidelity to the Christian cause. If he erred, it was because of his superstitious notions and mistaken views of Christian truth and principles. These views no doubt were strengthened by the flattery and indulgence of those Christians who dared not to reprove him, for fear of losing his favor and the influence of his authority. So that in time, he came to consider his own opinions of divine truth paramount to all others, and himself as arbiter in all ecclesiastical differences.

The true explanation of his Christian course seems to be, that he received from his father a bias in favor of Christianity; that he courted the favor of the Christians, at first, from motives of interest and ambition; and that finally he came to respect and admire their religion, and adopt it as his own, in the same manner as a prince at the present day would adopt the Protestant religion in preference to the Roman Catholic; and thus from habit and example he became a devout worshiper. To use his own assertion, he had been an indignant spectator of the savage cruelties which had been inflicted by the Roman soldiers, on those citizens whose religion was their only crime. He used the sign of the Cross as his military ensign, and by it raised the enthusiasm of his hireling soldiery, in his wars against his rivals, Licinius and Maxentius.

He seems for some time to have vacillated in his choice between the two religions; and he treated the Pagans with as much favor as the Christians. This may have been from prudence and policy, to preserve peace within his dominions. He afterwards became convinced of the folly and impiety of Pagan superstition, and persuaded all who would to embrace the Christian religion; and restrained by the force of his authority the worship of idols. He, however, did not receive baptism, which was then considered essential to salvation, until near his death. His religion seems to have been that of the understanding, rather than that of the heart. As to his being converted by a miracle, as stated by Eusebius, it is quite improbable, for there is no proof of the fact; and the vision of Constantine must have been a dream of a superstitious and overwrought imagination, or the invention of later times. He seems rather to have been flattered into the belief, that he was chosen of Heaven to reign upon earth, by the praises and marked attention of his Christian subjects.

Whatever opinions may be entertained, in respect to the reality of Constantine's conversion, his espousal of the Christian cause has been fruitful in great and important results.

First, it was the means of spreading Christianity, which before this time had to depend upon its own intrinsic merits and the faithfulness of its followers, to recommend it to the minds and hearts of the people. Its progress had been retarded, by the stubbornness of the Jews, the raillery of Pagan philosophers, the superstitions of the people, and the caprice of the Emperors. It now began to spread throughout the empire, and soon became the established religion. The example set by Rome was the means of spreading it into those eastern countries which had before excluded it.

The accession to their ranks of one so high in authority, naturally raised the hopes of the Christians, who *now* preached the gospel openly. And well it might, for they had been subjected to every form of cruelty and persecution which an inventive hatred could devise. Notwithstanding these drawbacks, numbers joined the Christians who were willing to share with them their trials. And the profession was kept much purer than when under the favorable auspices which afterward awaited it.

Second. It was the means of overthrowing the Pagan superstitions which had had full sway in the empire, and which embraced within it both idol worship and polytheism. The edict of Constantine granting toleration to the new faith, placed it in a position to be a powerful rival to the old faith. Paganism lost the influence of the Monarch, and with it a means of self-preservation. The wealth and splendor which had enriched the temples of the gods, was now expended upon houses of Christian worship. The people had been accustomed to look to their sovereign to take the lead in performing the heathen rites. They had come to reverence him and even to make him an object of worship. Of this they were deprived in the conversion of Constantine. It is in his reign that this system received its mortal wound from which it never fully recovered, and which proved fatal soon after Julian's reign.

Third. It established Christianity by laws which was the occasion of many of the evils which have afflicted society and the church down to the present time. While the Christian cause was making its way by overcoming the malice and rage of its enemies by its own divine energy, it retained its purity, for none would join except those who were convinced of its heavenly origin and immense importance. In times of exemption from persecution, many faithless ones found their way into its embrace, to introduce luxury and ease, to defile the purity of its doctrine, to incorporate within them the philosophy of the ancients, to bring reproach upon the cause, and then to leave and renounce it at the first appearance of a gathering storm.

Here we see the first appearance of Antichrist in any considerable degree, which became more apparent after the *accession* of Constantine. The splendor in which he arrayed the churches, and the worldly honor and dignity which he bestowed upon the teachers of christianity, allured many into the christian profession for the sake of its gifts; and thus began a system of pride, domination, and hypocrisy. Constantine and the christian leaders may have thought that they were doing God's service, in winning the heathen by such means, when they were in reality polluting the church of Christ, and making it a means of gratifying the vilest lusts and passions of the human heart. This was not all the work of a day but it was gradually tending towards this result.

Again. With the establishment of Christianity began the hierarchy of the bishops —Constantine changed the whole church government, remodeling it after the plan of the empire. The Emperor assumed to be the head of the Catholic Church, as he called it, by calling himself bishop, and claimed the power of regulating its external affairs. The other bishops corresponded to the various minor offices in the regulation of the Empire. This was an entire departure from the primitive order of things, as established by Christ and his apostles. This exaltation of the bishops to wealth, power, and authority, over the remaining members of the church, was the prolific source of every species of corruption.

Thus began the union of Church and State, in which the clergy wielded the arm of secular power, to accomplish its system of tyranny, superstition, and hypocrisy, which was now soon developed. Then began that increased importance of the clergy, and their domination over the human mind which afterward developed itself in absolute power. This assumed right was asserted in the decrees of the councils respecting the Arian controversy, to which was added another as dangerous, that of settling points of doctrine and determining what is heresy. It was here that Constantine made a great mistake, in substituting his authority for that of the Scriptures; and another still greater, in persecuting those who differed from him in opinion. The result of which was, in subsequent times, an ecclesiastical hierarchy with a mighty train of evils; a system sustaining every species of crime—a restraint upon liberty of conscience. Evils not yet eradicated, nor will be till Jesus comes to reign.

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Angel then, or messenger, is the common name given to those spiritual and intelligent beings, by whom God in a great measure executeth his providential and gracious work, and who are most ready and active in his service, ever obedient to do or perform his will. The light of nature gives strong reason to suppose the existence of such a class of beings, but Scripture renders it alone indubitable. The existence of supernatural beings, otherwise called angels, has been accredited from time immemorial; and such a belief is found in the formulas and creeds of most of the heathen nations. The idea of them, however vague, dim and imperfect their conception, is quite universal. That there is a future state, and that there are existences of a higher order than man, which *mediate* in some degree for him between this state and the future, has always been prevalent among mankind in every age; but those ideas, chiefly, are very erroneous and extravagant. The followers of Mohammed, you are aware, are very strong in their opinion of the existence of good and bad angels. Others believe in what they term good and evil spirits.

This subject affords a wide field for metaphysical speculation; but we dare not venture out upon it beyond the sacred precincts of the word, or divine testimony, lest we (as many others have) become lost in the mist of "vain imaginations" "puffed up" by a "fleshy mind" and declare beyond and "above that which is written." We shall endeavor to adhere closely to "the form of sound words," i. e., the words of the Lord, and assert nothing more in relation to the matter than what we find recorded in the precious Volume.

As to the existence of angels, that is a clearly revealed doctrine of the Bible, and a very consoling one too, unto all believers. There is something very congenial in the thought, particularly when coupled with the consideration of that peculiar relation which they sustain toward the saints. And it is here from the sacred pages of this book that we learn something of their nature and essence, which we find is somewhat superior to that of man's, as the Psalmist declares, speaking of man in connection with God's providential care over him: "Thou hast made him a little lower than the angels." Ps. 8: 4–6. And in another Psalm, speaking of the angels, he says, "Who excel in strength, &c." Ps. 103: 20; and as the Apostle affirms, speaking of their energies as compared with those of man's—"Which are greater in power and might." 2 Pet. 2: 11. It is very evident that they are endowed with a far superior degree of wisdom than man, and equally so with power, which will be more fully portrayed presently. How long prior to the creation of the globe as a habitable tenement they existed, we are not able to say, as we have no authentic data in regard to the matter. Some conjecture that they were created at the time and in conjunction with our world; but this idea is barely possible, for it cannot be that the mighty universe was void and empty of rational and intelligent beings capable of enjoyment, and of honoring and appreciating the Divine Being, his munificent works and ways, so many ages which must have rolled around anterior to earth's formation. It does not seem likely; it is not in keeping with the divine procedure. And then again, the Scriptures emphatically declare that they were *present at the creation* and "sang together . . . and shouted for joy." Job 38: 7.

The manner in which they were created, and from what substance, we are not informed; neither if they are all the immediate production of the Almighty, or whether their creation was analagous to that of man's. It is probable the latter may have been the case. These beings number myriads upon myriads, and it does not look like the work of immediate production from the hand of Deity; but rather their formation and their peopling the illimitable dominions of the Most High has its counterpart or *modus operandi* in the human family. As to the *substance* of which they are composed we have no certain knowledge; we say substance, because we do not believe them to be purely immaterial beings in conformity with the orthodox sentiment; but on the contrary, we conceive them to be *material, tangible,* and *bodily* beings.

The substance of angels is highly refined, and of a very delicate and subtle nature; so much so, that all which we recognize as material, and which affects us, such as the elements which compose the world and the atmosphere which surrounds it, cannot effect them in the least. They may be said to be spirits, compared with the grossness of our nature; but, [illegible] tangible bodies, more perfectly [illegible] than man, while their shape or form [illegible]

less bears a resemblance to him; for we find that they frequently appeared with messages from heaven to the patriarchs and prophets, in the likeness of men, and conversed with them as men. Upon what they subsist we are not informed; but we know they have eaten and drunken, and are subject to fatigue, as was the case with those who visited Abraham; and that they have slept, as those who were sent to convey Lot out of Sodom.—Gen. 18: 1–8; 19: 1–4, 16. David says "man did eat *angel's food*," (Ps. 78 : 25,) clearly intimating that the angels have a food peculiarly adapted to their constitutions, of which they partake, not perhaps absolutely necessary for the sustenance of their existence, but as a matter of refreshment. Now you are aware that the saints have the promise that they shall become like unto the angels.—Luke 20: 36. And it is said of them, among other things, that they shall eat bread and drink wine in the future state or kingdom of God.—Matt. 26: 29; Luke 14: 15. Their motive power, no doubt, is of extraordinary fleetness; space being little or no object to them, it is likely that they travel swifter than the rapidity of the magnetic fluid, or like the glance of a thought itself. David says: "He maketh his angels spirits."—Ps. 104 : 4, i. e. like the swift coursers flying to "do his commandments" with marvelous expedition unto the remotest parts of his boundless empire. They are not subject to the law of gravitation as we are, owing chiefly to the subtle nature of which they are constituted; hence their perfect ease in the air, moving through the atmosphere with far more comfort and greater facilities than we can upon the earth. The idea which is generally entertained in respect to their mode of travel, they often being represented by the artist with the superfluous appendage of an enormous pair of wings, in order to their transportation from place, is not so accurate a picture as it might be, for we have reason to believe that they can change their place of residence or move from planet to planet without the aid of wings; not but what some may possess them more as a matter of ornament, however, than necessary to their power of locomotion. There are a few passages in Scripture, it is true, where they are portrayed with wings. The seraphim and cherubim, for instance, come under the head of angels or holy messengers of God. See Isa. 6 : 23; Ezek. 1 : 5–11. But we shall say nothing further under this section more than to add that their nature and essence is divine, that they are *material* beings, possessing real, tangible bodies, though extremely volatile, with superior wisdom, holiness and purity, and placed in a most happy and honorable estate, but capable of change. Their knowledge is great, but not infinite. 1 Pet. 1 : 12; Matt. 24: 36. They have the faculty of impressing and influencing corporeal bodies, and a method of communication among themselves. Their manner of acquiring knowledge doubtless is intuitive. They subsist on food adapted to their natures, which may be that which the Psalmist styles "*the corn of heaven*." Ps. 78 : 24. Their shape is nearer the human than any other; their speech most musical and harmonious, and that they are beautiful and fair, both in deportment, form and face, beyond all the powers of our most fertile imagination to conceive, is evident.

2. Their various offices, the character of their work in the Patriarchal, Prophetic and Jewish ages.

The divine government is beautiful and perfect in all its various departments. Its laws are all based upon the great principles of love, justice, mercy and truth, and they are administered by those holy intelligences—God's "angels who excel in strength, that do his commandments, hearkening unto his voice . . . ministers of his that do his pleasure." Ps. 103: 20, 21. And their names of Eloihim, Archangel, Seraphim, Cherubim, thrones, dominions, principalities, and powers, suggest an order among them, though of what kind we know not; (Col. 1; 16,) but that it is perfect order and harmony directed by infinite wisdom we feel assured. Some no doubt exceed others in wisdom and in understanding and power; such as Gabriel, who instructed Daniel in regard to future events, and the revealing angel who was sent to John on the island of Patmos. Hence these are placed in more conspicuous and responsible stations in the divine hierarchy, where there are degrees and a variety of offices differing materially in several functions, as well as there will be in the coming Kingdom of God, which will doubtless be a form of government copied from that, for our Lord, speaking in reference to this, says, that some peculiar ones, i.e., the Apostles, shall be enthroned therein and set as judges or rulers, ministering the government over "the twelve tribes of Israel." Matt. 19; 28. And discoursing of John the Baptist to a certain one, he says, "He that is least in the kingdom of heaven, is greater than he." Matt. 11 : 11. The same is taught in his sermon on the mount, (Matt. 5 : 19;) while the Prophet long ere this, taught the same, (Dan. 12 : 3,) intimating without a doubt the doctrine of degrees. But let us return, and see what their business chiefly was to this earth in the earlier ages.

We find that they were sent by the Almighty from time to time on errands of mercy, and to deliver important messages to the human family—to forewarn people against coming calamities—to shield them from dangers, and to execute condign punishment upon the wicked, destroying whole armies, cities and nations at a blow. It is not unlikely that some of the most potent angels assisted, materially, in the work of creation; for we are not necessarily to understand because we read "God created the heavens and the earth," that it was the immediate production of his handi-work any more than it may be affirmed of a master mason or carpenter, that he erected or builded such and such a house or edifice, when perhaps he never touched one particle of the material of which it was composed, but the same being accomplished through the instrumentality of others employed for the purpose. We read of some men building cities; such as Cain building the city of Enoch, when perhaps he himself never laid a stone by his own hand, it being done by others in and through his orders and under his direction. It is said by the Apostle, that, "he that built all things is God," (Heb. 3: 4;) but we obviously see how it was done through the medium of angels and men. David in speaking of this saith, "The Lord doth build up Jerusalem, and gathereth together the outcasts of Israel." How? Through this same means. "God said, let there be light." Here is a command; and may not the work have been accomplished through those ministers of his that do his pleasure? It is recorded in one place "that he (God) rode upon a cherub and did fly, yea, he did fly upon the wings of the wind." God's riding on cherubims (which may be a superior order of angels,) may import his majestic use of them in the dispensation of his providence. Ps. 18 : 10. In the preface to the record of the law it reads,—"And God spake all these words, saying," &c. Yet we are not to understand from this, when Moses was in the Mount and received the tables of stone containing the law, that the statutes and ordinances came directly from the sacred hand of Deity, as this notion would conflict and produce an apparent discrepancy with the Apostle's argument, as he expressly affirms, alluding to the Israelites and their era,—"Who have received the law by the disposition of angels and have not kept it." And "it was ordained by angels;" and in another place he says, that it, "the word (or law was) spoken (i. e. given) by angels." Acts 7 : 53; Gal. 3 : 19; Heb. 2 : 2. This idea is substantiated by what the Psalmist declares—"The chariots of God are twenty thousand (or many) even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Then "the Lord gave the word, (i. e., his law and commandments,) and great was the company thereof that published it;" these heavenly messengers of which David speaks, right in this connection, and to which the Apostle alludes. See Ps. 68.

Again, we must bear in mind that these celestial beings sometimes in Scripture are designated by the reverential name of God, and act on certain occasions in his stead, bearing the divine insignia, as in the case of Gideon, Manoah, Hagar and others. See Judges 6 : 11–24; 13 : 22; Gen. 21 : 17–20. The following passage, however, will make this apparent. Jehovah declares to Moses, "Behold, I send an angel before thee, to keep thee in thy way, and to bring thee to the place which I have prepared. Beware of him, and *obey his voice*, provoke him not; for he will not pardon your transgressions: for *my name is in him*." Ex. 23 : 20, 21. According to this, then, their claims upon "the church in the wilderness" were of no trifling character, and the position they occupied, and the relation they evidently sustained toward God's people, were as responsible as high. Taking this view of the subject, that those heavenly beings are all engaged in and made subservient to the Creator in the sublime operations of his providence, and the dispensations of his grace, we are better able to apprehend the import of certain expressions; such as,—"And the hand of the Lord was with me;" "And he laid his hand upon me;" "And the Lord appeared unto him in a dream;" "I will go down now and see;" "The eyes of the Lord run to and fro the earth, beholding the evil and the good;" together with the fact of Abram addressing the angel as the Lord.

(To be continued.)

The World's Crisis.

MILES GRANT . . . . . EDITOR.

BOSTON, OCTOBER 13, 1858.

Office. . . . 167 Hanover street.

Bills.

Those who received bills will notice that we did not include, as usual, the *advance* pay for the present volume. One dollar should be added to pay for the present volume, which closes the 16th Feb., 1859.

We have a large free list, and we hope that those who can possibly pay will not oblige us to cut off the poor, by withholding the means to sustain our paper.

Strange Things.

The Spiritualists have recently published a work of six hundred and eighty octavo pages called the Educator, which purports to have come "from organized associations in the spirit-life, through John Murray Spear," and edited by A. E Newton, editor of *Spiritual Age*, published in Boston.

The object of those connected with this work, as expressed on the title page, is the "establishment of a *divine social state on earth*." This work embraces a great variety of topics, giving directions in relation to the new government which it is proposed to establish, after the present is overturned. It is to remodel all our institutions, social, political, moral and religious, forming an entire new system of laws regulating trade and commerce, marriage relations, schools and colleges, in short, every department of government and society is to be completely revolutionized. It is the most stupendous plan ever concocted by men and demons in the history of our race, and is evidently fast approaching its consummation. But our readers will best understand the programme of demons and Spiritualists by reading some extracts from this work. The spirits, or demons, affirm that they have formed an association, called "The Association of Beneficents," for the purpose of instructing the people on the earth. This association is professedly composed of the spirits of the following men:—Benjamin Rush, Benjamin Franklin, John Howard, Roger Sherman, Oliver Dennett, Tho. Clarkson, Joseph Hallett, John Murray, John Pounds, Thos. Jefferson, John Spear, I. T. Hopper,

On page seventy-three of the Educator it is said,—

"The hour has come when the spiritual movement is to *test* PERSONS. Test after test has been demanded of the spirit-world, and has been given. Now we turn the tables; now *we* ask for tests of *fidelity to principles*. It must be seen and felt that this is an *earnest* movement."

We shall take occasion to look at some of their *principles*. And first, we will notice their method employed to "*test* persons," who are to occupy a prominent place in "*The Movement*," as it is denominated. We quote from pages 412 and 413.

"What, then, are the essential qualifications requisite to fit men for the work now proposed? These qualifications will be indicated in their natural orders:

First. The person whom it is proposed to engage in this labor should clearly comprehend the fundamental principles on which the *new government* is to be based. He may be catechised in the following way:

Question 1st. Do you understand that it requires *two* persons, male and female, to constitute a whole man?

2d. Do you understand that each man, and each woman, if you please, has a perfect right, under *all circumstances, in all conditions, and in whatever locations, to do as he or she pleases?*

3d. Do you allow that *government is but a temporary arrangement, to be outgrown with greatest possible speed?*

If the person thus addressed is able, without the least equivocation, without the slightest qualification, to answer each and all these questions affirmatively, that will constitute *one essential* qualification.

The *second* point is, is the person *ready now to aid in constructing a government based on these fundamental principles?* He need not be asked whether he may be ready at a distant time, but the question to be propounded is, are you ready to commence this work *now?* *Are you willing to risk your reputation, your property, your life, if need be, in the new enterprise?* Searching though this question may be, yet, unless the individual questioned can answer it fully, *frankly*, and without hesitation, he is not the man for the time,—whatever he may have been, whatever he may become. If that searching question can be answered affirmatively, so far so good.

A *Third* and final question is, Do you love these fundamental principles, as they have been presented to your mind, *more than all things else?* Are you *perfectly willing* to promote and promulgate these principles publicly, privately, in church, in state, at home, abroad, wherever you are? Are you willing to announce your allegiance to these fundamental principles, even though it may separate you from *church*, from *state*, from *home*, from *land*, from *children*, from *the companion of your bosom?* If the person questioned hesitates, then he is unfit for this *new struggle;* he ought not to be engaged; for when the *storm comes*, at the very time when his services will be most needed, when the *winds blow* and the waves dash high against the newly-launched ship, when every person on board should be at his post, then this man will be missing."

On page 434 and 435, we read:—"When a sufficient number of persons can be found, having the qualifications mentioned, . . . and when it is felt that the people are ripe for action, let the *decisive blow be struck*. It is for *woman* to start the *next political revolution*,—which will be the *grandest the world has ever witnessed*."

"The foregoing is from one department of "The Association of Beneficents," called "The Association of Governmentizers." They profess to be the spirits of Robert Rantoul, Daniel Webster, John Quincy Adams, Martin Luther, Roger Williams and Socrates.

We would now ask the candid reader what he thinks of such things? Did the leaders of the French Revolution have *tests* more searching than the ones just read? Did any band of robbers or pirates ever require more of those admitted into their fiendish associations? Spiritualism may now look "like a lamb," but it talks like "a dragon."

In speaking of *Mormonism*, this "Association of Governmentizers" remark, "Their (the Mormon) labors, their system of government, their legislative and judicial code, will, in the future, challenge the admiration of the civilized world."

In speaking of the judicial system under the proposed *new government*, they remark on pages 454 and 456,—

"When one is charged with an offence, the *astrologer* should be called into requisition."—"The state, then, should have, on fixed salary, a sufficient number of astrologers to aid it in coming to a decision in respect to the character and future prospects of each accused person."—"Together with the astrologer there should be associated the *magician*, and also the *necromancer*."—"All that vast branch of judicial labor bearing relation to deeds, to wills, to boundaries of estates, etc., can be settled with little or no difficulty, by calling the framers themselves from the spirit-world, and *placing the* GHOSTS *on the stand*."

The spirits say, "We come to lay the foundation of a new and unheard of enterprise," and "the *corner-stone* of this new enterprise *rests* on the following eternal principles: First, *Man is* IMMORTAL. *More anon*.

Perplexity.

"Distress of nations with perplexity" still continues, without any prospect of abatement. Business men have vainly hoped for better times, but their bright visions all fade away, and perish like the hope of the hypocrite. They know not whether it is best to go forward or retreat; turn to the right or left. All is uncertainty to them, but to the student of prophecy all is plain. He knows what to expect. The child of God can lift up his head and rejoice, knowing that his redemption draweth near. Though passing through tribulation deep, he is strengthened by the fact, because the last part of his pilgrimage is to be surrounded by perils, and these now indicate that home is not far distant. Cheer up, pilgrim, the Lord knows where you are, and will not forsake you when help is most needed. Be firm, and "*stand up for* JESUS."

The following shows the state of trade in France, where we should expect bright prospects if in any part of the world. A commercial letter received at the arrival of the last steamer, the Hammonia, says:—

"Considerable *distress* prevails among the tradesmen of Paris—a fact proved by the number of sales by execution which take place every day. Sales by auction have become so numerous here that the public salesroom is being for the second time enlarged."

☞ A minister had need look to it, that he profit by all his preaching himself.—*Rogers*.

For the Crisis.

The Conclusion of the Whole Matter.

BRO. GRANT:—I wish to tell my friends, and enemies too, if I have any, a long story. My story will be somewhat about myself, and somewhat about the cause of Christ. Almost or quite twenty years ago I was a Christian minister, at Kennebunkport, Me. I was trying then to live and preach for Christ, according to the light I then had. I saw the salvation of God attend my labors to some extent, and enjoyed, from time to time, many refreshing seasons from the Lord: but I was not contented. I wished to understand more of the Bible; and particularly I wished to understand the prophecies. I read and prayed, and prayed and read. I sought knowledge in books. I thought, and tried to think still more deeply. I was fully persuaded that there was a connection of truth which we had not got hold of. I wanted that. I entreated God to give me the *key!* I desired, most intensely, to open this treasury. About that time I heard of a book that was published, concerning the "Second Advent of Jesus Christ about 1843." This note of information awoke my soul. I wanted that book. At length I was permitted to read it. It did not satisfy me. I did not like it. I still thirsted for something more. At length I was placed in a situation where I could read, converse, and hear lectures on the prophecies to my heart's content. This filled me with joy and thanksgiving. I became at length fully settled in the following elements of truth.

1. Jesus Christ will come again, the second time, to this earth literally, really, substantially, identically, bodily, and personally—the Son of Mary, and the Son of God.

2. There will be a literal, real, identical, and personal resurrection of the dead, both good and bad.

3. Our mundane system, and all of its concomitants, which God originally made in beauty and blessedness, will be delivered from the curse of sin and all evil, and be restored to its original condition and finally made all new, stamped with the manifestable glory of God eternally.

4. That sin and sinners will eternally cease out of the universe of God.

5. That the great day of Restitution and Judgment are near at hand to take place.

6. That holy men and women are not rewarded until Christ comes again the second time; and sinners are not finally punished until the second resurrection, which will be after the resurrection of the good.

7. That all the prophecies of the Bible are to be understood and applied in the most simple and literal manner, and when thus understood and applied it appears certain that the kingdom and reign of our Lord will be on the earth, with his saints, "over the house of Jacob and Israel forever." On these points I am settled forever. I cannot, I will not, I must not, I dare not change. I shall surely see the end of this matter. This doctrine I sometimes call "The Advent Doctrine," by way of distinction. I sometimes call it "Millanarianism"—not "Millerism!" Mr. Miller did not so teach. It is not "New England Adventism!" It is Bibleism. I think "Millerism" has failed utterly. I think "New England Adventism" is fitful; but I think the above elements of truth are from heaven. I know some seem to love to glory in "Millerism," but I choose to learn wisdom by the past, and glory only in the Lord. "Let no man glory in men!" Shall we not obey this command? "Cease ye from man!"

I love to preach the above elements, together with all other great questions of Bible doctrine, in such a form and manner as the wisdom of righteousness seems to demand. I shall so preach, let me go where I may. I am solicited to preach among various denominations, and I shall comply just as long as they do not put any trammels on me. When I cannot preach the "Advent Doctrine" with them freely I shall not preach at all among them. Have you heard that I have joined the Baptists? Well, I *have not*. I have not seen it duty to do so. I do not know as I ever shall see it duty to join the Baptists or any body else; but if I shall, at any time, think God requires me to join them, and think I can do more good by so doing I shall surely do so.

I am at present free from all sects, to love all christians and preach where a door opens. Let me go where I will and do what I may, you may rest in perfect confidence that I shall fully and freely proclaim the above named principles of the Bible. But when I join any body of people, in a denominational sense, I will tell you of it, and be open about it. I do not say I never shall join any, but I say I never shall join any sect until God makes it appear to me that it is my duty to. Do you ask me if I do not compromise the truth in preaching among the sects? No. Ask them who hear me. But I will not go and tell them I am a "Millerite," for that would be a foolish lie—I am not one. I claim to read the Bible on my "own hook" and think for only one man, and let others do the same. I do not choose to go and tell them that God has been in all the childish mistakes we have made, and palm off our ignorance and foolishness on the Eternal One. O human rashness! I choose to confess and forsake all wrong, whether it be criminal wrong or mistaken wrong.

I do not feel condemned for some wrongs of mistake, and yet those *wrongs* are none the more *rights!* How foolish for people to get nervous and excited, and try to prove that 2 and 2 make 5, or that a mistake is a truth; or that 15 mistakes on the time of the Advent is in the order of God! Do let us be men. How childish to talk about one's "going back," because when he makes a mistake he happens to have christian honesty enough to say so! "Blessed are the meek, for they shall inherit the earth." Dogmatism is not meekness. Calling hard names is not meekness. Do not let us doubt that God has been in the "Roman Advent movement," in all of it except the wrongs and mistakes, from the days of Cunningham of Scotland to the present hour. God sustains the movement too! The light is spreading! The "Word" is running! More will yet be done, while the "Bridegroom" tarries. We will tell the tale of glory. We will sound the alarm. We will bombard the camp and city of popular error. We will not compromise. We will not spare.

It is literal truth or nothing. We are not after denominationalism. We are after truth, souls, and God! The name is not the great question, but the thing itself we want. Let us strip off the human husks of our own corn. Let us not choke the people with the bees and bread, but give them Bible honey. Stop, stop! not too much at a time, but a little, and a little more, as they can receive it. Too much milk, even, is not good at one time. Cut the meat up small—it may find but a small passage. "I have many things to say unto you, but you cannot bear them now;" so said the wisest Teacher. We all had to come along little by little. God had patience with us, let us have patience with others.

Come, come now, let us be christians. Let us turn over a new leaf. Let us not hobby on one point. If a man should try to live on loaf sugar solely, he would starve to death. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We want the WHOLE gospel. When the mouse, in the fable, looked out of the box in which he had always been, he saw a great many more things that he had no knowledge of before, and exclaimed: "What a big world is this!" Let us not suppose that we are all in all. God is a great being, and he knoweth them that are his. We read of some "who trusted in themselves, that they were righteous and despised others." Let us look out. Human nature is strong material. What a mean object is a bigot. I hate self-righteousness.

There, Brother Grant, I have written all my heart's present sentiments. I wish to report myself frankly. Some, who need another dip in the pool of meekness, will, I conclude, be offended. Well, they may rail; I will pray. They may look and feel thunder; I will look and feel sunshine. I am a feeble one, but, O blessed be the God of my salvation, I am full of all comfort and peace in the Holy Spirit. Lord, I will follow thee whithersoever thou goest, is in my heart and on my tongue. I am the Lord's. His work is my work forever. God bless you all, dear children. COME, LORD JESUS, COME QUICKLY. Amen.

EDWIN BURNHAM.

Newburyport, Mass.

P. S. I think wherever there are brethren enough, in a given place, who look for the coming of our Lord, they should get up protracted meetings as often as possible, and pour this great truth on the ears of the people. Go *forward*, brethren. I will do all I can to help. If you want me to come and help you, write a little beforehand. E. B.

☞ With most men, experience is like the stern lights of a ship, which only illumine the path it has traversed.

Boston.

Our prospects for doing good in this city have not been so good as now, since I became acquainted with this people. Bro. E. Burnham is supplying the desk for the present. Last Lord's day, our large hall was crowded to its utmost capacity; many stood up, and others were obliged to go away for want of room. Our prayer meetings are excellent, for the peace of God prevails in our midst. The truth is spreading, praise the Lord.

From Sr. M. L. Pratt.

DEAR CHRISTIAN FRIENDS:—Lonely and weary I once more take my pen to give vent to my full heart in writing. Nothing on earth can afford me true pleasure; nothing satisfy the deep desires of my heart, only the charms and beauties of that dear Friend who died for me. The charms of this vain world fade away before the dazzling charms presented to us in the rich gospel of the Savior. O, the beauty of the gospel of Christ; what glory gilds the sacred page; here the aching, burdened spirit finds repose; here the heavy laden find rest, for his yoke is easy and his burden light.

"Oh, who could bear life's stormy doom,
Did not thy wing of love
Come brightly wafting through the gloom,
Our peace-branch from above?"

Yes, were it not for the promises of God to lean upon, our hearts must often sink beneath its weight of sorrow, care and woe; did not some sweet ray of hope brighten up our gloomy pathway, we soon should sink into dark and deep despair. While the burning tears flow in floods from our eyes, and it seems as if we could not be comforted, ere we are aware a soft and cheering ray of hope banishes our tears, and dispels our gloom and sorrow. And O, how rich that soul that has in possession a hope beyond this vale of tears, a hope big with immortality! How secure are we if our hope is firmly anchored within the vail. Here, in this dark vale of woe, our hearts are often made sad; anxiety, care, sorrow and anguish mark our pathway through this vale of tears. But how sweet the thought, that soon we shall be free from all these trials and troubles. O! when will sin and sorrow end?

"When shall I see the day
That ends my woes?
When shall I victory gain
O'er all my foes?"

O for more of the Holy Spirit to eradicate from my heart the least and last remains of sin! O that the blood of Christ would wash away every stain of sin and guilt! O thou blessed Comforter, cheer my desponding heart, banish these gloomy, distracting feelings, and fill me with thy love. I want to be at rest where the inhabitants shall not say I am sick, but health will bloom in every countenance. When will these burning tears of anguish be wiped away by the hand of that gentle Friend whose compassionate heart is touched with the feelings of our infirmities? O lovely Jesus! why dwell I not with thee? Why am I still here in this wilderness of woe, where I must needs weep in solitude and silence? Would that I could reign with thee now! Would that I never more might have occasion to shed the bitter tear! Would that I might forever repose in thy lovely embrace! Soon we shall see him; soon the last tear will be shed. O hail, happy day!

Your sister in tribulation,
MARY L. PRATT.

Vineland, Wis., Sept.

THE PENTATEUCH CONFIRMED.—A work has recently been published in London by an accomplished Egyptian scholar, who, in examining Egyptian records, has found traces of a history parallel to that written by Moses. He finds James mentioned five times, Moses twice, and Balak son of Zippor, at a place called Huzoth; that a people of whom Moses was leader marched towards Palestine by the way of Migdol and Zoar; that they were connected with the names Midia and Aram; that there was a contest at a place of a great water-flood; that a royal or noble youth meets a sudden and mysterious death, and that a royal order is immediately issued for the hasty departure of a people for their feast of "passing the dead;" and that miracles are named as being performed by their leader in Lower Egypt.—*Adv. and Jour.*

☞ A work by Martin Luther, never before translated into English, has just appeared in London. It is called "The Creation; A Commentary on the First Five Chapters of the Book of Genesis.

☞ *Eight thousand* conversions among children were reported by the Methodist Sabbath Schools of Philadelphia Conference for the past year—equaling about one-half the number in the entire Methodist Church the year preceding.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

NEW YORK, Oct. 29.

The Hammonia left Southampton on the 21st ult.

The news by this arrival is generally unimportant.

ONE DAY LATER.—Quebec, Oct. 5.—The Canadian Screw Steamship Nova Scotian, from Liverpool 22d ult., arrived at this port this morning.

The London papers publish a report of Mr. Varley, electrician of the Atlantic telegraph, on the present state of the cable. His experiments show that the cable has not parted, faint signals still being received from Newfoundland, and speaks of another and more distant fault, the locality of which he cannot estimate without going to Newfoundland.

The Spanish government has ordered a new reinforcement of 3000 troops, and all large vessels of war unemployed, to proceed to Cuba immediately.

STILL LATER.—ARRIVAL OF STEAMER CANADA.

GREAT BRITAIN.—The conflict between the officials of the Atlantic Telegraph Company continues. Mr. Brett had issued a second pamphlet in answer to Waterhouse's statements. He charges the latter with ignorance of the facts of the case, and disputes the correctness of his deductions. Mr. Brett says that simple rope or gutta percha-covered cables have been proved to be useless, and hopes the company will lay a cable of three electric conductors next year.

A new telegraph cable between England and Holland has been successfully laid. It was the heaviest yet submerged, weighing 1260 tons, although the distance was only 140 miles.

Orders have been issued for 2000 reinforcements to India during October.

FRANCE.

Fleets are being constructed for troops and sailors who are to form an establishment on the shores of the Bay of Tourance, Cochin China.

The Paris correspondent of the *Independent Belge* says that the French forces at Rome are to be augmented.

RUSSIA.

The Russians are reported to have gained another great victory over the Circassians.

At Moscow the Metropolitan Archbishop addressed a solemn allocution to the Emperor, charging him to carry the Orthodox christian faith by all means and appliances into the heart of China.

LATE EUROPEAN NEWS.—RELIGIOUS FANATICISM IN TURKEY.

By our telegraphic despatches received last night, we have later European news. In its political intelligence, there is no item of more interest than that which narrates the progress of fanaticism in Turkey, as it prepares the mind for a series of events of no ordinary character, and may be the forerunner of the extinction of the Turkish empire.

When Abdul Mejid, in the strength and vigor of his youth, but a few years ago ascended the throne of Turkey, and directed his incessant attention to the temporal condition of his people, the civilized world regarded him with admiration; and, even now, he is placed in a dilemma more through the interference of friendly powers than by any weakness in his own. For more than thirty years, the Russians have been attempting to gain a passage to the Mediterranean, and have made encroachments upon Northern Turkey, subduing Circassia, and fomenting religious jealousies in the minds of the people. Woronsoff, an able soldier and a skillful statesman, aided by all the best talent that Russia, through policy, exiled into the Circassian region and employed there, has prepared the way to take advantage of Turkish weakness, and to defeat Austria that has been collecting troops upon the frontier to be ready for the emergency so long anticipated. France is an anxious spectator; and Great Britain not behind-hand in earnestness, as has been proved in the bombardment of Jeddah.

When the Turk fights, it is with the Koran in one hand and the scimetar in the other, as did the founder of their religion, and the present religious fanaticism is a sure indication that the Turkish people are preparing themselves for action in the battle field, regardless of all consequences, and unaware that their country will be swallowed up in the crisis which would ensue from a conflict. Egypt is under the rule of the Sultan, for the Pasha is but its spiritual head, and the drama in which she may take a part with Turkey is likely to be one of profound interest to the world.

On many accounts, Americans may regard the extinguishment of Turkey as a great evil, and our only hope is, that the religious fanaticism of the Moslem may not precipitate the downfall of that empire. Yet it cannot be concealed that civil strife and religious fury are doing great mischief. From Morocco to Persia, where a Mahommedan is at the head of the government, not only does political vitality dwindle in contact with the progress of civilization, but a ferocity based upon religion, is sweeping over the entire territory. Seven or eight years ago, a similar outbreak of fanaticism marked Northern Turkey, but the present mania is wider spread, and exists under circumstances more favorable to the development of evil to the Turkish nation. It may be diminished in time to save Turkey a little longer from the same fate that has made mere provinces of Servia, Bosnia, and Wallachia. We apprehend, however, that the absorption of Turkey is inevitable. It had been wiser, perhaps, to have left her to the mercy of Russia than to the friendly protection of the Western Powers, under whose kindness she seems destined to be doomed to a speedy extinction.—*Philad. Inq., Sept.* 22.

New York Crystal Palace and its Contents destroyed by Fire.

NEW YORK, Oct. 5.—The Crystal Palace, with all its contents, was entirely destroyed by fire this afternoon. The Fair of the American Institute was being held there at the time. A large amount of property was destroyed, consisting of mechanical and agricultural implements, melodeons, pianos, steam engines, and other kind of goods that were on exhibition. The fire originated in the lumber room, and was, no doubt, the work of an incendiary. There were in the building at the time some 2000 persons, chiefly women and children. The consternation among these was fearful; many were knocked down and trampled under foot, but none were seriously injured, with the exception of one man, who was killed. The loss is variously estimated at from one million to a million and a half dollars. The Palace originally cost $800,000. One estimate makes the worth of the articles on exhibition about half a million.

Obituary Notices.

Died in Natick, R. I., July 30th, Elder NATHANIEL WARNER, aged 53 years.

Our brother professed faith in Christ when fourteen years of age, and ever lived so near to Christ as never to have the mark of a back slider set against him. He has been a faithful and acceptable preacher in the old Baptist denomination for some twenty years, holding his connection with them until his death. But within a year past, he has been led to examine the doctrine in regard to man's immortality, and the destruction of the wicked. He acknowledged and proclaimed the truths so far as he was able, his health being quite feeble for a number of years. The widow and two sons are left to mourn the absence of a kind husband and an affectionate father; and the community a faithful and much respected minister of the gospel. By his request the writer preached his funeral sermon, to a large and attentive audience, in the Baptist church, from Job 14: 14. E. BELLOWS.

Died in this city, Oct. 2d, 1858, LIZZIE F. SANDERSON, aged 27 years and 9 months.

The subject of this notice was not only known to the friends of Salem, but she had a large circle of acquaintance elsewhere, who are left to mourn her loss. It seldom falls to our lot to record the death of one whose virtues shone more brilliantly than the deceased. She was not simply a believer in the great doctrine of the Advent, but she was a *christian*. She was distinguished not so much for her great pretensions to religion, as for her uniform action, meekness of mind, and sweetness of disposition. The christianity in which she believed, was of that kind which, while it has to do with the outer, invariably manifests itself in the inner life. Indeed, it was the latter that regulated and gave character to the former.

Her death was not altogether unexpected. Although she was sick for some time, yet the most sanguine hopes were entertained of her recovery, until about two weeks before her decease. From this time it became apparent that disease was fast doing its work.

The morning before she died, she requested her friends to sing the 23d Psalm:

"The Lord is my shepherd," &c.

How applicable the language: "Though I walk through the valley of the shadow of death, I shall fear no evil: for thou art with me, thy rod and thy staff they comfort me."

She lingered till Saturday morning, when she fell

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

May heaven's choicest blessings rest upon and comfort the stricken hearts of the bereaved. F. H. B.

Salem, Mass.

Fell asleep, Sept. 2d, in Big Neck, Adams Co., Illinois, MINERVA JANE, daughter of Bro. Nathan and Elizabeth Riley, aged 9 years.

Minerva Jane was a lovely child, beloved by all who knew her—the idol of the family. Her lovely disposition and winning way enlisted the affections of all. No one could spare her. She was sick a long time—partially recovered once. She suffered much; yet never murmured. Death—the enemy—ended her youthful days. The parents feel deeply their loss. But the blessed hope sustains them. The writer was called to administer consolation from the words, chosen by the parents, recorded in Jeremiah 30: 15–18. The occasion was a solemn and profitable one.

"We miss her while the flowers bloom,
In the garden where she played;
We shall miss her more by the fireside
When the flowers are all decayed.

We see her toys, her empty chair,
Her doll, kept near her side;
And they all speak, in silent speech,
Our lovely Jane has died."

I am the resurrection and life, says the Lord. Be of good comfort, ye weeping Rachels. Your children will come again from the enemy's land, and come to their own borders. So says the sympathizing prophet, Jeremiah. WALTER PRATT.

Fell asleep in Jesus, in So. Sangerville, Me., July 19th, at 9 1-2 P. M., after an illness of twenty-one weeks, Sister CLARA, wife of Samuel W. Ames.

Life was dear to Sister A. Her sufferings were great, yet amid all she could say: "Praise the Lord, praise the Lord."

Doubtless many who read this know, and can sympathize with Brother Ames in his afflictions; but he mourns not as those who have no hope, for he believes that in a little while the dead shall hear the voice of the Son of God, and come forth. ABBY TRUNDY.

Died in South Killingly, Conn., Sept. 22d, WM. H. YOUNG, only son of Jonah S. Young.

During his sickness, which was about six months, he gave his heart to God, and delighted to have persons converse upon the Scriptures. A few days before his death, he said to me that he felt as though the Lord had forgiven his sins; and he was reconciled to his will. The funeral was at the meeting-house, and attended by a large circle of relatives and friends. I endeavored to comfort the afflicted, from the words of Paul, 1 Thess. 4: 13. Another jewel of the Lord rests in the dust, waiting for the sounding of the last trump, to come forth to shine in the kingdom of God. J. HEMENWAY.

NOTICES.

Notice.

I would say that if it please God, I shall be in New York in the early part of October for a few days, and shall be glad to receive orders for Books, Tracts, &c., of which I hope then to have a full supply of *all kinds*. I will try to fill all orders promptly—especially those that are accompanied by the *cash*. The *poor* that wish for *tracts* are invited to send in their orders and they shall receive all they want without price. Don't be afraid to send; let them be circulated. Persons owing for books will of course remit as fast as *able*. If any persons wish for Greek Testaments, Hebrew Bibles, Septuagints, Lexicons, Hebrew or Greek, Concordances, Cruden's, unabridged, "condensed" or "pocket;" The Englishman's Greek Concordance, Ecclesiastical Histories, Eusebius, Mosheim, &c. &c.; Commentaries, Murdock's Syriac Testament, or any other *good books*, for Sunday School libraries or private use, published in America or England, I will be very glad to get them for them as cheap or *cheaper* than they could themselves, and send them by express as directed. All such orders should be accompanied by the CASH, with directions where to send—town, county and State; also by what railroad or express line. Orders may be sent till October 10th, directed plainly, to

H. L. HASTINGS, care of J. J. REED, Printer, 43 Centre Street, New York.

North Western Pennsylvania Conference.

By the request of a number of brethren in this region, we appoint a Conference, to be held in the School House, near Bro. M. Whitaker's, two miles north of Edenboro, Erie Co., Pa., commencing Friday evening, Oct. 22d, and continuing over the Lord's day.

The design of the meeting is to strengthen and encourage each other, and to see what can be done for the promulgation of the gospel among us. We wish to have some concert of action in the matter, and devise some means for sending the *good news* into new places.

Dear brethren and sisters, let us *rally* in the name of the Lord, and come up to his help against the mighty. The enemy is rallying his forces on every hand. Let us be up and doing, have our house set in order, and be like unto men that wait for their Lord.

For the Brethren, JOHN T. ONGLEY.

Notice.

Whereas, Bro. Champlain has resigned the pastorship of the River Point Advent Church, R. I., we have chosen Bro. E. Bellows as pastor. Bro. Bellows will preach one Sunday in a month—the first. The other three Sundays are left open to the preaching brethren whom we may invite. We hope those we have invited will come soon and see us.

For the Brethren. JOHN P. BABCOCK,

Book Notice.

I would say to the Brn., that I have just got printed, in Boston, an improved edition of DEATH NOT LIFE, in paper covers, and bound,—also GLAD TIDINGS and my two tracts on the word HELL, and Foster's noted letter. They can be had of Bro. Grant at the prices now noticed in the Crisis, and by writing me at Buffalo. Brethren in the ministry can have them to sell on commission, and I hope they will send soon and get a supply for the winter. I expect to remain in the East till Jan., and will visit brethren by their sending a request to the Crisis. JACOB BLAIN.

Boston, Oct. 2, 1858.

☞ NOTICE.—If the Lord permit, a Conference will be held in Brunswick, Me., in the Yellow School-house, about 2 1-2 miles from the village, on the Bath road, commencing Thurday evening, Oct. 14th, at 7 o'clock, and continuing over the Sabbath. We hope to see a good gathering of the firiends in that region. Come, beloved, in the name of the Lord, and let us make one more effort to save sinners, and cheer each other on in our pilgrimage to the better land.

Those coming from abroad will call on Bro. Thomas M. Storer.

R. R. YORK,
I. C. WELLCOME.

Appointments for Danielsonville, Ct.

Bro Ira Morgan, Oct. 10th and 17th.
Bro. S. S. Brewer, Oct. 24th, 31st, and Nov. 7th.
Bro. S. G. Mathewson, Nov. 14th and 21st.
Bro. A. Fox, Nov. 28th and Dec. 5th.

Notice.

Adjourned Meeting at Worcester of the 19th Annual Conference of Adventists.

In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th, and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the first Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President,
F. GUNNER, } *Secretaries.*
A. PEARCE, }

Iowa and Minnesota Conference.

This Conference is to be holden in Strawberry Point, Clayton Co., Iowa, Wednesday (20th) before the fourth Sabbath in October, at 2 o'clock P. M., and continue over the next Lord's day. Eld. Wm. Sheldon is expected to be present, and some others, to preach the word of life to us.

Brethren scattered abroad in this western land, we hope to see you all here in the spirit and power of Elijah's God. I need not tell you that we need such a yearly feast. If you have been West long enough, you want to form new acquaintances with those of like precious faith. Come one, come all; we have straw and provender enough. We hope the preaching brethren will come prepared to unite with the conference. Let each church send two or more delegates, and those that can not come pray for us and the cause in this place.

Those coming down the river had better leave the river at Mcgregor and come to Hardin in time to ride with the brethren from that town, as there is no direct stage route from the river here, unless you go to Dubuque. Inquire at Hardin for Bro. Caddy or Eld. L. Lyons.

Those that come up the river can stop at Guttenburg and come to Elkport, and then come with the brethren. Inquire for John Garber.

On your arrival here, inquire for the subscriber. P. S. W. DAYO,
Conference Clerk.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. W. M. INGHAM appoints to preach as follows:—

Yarmouth, Me.,	Oct. 17
Kennebunkport, Me.,	" 18
Portsmouth, N. H.,	" 19
Rye, "	" 20
Exeter, "	" 24
Lawrence, Mass.,	" 27
Lynn, (Dye-House) A. M.	" 31
Lynn, (city) P. M.	" 31
Worcester, Mass., (Warren Hall,)	Nov. 7

If the Lord will, I will preach at

East Lee, Mass.,	Oct. 14th.
New Lebanon, N. Y., Sunday,	Oct. 17th.
Cheshire, Mass.,	Oct. 18th.
Savoy, "	Oct. 20th and 21st.
North Adams,	Sunday, Oct. 24th.
Northfield Farms,	Oct. 31st.
West Brattleboro, Vt.,	Nov. 3d

and continue over the Sabbath.

Goshen, Mass., - - Sunday, Nov. 14th.

C. GOODRICH.

I will preach, the Lord willing, at—

Bristol, Ct., evenings of Oct. 21st, 22d, 23d, and Sunday, the 24th.

Collinsville, Ct., Tuesday evening, Oct. 26.

Springfield, Mass., Sunday, Oct. 31.

Bro. Sutherland is expected to be present and labor with me. H. F. CARPENTER.

My P. O. address is Worcester, Mass.

Bro. A. M. Higgins appoints to preach in

Springfield,	Oct. 17.
Ware, School House, near Bro. L. F. Newcomb's,	Oct. 24.
Scitico, Advent Chapel,	Oct. 31.

Providence permitting, I will hold meetings at the following places:

Portsmouth, Thursday eve.,	Oct. 14.
Portland, Friday,	Oct. 15.
Brunswick Conference,	Oct. 16.

From there back as the way opens to do good. HIRAM MUNGER.

I will preach as follows:

Rawsonville, Vt.,	Oct. 10th.
Cornish, N. H., Sunday,	Oct. 17th.
Dover, N. H., (where Bro. Colbath may appoint,)	Sunday, Oct. 24th.

S. W. BISHOP.

Providence permitting, I will preach at—

Northfield Farms, Mass., Thursday evening, October 14.

Hinsdale, N. H., Friday evening, October 15.

West Brattleboro', Vt., Sunday, Oct. 17.

WM. SUTHERLAND.

☞ R. E. LADD appoints to meet the Church of God at the new Chapel in Scitico, on Sabbath, Oct. 17th.

☞ The Lord willing, I will preach at Portsmouth, N. H., on the third Lord's day in October, the 17th. JACOB BLAIN.

Providence permitting, Bro. S. G. MATHEWSON will preach in New Britain, Ct., October 19th, 20th, and 21st, (evenings.)

Business.

To Correspondents.

Bro. D. R. Mansfield, we have done as desired.

C. Haskins, Campbellsville—all right.

T. Smith, money received.

Mrs. Maria Roberts, Verona—Please send us your *full* address, as we cannot discover your name on our books.

Letters to H. L. HASTINGS should be directed to 43 Centre Street, New York, till Oct. 20th. *Care of J. J. Reed.*

Eld. N. T. Nason's P. O. address is North Searsport, Me.

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Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 8 cents. Bound, 40 cents; postage 8 cents.

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Poetry.

For the Crisis.

"FATHER, FORGIVE THEM."

Around the holy heights of Calvary
Is gathered now a wild, commingled host,
Who've come to gaze upon the last dread act
In Jesus' life. A varied throng is there,
Stern Roman soldiers, priests in rich attire,
Proud doctors of the law, and they who late
In Pilate's hall accused the Son of God,
And in mock triumph crowned his brow with thorns.
They all are there rejoicing in the death
Of their rejected Prince. Yea, even now
They mock the dying agony of Christ!
And proudly scorn the lowly Nazarine,
As on the cross he dies a thousand deaths.

A few, a holy few, are there, alone,
Who mourn the death of Jesus. 'Mong the throng
Is she who calls him son; a mother's heart
Hath brought her there, to cast one ling'ring look
On him she's loved with more than earthly love.
A few who've shared his gifts divine are there,
And sadly do they mourn their Master's fate.
Ah! how those tears of human sympathy
Awake within the crushed and bleeding heart
Of Christ a fearful sense of Judah's woe.
For through the vista of the coming years
He gazes on proud Zion's hill profaned;
The holy temple's ruin; Salem's walls
Laid low before the march of Roman arms;
The horrid massacre of Judah's sons
And daughters fair; the famine's wasting hand;
The stealthy march of pestilence, that fills
The streets of Salem fast with forms of death,
Whose very sight would strike the soul aghast
With trembling fear.

Forgotten now his pain,
He turns with longing eyes to those who shed
Such holy tears of love, and speaks with tones
Of warning,—"*Daughters of Jerusalem,
Weep not for me, but for yourselves and for
Your children weep!*" Alas! e'en they who mourn
And they who mock know not these fearful words,
Deep hid from them in mystery profound.

* * * * * * * * *

In life's last moment, racked with agony,
Beset with geering crowds and mocking foes,
Shines forth the love of earth's Redeemer now.
With eye upturned to the eternal throne,
He murmurs softly, as the zephyr steals
Through orange groves and twining boughs of balm;—
"*Father, forgive them!*" Oh, those thrilling tones,
Those calm, beseeching words of dying Christ!
How full of tenderness and holy love!
Oh! who can fathom, who can search the depth
Of love divine, that bade him utter now
Such gentle prayer, breathing forth in death
Such words of sweet forgiveness to his foes?
Why melted not those stern, cold hearts, that heard
Such deep, impassioned words? Why wept they not
For him, the Crucified, whose tender heart
No fate could harden? Ah! they had no ear
To hear that voice; they long had learned to hate,
And still recked not from whence it came.

* * * * * * * * *

Like incense rose those dying tones on high!
Awe-struck the angels listened, and methinks
Th' eternal Father from that great hour
Vouchsafed to grant the every wish his Son
Should offer up for fallen, sinful man.
"*Father, forgive them!*" Oh, how sweetly steal
Those notes of seraph sweetness down the slopes
Of Calvary! Yet die they not away
In hollow echoes 'gainst the distant hills,
But still they flow with sounds of melody,
Thrilling the universe with matchless love,
Inspiring man to lift his thoughts to Him,
Who dying, breathed but love and promised bliss
To every one who should his favor seek!

ORRIN P. ALLEN.

Hackensack, N. J.

Original Articles.

For the Crisis.

Things that must Shortly come to Pass.

Soon the Lord will come in the clouds of heaven, and those who now scoff at "the blessed Hope," shall wail and mourn that the day of favor has closed, and the night of "blackness and darkness" is their only portion forever.

Soon those asleep in Jesus will leave the deep mysterious unconsciousness of the death-sleep, and join the deathless angels to die no more.

Soon "the Kingdoms of this world will become the Kingdoms of our Lord and his Christ," and this "sin-cursed" earth become the "Inheritance incorruptible, undefiled, and unfading."

Soon the grand crisis will come that chains the old serpent in the bottomless pit, and fills the whole earth with the glory of the Lord.

Heaven's warnings sound in every blast,
That Gentile times are nearly past;
"Run to and fro the many" fast;
The signal fig-tree leaves at last.
Lift up your heads, ye weeping saints,
God hears your prayers, weighs your complaints;
When night's chill shadows thickest fall,
You'll hear the Bridegroom's midnight call.

S. A. CHAPLIN.

Pierceton, Ind., August, 1858.

☞ In the height of your prosperity, expect adversity, but fear it not; if it come not you are the more sweetly possessed of the happiness you have, and the more strongly confirmed; if it come, you are the more gently disposed, and the more firmly prepared.

☞ Precept is instruction written on the sand—the tide rolls over it and it is gone. Example is engraven on the rock, and defies the ravages of time.

For the Crisis.

My Letter.

THE CAUSE: ITS PROGRESS, JOY AND LABOR.

I have been operating, but perhaps not so extensively as some. Taking it by small and large, the cause is manifestly rising. We have reason to be encouraged; and for one, I feel encouraged. There is inquiry upon points that are essential. Various persons consult me upon order in the church. I find an increasing tendency to adopt a covenant, and conform to gospel discipline. In some of the older meetings, certainly there is an increase of strength, if not addition.

In Hartford, the old and tried brethren are firm, doing well, and still *looking*—with a few additions of the right material—strong men.

In Southington, a few remain to keep the name alive; and there are some in New Britain who yet wait in hope for the fulfillment of the promise.

At Enfield the interest has been increasing and deepening for some time.

I had the pleasure of attending the annual "feast of tabernacles" at Wilbraham, till Saturday. I thought the preachers generally seemed to have the harness on. Hope it proved "a Jerusalem" to them all. The ordination of four men to the gospel work, indicates that the Lord is sending forth more laborers; then the fields are white and the church is praying. It was an awfully solemn time. The brethren seemed not only to be *engaged in religion*, even the good work of the Lord, but to have a proper appreciation of the old landmarks of truth. They are determined, in this "dark place," to keep the "light which shineth" in full view. It is the shore-light; they have made it out, and will not run wide of it. Any intimation that we have not a well defined identity as a people, is received with positive disfavor by them. I *guess* the campmeeting will prove a means of rallying the friends of the truths we hold. Ah! the fact is, we heard anew the *rally cry*—the old sound—the chime of days, years, events, influences, prophetic preaching, experience, illustration, faith, sympathy and hope of the past. There is need of more preaching on the prophecies; more upon immortality. The discourses from that stand ought to show the identity of the speakers and the meeting.

The ground, all will testify, is beautiful. The stand is a model building of its kind and purpose. Our old Napoleon of the campground was in his element. But the Lord was there, and the battle went for Israel. It was, I doubt not, a means of some union between the *two wings*. We were happy to welcome Elders Himes and Fassett.

Regretfully I left the "field of the wood," where we found the Lord saying, "how goodly are thy tents, O Jacob," to meet my engagement at Providence. Here I preached to the meeting on Pearl street, three times on Sunday, besides attending a funeral. These are some of the best and most faithful and devoted brethren and sisters in the wide world; but it must be confessed they diminish.

I have four sermons announced for this week in the hither part of Rhode Island, three of which I have now delivered; and the last is to come off at Natic Village to-night. In this part of the State the cause has gained much. River Point is the center. I preach there on Sunday next. From old Warwick Plains to Coventry, this whole region has been shaken. God has blessed the labors of Brn. Bellows and Champlin. Bro. Bellows is making an onset in the south part of the State, and the walls of another old fort are cracking and giving way.

Last night we preached a sermon on "the importance and necessity of the sure Prophetic Word, which we have," at Fiskville, having present infidels of the old stamp, modern Spiritualists, mushroom philosophers, with the exploded ethnicism of former centuries of darkness; cavilers, skeptics, and a goodly number of the "*old guard.*" All we have to say is, it looked like "bearding the lion in his den;" but though we waited for any one to answer, there was "never a dog to wag his tongue." Let us give God all the glory. Amen.

Fraternally, W. S. C.

TRUE ENOUGH.—"Many a man," says Mr. Spurgeon, "would lose thousands of pounds, and be able to say, 'The Lord gave, the Lord hath taken away, blessed be the name of the Lord;' but if a button were wanting on his shirt, he would get into a rage."

☞ Don't stand hesitating upon that good resolution of yours—put it through.

Choice Selections.

[From the Advocate and Guardian.]

Female Adorning.

"Thus talents, gifts, and graces prove
Of present good or ill,
As given by God, in wrath or love,
To work His gracious will."

"If ye love me, keep my commandments."

"Dear me, what is the matter, brother? You look so sad. When Miss Gray came in, it was as if a cloud suddenly came over your whole countenance, which before was so cheerful, while you were asking Lizzie and Alice their Bible questions?"

"Why, did I show my feelings like that? well, I was honest—my heart sunk within me, as I cast my eye on her elegant, superb dress; her appearance, and the sweet, sober truths we had been studying, were so opposite, that I involuntarily shrunk from the sight. The self-denial of Jesus! why it is mockery for her to profess that dear name. I thought, are the lambs now brought into the fold of Christ thus to make shipwreck of their first love, and sink back into fashion and folly? Is all our labor to be lost, and the church to be robbed of time, talents and money, to gratify female vanity? It is true, my heart sickens at the thought, and at times I feel like Elijah, let me die and my ministry cease. You little know the thoughts and feelings which arise, while I stand in that pulpit, and look upon the decoration of woman, and see how she perverts all her endowments, with few exceptions, to the idol—*fashion.*"

"What can be done?"

"Something must be done. Now the Holy Spirit teaches what is right, when it begins to work in the heart; for our consistent friend, Mrs. Haswell, told me the other evening, that a young girl of her Bible class, who has been converted lately, consulted her about her dress; and of her own accord took what she deemed superfluous from her bonnet—yet others of the same class, who profess to be converted also, have not yielded that obedience to the word of God and the Holy Spirit. No doubt they compromise with conscience, and will be perhaps like that poor woman, who lived and died doubtfully. When she was converted, she had a most splendid ribbon profusely on her bonnet, and she showed the working of conscience from week to week, by altering, and twisting and taking off portions of it; she just showed how dear that bit of silk was to her. I tell you, sister, you may say as you please about people being accustomed to those things, and their hearts not being on them; the truth is, their *hearts*, and *very affections*, are fixed upon them, or they would be readily relinquished. I have no question, but a feather, a ribbon, a flounce, or a bit of tinsel for the ears, &c., grieves away the Holy Spirit—these gew-gaws are dearer than the commands of the Bible and good example. 'In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair or gold, or pearls or costly array; but, which becometh women professing godliness, with good works.' Now tell me a church, where this passage, and similar ones of Holy Writ, can be read and not sound like mere burlesque?"

Thoughtfully his sister replied, "too true."

"Are those young disciples now coming into the church to follow in this same pernicious way; must we look upon them with the same sorrow of heart—must their precious time, and talents, be spent in vanity and extravagance—must their principles be perverted, their enjoyments blighted, and the church robbed of holy influence, by this continued round of self-seeking, in outward adorning?

"We cannot indeed tell what shipwreck may be avoided, or made, by these new-comers into the church; but one thing is plainly apparent, if they follow the example of those already there, it is to be feared that in a little while their first love will be lost. For it is a fact, which no words can deny, that we show outwardly in our appearance and manners, what is the reigning principle within. A fastidious gentility, in all the little minutiæ of contrast, may please the taste; but how much thought, time, and money, has it cost—has not the loss been, the precious for the vile—the worthy for the worthless? How it has curtailed the time for the closet and the Bible—how it has absorbed all the conversation. Should we not give attention and care to objects according to their true value? that is being wise; but instead of that, do not the passing things of raiment, absorb all the interest—the first and last in morning and evening thoughts? If this were confined to the professed worldlings, we would not be troubled, knowing that when the grace of God entered the heart, all these vanities would drop off. But the church in its present state, is not as it should be—*a sanctuary*, in which to hide from the pomps and vanities of the world. Is there not perjury here? when we have vowed in the presence of God, angels and men, that we renounced the pomps and vanities of the world?

"It is the light of the Holy Spirit and word of God, which reproves all wrong ways, and shows us the right—as one said in regard to female dress, 'the Holy Spirit teaches all who are led by it to lay aside these excesses.'

"I fondly anticipate the day, in the future of the church, when it will be a living truth to see holy women, who will love their Lord and Master *supremely*, and be co-laborers with his ministers, fulfilling, as only woman can, her mission in the service of Christ and his people.

"I long for the day, and put the cause into the hands of *all godly women*, who feel on this subject, that by their EXAMPLE, *teaching*, and *prayers*, they may bring about this renovation, which must be in *every sect*, and every grade of society which is attached to the general Zion—that is, if Zion is to arise and put on her beautiful garments. The women are the mothers, wives, and teachers in the church, and a back-sliding, pleasure-loving womanhood, drag down the whole community."

Oh, woman, woman, live for your *high and holy* destiny, the companionship of angels. Y.

Sprinkling.

The following is from the *Herald of Gospel Liberty*, published by Elias Smith, in 1810.

A FRIEND'S REQUEST.

A friend to the truth has requested of the Editor (by letter) that he would give what he understands to be the meaning of the following places of Scripture, which many suppose are a proof of the propriety of *sprinkling children*, and calling it baptism. The places of Scripture are these:

ISAIAH 52: 15.—So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

EZEK. 36: 25.—Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you.

HEB. 12: 24.—And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

1 PET. 1: 2.—And sprinkling of the blood of Jesus Christ.

There is one thing which I wish my readers would always remember, viz., that there is no place in Scripture which ever was, or ever will be a proof of the truth of that which is not mentioned in the Scriptures. *Infant baptism*, or sprinkling, is not once mentioned in the Bible. Of course, these places have no reference to such a practice.

Another thing ought to be noticed; that is, that for many hundred years after the Apostles, *burying* or *dipping* was the only mode of baptizing; and that *sprinkling* was never introduced into England as a mode of *baptism* till about the year 1654. This being true, these places have no reference to *baptism* of any kind. We will now begin with the first:

Isaiah 52: 15. *So shall he sprinkle many nations.* In verse 13, it is said of Christ, God's servant, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high."—"So shall he sprinkle many nations." This means that which he should do after being seated on the right hand of the throne of God. This same *sprinkling* is mentioned by Peter, in the text mentioned before: "And sprinkling of the blood of Jesus Christ." This *sprinkling* means the pardon which is received through faith in the blood of Jesus, which cleanses from all sin, when men confess and forsake. "If we *confess* our sins, he is faithful and just to forgive us; and the *blood* of Jesus Christ his Son cleanseth us from all sin." This *sprinkling* many nations, means that people of every nation who fear God and work righteousness, find a pardon through the blood of the Lamb. The history of the spread of the gospel in former days, and the increase of the number who are pardoned at this day, proves that this is the meaning of these places; and the one in Hebrews, concerning the blood of *sprinkling*, has reference to the same thing. The *sprinkling* is with *blood*, and not with *water*. The person who supposes that these three places have reference to *sprinkling children*, must surely think of nothing in each text but the word *sprinkle*. For if he observes that it is the *blood of sprinkling*, and *sprinkling* of the *blood* of Jesus Christ, he must, as a rational being, know that these places have no kind of reference to *baptism*, of any kind whatever.

The other, "Then will I *sprinkle* clean water upon you, and ye shall be clean," has a particular reference to the Jews, and not to any other nation; and is a description of what shall be done to them when they are gathered out of all countries where they are now scattered, and brought into their own land. It is said, ver. 21, "Therefore say unto the house of Israel," &c. "For I will take you from among the heathen, and take you out of all countries, and will bring you into your own land. Then will I *sprinkle* clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

If this place referred to *sprinkling children*, then all who are *sprinkled* have a *new heart*; but this is not true. This place means that when the Jews return to their own land, God will cleanse them, by the washing of regeneration, and being in heart converted to God, they will never again turn from God, but will remain devoted to him forever.

SO THEY SAY.—"They" will say any thing and every thing. "They" have said every thing mean and despicable. "They" say things that break up families, crush hearts, blight hopes, and smother worthy aspirations. Whenever a man circulates a slander and gives "they" as his authority, turn your back upon him. He means no good.

☞ Plenty of warmth, plenty of substantial food and ripe fruits, plenty of joyous out-door exercise, would save millions of children annually.

THE BIBLE.

This little book I'd rather own
Than all the gold and gems
That e'er in monarch's coffers shone—
Than all their diadems.
Nay, were the sea one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all.

No, no! the soul ne'er found relief
In glittering hordes of wealth;
Gems dazzle not the eyes of grief,
Gold cannot purchase health—
But here a blessed balm appears,
To heal the deepest woe;
And he that seeks this book in tears,
His tears shall cease to flow.

Here he who died on Calvary's tree,
Hath made that promise blest;
"Ye heavy laden come to me,
And I will give you rest.
A bruised reed I will not break—
A contrite heart despise;
My burden's light, and all who take
My yoke, shall win the skies!"

Yes, yes! this little book is worth
All else to mortals given;
For what are all the joys of earth,
Compared to joys in Heaven?
This is the guide our Father gave
To lead to realms of day—
A star, whose lustre gilds the grave—
The Truth, the Life, the Way."

For the Children.

A Pleasant Surprise.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whom it was his office to instruct. While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed belonged to a poor man who was at work in the field close by, and who had nearly finished his day's work. The young student turned to the professor, saying,

"Let us play the man a trick; we will hide his shoes and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar in each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes hard by, through which they could easily watch the laborer, and see whatever wonder or joy he might express. The poor man soon finished his work, and came across the field to the path, where he had left his coat and shoes. While he put on the coat, he slipped one foot into one of his shoes; but feeling something hard, he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it around and looked again; then he looked around on all sides, but could see no one. Now he put the money in his pocket and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven, and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing. The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"O dearest sir," answered the youth, "you have taught me a lesson that I will never forget. I feel now the truth of the words which I never before understood: 'It is more blessed to give than to receive.'"

We should never approach the poor but with the wish to do them good.

THE GIRL THAT NEVER TOLD A LIE.—A little girl once came into the house and told her mother something which was very improbable. Those who were sitting in the room with her mother did not believe her, for they did not know the character of the little girl. But the mother replied at once, "I have no doubt that it is true, for I never knew my daughter to tell a lie." Is there not something noble in having such a character as this? Must not that little girl have felt happy in the consciousness of thus possessing her mother's entire confidence? Oh, how different must have been her feelings from those of the child whose word cannot be believed, and who is regarded by every one with suspicion! Shame, shame on the child who has not magnanimity enough to tell the truth.—*Stories for Children.*

REMEMBER THIS.—Children, when any little boy or girl is always talking to you about the faults of others, you may be sure that they are in the habit of talking to others of your faults. Reprove such, and if you cannot reform them, shun them.—*Ib.*

☞ The most essential point of our intercourse with children is to be truthful ourselves. When we in any way deceive a child, we lose our influence over him forever.

Health Department.

APOPLEXY.—Persons below the middle height, robust, with large hands and short thick necks, are generally recognized as apoplectic subjects; but a foreign medical author asserts that it is confined to no particular conformation of the body, *all persons* being alike liable to be attacked by it. The predisposing causes are the habitual indulgence of the appetite in rich and gross food, or stimulating drinks, coupled with luxurious and indolent habits; sedentary employments carried to an undue length; the habit of sleeping, especially in a recumbent posture, after a full meal; and lying too long in bed. Persons, however, who are predisposed to this disease, should not fail to profit by the warnings of its approach, such as giddiness, drowsiness, loss of memory, twitching of the muscles, faltering of the speech, &c. Their diet should be light and nutritious; all luxurious habits should be abandoned, and moderate exercise should be taken. Above all, they should avoid giving way to their passions, as it is well known that many persons have been struck with death in the midst of a fit of anger.—*Scientific American.*

HEMORRHAGE.—The sap of the pine tree is said to have been proved to be of extraordinary curative effect in pulmonary disease, and an instance is cited of a young lady who, after stopping *hemorrhage* by the use of one gramme of powdered rue per day, for five days, was finally cured by the pine sap, the analytical proportions of which are—1 of resinous matter, 2 of extractive substances, (one soluble both in water and alcohol, and the other only in water,) 8 of albumen, 4 a kind of gum, and 6 soda, lime, magnesia, iron, alumina, phosphates, sulphates, carbonates, and chlorides, all in very small proportions. She continued the use of the sap four months and a half, and was well and hearty.

A SIMPLE REMEDY.—A writer in the Baltimore *Sun*, who has been afflicted severely in his family by that appalling disease, bronchitis, has found relief in the following remedy: "Take honey in the comb, squeeze it out and dilute with a little water, and wet the lips and mouth occasionally with it." It had never been known to fail, in cases where children had throats so swollen as to be unable to swallow. It is certainly a very simple remedy and may be a very efficacious one.

TOBACCO.—The last North Indiana Conference of the Methodist Church agreed to the following resolution:

Resolved, That no person be admitted as a member of this Conference, who is in the habit of using tobacco in the common way, without an agreement to discontinue the practice.

SALERATUS.—Use as little of this pernicious article as possible about your household; every particle taken into the stomach is injurious to the natural functions. This has been proved beyond doubt by careful tests among chemists.

CURE FOR TOOTHACHE.—A friend informs us that a roasted onion bound upon the wrist, on the pulse, will stop the most inveterate toothache in a very few minutes. Worth trying.—*Zion's Herald.*

☞ The most healthful position to sleep is with the head on a line with the body, allowing the throat and lungs the fullest play.

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Poetry.

For the Crisis.

THE COMET.

Watchman, what of the night?—Is. 21: 12.

Tell me, wanderer, what thou art,
With thy brightly burning train?
Marking on the starry chart
Wonders for the eye of man.
Tell, O tell where thou hast been,
Since thy last visit to the earth!
Write the myst'ries thou hast seen
On the circle of the north.

Didst thou, centuries ago,
Lead an Emperor from his throne?
To resign all power below
And seek a heavenly crown?
Could the Rulers of this hour
Thus behold thee, and be wise,
Freedom's friends would bless the Power
That conducts thee through the skies!

Stranger, wilt thou deign to tell
The object of thy present call?
Dost foreshadow good or ill
To the nations of this ball?
Thy nightly and thy morning flame
Reminds me of the Prophet's lay,
In which he sung a thrilling theme,—
The dawning of the Latter Day!

"The night draws nigh," the watchman cries,
When every foe of Truth shall fall;
Never upon our globe to rise,
But lie beneath an endless pall!
"The morning comes,"—the jubilee—
Soon Paradise shall be restored,
When all the pure in heart shall see
The form of their majestic Lord!

The wilderness shall bloom again,
The angels soon shall shout with joy,—
"Peace on the earth, good will to men,
And glory be to God on high!"
Ah comet, sure I understand
Thy morning and thy evening sign!
Thou art a voice to every land,
A harbinger of love divine!

Farewell, I'll heed thy mystic voice—
"The morning cometh, and the night"—
Let all the morning stars rejoice,
Let error flee—God speed the night!
Farewell, now hasten back again,
Far, far beyond a mortal's gaze:
Amid thy myst'ries live and reign,
Lone monarch of the realms of space!

JOHN LYLE.

Newark, Sept. 29th.

Original Articles.

For the Crisis.

The Kingdom.

Is the kingdom of Jesus established? If so, when, how, and where? In answer to these questions we are told—

1. That it was set up when Jesus was upon earth; but the exact time of his being crowned (save with a crown of thorns) no one can tell anything about.

2. That it was not a literal kingdom, but a spiritual one, and

3d. That it was established in our hearts.

Those that hold to this view ground their faith on one passage of scripture. If this position is true, it will stand the test. If it is built upon the sure foundation, it will stand, and nothing can disturb it. If not, it can easily be swept away, and such a faith is not what a person must have in order "to please God." Those that hold the position have but one text to sustain them, and if this block or underpinning can be knocked from beneath them, the whole thing must fall. Truth is what we want, for by it we are made *free*. It will do us no good to build false theories, for what God has spoken he will perform, and not one "jot or tittle shall pass" "till all be fulfilled." Let us sincerely inquire after *truth*.

This one text is found in Luke 17: 20, 21." "The kingdom of God cometh not with observation: neither shall they say Lo here, or lo there! for behold the kingdom of God is within you." This is the passage which multitudes have built their faith upon. Let us see how substantial the foundation. What were the circumstances which caused these words to fall from the lips of the Son of God? We cast our eye back upon our Lord for some time previous to his uttering them. We behold him with his disciples journeying towards Jerusalem, teaching them many important things, preaching repentance to the wicked, uttering parables, pronouncing woes upon the Scribes and Pharisees, working miracles, healing the sick, casting out demons, and cleansing lepers. We behold him enter into a village in Galilee and cleanse ten lepers. After this is done, behold him surrounded by the multitude of anxious listeners to catch his words as they fall from his lips by way of instruction and reproof. All classes are surrounding him. Look at his disciples by his side listening to his instructions and ready to do his bidding. See those Scribes and Pharisees, his enemies, that seek to confound him. It was then that, when "he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation, (or outward show—margin;) neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you," or, as the margin reads, "among you." Now the question is, what does Jesus mean by this expression. "He means that the kingdom of God is a spiritual kingdom within their hearts." Do you think so? "Yes." What! the kingdom of God in the hearts of those Pharisees that were "full of rottenness and dead men's bones?" A pretty place for a kingdom, much more the "kingdom of God."

What is a kingdom? Of what does it consist?

1. Territory.
2. Subjects.
3. A king.

How much territory is there in a person's heart? Is there enough for the subjects to dwell in, and after they are stowed away is there room for the king to reign *over* them? What an absurdity!

Again, I read in 1 Cor. 15: 50. "Flesh and blood cannot inherit the kingdom of God." Again, I read in Rev. 3: 20. "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." This is usually applied to the sinner, and the kingdom is just as much in their hearts now as it was in the hearts of those sinful Pharisees, and the king has to knock to get into his own kingdom. Another absurdity. If the kingdom was set up then, Daniel did not give the right interpretation of Nebuchadnezzar's dream, for he said that the stone, that was cut out of the mount without hands was to smite the "image upon the *feet*, which were of iron and clay," which he did not do if he took the kingdom then. If he smote the image then, he smote it upon the *legs*, for the *feet* and *toes* did not exist for more than four hundred years after that time. Even if the feet and toes did exist then, the iron, (undivided) the brass, the silver, and the gold, did not, and they are to be broken to pieces *together*. Tell me if they can ever be together without a resurrection. So you see the many absurdities which such a belief leads to. I have, I think, shown that it is not built upon the sure foundation, but upon the sand. It does not stand the test.

Now if it is not true that Jesus said the kingdom was in their hearts, what did he mean by the expression "the kingdom of God is within you." Read it as it is in the margin, and I think it will be plain enough: "Behold the kingdom of God is among you." He saw Jesus surrounded by the multitude, with his disciples by his side. Then those wicked, sinful, hypocritical, self-righteous, know-everything Pharisees, *demanded* of him "*when* the kingdom of God should come," and he said it "cometh not with outward show. . . Behold the kingdom of God is among you." There it was "among" them, and they so blind and so stupid that they could not perceive it. They could not tell of what the kingdom of God consisted. There was the despised Nazarene, who before Pilate confessed that he was born to be a king, and there were his subjects, those humble fishermen, and there was the territory; and did not this constitute the kingdom prospective? Imagine this is what he meant when he said, "the kingdom of God is among you." Though it was among them, it was not established. It had not come with power. He had not taken to himself his great power to reign. They were looking for his coming with power and majesty to reign, and could not see him in humility as he was. This is where they stumbled.

Now "the kingdom of God," or "the kingdom of Christ," (which are synonymous terms) is not a spiritual kingdom, for Paul said of David "that God had sworn with an oath, that of the fruit of his loins according to the *flesh*, he would raise up Christ to sit on his throne." Acts 2: 30. He will be a literal king, and must have a literal kingdom. Can we tell where this kingdom is? Daniel gives a good description of it: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days. . . And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. After speaking of the fourth beast and the little horn reigning, he says: "But the judgment shall sit, and they shall take away his dominion. . . And *the* kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." 7: 26, 27. This is not a spiritual kingdom. It is literal. The same kingdom that the beast had, which was a universal one. It comprised the whole world. So Christ's kingdom will be all "under the whole heaven." David says his "dominion" shall be "from sea to sea, and from the river unto the ends of the earth." Ps. 72: 8.

Much scripture might be quoted to prove that the kingdom is a literal kingdom, and not established yet. Instead of Jesus now reigning as king, he is seated at the right hand of God, there making "intercession" for us." Rom. 8: 30. He is pleading with the Father that we may become reconciled to God and become fit subjects of His kingdom, instead of remaining his enemies, and at last be cast into "outer darkness." He is pleading to-day, but he will not always remain there pleading. He was born to be a king. Before the rising of another sun he may finish his pleading, and leave the seat in his Father's throne, the mediatorial seat, and come to earth again. He will then come as king. When the Son of Man shall come in his glory, with all the holy angels he shall sit on the throne of his glory. Matt. 25: 31. Again he shall "judge the quick and dead at his appearing and kingdom." 2 Tim. 4: 1.

Much more might be written, but it appears as though I have written enough to convince any unprejudiced mind that instead of the kingdom of God "being in the heart," it is a literal kingdom, yet to be established. But think not that this earth as it now is, groaning under the curse of Almighty God, with the thorn and the thistle, will remain as the abode of Christ and his saints; for, were he to come in his glory, with all the holy angels attending him, and glorify his saints, the earth as it is at present, and as it has been for most six thousand years, could not contain them. The All-wise God has made provision for that, and has promised to remove the "curse;" (Rev. 22: 3,) "make all things *new*," (Rev. 21: 5) "new heavens and earth, wherein dwelleth righteousness." Pet. 3: 13. When this is done, Christ with his saints will reign forever and ever, and all the earth shall be filled with the glory of the Lord." Num. 14: 21. The earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11: 9. This looks to me more like the lofty and holy place for the "kingdom of God," than the hearts of those wicked Pharisees, or even the hearts of the best of christians; and when the prayer—"Thy kingdom come"—shall be answered, may God grant that we may be found living in perfect obedience to all His commands, that we may be everlastingly saved in His kingdom, where there will be no more sorrow nor crying. Amen.

A. P. MOORE.

For the Crisis.

Angels.

A DISCOURSE, BY WM. SHEPHERD.

(Continued.)

We shall now notice some of the duties which they performed—the messages they delivered—the important assistance they rendered to the patriarchs and prophets. The first we learn of them in Scripture is, that they were placed in the east of the garden of Eden," as faithful sentinels, armed with a "flaming sword, which turned every way, to keep the way of the tree of life," lest the man might presume to put forth his hand and partake in his lost estate, "and live forever" in misery. Here is a merciful interposition, an introductory work in the great scheme of human redemption. Gen. 3: 22–24.

An angel appears to Hagar in the wilderness, persuading her to return to her mistress from whom she fled, promising her that he would multiply her "seed exceedingly, that it should not be numbered for multitude." Gen. 16: 7–11. Here you see is some ground for the belief which we entertain,—that those superior angels had something to do with the creation of man. Two of them appeared to, and did eat and drink with Abraham in his tent. These same being courteously invited by Lot, lodged with him; smote the lewd Sodomites, who threatened to abuse them, with blindness; warned Lot of the approaching overthrow and fiery ruin of that wicked city; excited and assisted him in his happy escape therefrom.

An angel interposed and rescued Isaac from the stroke of the uplifted knife, which was about to take his life on Mount Moriah, where his father had conveyed him, and purposed to offer him as a sacrifice to God, —a vivid and thrilling exemplification of his devout attachment to, and reverential fear of, his Creator. And here you will find this angel styles himself the Lord. Gen. 22: 16. And when the patriarch commanded his servant to go into his country and among his own kindred to select a wife for his son Isaac, he assures him of his confidence in an overruling and special providence, and adds, "He shall send his angel before thee, and thou shalt take a wife unto my son from thence." Gen. 24: 1–7. Subsequently we find this servant addressing the guiding angel thus:—"O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham." 12 ver. Jacob had a glorious vision of them while tarrying in the plains of Haran. He sees many as it were ascending and descending a ladder connecting heaven and earth; typifying that blessed state of things which will obtain in the new age or world to come; to which our Lord also alludes in his conversation with the guileless Nathaniel. Gen. 28: 10–16; John 1: 51. Two companies of them attend Jacob on his return from Mesopotamia to protect him from the fury of Laban and his brother Esau. Gen. 32: 1, 2, 12. He wrestles with one, or has an interview—succeeds in his object, or "prevails," in consequence of which he is surnamed Israel, and a prince as having "power with God;" and observes, alluding to this angel,—"I have seen God face to face, while my life is preserved." ver. 30. Finally, the aged Patriarch, in imploring the heavenly benediction upon his grandchildren, Ephraim and Manasseh, also invokes a blessing upon them from his guardian angel, thus,—"The angel which redeemed me from evil bless the lads." Gen. 48: 15, 16. An angel appears unto Moses in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed," which angel declares himself to be "the God of thy fathers, &c.," (Ex. 3: 2, 6,) who gives important instructions to Moses, how to proceed with Pharaoh, in order to deliver the children of Israel from their oppressive bondage.

A powerful angel smote the first-born of Egypt, and assisted the Hebrews in their exode from that country, and in their march through the wilderness. Ex. 12: 23; 23: 20; Num. 20: 16.

One is sent to Gideon, who deputizes him to deliver Israel from the hand of the Midianites, assuring him, "I will be with thee, and thou shalt smite the Midianites as one man;" satisfying him that such would be the case by certain miracles which he condescended to perform in his presence, agreeable to the request of this "mighty man of valor." Ju. 6: 11–16; 36–40.

An angel appears to Manoah's wife, who was barren—promises her a son—she proposes to prepare a repast for him—he declines to partake—Manoah is inquisitive—wishes to know his name—he refuses to reveal it, saying, "Why asketh thou thus after my name, seeing it is secret?" The rejected repast is then offered as a burnt sacrifice unto the Lord, and in the meantime, "the angel did wondrously; . . . for it came to pass when the flame went up toward heaven from the altar, that the angel of the Lord ascended in the flame of the altar." Ju. 13. This proves that their natures are proof against the fiery element, as does the case also with the one in the flaming bush.

The angel of the Lord is directed to seek out "Elijah the Tishbite" in his secluded abode "into the wilderness," where he had taken refuge "under a juniper-tree," who feasts him and encourages him against the attacks of the wicked Moabites; (1 Kings 19: 6–7,) and by these celestial messengers he is finally carried up into heaven in a chariot of fire. 2 Kings 2: 11. Troops of them protect Elisha at Dothan. 2 Kings 6: 16, 17. To punish David for numbering the people, an angel slew 70,000 of them in one day. 1 Chron. 21: 14, 15.

An angel in one night cut off 185,000 of Sennacherib's army and delivered Jerusalem from his terrible fury. 2 Kings 19: 35. While Balaam mounted on an ass is pursuing his journey contrary to the good pleasure of the Lord, one of these flaming messengers stands in the way, with a "sword drawn in his hand," who rebukes him, and impedes the further progress of his journey. Num. 22: 22–31. It was the burning Seraphim

That touched Isaiah's lips with holy fire;
And with prophetic strains his heart t' inspire;
Bidding him sing the happy coming age,
As found portrayed upon the sacred page.

Isa 6: 2–7.

They are manifested to the prophet Ezekiel in various and majestic forms. He styles them "living creatures," and describes them as being in "the likeness of a man," as having wings, "four faces," and hands resembling a man's, feet "sparkling like the color of burnished brass;" and "they *ran* and *returned* as the appearance of a *flash of lightning*." This confirms what we previously asserted in regard to the extraordinary fleetness of their travel, as also in Daniel where it is said, alluding to the angel, "being caused to *fly swiftly*." Dan. 9: 21. "And the likeness of the firmament upon their heads . . . was as the color of the terrible crystal. And when they went their wings (was) like the noise of great waters, as the voice of the Almighty, the voice of speech, the noise of an host," &c. Ezek. 1. Again, another appears unto him "whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed," giving him certain instructions which he is to impart to "the house of Israel," taking certain surveys and measurements of the Holy Land, making accurate divisions of the land for the several tribes, and committing unto him a beautiful pattern of heavenly architecture of the temple to be *rebuilt at* Jerusalem. Ezek. 40.

The three Hebrew children are preserved from the fearful flames of Nebuchadnezzar's fiery furnace, by one who is seen among them "walking in the midst," "like unto the Son of God." Daniel remains a whole night in the lions' den unharmed, for the reason, as he says—"My God hath sent his angel, and shut the lions' mouths, that they have not hurt me." He has a vision of them—"thousands and thousands . . . and ten thousand times ten thousand." Dan. 3: 25–27; 6: 16–22; 7: 10. Subsequently, when in the act of supplication and prayer in behalf of his people and the land, about the time, as he terms it, of the "evening oblation," one gently touched him, "the man Gabriel," disclosing unto him the purpose of Jehovah, giving him important information in regard to time, &c.—"the going forth of the commandment to restore and to build Jerusalem,"—the crucifixion of the Messiah,—destruction of the city and sanctuary, and the desolations which were determined even unto the end. Dan. 9: 20–27. Again, he has an interview with another, supposed to be the same, who appears unto him in resplendent and majestic attire, clothed in linen, his loins girded with fine gold of Uphaz. His body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in color to polished brass, and the voice of his words like the voice of a multitude. So glorious was his person, that the holy prophet trembled at his presence. He proceeds to give Daniel further information touching what should befall God's people in "the latter days," making known to him how the prince of the Kingdom of Persia withstood him in his discharge of eminent duties of a national character, and how "Michael, one of the chief princes, came to help" him. Dan. 10: 4–21. This seems to teach that they superintend over whole nations and territories to bring about the great purposes of Omnipotence, making all things to subserve that end—his glory; and should serve to inspire us to more implicitly confide in Him, appreciating the Apostle's doctrine of the divine Providence (Rom. 8: 28,) fully believing that all the great events which occur from time to time in the world; the terrible revolutions and mighty upheavings which are yet to transpire preceding the glorious triumph of the Christ and his Church, are but to hasten that grand and sublime consummation, and but subservient to the pleasure of Him who "doeth according to his will in the army of heaven, and among the inhabitants of the earth." Him whose mighty hand "none can stay," "or say unto him, What doest thou?" This angel, Michael, is pledged to "stand up" and protect the saints in the great "time of trouble," and deliver all from the hand of the enemy who shall be "found written in the book"—an event contemporaneous with the resuscitation of the dead in Israel. Some suppose that this is the Lord Jesus himself, but we join issue with them here, believing this personage to be just what he is designated, i. e., "Michael, one of the chief princes." Michael is a very superior being, no doubt, but may not surpass Gabriel in intelligence, wisdom and power, occupying equally as elevated position in the celestial hierarchy as him. In vain corresponding texts (as supposed) are adduced to prove this idea from the Epistles and Apocalypse. Now in regard to the nature of our Lord, it is affirmed of him in the most indubitable terms "that he took not on himself the nature of angels;" "being made so much *better* than the angels, as *he* hath by inheritance obtained a more *excellent name than they*." "For unto which of the angels, said he (God) at any time, thou art my Son, this day have I begotten thee?" Who, when being introduced to the world, the decree was given, "Let *all* the angels of God worship him;" and "to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" But rather, "Are they not all ministering spirits (or spirits of ministration) who are sent forth to administer to them who shall be heirs of life everlasting?" Heb. 1: 7, 13. And further, "God hath given him a name, which is *above every name*." Phil. 2: 9.

But we return to our subject. They are described in Joel as engaged in the last grand battle as bearing the appearance of an immense army of horses and horsemen, that, "As a strong people set in battle array. . . Before their face the people shall be much pained . . . They shall run like mighty men, they shall [illegible] every one in his ways [illegible] break their ranks: Neither [illegible] thrust another . . . and when they fall upon the sword [illegible]

THE WORLD'S CRISIS.

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Poetry.

For the Crisis.

THE COMET.

Watchman, what of the night?—Is. 21: 12.

Tell me, wanderer, what thou art,
With thy brightly burning train?
Marking on the starry chart
Wonders for the eye of man.
Tell, O tell where thou hast been,
Since thy last visit to the earth!
Write the myst'ries thou hast seen
On the circle of the north.

Didst thou, centuries ago,
Lead an Emperor from his throne?
To resign all power below
And seek a heavenly crown?
Could the Rulers of this hour
Thus behold thee, and be wise,
Freedom's friends would bless the Power
That conducts thee through the skies!

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John Lyle.

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Those that hold to this view ground their faith on one passage of scripture. If this position is true, it will stand the test. If it is built upon the sure foundation, it will stand, and nothing can disturb it. If not, it can easily be swept away, and such a faith is not what a person must have in order "to please God." Those that hold the position have but one text to sustain them, and if this block or underpinning can be knocked from beneath them, the whole thing must fall. Truth is what we want, for by it we are made *free*. It will do us no good to build false theories, for what God has spoken he will perform, and not one "jot or tittle shall pass" "till all be fulfilled." Let us sincerely inquire after *truth*.

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Now if it is not true that Jesus said the kingdom was in their hearts, what did he mean by the expression "the kingdom of God is within you." Read it as it is in the margin, and I think it will be plain enough: "Behold the kingdom of God is among you." He saw Jesus surrounded by the multitude, with his disciples by his side. Then those wicked, sinful, hypocritical, self-righteous, know-everything Pharisees, *demanded* of him "*when* the kingdom of God should come," and he said it "cometh not with outward show... Behold the kingdom of God is among you." There it was "among" them, and they so blind and so stupid that they could not perceive it. They could not tell of what the kingdom of God consisted. There was the despised Nazarene, who before Pilate confessed that he was born to be a king, and there were his subjects, those humble fishermen, and there was the territory; and did not this constitute the kingdom prospective? Imagine this is what he meant when he said, "the kingdom of God is among you." Though it was among them, it was not established. It had not come with power. He had not taken to himself his great power to reign. They were looking for his coming with power and majesty to reign, and could not see him in humility as he was. This is where they stumbled.

Now "the kingdom of God," or "the kingdom of Christ," (which are synonymous terms) is not a spiritual kingdom, for Paul said of David "that God had sworn with an oath, that of the fruit of his loins according to the *flesh*, he would raise up Christ to sit on his throne." Acts 2: 30. He will be a literal king, and must have a literal kingdom. Can we tell where this kingdom is? Daniel gives a good description of it: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days... And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. After speaking of the fourth beast and the little horn reigning, he says: "But the judgment shall sit, and they shall take away his dominion... And *the* kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." 7: 26, 27. This is not a spiritual kingdom. It is literal. The same kingdom that the beast had, which was a universal one. It comprised the whole world. So Christ's kingdom will be all "under the whole heaven." David says his "dominion" shall be "from sea to sea, and from the river unto the ends of the earth." Ps. 72: 8.

Much scripture might be quoted to prove that the kingdom is a literal kingdom, and not established yet. Instead of Jesus now reigning as king, he is seated at the right hand of God, there making "intercession" for us." Rom. 8: 30. He is pleading with the Father that we may become reconciled to God and become fit subjects of His kingdom, instead of remaining his enemies, and at last be cast into "outer darkness." He is pleading to-day, but he will not always remain there pleading. He was born to be a king. Before the rising of another sun he may finish his pleading, and leave the seat in his Father's throne, the mediatorial seat, and come to earth again. He will then come as king. When the Son of Man shall come in his glory, with all the holy angels he shall sit on the throne of his glory. Matt. 25: 31. Again he shall "judge the quick and dead at his appearing and kingdom." 2 Tim. 4: 1.

Much more might be written, but it appears as though I have written enough to convince any unprejudiced mind that instead of the kingdom of God "being in the heart," it is a literal kingdom, yet to be established. But think not that this earth as it now is, groaning under the curse of Almighty God, with the thorn and the thistle, will remain as the abode of Christ and his saints; for, were he to come in his glory, with all the holy angels attending him, and glorify his saints, the earth as it is at present, and as it has been for most six thousand years, could not contain them. The All-wise God has made provision for that, and has promised to remove the "curse;" (Rev. 22: 3,) "make all things *new*," (Rev. 21: 5) "new heavens and earth, wherein dwelleth righteousness." Pet. 3: 13. When this is done, Christ with his saints will reign forever and ever, and all the earth shall be filled with the glory of the Lord." Num. 14: 21. The earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11: 9. This looks to me more like the lofty and holy place for the "kingdom of God," than the hearts of those wicked Pharisees, or even the hearts of the best of christians; and when the prayer—"Thy kingdom come"—shall be answered, may God grant that we may be found living in perfect obedience to all His commands, that we may be everlastingly saved in His kingdom, where there will be no more sorrow nor crying. Amen.

A. P. Moore.

For the Crisis.

Angels.

A DISCOURSE, BY WM. SHEPHERD.

(Continued.)

We shall now notice some of the duties which they performed—the messages they delivered—the important assistance they rendered to the patriarchs and prophets. The first we learn of them in Scripture is, that they were placed in the east of the garden of Eden," as faithful sentinels, armed with a "flaming sword, which turned every way, to keep the way of the tree of life," lest the man might presume to put forth his hand and partake in his lost estate, "and live forever" in misery. Here is a merciful interposition, an introductory work in the great scheme of human redemption. Gen. 3: 22–24.

An angel appears to Hagar in the wilderness, persuading her to return to her mistress from whom she fled, promising her that he would multiply her "seed exceedingly, that it should not be numbered for multitude." Gen. 16: 7–11. Here you see is some ground for the belief which we entertain,—that those superior angels had something to do with the creation of man. Two of them appeared to, and did eat and drink with Abraham in his tent. These same being courteously invited by Lot, lodged with him; smote the lewd Sodomites, who threatened to abuse them, with blindness; warned Lot of the approaching overthrow and fiery ruin of that wicked city; excited and assisted him in his happy escape therefrom.

An angel interposed and rescued Isaac from the stroke of the uplifted knife, which was about to take his life on Mount Moriah, where his father had conveyed him, and purposed to offer him as a sacrifice to God, —a vivid and thrilling exemplification of his devout attachment to, and reverential fear of, his Creator. And here you will find this angel styles himself the Lord. Gen. 22: 16. And when the patriarch commanded his servant to go into his country and among his own kindred to select a wife for his son Isaac, he assures him of his confidence in an overruling and special providence, and adds, "He shall send his angel before thee, and thou shalt take a wife unto my son from thence." Gen. 24: 1–7. Subsequently we find this servant addressing the guiding angel thus:—"O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham." 12 ver. Jacob had a glorious vision of them while tarrying in the plains of Haran. He sees many as it were ascending and descending a ladder connecting heaven and earth; typifying that blessed state of things which will obtain in the new age or world to come; to which our Lord also alludes in his conversation with the guileless Nathaniel. Gen. 28: 10–16; John 1: 51. Two companies of them attend Jacob on his return from Mesopotamia to protect him from the fury of Laban and his brother Esau. Gen. 32: 1, 2, 12. He wrestles with one, or has an interview—succeeds in his object, or "prevails," in consequence of which he is surnamed Israel, and a prince as having "power with God;" and observes, alluding to this angel,—"I have seen God face to face, while my life is preserved." ver. 30. Finally, the aged Patriarch, in imploring the heavenly benediction upon his grandchildren, Ephraim and Manasseh, also invokes a blessing upon them from his guardian angel, thus,—"The angel which redeemed me from evil bless the lads." Gen. 48: 15, 16. An angel appears unto Moses in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed," which angel declares himself to be "the God of thy fathers, &c.," (Ex. 3: 2, 6,) who gives important instructions to Moses, how to proceed with Pharaoh, in order to deliver the children of Israel from their oppressive bondage.

A powerful angel smote the first-born of Egypt, and assisted the Hebrews in their exode from that country, and in their march through the wilderness. Ex. 12; 23; 23: 20; Num. 20: 16.

One is sent to Gideon, who deputizes him to deliver Israel from the hand of the Midianites, assuring him, "I will be with thee, and thou shalt smite the Midianites as one man;" satisfying him that such would be the case by certain miracles which he condescended to perform in his presence, agreeable to the request of this "mighty man of valor." Ju. 6: 11–16; 36–40.

An angel appears to Manoah's wife, who was barren—promises her a son—she proposes to prepare a repast for him—he declines to partake—Manoah is inquisitive—wishes to know his name—he refuses to reveal it, saying, "Why asketh thou thus after my name, seeing it is secret?" The rejected repast is then offered as a burnt sacrifice unto the Lord, and in the meantime, "the angel did wondrously; ... for it came to pass when the flame went up toward heaven from the altar, that the angel of the Lord ascended in the flame of the altar." Ju. 13. This proves that their natures are proof against the fiery element, as does the case also with the one in the flaming bush.

The angel of the Lord is directed to seek out "Elijah the Tishbite" in his secluded abode "into the wilderness," where he had taken refuge "under a juniper-tree," who feasts him and encourages him against the attacks of the wicked Moabites; (1 Kings 19: 6–7,) and by these celestial messengers he is finally carried up into heaven in a chariot of fire. 2 Kings 2: 11. Troops of them protect Elisha at Dothan. 2 Kings 6: 16, 17. To punish David for numbering the people, an angel slew 70,000 of them in one day. 1 Chron. 21: 14, 15.

An angel in one night cut off 185,000 of Sennacherib's army and delivered Jerusalem from his terrible fury. 2 Kings 19: 35. While Balaam mounted on an ass is pursuing his journey contrary to the good pleasure of the Lord, one of these flaming messengers stands in the way, with a "sword drawn in his hand," who rebukes him, and impedes the further progress of his journey. Num. 22: 22–31. It was the burning Seraphim

That touched Isaiah's lips with holy fire;
And with prophetic strains his heart t' inspire;
Bidding him sing the happy coming age,
As found portrayed upon the sacred page.

Isa 6: 2–7.

They are manifested to the prophet Ezekiel in various and majestic forms. He styles them "living creatures," and describes them as being in "the likeness of a man," as having wings, "four faces," and hands resembling a man's, feet "sparkling like the color of burnished brass;" and "they *ran* and *returned* as the appearance of a *flash of lightning*." This confirms what we previously asserted in regard to the extraordinary fleetness of their travel, as also in Daniel where it is said, alluding to the angel, "being caused to *fly swiftly*." Dan. 9: 21. "And the likeness of the firmament upon their heads ... was as the color of the terrible crystal. And when they went their wings (was) like the noise of great waters, as the voice of the Almighty, the voice of speech, the noise of an host," &c. Ezek. 1. Again, another appears unto him "whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed," giving him certain instructions which he is to impart to "the house of Israel," taking certain surveys and measurements of the Holy Land, making accurate divisions of the land for the several tribes, and committing unto him a beautiful pattern of heavenly architecture of the temple to be *rebuilt at Jerusalem*. Ezek. 40.

The three Hebrew children are preserved from the fearful flames of Nebuchadnezzar's fiery furnace, by one who is seen among them "walking in the midst," "like unto the Son of God." Daniel remains a whole night in the lions' den unharmed, for the reason, as he says—"My God hath sent his angel, and shut the lions' mouths, that they have not hurt me." He has a vision of them—"thousands and thousands ... and ten thousand times ten thousand." Dan. 3: 25–27; 6: 16–22; 7: 10. Subsequently, when in the act of supplication and prayer in [illegible] of his people and the [illegible], as he terms it, of the [illegible], one gently touched him, [illegible] Gabriel," disclosing unto him the purposes of Jehovah, giving him important information in regard to time, [illegible] forth of the commandment to restore and to build Jerusalem,"—the crucifixion of the Messiah,—destruction of the city and sanctuary, and the desolations which were determined even unto the end. Dan. 9: 20–27. Again, he has an interview with another, supposed to be the same, who appears unto him in resplendent and majestic attire, clothed in linen, his loins girded with fine gold of Uphaz. His body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in color to polished brass, and the voice of his words like the voice of a multitude. So glorious was his person, that the holy prophet trembled at his presence. He proceeds to give Daniel further information touching what should befall God's people in "the latter days," making known to him how the prince of the Kingdom of Persia withstood him in his discharge of eminent duties of a national character, and how "Michael, one of the chief princes, came to help" him. Dan. 10: 4–21. This seems to teach that they superintend over whole nations and territories to bring about the great purposes of Omnipotence, making all things to subserve that end—his glory; and should serve to inspire us to more implicitly confide in Him, appreciating the Apostle's doctrine of the divine Providence (Rom. 8: 28,) fully believing that all the great events which occur from time to time in the world; the terrible revolutions and mighty upheavings which are yet to transpire preceding the glorious triumph of the Christ and his Church, are but to hasten that grand and sublime consummation, and but subservient to the pleasure of Him who "doeth according to his will in the army of heaven, and among the inhabitants of the earth." Him whose mighty hand "none can stay," "or say unto him, What doest thou?" This angel, Michael, is pledged to "stand up" and protect the saints in the great "time of trouble," and deliver all from the hand of the enemy who shall be "found written in the book"—an event contemporaneous with the resuscitation of the dead in Israel. Some suppose that this is the Lord Jesus himself, but we join issue with them here, believing this personage to be just what he is designated, i. e., "Michael, one of the chief princes." Michael is a very superior being, no doubt, but may not surpass Gabriel in intelligence, wisdom and power, occupying equally as elevated position in the celestial hierarchy as him. In vain corresponding texts (as supposed) are adduced to prove this idea from the Epistles and Apocalypse. Now in regard to the nature of our Lord, it is affirmed of him in the most indubitable terms "that he took not on himself the nature of angels;" "being made so much *better* than the angels, as *he* hath by inheritance obtained a more *excellent name than they*." "For unto which of the angels, said he, (God) at any time, thou art my Son, this day have I begotten thee?" Who, when being introduced to the world, the decree was given, "Let *all* the angels of God worship him;" and "to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" But rather, "Are they not all ministering spirits (or spirits of ministration) who are sent forth to administer to them who shall be heirs of life everlasting?" Heb. 1: [illegible]. And further, "God hath given him a name, which is above every name." Phil. 2: 9.

But we return to our subject. They are described in Joel as engaged in the last grand battle as [illegible] the appearance of an immense army of horses and horsemen, that, "[illegible] strong people set in battle array. Before their face the people shall be much pained [illegible] run like mighty men [illegible] every one in his ways, and they shall not break their ranks; neither shall one thrust another ... [illegible] upon the [illegible]

running to and fro in the city, climbing upon houses, entering into the windows, &c. "The earth shall quake before them, and the heavens shall tremble," &c. This is thought by some to have been accomplished [illegible] and that the prophet had reference to those swarms of locusts that desolated that land from time to time; but this interpretation of his language does not seem likely if you carefully examine the context, for we find agreeable to this that this work of theirs is in (or to be) the great and terrible day of the Lord. The attributes predicated of them also prove rather than their being locusts, that they are rational and intelligent creatures. Hence they must be those "mighty ones" which the prophet entreats of the Lord to "send down," as is recorded in the succeeding chapter. Joel 2: 1–10; 3: 11.

Lastly. From the Old Testament we call attention to the angel who visited Zechariah. The prophet, we find, has some very interesting conversation with this angel, who explains many things to him, particularly in reference to Jehovah's purpose touching the restitution. He hears the angel inquire of Jehovah, "How long wilt thou not have mercy on Jerusalem, and the cities of Judah?" And Jehovah "answered the angel . . . with good words and comfortable words" respecting the same, on the which the angel bids the prophet to "cry . . . saying, Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with great jealousy. . . . Therefore thus saith the Lord, I am returned (or will return) to Jerusalem with mercies: *my house* shall be built *in it*, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying thus saith the Lord of hosts, my cities through prosperity shall yet be spread abroad: and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Zech. 1: 8–17. Again, he discovers this angel with "a measuring line in his hand," and inquires of him, "Whither goest thou?" who replies, "to measure Jerusalem," &c.; at the same time "another angel went out to meet him;" the prophet is then requested to "run and spe k to a certain young man, and inform him of the important fact—'that Jerusalem shall be inhabited as towers without walls for the multitude of men and cattle therein,' assuring him that Jehovah from thence would be 'unto her a wall of fire round about, and will be the glory in the midst of her.' And that he would inherit Judah his portion, *in the holy land*, and shall choose Jerusalem *again*." Zech. 2d chapter.

We might here observe, that in the apocryphal books of the Old Testament, angels are of very frequent mention, perhaps more so comparatively speaking than in the canonical Scriptures. See the book of Ezra and Tobiah for example.

Thus we discover in running through those Scriptures as we have, the important link which the angels of God form between the Almighty and this world in the earlier ages; and without taking up any time to recapitulate, which seems here uncalled for, we at once proceed to glance through the New Testament, and gather what information we can in regard to this truly interesting subject; perhaps this may be more pleasing and agreeable to us than the foregoing, from the consideration that it more intimately concerns *us*, being about to contemplate them in their relations to *this, our* dispensation. This, then, will claim our notice for a few moments.

(To be continued.)

Sayings of Martin Luther.—Luther, taking up a caterpillar, said: "'Tis an emblem of the devil in its crawling walk, and bears his colors in its shining hues." Luther was one day being shaved, and having his hair cut in the presence of Jonas, when he said to the latter: "Original sin is in us like beard. We are shaved to-day, and look clean, and have a smooth chin; to-morrow our beard is grown again, nor does it cease growing whilst we remain on earth. In like manner, original sin cannot be extirpated from us; it springs up in us as long as we exist. Nevertheless, we are bound to resist it to the utmost of our strength, and to cut it down unceasingly. When I am assailed with heavy tribulations, I rush out among my pigs, rather than remain alone by myself. The human heart is like a mill-stone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour. If you put no wheat in, it still grinds on; but then, 'tis itself it grinds and wears away."

[illegible] is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it. [illegible]

The World's Crisis.

MILES GRANT . . . . EDITOR.

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The Soul.—No. I.

Volumes have been written on the *soul*, and still many seem to be in great darkness on the subject. We think much of the difficulty has arisen on account of not adhering strictly to the Scriptures for light, instead of the speculations of philosophy. *True* philosophy and the Bible are ever in harmony; but the fables of men, now so common, have nearly eclipsed the truth of the Lord, and left the mass to grope their way in the labyrinths of error, like blind men wandering alone in search for diamonds. They seem to scorn the Bible, the true source of light and truth, and hasten in the opposite direction, hoping for relief. As well might a man in the dark caverns of earth urge his way further down amid its blackness of darkness hoping to find light, as for one to look for light and truth among the musty tomes of old philosophers. Says Paul, "Beware lest any man spoil you through philosophy." How many might have been saved from ruin, had they observed the instruction of the apostle. People wish to be wise "above that which is written." Let us go to the word of the Lord for truth and abide by that, if it spoils all our creeds.

Before commencing the examination of the subject, we wish to say that soul and spirit are not one and the same thing, as used in the Bible. The word *ruakh*, rendered spirit in Eccl. 12: 7,—"Then shall the dust return to the earth as it was, and the *spirit* shall return unto God who gave *it*,"—is found three hundred and eighty-five times in the Hebrew text, but is not *once* rendered soul. *Pneuma*, the corresponding Greek word, is also found three hundred and eighty-five times in the New Testament, and is not *once* rendered soul. Hence our readers will understand that when we are speaking of the *soul*, we do not mean *spirit*.*

"*What is the soul?* This question is often asked, but answers vary, thus showing that we do not think alike. Popular writers tell us the soul is "an independent thing," "the real entity," "and exists as such, whether the mechanism" (the body) "through which and upon which it acts, be disarranged or not; and even the destruction of the latter" (the body) "does not affect the former," (the soul.) "It is this spiritual organism which sees and hears and feels, which suffers and enjoys, which thinks and wills and executes; which is, in short, *the real man*. As perfect a picture may be formed upon the retina of the eye, after death as before; as complete a vibration produced upon the drum of the ear; but nothing is seen or heard, because *the man has gone*, and these instruments are of no further service." *Discourse on the immortality of man by Thomas M. Clark, D. D.*, pp. 6–7.

Another modern writer on popular theology says,

"The *soul* ("*the real man*,") lives in the body just as a man lives in a house. When the house is carried away by a flood, or burned up, or it becomes old and falls to pieces, or any thing else happens so that the *man* cannot live in it any longer, he chooses a house somewhere else and goes to live in that. So your *soul* must move away at some time and leave the body."

We wish our readers to have the foregoing popular description of the soul in their minds, when we come to the examination of the Bible testimony, and remember that we never *command* or *punish* the house, but the tenant who dwells there; consequently, all the instruction, promises and threatenings are addressed to the soul—"the real man," and not to the body, or house, in which he lives. A man's house can have no moral character. Whatever, then, we find in the Bible addressed to *man*, can have no reference to his house, or body.

Before examining the Bible, let us compare the foregoing with the philosophy and doctrines of the heathen. The ancient Hindoos taught that

"The soul neither killeth, nor is killed. You cannot say of it, it hath been, is about to be, or is to be hereafter. It is a thing without birth. It is ancient, constant, and *eternal*. . . . As a man throweth away old garments and putteth on new, so the soul, having quitted its old frames, entereth into *others* which are new.† The weapon *divideth* it not; the water *burneth* it not; the water corrupteth it not; the wind drieth not away. . . It is *indivisible, incorruptible*; it is universal, permanent, immortal, immovable."

We see scarcely any difference between the Hindoo doctrine of the soul, and the popular view at the present day. Plato, the noted Grecian philosopher, held that,

"The immortal is definite in *number*, and it is impossible that there should be more than there actually are; so that whatever be the number of the souls, all must have existed from *eternity*."

We now come to consider the word *nephesh*, which is the only one rendered soul in the Old Testament, with two exceptions, which are found in Isa. 57: 16 and Job 30: 15. The first reads, "For I will not contend forever, neither will I be always wroth; for the spirit (*ruakh*) should fail before me, and the *souls* which I have made." The word here rendered *souls*, is *n'shamah*, which is never used in the Bible to represent a conscious existence separate from the human organism, but is generally rendered breath. The same word occurs in Isa. 2: 22. "Cease ye from man, whose *breath* (*n'shamah*) is in his *nostrils*." No one supposes that a man's *soul* is in his *nostrils*, but we know that the breath of life is there; consequently, nothing can be drawn from Isa. 57: 16 in favor of the existence of man separate from his physical organism.

Job 30: 15 reads, "Terrors are turned upon me; they pursue my soul as the wind; and my welfare passeth away as a cloud." The word here rendered soul is *n'deevah*, which means, "liberality," "*excellence*," and would be more properly translated,—they pursue my liberality as the wind. Nothing here to favor the idea that the soul is "the real man" aside from the body.

In considering *nephesh*, the word rendered soul in all other places in the Old Testament, we should remark that Hebrew nouns are derived from Hebrew verbs, and *nephesh* is from a verb which signifies "to breathe," "to respire." Roy, in his lexicon, renders *nephesh* as follows:—"the soul," "life," "vital part," "a man," "a creature," "affection," "person," "substance." This word is found in the *Hebrew text* seven hundred and fifty-two times; and is rendered soul four hundred and seventy-five times.* Can it be possible that an important word is used so many times in the Scriptures, without a definite and plain signification? We think not.

Parkhurst, a distinguished Hebrew lexicographer, says,—

"As a noun, *nephesh* hath been supposed to signify the spiritual part of man, or what we commonly call his soul; I must for myself confess that I can find *no passage* where it hath *undoubtedly* this meaning."

In our next we purpose to commence the examination of the Bible upon this subject.

* [We purpose to write on the spirit in another series of articles.]

† [illegible]

* [In our articles on "What is man?" we counted the *marginal* readings also, which made the whole amount eight hundred and twenty-eight.]

Be Wise.

If we would persuade people to believe the truth, we must use some wisdom. Many good people seem to forget that the minds of men, like the farmer's field, need preparation before the seed is sown. He would not be considered a man of wisdom who should sow his seed upon the dry pasture land, or in a dense forest. If we would persuade men, we must first gain their confidence and remove their prejudice. This cannot be done at once. Hence we should first give them such as they can digest, and not crowd them with the strongest meat at the beginning. We have known some, who, when they went into a new place to labor, or chanced to be in meeting among some of the evangelical denominations, would begin at once on the life and death doctrine, and by this course only increase the prejudice already existing; whereas, if they had fed them "with milk" at first, or such as they could bear, they would have become interested, and called for more, till they could bear the whole truth. At one time the Savior said to his disciples, that he had many things to say which they could not then bear. It is important in teach- to inquire, what can they bear? or, what is adapted to their present condition? When we teach children arithmetic we do not begin with division, but give them the first principles in mathematics; and if we would be successful moral teachers, we must adopt the same system, and not go faster than the people can follow.

We are to be fishers of men, and we think important lessons may be learnt from fishermen. The skillful fisherman employs the most pleasing and enticing inducements to persuade the fish to take the bait, at the same time keeping himself out of sight, endeavoring to let the fish see nothing but that which he desires for food. So, when we present the truth of the Lord, we should keep *self* out of sight, and show only *Jesus* and his word. Many of the most earnest efforts are spoiled by an exhibition of *self*, or some sectarian spirit.

If we are Methodists, then we are expected to help build them up; if Baptists, then throw all our influence on their side; if Congregationalists, lift only on that lever; if Adventists, assist nobody else; but if we have given up ourselves to serve the LORD, we can work in *any* place where there is opportunity, and can labor with any one else who has the same object in view, whatever be his denominational title, and not forbid him because he follows not *us*, or does not see as much light as we do.

If we would convince men of their errors, we must go to them in the spirit of *kindness*, and act the part of a friend, who has found something valuable which he wishes all his friends to enjoy. But tell men they are "blockheads," "stupid," "willful," "bigoted," "one-sided," "half-witted," "old fogies," "devil's children," &c., and we have the bitter satisfaction of knowing that they look upon us with contempt, and conclude that our spirit is the result of the doctrine we hold, and consequently wish to hear no more on the subject.

Let us "be wise," and profit from the teachings of the New Testament, which instructs us to "be kind," "forbearing," "long-suffering," "in *meekness* instructing those that *oppose* themselves." It is written that "Michael the archangel, when contending with the *devil*, . . . durst not bring against him a *railing* accusation," and shall we dare to rail at our fellow men, whom the Lord has taught us to *love?* Remember "A soft tongue breaketh the bone," "but grievous words stir up anger." When people reject the truth, we should feel like weeping over them, as did Jesus over Jerusalem, instead of reproaching them for their misdeeds. Unkindness never reforms the insane. "*Be wise.*"

For the Crisis.

Report

OF THE MAINE EASTERN CENTRAL QUARTERLY CONFERENCE.

This meeting convened at the hour appointed, 2 o'clock P. M., Thursday, Sept. 30th, in South Hope. The day and evening, and also Friday, were spent in preaching the word, and in prayer and exhortation. A sweet and heavenly spirit pervaded the meetings. God's blessing rested upon the people.

Saturday A. M., 9 o'clock, met and organized, by choice of Eld. S. K. Partridge, Chairman, Merrill W. Payson, Scribe. After which an interesting, animated and very profitable discussion took place, with feelings of Christian kindness, on gospel order in pursuing the work of the gospel, on church organization, &c., by Bros. Partridge, T. Smith, N. Smith, J. Dudley, H. Hemingway, I. C. Wellcome, Payson, Walker, Young, Lawrence, M. Hemingway and others, which lasted three hours.

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Yours for the truth,

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REPLY.

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I.

I will show, from the Bible, that there is such a thing as having order in the church. 1 Cor. 11: 34. "And if any man hunger let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." Now Paul could not have set things in *order* if there was no order to set them in! He wrote as though *they* recognized order to whom he wrote, and *certainly* as though he recognized it himself. 1 Cor. 7: 17. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches." How could Paul "so *ordain*" in all churches if there was no order in those churches by which so to "ordain?" Titus 1: 5. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Certain things, it appears, were wanting, in the field of Titus' labor, and it became his business to set them "*in order!*" Cor. 14: 40. "Let all things be done decently and in order." How can anything be done in order where there is no particular order? A great many more passages might be quoted to this point, but "in the mouth of two or three witnesses every word may be established."

II.

I will speak of what is not Bible order.

1. Calling the "churches of God" *bands* is not Bible order. We read of the "Italian band," "bands of the Moabites," Judas' "band," "bands of the wicked," and some other bands, in the Bible, but nothing about "Christian bands," or "Advent bands." "*Advent bands!!*" What an idea! Why not use the name God has given us—"*Church*"—instead of making another?

2. Calling certain men who do certain things, in our midst, "Committees," is not Bible order. We read of "bishops," "elders," "deacons," and of some other officers of the church, in the Bible, but not one word about "*Committees*." Some who are wonderful in their outcry against having "deacons," or elders ordained in the church, are not afraid to swallow committees whole! O consistency!

3. Letting every thing go to wreck and ruin is not Bible order. Who hires the Hall? "I do not know." Who takes up the collection? "I do not know." Who invites the minister? "I do not know." Perhaps he is not invited at all, and so has to shift for himself! Perhaps so. Who gets the wood and oil? "I do not know." Who is responsible? "All hands"—*that is, nobody!* How shall we "tell it to the church?" "O, that meant away back then." All this is *not* Bible order.

4. "Iron bedsteads" are not Bible order. For one man, or two or three men, to rule the whole; for my notion to *go*, and all others be put down; for me to say, all shall think as I do, is not Bible order.

5. A fashionable, worldly, fine, nice, pretty, time-serving, human organization, to please a corrupt church and a wicked world, is not Bible order. "That which is highly esteemed among men is an abomination in the sight of God."

III.

What *is* Bible order?

The first edition of order, when Christ came on earth was, he was the Master, in person, and all must do as he bade them. You will not need that I stop to prove this. When the Master went away, he left the affairs of his church in the hands of inspired apostles, to oversee and regulate according to what the Holy Spirit should direct. You will not need that I stop to prove this. The apostles were directed by the Holy Spirit to set in order things in the church, as follows:

1. They had elders in the church. Acts 20: 17. "And from Miletus he sent to Ephesus, and called the elders of the church." There was a plural number then. Not "*speakers*," brother, but "elders." Let it be so.

2. They had deacons. Phil. 1: 1. "Paul and Timotheus, the servant of Jesus Christ, which are at Philippi, with the bishops and deacons." Not "*committees*," brother, but "*deacons*." (The word "*bishops*" in this passage is the same as "elders."

3. They had such other officers as their circumstances demanded; but it would require me to write too lengthy to refer to all the passages. I plead for Bible order. I plead only for Bible order. Shall we have it, or shall we set our wisdom up against God? I only want that which is simple, but I want *that*. Give us Bible, or else we die.

Edwin Burnham.

For the Crisis.

A Letter in Verse.

Dear Bro. Damman:—You're still in New Hampshire, and I am out here Proclaiming his word which to us is so dear; I hope you'll be favored with light and with love, Be wise as a serpent and harmless as a dove. Our calling is high; it comes from above, From Him who is good, the author of love; We are commissioned to go, and also to preach, And naught but the Gospel will it do for to teach. This Gospel of good news, and glad tidings to all, Salvation to the poor, the great, and the small; A saver of life, to all who'll receive, But none CAN be saved unless they'll believe. This is a great work for poor feeble man, But then we must go, do the best that we can; Our master, you know, will give us his aid,—Then gird on the armor, and do n't *be afraid*. By faith we'll move on and fight the good fight, By the grace of Christ Jesus we'll try to do right; The truth that's adapted to this present age, We must faithfully preach, although men may rage. O, who is sufficient? and then we do sigh, But the people must hear it, or else they will die. Our master has promised all the way to the end, In every emergency he'll be a near friend. The church who by faith have heard their Lord's voice, Their heads are uplifted, they can but rejoice; The signs are now speaking "and Zion is glad," And none of the good will feel at all sad. The Bible has marked all the way to the "*Rest*," And all that hold on, at the end will be blest; But if we let go, and with opposers do slide, In the day of his coming, O, where shall we hide! Deceptions right here—they are marked on the chart,—Our safety alone is with truth in the heart; If others wont declare it, surely we must, That man is but mortal, is bound to the *dust*; Their thoughts also perish in that very day, Not a thing do they know, not a word can they say; They may have been GREAT, and may have been BRAVE, But they with their wisdom are laid in the GRAVE. Our safety is here the truth for to know, Or else with *deceivers* we shall certainly go; The Spirit it speaketh, doth plainly declare They shall "depart from the faith"—O, let us *beware!* Revivals are common, with those that won't hear The coming of Jesus and the truth they can't bear; The few will be saved, if the truth they love best, The spiritual delusion will take all the rest. And now, Bro. Preacher, be true to thy trust, Gird on the old sword and don't let it rust; If you are left by your friends, and the brethren, too, With Christ and his word, you'll safely go through. The world, they hate Jesus, 't is certainly so, And most of professors with them freely go; We'll take up the cross, and we will rejoice, That with one meek as *Moses* we've taken our choice. And that is not all, reproach we will bear, With the Hebrews we'll go, and with them we'll *share* In the making of brick; this work must be done, With straw and without, till the Kingdom shall *come*.

Thy Bro. striving for the crown,

L. Boutell.

Danielsonville, Ct., June 27th.

True Benevolence.—The day laborer who earns with horny hands and the sweat of his brow, coarse food for a wife and children, whom he loves, is raised by his generous motive to true dignity; and though wanting the refinements of life, is a nobler being than those who think themselves absolved by wealth from serving others. It is worthy of note that the men and women who think most kindly of themselves, and most meanly of others, are those who render back to society, for the good things they enjoy, the smallest return of personal comfort.

Sloth, like rust, consumes faster than labor wears, while the used key is always bright.

running to and fro in the city, climbing upon houses, entering into the windows, &c. "The earth shall quake before them, and the heavens shall tremble," &c. This is thought by some to have been accomplished in a former age, and that the prophet had reference to those swarms of locusts that desolated that land from time to time; but this interpretation of his language does not seem likely if you carefully examine the context, for we find agreeable to this, that this work of theirs is in (or to be) the great and terrible day of the Lord. The attributes predicated of them also prove rather than their being locusts, that they are rational and intelligent creatures. Hence they must be those "mighty ones" which the prophet entreats of the Lord to "send down," as is recorded in the succeeding chapter. Joel 2 : 1–10 ; 3 : 11.

Lastly. From the Old Testament we call attention to the angel who visited Zechariah. The prophet, we find, has some very interesting conversation with this angel, who explains many things to him, particularly in reference to Jehovah's purpose touching the restitution. He hears the angel inquire of Jehovah, "How long wilt thou not have mercy on Jerusalem, and the cities of Judah?" And Jehovah "answered the angel . . . with good words and comfortable words" respecting the same, on the which the angel bids the prophet to "cry . . . saying, Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with great jealousy. . . . Therefore thus saith the Lord, I am returned (or will return) to Jerusalem with mercies: *my house* shall be built *in it*, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying thus saith the Lord of hosts, my cities through prosperity shall yet be spread abroad: and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Zech. 1 : 8–17. Again, he discovers this angel with "a measuring line in his hand," and inquires of him, "Whither goest thou?" who replies, "to measure Jerusalem," &c.; at the same time "another angel went out to meet him;" the prophet is then requested to "run and spe k to a certain young man, and inform him of the important fact—'that Jerusalem shall be inhabited as towers without walls for the multitude of men and cattle therein,' assuring him that Jehovah from thence would be 'unto her a wall of fire round about, and will be the glory in the midst of her.' And that he would inherit Judah his portion, *in the holy land*, and shall choose Jerusalem *again*." Zech. 2d chapter.

We might here observe, that in the apocryphal books of the Old Testament, angels are of very frequent mention, perhaps more so comparatively speaking than in the canonical Scriptures. See the book of Ezra and Tobiah for example.

Thus we discover in running through those Scriptures as we have, the important link which the angels of God form between the Almighty and this world in the earlier ages; and without taking up any time to recapitulate, which seems here uncalled for, we at once proceed to glance through the New Testament, and gather what information we can in regard to this truly interesting subject; perhaps this may be more pleasing and agreeable to us than the foregoing, from the consideration that it more intimately concerns *us*, being about to contemplate them in their relations to *this*, *our* dispensation. This, then, will claim our notice for a few moments.

(To be continued.)

Sayings of Martin Luther.—Luther, taking up a caterpillar, said: "'Tis an emblem of the devil in its crawling walk, and bears his colors in its shining hues." Luther was one day being shaved, and having his hair cut in the presence of Jonas, when he said to the latter: "Original sin is in us like beard. We are shaved to-day, and look clean, and have a smooth chin; to-morrow our beard is grown again, nor does it cease growing whilst we remain on earth. In like manner, original sin cannot be extirpated from us; it springs up in us as long as we exist. Nevertheless, we are bound to resist it to the utmost of our strength, and to cut it down unceasingly. When I am assailed with heavy tribulations, I rush out among my pigs, rather than remain alone by myself. The human heart is like a mill-stone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour. If you put no wheat in, it still grinds on; but then 'tis itself it grinds and wears away."

[illegible] is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it. [illegible]

[illegible]

The World's Crisis.

MILES GRANT . . . . EDITOR.

BOSTON, OCTOBER 20, 1858.

Office. . . 167 Hanover Street.

The Soul.—No. I.

Volumes have been written on the *soul*, and still many seem to be in great darkness on the subject. We think much of the difficulty has arisen on account of not adhering strictly to the Scriptures for light, instead of the speculations of philosophy. *True* philosophy and the Bible are ever in harmony; but the fables of men, now so common, have nearly eclipsed the truth of the Lord, and left the mass to grope their way in the labyrinths of error, like blind men wandering alone in search for diamonds. They seem to scorn the Bible, the true source of light and truth, and hasten in the opposite direction, hoping for relief. As well might a man in the dark caverns of earth urge his way further down amid its blackness of darkness hoping to find light, as for one to look for light and truth among the musty tomes of old philosophers. Says Paul, "Beware lest any man spoil you through philosophy." How many might have been saved from ruin, had they observed the instruction of the apostle. People wish to be wise "above that which is written." Let us go to the word of the Lord for truth and abide by that, if it spoils all our creeds.

Before commencing the examination of the subject, we wish to say that soul and spirit are not one and the same thing, as used in the Bible. The word *ruakh*, rendered spirit in Eccl. 12 : 7,—"Then shall the dust return to the earth as it was, and the *spirit* shall return unto God who gave *it*,"—is found three hundred and eighty-five times in the Hebrew text, but is not *once* rendered soul. *Pneuma*, the corresponding Greek word, is also found three hundred and eighty-five times in the New Testament, and is not *once* rendered soul. Hence our readers will understand that when we are speaking of the *soul*, we do not mean *spirit*.*

"*What is the soul?* This question is often asked, but answers vary, thus showing that we do not think alike. Popular writers tell us the soul is "an independent thing," "the real entity," "and exists as such, whether the mechanism" (the body) "through which and upon which it acts, be disarranged or not; and even the destruction of the latter" (the body) "does not affect the former," (the soul.) "It is this spiritual organism which sees and hears and feels, which suffers and enjoys, which thinks and wills and executes; which is, in short, *the real man*. As perfect a picture may be formed upon the retina of the eye, after death as before; as complete a vibration produced upon the drum of the ear; but nothing is seen or heard, because *the man has gone*, and these instruments are of no further service." *Discourse on the immortality of man by Thomas M. Clark, D. D.*, pp. 6–7.

Another modern writer on popular theology says,

"The *soul* ("*the real man*,") lives in the body just as a man lives in a house. When the house is carried away by a flood, or burned up, or it becomes old and falls to pieces, or any thing else happens so that the *man* cannot live in it any longer, he chooses a house somewhere else and goes to live in that. So your *soul* must move away at some time and leave the body."

We wish our readers to have the foregoing popular description of the soul in their minds, when we come to the examination of the Bible testimony, and remember that we never *command* or *punish* the house, but the tenant who dwells there; consequently, all the instruction, promises and threatenings are addressed to the soul—"the real man," and not to the body, or house, in which he lives. A man's house can have no moral character. Whatever, then, we find in the Bible addressed to *man*, can have no reference to his house, or body.

Before examining the Bible, let us compare the foregoing with the philosophy and doctrines of the heathen. The ancient Hindoos taught that

"The soul neither killeth, nor is killed. You cannot say of it, it hath been, is about to be, or is to be hereafter. It is a thing without birth. It is ancient, constant, and *eternal*. . . . As a man throweth away old garments and putteth on new, so the soul, having quitted its old frames, entereth into *others* which are new.† The weapon *divideth* it not; the water *burneth* it not; the water corrupteth it not; the wind drieth not away. . . It is *indivisible, incorruptible*; it is universal, permanent, immortal, immovable."

We see scarcely any difference between the Hindoo doctrine of the soul, and the popular view at the present day. Plato, the noted Grecian philosopher, held that,

"The immortal is definite in *number*, and it is impossible that there should be more than there actually are; so that whatever be the number of the souls, all must have existed from *eternity*."

We now come to consider the word *nephesh*, which is the only one rendered soul in the Old Testament, with two exceptions, which are found in Isa. 57 : 16 and Job 30 : 15. The first reads, "For I will not contend forever, neither will I be always wroth; for the spirit (*ruakh*) should fail before me, and the *souls* which I have made." The word here rendered *souls*, is *n'shamah*, which is never used in the Bible to represent a conscious existence separate from the human organism, but is generally rendered breath. The same word occurs in Isa. 2 : 22. "Cease ye from man, whose *breath* (*n'shamah*) is in his *nostrils*." No one supposes that a man's *soul* is in his *nostrils*, but we know that the breath of life is there; consequently, nothing can be drawn from Isa. 57 : 16 in favor of the existence of man separate from his physical organism.

Job 30 : 15 reads, "Terrors are turned upon me; they pursue my soul as the wind; and my welfare passeth away as a cloud." The word here rendered soul is *n'deevah*, which means, "liberality," "*excellence*," and would be more properly translated,—they pursue my liberality as the wind. Nothing here to favor the idea that the soul is "the real man" aside from the body.

In considering *nephesh*, the word rendered soul in all other places in the Old Testament, we should remark that Hebrew nouns are derived from Hebrew verbs, and *nephesh* is from a verb which signifies "to breathe," "to respire." Roy, in his lexicon, renders *nephesh* as follows:—"the soul," "life," "vital part," "a man," "a creature," "affection," "person," "substance." This word is found in the *Hebrew text* seven hundred and fifty-two times; and is rendered soul four hundred and seventy-five times.* Can it be possible that an important word is used so many times in the Scriptures, without a definite and plain signification? We think not.

Parkhurst, a distinguished Hebrew lexicographer, says,—

"As a noun, *nephesh* hath been supposed to signify the spiritual part of man, or what we commonly call his soul; I must for myself confess that I can find *no passage* where it hath *undoubtedly* this meaning."

In our next we purpose to commence the examination of the Bible upon this subject.

* [We purpose to write on the spirit in another series of articles.]

† Observe the resemblance between the *garment* and the "*house*."

* [In our articles on "What is man?" we counted the *marginal* readings also, which made the whole amount eight hundred and twenty-eight.]

Be Wise.

If we would persuade people to believe the truth, we must use some wisdom. Many good people seem to forget that the minds of men, like the farmer's field, need preparation before the seed is sown. He would not be considered a man of wisdom who should sow his seed upon the dry pasture land, or in a dense forest. If we would persuade men, we must first gain their confidence and remove their prejudice. This cannot be done at once. Hence we should first give them such as they can digest, and not crowd them with the strongest meat at the beginning. We have known some, who, when they went into a new place to labor, or chanced to be in meeting among some of the evangelical denominations, would begin at once on the life and death doctrine, and by this course only increase the prejudice already existing; whereas, if they had fed them "with milk" at first, or such as they could bear, they would have become interested, and called for more, till they could bear the whole truth. At one time the Savior said to his disciples, that he had many things to say which they could not then bear. It is important in teach- to inquire, what can they bear? or, what is adapted to their present condition? When we teach children arithmetic we do not begin with division, but give them the first principles in mathematics; and if we would be successful moral teachers, we must adopt the same system, and not go faster than the people can follow.

We are to be fishers of men, and we think important lessons may be learnt from fishermen. The skillful fisherman employs the most pleasing and enticing inducements to persuade the fish to take the bait, at the same time keeping *himself* out of sight, endeavoring to let the fish see nothing but that which he desires for food. So, when we present the truth of the Lord, we should keep *self* out of sight, and show only *Jesus* and his word. Many of the most earnest efforts are spoiled by an exhibition of *self*, or some sectarian spirit.

If we are Methodists, then we are expected to help build them up; if Baptists, then throw all our influence on their side; if Congregationalists, lift only on that lever; if Adventists, assist nobody else; but if we have given up ourselves to serve the LORD, we can work in *any* place where there is opportunity, and can labor with any one else who has the same object in view, whatever be his denominational title, and not forbid him because he follows not *us*, or does not see as much light as we do.

If we would convince men of their errors, we must go to them in the spirit of *kindness*, and act the part of a friend, who has found something valuable which he wishes all his friends to enjoy. But tell men they are "blockheads," "stupid," "willful," "bigoted," "one-sided," "half-witted," "old fogies," "devil's children," &c., and we have the bitter satisfaction of knowing that they look upon us with contempt, and conclude that our spirit is the result of the doctrine we hold, and consequently wish to hear no more on the subject.

Let us "be wise," and profit from the teachings of the New Testament, which instructs us to "be kind," "forbearing," "long-suffering," "in *meekness* instructing those that *oppose* themselves." It is written that "Michael the archangel, when contending with the *devil*, . . . durst not bring against him a *railing* accusation," and shall we dare to rail at our fellow men, whom the Lord has taught us to *love*? Remember "A soft tongue breaketh the bone," "but grievous words stir up anger." When people reject the truth, we should feel like weeping over them, as did Jesus over Jerusalem, instead of reproaching them for their misdeeds. Unkindness never reforms the insane. "*Be wise.*"

For the Crisis.

Report

OF THE MAINE EASTERN CENTRAL QUARTERLY CONFERENCE.

This meeting convened at the hour appointed, 2 o'clock P. M., Thursday, Sept. 30th, in South Hope. The day and evening, and also Friday, were spent in preaching the word, and in prayer and exhortation. A sweet and heavenly spirit pervaded the meetings. God's blessing rested upon the people.

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In the afternoon, the Lord's Supper was administered to a good company of believers, who are expecting soon to meet again in the kingdom of God, to partake of the marriage supper of the Lamb.

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Yours for the truth,

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2. Calling certain men who do certain things, in our midst, "Committees," is not Bible order. We read of "bishops," "elders," "deacons," and of some other officers of the church, in the Bible, but not one word about "*Committees.*" Some who are wonderful in their outcry against having "deacons," or elders ordained in the church, are not afraid to swallow committees whole! O consistency!

3. Letting every thing go to wreck and ruin is not Bible order. Who hires the Hall? "I do not know." Who takes up the collection? "I do not know." Who invites the minister? "I do not know." Perhaps he is not invited at all, and so has to shift for himself! Perhaps so. Who gets the wood and oil? "I do not know." Who is responsible? "All hands"—*that is, nobody!* How shall we "tell it to the church?" "O, that meant away back then." All this is *not* Bible order.

4. "Iron bedsteads" are not Bible order. For one man, or two or three men, to rule the whole; for my notion to *go*, and all others be put down; for me to say, all shall think as I do, is not Bible order.

5. A fashionable, worldly, fine, nice, pretty, time-serving, human organization, to please a corrupt church and a wicked world, is not Bible order. "That which is highly esteemed among men is an abomination in the sight of God."

III.

What *is* Bible order?

The first edition of order, when Christ came on earth was, he was the Master, in person, and all must do as he bade them. You will not need that I stop to prove this. When the Master went away, he left the affairs of his church in the hands of inspired apostles, to oversee and regulate according to what the Holy Spirit should direct. You will not need that I stop to prove this. The apostles were directed by the Holy Spirit to set in order things in the church, as follows:

1. They had elders in the church. Acts 20 : 17. "And from Miletus he sent to Ephesus, and called the elders of the church." There was a plural number then. Not "*speakers*," brother, but "elders." Let it be so.

2. They had deacons. Phil. 1 : 1. "Paul and Timotheus, the servant of Jesus Christ, which are at Philippi, with the bishops and deacons." Not "*committees*," brother, but "*deacons*." (The word "*bishops*" in this passage is the same as "elders."

3. They had such other officers as their circumstances demanded; but it would require me to write too lengthy to refer to all the passages. I plead for Bible order. I plead only for Bible order. Shall we have it, or shall we set our wisdom up against God? I only want that which is simple, but I want *that*. Give us Bible, or else we die. Edwin Burnham.

For the Crisis.

A Letter in Verse.

Dear Bro. Damman:—You're still in New Hampshire, and I am out here Proclaiming his word which to us is so dear; I hope you'll be favored with light and with love, Be wise as a serpent and harmless as a dove. Our calling is high; it comes from above, From Him who is good, the author of love; We are commissioned to go, and also to preach, And naught but the Gospel will it do for to teach. This Gospel of good news, and glad tidings to all, Salvation to the poor, the great, and the small; A saver of life, to all who'll receive, But none CAN be saved unless they'll believe. This is a great work for poor feeble man, But then we must go, do the best that we can; Our master, you know, will give us his aid,—Then gird on the armor, and do n't *be afraid*. By faith we'll move on and fight the good fight, By the grace of Christ Jesus we'll try to do right; The truth that's adapted to this present age, We must faithfully preach, although men may rage. O, who is sufficient? and then we do sigh, But the people must hear it, or else they will die. Our master has promised all the way to the end, In every emergency he'll be a near friend. The church who by faith have heard their Lord's voice, Their heads are uplifted, they can but rejoice; The signs are now speaking "and Zion is glad," And none of the good will feel at all sad. The Bible has marked all the way to the "*Rest*," And all that hold on, at the end will be blest; But if we let go, and with opposers do slide, In the day of his coming, O, where shall we hide! Deceptions right here—they are marked on the chart,—Our safety alone is with truth in the heart; If others wont declare it, surely we must, That man is but mortal, is bound to the *dust*; Their thoughts also perish in that very day, Not a thing do they know, not a word can they say; They may have been GREAT, and may have been BRAVE, But they with their wisdom are laid in the GRAVE. Our safety is here the truth for to know, Or else with *deceivers* we shall certainly go; The Spirit it speaketh, doth plainly declare They shall "depart from the faith"—O, let us *beware!* Revivals are common, with those that won't hear The coming of Jesus and the truth they can't bear; The few will be saved, if the truth they love best, The spiritual delusion will take all the rest. And now, Bro. Preacher, be true to thy trust, Gird on the old sword and don't let it rust; If you are left by your friends, and the brethren, too, With Christ and his word, you'll safely go through. The world, they hate Jesus, 't is certainly so, And most of professors with them freely go; We'll take up the cross, and we will rejoice, That with one meek as *Moses* we've taken our choice. And that is not all, reproach we will bear, With the Hebrews we'll go, and with them we'll *share* In the making of brick; this work must be done, With straw and without, till the Kingdom shall *come*.

Thy Bro. striving for the crown,

L. Boutell.

Danielsonville, Ct., June 27th.

True Benevolence.—The day laborer who earns with horny hands and the sweat of his brow, coarse food for a wife and children, whom he loves, is raised by his generous motive to true dignity; and though wanting the refinements of life, is a nobler being than those who think themselves absolved by wealth from serving others. It is worthy of note that the men and women who think most kindly of themselves, and most meanly of others, are those who render back to society, for the good things they enjoy, the smallest return of personal comfort.

Sloth, like rust, consumes faster than labor wears, while the used key is always bright.

For the Crisis.

Forbidding to Marry.

It will be recollected of some who have read of *Tatian*, in the "Doctrine of a Future Life," that he became the leader of a sect of Encratites, or ascetics, who thought it better not to marry; and it is queried whether the reason of this was not that he, Tatian, believed in immortality for the sake of punishment. If I mistake not, he was the first one who was fully committed to this view. His master, Justin Martyr, did indeed seem to believe that the wicked would suffer for ever; but this faith was evidently very distressing to him, and in his later writings we find some reason for thinking that he supposed the wicked might perish. In Tatian, however, we find no such relentings. He was of a harsh temper, and it was quite natural that he should be censured for blasphemously asserting that Adam was not admitted to repentance, but is finally lost. I have queried whether Tatian did not discourage marriage for fear that a child, dear as one's own life, might die impenitent and suffer for ever. Or he may have thought that man had no *right* to run the risk of adding to the number of the lost; no *right* to offer a candidate for the endless joy, who might suffer endless woe instead.

Thinking this might be the sentiment of Tatian, I have been watching to see if others, holding the orthodox faith, might not cherish the same sentiment. I do not know whether the touching passages in Young's "Night Thoughts" prove the same misgivings or not. I have not the volume at hand, but the passages are quoted by T. Starr King, in his reply to Dr. Adams. But, waiving all claim to Edward Young in this argument, I have recently met two cases of persons who have felt as I think Tatian did.

One was a minister whom I met three months ago, who bade me a hearty God speed when he learned what book I was traveling with, and what faith I was propagating. He said that when a boy he used to have a good many wicked feelings about parentage, in view of the common faith. "Why," he thought, "do people make a holiday when their friends marry, or go into general rejoicing when a child is born into the world? Why is not a wedding day a day of mourning and lamentation for the ceaseless woes that may follow?" These wicked feelings, as some might call them, my friend had sometimes expressed in questions to his father, a good and candid man, from whom he could get no reply. My friend had never changed his feelings on the subject, though he had suffered his perplexities. He had for some time, however, been persuaded that the wicked would perish, and said he would not for a hundred dollars lose the comfort which "Debt and Grace" had given him.

The second case was that of a minister I met five weeks ago, who told me that he had for many years delayed marriage, simply for the reason I have named. His celibacy had received some attention from his brethren in the ministry, who either as personal friends or as zealous for the honor of the Gospel, had proffered the usual and the Scriptural advice on the subject, but he remained unmoved. One minister, in particular, had pressed the matter in a somewhat troublesome way; charging him with being Romish in his views of things, "forbidding to marry," and threatening to bring his case before the ecclesiastical court, if he was not "provoked to love and good works." But my friend could not see what "love" had to do with a contingency of eternal woe; or what "good works" had to do with adding, perchance, to the immortal progeny of him whose works Christ came to destroy. But human nature will have its course; and my friend, he hardly knew why, had married. I need not say he was very ready to inquire whether the infinitely tremendous hazards he had feared were real, and whether those who thought they were not, must be denied the right of christian fellowship in his church. Thus it was that while his urgent friend *bade* him to marry, his doctrine, even the prevailing faith, had *forbidden* him. Is it not a Romish doctrine?

C. F. H.

☞ As the Dead Sea drinks in the river Jordan, and is never the sweeter, and the ocean all other rivers, and is never the fresher; so we are apt to receive daily mercies from God, and still remain insensible of them, unthankful for them.—*Bishop Reynolds.*

☞ An infidel remarked, within the hearing of a little girl, that all things came by chance, and the world, like a mushroom, sprang up in the night. "I should like to know, sir," she asked, "where the seed came from?"

Foreign News.

New York, Oct. 15.

Steamship Africa, from Liverpool 2d inst., arrived at this port shortly before midnight.

Advices from Turkey and the East show continued excitement against the Christians.

Prince Napoleon met a distinguished reception from the Emperor Alexander at Warsaw.

A Mr. Rowett had offered to lay a rope covered with electric wire, between Valentia and Newfoundland, for the sum of £182,000 sterling.

A telegraphic despatch from Madrid states that the government had granted permission to import cotton seed into Cuba.

A letter from Berne contradicts in the strongest terms the report that the French government had addressed a fresh note to the Swiss Federal Council on the subject of the refugees residing at Geneva, and that M. Kern, the Swiss Minister at Paris, had received special instructions on the subject. It is asserted that the Emperor of the French is perfectly satisfied with the decree published by the Federal Council with respect to refugees, and has made no further demand on the subject.

Letters from Candia describe the island as still in a very disturbed state. The new Governor had not been able to carry out the instructions received from Constantinople. Armed Turks had traversed the capital of the island shouting "Death to the Christians." Some of them were arrested, but were immediately released, so great is Mussulman influence.

A dispatch from Alexandria says the *Lucifero* publishes a report of a revolt at Djidda, and a rising at Mecca, wherein several Turkish soldiers have been killed.

Advices from Tripoli state that the revolt of a battalion of soldiers had been suppressed.

The Chief Minister of Persia and his two sons had been arrested, and were under surveillance.

Advices from Suez state that the steamer Hymen had been met on the coast of Abyssinia with pilgrims on board, in a state of mutiny against the Christians. The latter would doubtless have all been murdered but for the timely interposition of the English steamer, which took the Hymen and all on board into Suez.

ITALY.

Letters in regard to the late conspiracy at Naples say it had assumed very formidable proportions, including many high persons in it, and having extensive foreign ramifications. It was discovered by finding some papers about the person of a man who had been accidentally drowned.

RUSSIA.

The Emperor has given the Order of St. Andrew the Highest to Prince Gortschakoff, as a mark of satisfaction that two such important treaties had been concluded with China.

PERSIA.

A conspiracy in Persia against the Prime Minister had failed, and the leaders were beheaded.

LATEST.

Estimates have been made for putting all the French ports on the Atlantic in a better state of defence; for Havre 150,000,000 francs have been assigned; Denmark, 17,000,000; Dieppe, 7,000,000; Fecapt, 2,000,000; Calais and Boulogne are also provided for, and a port of refuge is to be constructed between Brest and Cherbourg.

Lord Elgin and Admiral Seymour had gone to Japan. The French had gone to Cochin China. The British Consul and all foreigners had quitted Canton.

Chinese exchange on England 2 per cent.

There is nothing new in regard to the cable. Varley, the electrician, expresses confidence that his estimate of the distance from shore where the faults are will be found about correct.

Domestic News.

New York, Oct. 15.—Steamship Star of the West, from Aspinwall 5th, via Kingston, Ja., 8th, arrived this morning. She brings upwards of $1,400,000 in treasure.

Oregon.—Advices from Oregon are to Sept. 1. Various unreliable rumors of Indian fights are current. One of them is to the effect that a train of several hundred men, under Gen. Palmer, formerly Indian Agent in Oregon, had been attacked near Walla, and every one killed.

South America.—A locomotive on the Copiapo Railroad had attained the height of 4075 feet from the level of the sea—1000 feet higher than any other engine had ascended as yet.

It was reported at Valparaiso that Gen. Echegua had started on another revolutionary expedition to Peru. It was said his friends had purchased the cargo of ammunition on board the brig Townsend Jones, and that she was about to sail for Peru to land it.

The Comet.—The Comet is now rapidly approaching Venus. About the 16th inst., the time of its nearest approach, it will be, as seen from the planet, thirty-six times as great as it appeared to the earth at its maximum. The nearest apparent approach to Venus will be on the 19th inst., when it will be between two and three degrees distant. Owing to the great velocity with which it will be moving, (about thirty-three miles per second) it will be subjected to the disturbing force of the planet for such a short time, that its orbit will not be very much changed. If it had arrived three days earlier, it would have passed so near as to present to Venus an appearance of more than three thousand times as magnificent as it appeared to us on the 8th and 9th instants.

Mammoth Remains.—While some workmen were digging in the marsh on the land of Mr. John M. Ellhone, in Ellenville, Ulster county, they discovered some bones. One is a portion of a jaw bone, the others are evidently portions of a leg or thigh bones. They are all much decayed, having apparently been under the soft mud for ages. In the jaw is a mammoth tooth, in a state of almost perfect preservation. It is the tooth of a granivorous animal, and measures seven inches in length and three in width. These bones are evidently those of a mastodon of the largest size. They are said to be five or six times larger than the corresponding bones of any living animal.—*N. Y. Commercial.*

A letter from Senator Sumner, dated Aix-la-Chapelle, says he has much improved in health.

Obituary Notices.

Sister Jemimy Allen Bigelow, daughter of Bro. Levi Allen, of Chicopee Falls, "fell on sleep and was gathered to her fathers," Sept. 17th, aged 33 1-2 years.

She was converted to christianity in her childhood and has maintained a consistent christian character for many years. She embraced the soul cheering doctrine of the coming of the Lord at hand, in 1842 or '43, and never wavered in her faith in all the years of trial and disappointment since that period. She was a firm believer in the sleep of the saint from death until the resurrection, to the last hour of life. She possessed a remarkably mild and amiable disposition, and was beloved by all who knew her. She has been gradually consuming away for three or four months, and her life has been prolonged for weeks beyond her own expectation and that of her friends. Although death was her enemy, yet it had no terror for her; "for since Jesus had lain there" he had taken away its sting. Her faith in Christ sustained her to the last. It was painful to have her friends weep in her presence, but she wanted them to rejoice with her and sing praises. A week before her death she had a sinking turn, and bidding her friends farewell, she said, "I expect to sleep in Jesus to-night." But she rallied and continued a sufferer, but very happy in her mind until released from suffering—so quietly that her passage into the valley and shadow of death was scarcely observed.

It was the privilege of the writer to visit her during her sickness, and to sing and pray with the dear saint as she was sinking to rest. Not a word or look of impatience or restlessness was heard or seen during all her protracted sufferings. But she often gave utterance to the joys of her soul in words like these: "Oh, how precious is Jesus!" "How sweet the name of Jesus is!" She felt great solicitude for her friends, and warned and besought them to be reconciled to God, and said, "Oh, what a poor place this is to prepare for the Lord's coming or for death!" Ah! verily, as said Mr. Wesley on one occasion, "Our people die well." There are no people on earth that hate death with such perfect hatred as we do and cannot see the character of a friend in it at all. Yet we are not *afraid* to die, but would prefer, if the Lord will, to live until Jesus comes. So has passed away another of our number; her bright eye and cheerful countenance will be seen no more until it puts on the brilliancy of immortality.

Bro. E. Burnham improved the occasion before a large audience in the Methodist chapel, which was kindly offered to them for the occasion, from the text in 15th of 1 Cor. 35th verse. May God sanctify this affliction to the family and friends and may we soon behold the Savior in his glory.

Rand. E. Ladd.

Died, in Cheshire, Mass., Oct. 6th, after a distressing illness of five weeks and two days, Edgar Wood Cotton, only son of Norman and Marion A. Cotton, aged two years and one month.

My darling is gone, and my heart is broken!

"The evening breezes softly moan
Around my lonely cot;
But, O, they bring no more the tone
Which once they fondly brought!
They bring no more the ringing laugh
Of childish joy and glee;
They bring no more the silvery voice,
Dearer than life to me!

They bring no more the guileless breath
Of childhood's calm repose;
They lay no more within my arms
My sweet, my folded rose.
But when that morning's Sun shall rise,
Whose beams shall gild the tomb,
My boy will leave his icy couch,
In more than childhood's bloom!

Then, hail, thrice hail, thou happy day!
When *will* the night be gone?
When will the shadows flee away,
And that bright morning dawn?
Sure every mother's heart that holds
A tie so dear and strong
Within the grave, with me can cry—
'How long, O Lord, how long?'"

Marion A. Cotton.

Died, in Portsmouth, N. H., Sept 13th, 1858, Ann E. Shapley, only daughter of William and Sarah Shapley, aged 18 years and two months.

Sister S. possessed a very lovely and amiable nature, which made her an obedient and affectionate daughter, a kind and sympathetic sister, an object of love and merited praise to all who knew her. In her earthly associations, her life seemed almost spotless and pure; but when she looked into the Gospel glass, and saw her relation to her heavenly Father, she saw herself a great sinner; but in the winter of '56–7, in a most considerate, calm, yet determined and faithful manner, she gave her heart to God. From that time to the day of her death, she manifested the most exemplary faithfulness and fidelity to Christ and his cause. Her devotion at the family altar was untiring and spiritual. In the house of God she manifested great humility, which was apparent from her modest and retiring appearance, associated with firmness of purpose, perseverance in duty, and devotion to the cause and interests of Christ.

She was a firm believer in the speedy and glorious Advent of Christ; and that then the dead would be awakened from their dreamless sleep to receive their reward, by being made peers with angels in God's everlasting kingdom, or to receive the wages of sin which is death.

In this death, Bro. and Sr. Shapley have sustained a great loss. The church in P. has lost one of her brightest stars suddenly fallen. But they mourn not as those who have no hope; for they expect to see their daughter again, when the Abrahamic family is called together, blooming with immortality. The church is waiting to see their sister come again from the dead; as a rising star, to shine as the sun in the kingdom of God for ever and ever. Amen.

The funeral was attended by an unusually large concourse of people, all of whom appeared as mourners. The writer endeavored to administer comfort to all present, in a gospel manner, from 1 Thess. 4: 18.

J. Couch.

Died in the faith, Jotham R. Tripp, of Westport, Mass., Sept. 21st, 1858, in the 61st year of his pilgrimage.

Our brother fell asleep strong in the faith of experiencing a better resurrection through Christ. This was his only hope of a future life. A few remarks were made by the writer from 1 Cor. 15: 19.

J. W. Crabtree.

North Fairhaven, Mass., Oct. 2, '58.

Married.

In Rutland, Vt., Oct. 14th, by the Rev. Leland Howard, Mr. Charles E. Davis to Miss Harriet L. Phillips, both of Rutland.

Editorial Notice.

☞ The bills which we send this week are to those who have not paid in *advance* for the present volume. Many have desired to know how their account stood, that they might remit what is now due. We hope those who can, will pay soon as convenient. We all feel that these are hard times, but let us keep our paper alive. It is the only preaching that many of our readers have, and they would feel very sad without it.

NOTICES.

Notice.

Whereas, Bro. Champlain has resigned the pastorship of the River Point Advent Church, R. I., we have chosen Bro. E. Bellows as pastor. Bro. Bellows will preach one Sunday in a month—the first. The other three Sundays are left open to the preaching brethren whom we may invite. We hope those we have invited will come soon and see us.

For the Brethren. JOHN P. BABCOCK,

Book Notice.

I would say to the Brn., that I have just got printed, in Boston, an improved edition of Death not Life, in paper covers, and bound,—also Glad Tidings and my two tracts on the word Hell, and Foster's noted letter. They can be had of Bro. Grant at the prices now noticed in the Crisis, and by writing me at Buffalo. Brethren in the ministry can have them to sell on commission, and I hope they will send soon and get a supply for the winter. I expect to remain in the East till Jan., and will visit brethren by their sending a request to the Crisis. Jacob Blain.

Boston, Oct. 2, 1858.

Appointments for Danielsonville, Ct.

Bro. S. S. Brewer, Oct. 24th, 31st, and Nov. 7th.

Bro. S. G. Mathewson, Nov. 14th and 21st.

Bro. A. Fox, Nov. 28th and Dec. 5th.

Notice.

Adjourned Meeting at Worcester of the 19th Annual Conference of Adventists.

In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th, and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the first Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President,

F. GUNNER, } *Secretaries.*
A. PEARCE, }

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

☞ NOTICE.—We would earnestly request those who are indebted to this office for Hymn Books, to remit us the amount due, as we, *in all cases*, have to pay cash for the same, and cannot afford to be out of the money. Probably some of our brethren have overlooked the fact that they are so long indebted for books. We would, therefore, in all love and earnestness, call their attention to the matter, as the funds of the paper are too contracted to afford lengthened credit.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at the Town Hall, in Rutland, Vt., Oct. 31st.

Miles Grant.

Providence permitting, Bro. Chas. H. Perkins will preach at—

Lynn Dye House, Sunday,	Oct. 24th.
Springfield, Tuesday evening,	Oct. 26th.
Warehouse Point, Thursday eve.,	Oct. 28th.
New Britain, Friday evening,	Oct. 29th.
Hartford, Sunday evening,	Oct. 31st.
Plymouth Hollow, Tuesday eve.,	Nov. 2d.
Winsted, Thursday evening,	Nov. 4th.
Newfield, Sunday,	Nov. 7th.
Collinsville, or where Bro. Mathewson may appoint, Tuesday evening,	Nov. 9th.
Where Providence opens a place, Sunday,	Nov. 14th.

[This is the Bro. that was ordained at the Wilbraham Camp Meeting, and set apart for the work of God. The brethren will not be imposed upon. Hiram Munger.]

Providence permitting, I will preach in Salem, Oct. 24th. Miles Grant.

Bro. Munger appoints to preach at Portsmouth, N. H., Sunday, Oct. 24th.

B. F. Mason appoints to preach in—

Warner, N. H.,	Oct. 24th.
Concord, " (Chapel)	Oct. 31st.
Auburn, " (Dodge School-house)	Nov. 7th.
London Ridge, N. H.,	Nov. 14th.
East Alton, N. H., (Tues. eve.)	Nov. 16th.
West Alton, N. H.,	Nov. 19th.

and continue over Sunday, if desired.

Providence permitting, I will commence a series of meeting at the Town Hall in Goshen, Mass., Oct. 28th, at 7 o'clock P. M., to continue over the following Sabbath.

N. B. I shall visit the Churches in Savoy and Hawley after I get through at Goshen, the Lord will. J. Hemenway.

Eld. W. M. Ingham appoints to preach as follows:—

Exeter, N. H.,	Oct. 24
Lawrence, Mass.,	" 27
Lynn, (Dye-House) A. M.	" 31
Lynn, (city) P. M.	" 31
Worcester, Mass., (Warren Hall,)	Nov. 7

If the Lord will, I will preach at

Savoy, Mass.,	Oct. 20th and 21st.
North Adams,	Sunday, Oct. 24th.
Northfield Farms,	Oct. 31st.
West Brattleboro, Vt.,	Nov. 3d
and continue over the Sabbath.	
Goshen, Mass.,	Sunday, Nov. 14th.

C. Goodrich.

I will preach, the Lord willing, at—

Bristol, Ct., evenings of Oct. 21st, 22d, 23d, and Sunday, the 24th.

Collinsville, Ct., Tuesday evening, Oct. 26.

Springfield, Mass., Sunday, Oct. 31.

Bro. Sutherland is expected to be present and labor with me. H. F. CARPENTER.

My P. O. address is Worcester, Mass.

Bro. A. M. Higgins appoints to preach in Ware, School House, near Bro. L. F. Newcomb's, - - - Oct. 24.

Scitico, Advent Chapel, - - - Oct. 31.

I will preach as follows:

Dover, N. H., (where Bro. Colbath may appoint,) - - Sunday, Oct. 24th.

S. W. Bishop.

Providence permitting, Bro. S. G. Mathewson will preach in New Britain, Ct., October 19th, 20th, and 21st, (evenings.)

Business.

To Correspondents.

Bro. A. M. Higgins' P. O. address is Palmer Depot, Mass. Any who wish to obtain his valuable family medicines, can get them by addressing him at that place; or Bro. B. Hitchcock, Bristol, his state agent for Ct.

Eld. N. F. Nason's P. O. address is North Searsport, Me.

E. D. Searle—Please send us the *address* of the subscriber's name.

H. Thayer, Galesburgh, Mich.,—You have paid in all $5.00 to No. 130.

Sr. C. E. Robinson,—We sent the books Saturday 16th.

Bro. D. R. Mansfield, we have done as desired.

C. Haskins, Campbellsville—all right.

T. Smith, money received.

Mrs. Maria Roberts, Verona—Please send us your *full* address, as we cannot discover your name on our books.

Eld. N. T. Nason's P. O. address is North Searsport, Me.

Cruden's Concordance—$1.50, postage included.

Cash Receipts.

Mr. Nuda 156, $1.50; E D Root 164, $2.33; D D Young, Jr., 162, 50 cts.; S Blake 156, $1.32; P I Pilcher 156, $1.32; P Axe 186, $3.00; Rose Campbell 236, $2.50.

M F Champlin 175, R Williams 170, Le Roy Andrews 187, C E Robinson 182, L A Lang 185, M Carpenter 188, B B Hoyt 186, E Merrill 203, A Crabtree 189, J W Piper 152, R Woodward 182, E E Travis 143, H Briggs 179, M Reynolds 156, H Thayer 180, P I Pilcher 182, W P Moulton 182, S M Daniel 178, L Wilcox 159, S H Creesy 169, S Smith 182, C H Barret 156, R Neal 182, J Drake 182,—$1.00 each.

Mrs. L Canfield 213, S J Eaton 182, P Bunne 176, G P Persons 212, D Austin 182, I Gates, Sr., 214, Eld. O G Smith, M Whiting 208, A Emmons 167, D Shaw 182, W Allen 189, E Burrows 148,—$2.00 each.

For Books and Tracts.—S Winship $1.10; C B Walker $1.00; E E Travis 90 cts; G Whipple $10.00; C E Robinson $1.20; P Axe $1.18.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street Boston Mass.

Hymns.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Morocco 75 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. Postage 8 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 5 cts. [illegible]

The Three Kingdoms; or, the kingdom of God the Father, the Kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, [illegible] 10 cts. single. Postage 1 cent.

Death not Life: or the Destruction of the Wicked [illegible]. By J. Blain. [illegible] 40 cents; postage [illegible].

Church Polity. By W. [illegible], D. D. A [illegible] present day. Price [illegible].

Review of [illegible].

English [illegible].

Life and Religious Experience of Hiram Munger, including [illegible] connected with [illegible] written by himself. This is a very [illegible] and will be read with interest [illegible] —postage 10 cents.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By [illegible] A. Seymour. An excellent [illegible] the Scriptures, and [illegible] day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennessee, N. Y. Price $1, postage paid.

Treatise on Matt. xxiv. and xxv. By I. C. Wellcome. An excellent work. 25 cts.; post. 5 cts.

An Appeal to Pious Trinitarians. By H. Grew. Price 3 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $5.00 per hundred, 8 cts. single. Postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.–The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.–The Great Controversy between God and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.–Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 5 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.–The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo. pp. 175, cloth gilt, 25 cents—post-paid.

5.–Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.–Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

7.–Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hund.—post. 1c.

8.–The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 18 cts. single, $12 per hundred—post. 1c.

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1—Church not in Darkness; 2—The Three Worlds; 3—The Last Days; 4—Plain Truths; by Hastings. 5—Noah, his Age and Ours; 6—Desire of all Nations; 7—It is Done; by John Cumming. 8—A Voice of Warning; 9—New Heavens and Earth; by D. T. Taylor. 10—*Ancient Landmarks; 11—State of the Dead; by Milton. 12—Intermediate State; by Grew.

Tracts at 3 cents single copy; $1.50 per hundred: postage 1 ct. each, or half cent an ounce for packages of eight or more ounces.

1—Future Punishment; by Grew. 2—Scripture tract number one, Destiny of the Wicked. 3—Outline of the coast of Man; by Lenfest. 4—Key of Truth; 5—Man's Future State; by Sheldon. 6—†Olive Leaves, by the sett.

Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

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The above Tracts are on hand, and orders can be filled at once. Let us scatter them; Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that feel poor also.

Address H. L. Hastings, Rochester, N. Y.

For sale also at this office,—and by N. [illegible], Moline, Ill.; G. W. Young, 100 [illegible] street, N. Y.

* The Landmarks are issued in sets of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Promise of the Earth, by A. Clarke; Hope and Duty of the Church, by H. Hervey; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by [illegible].

† The Olive Leaves are [illegible] that can be separated for distribution, [illegible] Little Children, Love one Another; two, The One Resting Place; three, My Friends, [illegible] just the thing to distribute, among all classes of saints and sinners.

Man's Dignity [illegible] Immortality.—The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., of St. Louis, [illegible] Storrs. Price, in pamphlet [illegible] cts. Postage, 3 cts.

[illegible]

☞ The following [illegible] had of J. B. [illegible] Harp, by [illegible] Children [illegible] Quest. Concordance [illegible]

For the Crisis.

Forbidding to Marry.

It will be recollected of some who have read of *Tatian*, in the "Doctrine of a Future Life," that he became the leader of a sect of Encratites, or ascetics, who thought it better not to marry; and it is queried whether the reason of this was not that he, Tatian, believed in immortality for the sake of punishment. If I mistake not, he was the first one who was fully committed to this view. His master, Justin Martyr, did indeed seem to believe that the wicked would suffer for ever; but this faith was evidently very distressing to him, and in his later writings we find some reason for thinking that he supposed the wicked might perish. In Tatian, however, we find no such relentings. He was of a harsh temper, and it was quite natural that he should be censured for blasphemously asserting that Adam was not admitted to repentance, but is finally lost. I have queried whether Tatian did not discourage marriage for fear that a child, dear as one's own life, might die impenitent and suffer for ever. Or he may have thought that man had no *right* to run the risk of adding to the number of the lost; no *right* to offer a candidate for the endless joy, who might suffer endless woe instead.

Thinking this might be the sentiment of Tatian, I have been watching to see if others, holding the orthodox faith, might not cherish the same sentiment. I do not know whether the touching passages in Young's "Night Thoughts" prove the same misgivings or not. I have not the volume at hand, but the passages are quoted by T. Starr King, in his reply to Dr. Adams. But, waiving all claim to Edward Young in this argument, I have recently met two cases of persons who have felt as I think Tatian did.

One was a minister whom I met three months ago, who bade me a hearty God speed when he learned what book I was traveling with, and what faith I was propagating. He said that when a boy he used to have a good many wicked feelings about parentage, in view of the common faith. "Why," he thought, "do people make a holiday when their friends marry, or go into general rejoicing when a child is born into the world? Why is not a wedding day a day of mourning and lamentation for the ceaseless woes that may follow?" These wicked feelings, as some might call them, my friend had sometimes expressed in questions to his father, a good and candid man, from whom he could get no reply. My friend had never changed his feelings on the subject, though he had suffered his perplexities. He had for some time, however, been persuaded that the wicked would perish, and said he would not for a hundred dollars lose the comfort which "Debt and Grace" had given him.

The second case was that of a minister I met five weeks ago, who told me that he had for many years delayed marriage, simply for the reason I have named. His celibacy had received some attention from his brethren in the ministry, who either as personal friends or as zealous for the honor of the Gospel, had proffered the usual and the Scriptural advice on the subject, but he remained unmoved. One minister, in particular, had pressed the matter in a somewhat troublesome way; charging him with being Romish in his views of things, "forbidding to marry," and threatening to bring his case before the ecclesiastical court, if he was not "provoked to love and good works." But my friend could not see what "love" had to do with a contingency of eternal woe; or what "good works" had to do with adding, perchance, to the immortal progeny of him whose works Christ came to destroy. But human nature will have its course; and my friend, he hardly knew why, had married. I need not say he was very ready to inquire whether the infinitely tremendous hazards he had feared were real, and whether those who thought they were not, must be denied the right of christian fellowship in his church. Thus it was that while his urgent friend *bade* him to marry, his doctrine, even the prevailing faith, had *forbidden* him. Is it not a Romish doctrine?

C. F. H.

☞ As the Dead Sea drinks in the river Jordan, and is never the sweeter, and the ocean all other rivers, and is never the fresher; so we are apt to receive daily mercies from God, and still remain insensible of them, unthankful for them.—*Bishop Reynolds.*

☞ An infidel remarked, within the hearing of a little girl, that all things came by chance, and the world, like a mushroom, sprang up in the night. "I should like to know, sir," she asked, "where the seed came from?"

Foreign News.

New York, Oct. 15.

Steamship Africa, from Liverpool 2d inst., arrived at this port shortly before midnight.

Advices from Turkey and the East show continued excitement against the Christians.

Prince Napoleon met a distinguished reception from the Emperor Alexander at Warsaw.

A Mr. Rowett had offered to lay a rope covered with electric wire, between Valentia and Newfoundland, for the sum of £182,000 sterling.

A telegraphic despatch from Madrid states that the government had granted permission to import cotton seed into Cuba.

A letter from Berne contradicts in the strongest terms the report that the French government had addressed a fresh note to the Swiss Federal Council on the subject of the refugees residing at Geneva, and that M. Kern, the Swiss Minister at Paris, had received special instructions on the subject. It is asserted that the Emperor of the French is perfectly satisfied with the decree published by the Federal Council with respect to refugees, and has made no further demand on the subject.

Letters from Candia describe the island as still in a very disturbed state. The new Governor had not been able to carry out the instructions received from Constantinople. Armed Turks had traversed the capital of the island shouting "Death to the Christians." Some of them were arrested, but were immediately released, so great is Mussulman influence.

A dispatch from Alexandria says the *Lucifero* publishes a report of a revolt at Djidda, and a rising at Mecca, wherein several Turkish soldiers have been killed.

Advices from Tripoli state that the revolt of a battalion of soldiers had been suppressed.

The Chief Minister of Persia and his two sons had been arrested, and were under surveillance.

Advices from Suez state that the steamer Hymen had been met on the coast of Abyssinia with pilgrims on board, in a state of mutiny against the Christians. The latter would doubtless have all been murdered but for the timely interposition of the English steamer, which took the Hymen and all on board into Suez.

ITALY.

Letters in regard to the late conspiracy at Naples say it had assumed very formidable proportions, including many high persons in it, and having extensive foreign ramifications. It was discovered by finding some papers about the person of a man who had been accidentally drowned.

RUSSIA.

The Emperor has given the Order of St Andrew the Highest to Prince Gortschakoff, as a mark of satisfaction that two such important treaties had been concluded with China.

PERSIA.

A conspiracy in Persia against the Prime Minister had failed, and the leaders were beheaded.

LATEST.

Estimates have been made for putting all the French ports on the Atlantic in a better state of defence; for Havre 150,000,000 francs have been assigned; Denmark, 17,000,000; Dieppe, 7,000,000; Fecapt, 2,000,000; Calais and Boulogne are also provided for, and a port of refuge is to be constructed between Brest and Cherbourg.

Lord Elgin and Admiral Seymour had gone to Japan. The French had gone to Cochin China. The British Consul and all foreigners had quitted Canton.

Chinese exchange on England 2 per cent.

There is nothing new in regard to the cable. Varley, the electrician, expresses confidence that his estimate of the distance from shore where the faults are will be found about correct.

Domestic News.

New York, Oct. 15.—Steamship Star of the West, from Aspinwall 5th, via Kingston, Ja., 8th, arrived this morning. She brings upwards of $1,400,000 in treasure.

Oregon.—Advices from Oregon are to Sept. 1. Various unreliable rumors of Indian fights are current. One of them is to the effect that a train of several hundred men, under Gen. Palmer, formerly Indian Agent in Oregon, had been attacked near Walla, and every one killed.

South America.—A locomotive on the Copiapo Railroad had attained the height of 4075 feet from the level of the sea—1000 feet higher than any other engine had ascended as yet.

It was reported at Valparaiso that Gen. Echegua had started on another revolutionary expedition to Peru. It was said his friends had purchased the cargo of ammunition on board the brig Townsend Jones, and that she was about to sail for Peru to land it.

The Comet.—The Comet is now rapidly approaching Venus. About the 16th inst., the time of its nearest approach, it will be, as seen from the planet, thirty-six times as great as it appeared to the earth at its maximum. The nearest apparent approach to Venus will be on the 19th inst., when it will be between two and three degrees distant. Owing to the great velocity with which it will be moving, (about thirty-three miles per second) it will be subjected to the disturbing force of the planet for such a short time, that its orbit will not be very much changed. If it had arrived three days earlier, it would have passed so near as to present to Venus an appearance of more than three thousand times as magnificent as it appeared to us on the 8th and 9th instants.

Mammoth Remains.—While some workmen were digging in the marsh on the land of Mr. John M. Ellhone, in Ellenville, Ulster county, they discovered some bones. One is a portion of a jaw bone, the others are evidently portions of a leg or thigh bones. They are all much decayed, having apparently been under the soft mud for ages. In the jaw is a mammoth tooth, in a state of almost perfect preservation. It is the tooth of a granivorous animal, and measures seven inches in length and three in width. These bones are evidently those of a mastodon of the largest size. They are said to be five or six times larger than the corresponding bones of any living animal.—*N. Y. Commercial.*

A letter from Senator Sumner, dated Aix-la-Chapelle, says he has much improved in health.

Obituary Notices.

Sister Jennett Allen Bigelow, daughter of Bro. Levi Allen, of Chickopee Falls, "fell on sleep and was gathered to her fathers," Sept. 17th, aged 33 1-2 years.

She was converted to christianity in her childhood and has maintained a consistent christian character for many years. She embraced the soul cheering doctrine of the coming of the Lord at hand, in 1842 or '43, and never wavered in her faith in all the years of trial and disappointment since that period. She was a firm believer in the sleep of the saint from death until the resurrection, to the last hour of life. She possessed a remarkably mild and amiable disposition, and was beloved by all who knew her. She has been gradually consuming away for three or four months, and her life has been prolonged for weeks beyond her own expectation and that of her friends. Although death was her enemy, yet it had no terror for her; "for since Jesus had lain there" he had taken away its sting. Her faith in Christ sustained her to the last. It was painful to have her friends weep in her presence, but she wanted them to rejoice with her and sing praises. A week before her death she had a sinking turn, and bidding her friends farewell, she said, "I expect to sleep in Jesus to-night." But she rallied and continued a sufferer, but very happy in her mind until released from suffering—so quietly that her passage into the valley and shadow of death was scarcely observed.

It was the privilege of the writer to visit her during her sickness, and to sing and pray with the dear saint as she was sinking to rest. Not a word or look of impatience or restlessness was heard or seen during all her protracted sufferings. But she often gave utterance to the joys of her soul in words like these: "Oh, how precious is Jesus!" "How sweet the name of Jesus is!" She felt great solicitude for her friends, and warned and besought them to be reconciled to God, and said, "Oh, what a poor place this is to prepare for the Lord's coming or for death!" Ah! verily, as said Mr. Wesley on one occasion, "Our people die well." There are no people on earth that hate death with such perfect hatred as we do and cannot see the character of a friend in it at all. Yet we are not *afraid* to die, but would prefer, if the Lord will, to live until Jesus comes. So has passed away another of our number; her bright eye and cheerful countenance will be seen no more until it puts on the brilliancy of immortality.

Bro. E. Burnham improved the occasion before a large audience in the Methodist chapel, which was kindly offered to them for the occasion, from the text in 15th of 1 Cor. 35th verse. May God sanctify this affliction to the family and friends and may we soon behold the Savior in his glory.

Rand. E. Ladd.

Died, in Cheshire, Mass., Oct. 6th, after a distressing illness of five weeks and two days, Edgar Wood Cotton, only son of Norman and Marion A. Cotton, aged two years and one month.

My darling is gone, and my heart is broken!

"The evening breezes softly moan
Around my lonely cot;
But, O, they bring no more the tone
Which once they fondly brought!
They bring no more the ringing laugh
Of childish joy and glee;
They bring no more the silvery voice,
Dearer than life to me!

They bring no more the guileless breath
Of childhood's calm repose;
They lay no more within my arms
My sweet, my folded rose.
But when that morning's Sun shall rise,
Whose beams shall gild the tomb,
My boy will leave his icy couch,
In more than childhood's bloom!

Then, hail, thrice hail, thou happy day!
When *will* the night be gone?
When will the shadows flee away,
And that bright morning dawn?
Sure every mother's heart that holds
A tie so dear and strong
Within the grave, with me can cry—
'How long, O Lord, how long?'"

Marion A. Cotton.

Died, in Portsmouth, N. H., Sept 13th, 1858, Ann E. Shapley, only daughter of William and Sarah Shapley, aged 18 years and two months.

Sister S. possessed a very lovely and amiable nature, which made her an obedient and affectionate daughter, a kind and sympathetic sister, an object of love and merited praise to all who knew her. In her earthly associations, her life seemed almost spotless and pure; but when she looked into the Gospel glass, and saw her relation to her heavenly Father, she saw herself a great sinner; but in the winter of '56–7, in a most considerate, calm, yet determined and faithful manner, she gave her heart to God. From that time to the day of her death, she manifested the most exemplary faithfulness and fidelity to Christ and his cause. Her devotion at the family altar was untiring and spiritual. In the house of God she manifested great humility, which was apparent from her modest and retiring appearance, associated with firmness of purpose, perseverance in duty, and devotion to the cause and interests of Christ.

She was a firm believer in the speedy and glorious Advent of Christ; and that then the dead would be awakened from their dreamless sleep to receive their reward, by being made peers with angels in God's everlasting kingdom; or to receive the wages of sin which is death.

In this death, Bro. and Sr. Shapley have sustained a great loss. The church in P. has seen one of her brightest stars suddenly fall. But they mourn not as those who have no hope; for the parents expect to see their daughter again, when the Abrahamic family is called together, blooming with immortality. The church is waiting to see their sister come again from the dead; as a rising star, to shine as the sun in the kingdom of God forever and ever. Amen.

The funeral was attended by an unusually large concourse of people, all of whom appeared as mourners. The writer endeavored to administer comfort to all present, in a gospel manner, from 1. Thess. 4: 18.

J. Couch.

Died in the faith, Jotham R. Tripp, of Westport, Mass., Sept. 21st, 1858, in the 61st year of his pilgrimage.

Our brother fell asleep strong in the faith of experiencing a better resurrection through Christ. This was his only hope of a future life. A few remarks were made by the writer from 1 Cor. 15: 19.

J. W. Crabtree.

North Fairhaven, Mass., Oct. 2, '58.

Married.

In Rutland, Vt., Oct. 14th, by the Rev. Leland Howard, Mr. Charles E. Davis to Miss Harriet L. Phillips, both of Rutland.

Editorial Notice.

☞ The bills which we send this week are to those who have not paid in *advance* for the present volume. Many have desired to know how their account stood, that they might remit what is now due. We hope those who can, will pay soon as convenient. We all feel that these are hard times, but let us keep our paper alive. It is the only preaching that many of our readers have, and they would feel very sad without it.

NOTICES.

Notice.

Whereas, Bro. Champlain has resigned the pastorship of the River Point Advent Church, R. I., we have chosen Bro. E. Bellows as pastor. Bro. Bellows will preach one Sunday in a month—the first. The other three Sundays are left open to the preaching brethren whom we may invite. We hope those we have invited will come soon and see us.

For the Brethren. JOHN P. BABCOCK,

Book Notice.

I would say to the Brn., that I have just got printed, in Boston, an improved edition of Death not Life, in paper covers, and bound,—also Glad Tidings and my two tracts on the word Hell, and Foster's noted letter. They can be had of Bro. Grant at the prices now noticed in the Crisis, and by writing me at Buffalo. Brethren in the ministry can have them to sell on commission, and I hope they will send soon and get a supply for the winter. I expect to remain in the East till Jan., and will visit brethren by their sending a request to the Crisis. Jacob Blain.

Boston, Oct. 2, 1858.

Appointments for Danielsonville, Ct.

Bro. S. S. Brewer, Oct. 24th, 31st, and Nov. 7th.

Bro. S. G. Mathewson, Nov. 14th and 21st.

Bro. A. Fox, Nov. 28th and Dec. 5th.

Notice.

Adjourned Meeting at Worcester of the 19th Annual Conference of Adventists.

In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th, and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the first Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President,

F. GUNNER, A. PEARCE, } *Secretaries.*

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

☞ NOTICE.—We would earnestly request those who are indebted to this office for Hymn Books, to remit us the amount due, as we, *in all cases*, have to pay cash for the same, and cannot afford to be out of the money. Probably some of our brethren have overlooked the fact that they are so long indebted for books. We would, therefore, in all love and earnestness, call their attention to the matter, as the funds of the paper are too contracted to afford lengthened credit.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at the Town Hall, in Rutland, Vt., Oct. 31st.

Miles Grant.

Providence permitting, Bro. Chas. H. Perkins will preach at—

Lynn Dye House, Sunday,	Oct. 24th.
Springfield, Tuesday evening,	Oct. 26th.
Warehouse Point, Thursday eve.,	Oct. 28th.
New Britain, Friday evening,	Oct. 29th.
Hartford, Sunday evening,	Oct. 31st.
Plymouth Hollow, Tuesday eve.,	Nov. 2d.
Winsted, Thursday evening,	Nov. 4th.
Newfield, Sunday,	Nov. 7th.
Collinsville, or where Bro. Mathewson may appoint, Tuesday evening,	Nov. 9th.
Where Providence opens a place, Sunday,	Nov. 14th.

[This is the Bro. that was ordained at the Wilbraham Camp Meeting, and set apart for the work of God. The brethren will not be imposed upon. Hiram Munger.]

Providence permitting, I will preach in Salem, Oct. 24th. Miles Grant.

Bro. Munger appoints to preach at Portsmouth, N. H., Sunday, Oct. 24th.

B. P. Manning appoints to preach in—

Warner, N. H.,	Oct. 24th.
Concord, " (Chapel)	Oct. 31st.
Auburn, " (Noble school-house)	Nov. 7th.
London Ridge, N. H.,	Nov. 14th.
East Alton, N. H., (Tues. eve.)	Nov. 16th.
West Alton, N. H.,	Nov. 18th.

and continue over Sunday, if desired.

Providence permitting, I will commence a series of meeting at the Town Hall in Goshen, Mass., Oct. 28th, at 7 o'clock P. M., to continue over the following Sabbath.

N. B. I shall visit the Churches in Savoy and Hawley after I get through at Goshen, the Lord will. J. Hemenway.

Eld. W. M. Ingham appoints to preach as follows:—

Exeter, N. H.,	Oct. 24
Lawrence, Mass.,	" 27
Lynn, (Dye-House) A. M.	" 31
Lynn, (city) P. M.	" 31
Worcester, Mass., (Warren Hall,)	Nov. 7

If the Lord will, I will preach at

Savoy, Mass.,	Oct. 20th and 21st.
North Adams,	Sunday, Oct. 24th.
Northfield Farms,	Oct. 31st.
West Brattleboro, Vt.,	Nov. 3d
and continue over the Sabbath.	
Goshen, Mass.,	Sunday, Nov. 14th.

C. Goodrich.

I will preach, the Lord willing, at—

Bristol, Ct., evenings of Oct. 21st, 22d, 23d, and Sunday, the 24th.

Collinsville, Ct., Tuesday evening, Oct. 26.

Springfield, Mass., Sunday, Oct. 31.

Bro. Sutherland is expected to be present and labor with me. H. F. CARPENTER.

My P. O. address is Worcester, Mass.

Bro. A. M. Higgins appoints to preach in Ware, School House, near Bro. L. F. Newcomb's, Oct. 24.

Scitico, Advent Chapel, Oct. 31.

I will preach as follows:

Dover, N. H., (where Bro. Colbath may appoint,) Sunday, Oct. 24th.

S. W. Bishop.

Providence permitting, Bro. S. G. Mathewson will preach in New Britain, Ct., October 19th, 20th, and 21st, (evenings.)

Business.

To Correspondents.

Bro. A. M. Higgins' P. O. address is Palmer Depot, Mass. Any who wish to obtain his valuable family medicines, can get them by addressing him at that place; or Bro. B. Hitchcock, Bristol, his state agent for Ct.

Eld. N. F. Nason's P. O. address is North Searsport, Me.

E. D. Searle—Please send us the *address* of the subscriber's name.

H. Thayer, Galesburgh, Mich.,—You have paid in all $5.00 to No. 130.

Sr. C. E. Robinson,—We sent the books Saturday 16th.

Bro. D. R. Mansfield, we have done as desired.

C. Haskins, Campbellsville—all right.

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Poetry.

Selected for the Crisis.

THE OCEAN CABLE.

BY D. T. TAYLOR.

O, the marvellous gift of human thought!
O, the God-like power of mind!
With no measure, or weight, or substance fraught,
Yet outstripping the viewless wind.
The lightning's flash may not leap beyond
The space of the earth and air,
But thought will flash to the farthest bound,
And its limit is, when? and where?

Not content to pierce through the sky's blue depth
With the telescope's mighty glance—
Not content to look in where the unseen world
Of life lies in myriad dance,—
Man has stormed the home of the vast abyss,
The realms where the sea-gods grow:
With the steam-king has conquered its billows above—
With the lightning its base below.

Earth's deep-hidden forces obey his voice—
He has tamed the electric fire:
That spirit-like, mystic, subtile power,
Fit type of its awful Sire.
And strange and terrible, dark and grand—
Unseen in its vast domain:
It is hastening to crouch at the feet of man,
And lie bound in his cunning chain.

Key-stone of hemispheres—Ring of the sea!
Lie still in thy deep water-bed:
We welcome the bridal that waits upon thee,
For earth's kingdoms have come to be wed.
Time's hours roll backward,—even space is no more,
Old sea-sundered realms are but one:
'Tis no dream—for the lion and eagle have spoke,
And the world's festal-shout is begun.

See the Old World pressing its lips to the New!
Each answers with words of fire;
While the nations are whispering their thoughts across,
On the track of that wonderful wire.
What tidings shall flash o'er the floor of the sea,
Like voices that waken the dead!
What echoes of millions shall cluster and throng
That seven-fold science-born thread!

Age of the ages! most wondrous of all—
Outstripping the elder time!
Era of marvels, that burden belief!
Age of the grand and sublime!
What shall come when thy years are numbered and gone,
And thy shores by the angels are trod?
Shall He come—the majestic Elohim of Heaven;
Shall It come—the great Kingdom of God?

—*Rouses Pt., (N. Y.) Advertiser.*

Original Articles.

For the Crisis.

Righteousness---The Entrance to Heaven.

"For I say unto you that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of Heaven."

The above quoted passage of Scripture, which are the words of Christ upon the Mount, is one that first met my eye after I had asked in prayer to be guided to a text best practically suited to myself, and others, who "believe the whole counsel of God;" upon which I might pen a few thoughts for the Crisis.

Our righteousness must be greater than the righteousness of the Scribes and Pharisees; and we read in the Holy Word, that they were hypocritical, having self-righteousness. They loved to stand in high places, to be seen of men, and while standing would make long prayers, for a semblance of righteousness. They possessed not the spirit of Christ, therefore did not show forth "the fruits of the Spirit," which the Apostle Paul has numbered up and enjoined upon the Galatians as, first:

"Love," which seems to be the first element in the Christian character, as well as the first fruit evinced. Love for God and his worship. Love for his blessed Son, and the plan for salvation. Love for the dear children of God, and love for the warfare. A precious gift from the throne of our God, is love; and stands there, like the spire upon our earthly temples, the master-builder's pride. "God so loved the world that he gave his only begotten Son to die, that whoever believeth on him should not *perish*, but have *everlasting life*." What boundless, what inimitable love! How need we to comfort one another with thoughts, words and deeds of love, in the day of trial, when "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Second: "Joy." Joy in doing good and serving God. Joy in triumphing over sin, and in being accounted worthy to bear reproach for Christ's sake.

Third: "Peace." Peace with God and all mankind. Peace that, like a river, glides quietly onward, refreshing and invigorating all. A "peace that passeth all understanding."

Fourth: "Long suffering" toward those that despitefully use and ill treat us, never rendering evil for evil, but bearing all things with patience; knowing "it shall work out for us a far more exceeding and eternal weight of glory."

Fifth: "Gentleness," which never utters harsh and high words; never gives vent to angry feelings, and, indeed, never has any. Acts charitably towards all men; counting trials all gain, if we may but obtain the great reward.

Sixth: "Goodness." Unfeigned, enduring goodness, which delighteth in all things pure and lovely in the sight of the Lord. "As we have, therefore, opportunity, let us do *good* unto all men; especially unto them who are of the household of faith."

Seventh: "Faith;" the substance of things hoped for, the evidence of things not seen." Faith looks far above these fading scenes of beauty, pointing to the real, the truly beautiful, giving us even here a foretaste of heaven.

Eighth: "Meekness" seeks not the honor of the world, but "condescends to men of low estate." Meekness is much akin to Gentleness: the one is of the Spirit inwardly, the other of the Spirit outwardly.

Ninth and last: "Temperance." "Against such there is no law."

Unlike the Pharisees, may *we* bear "the fruit of the Spirit." May we be clothed in righteousness like a vesture of fine linen, white and clean. May our only glory be in the cross of our Lord and Savior Jesus Christ. May we "do *all* things without murmurings or disputings;" being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. It is written, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Righteousness will satisfy hunger, and quench thirst, of the spiritual nature, the same as food the physical, but not the same is it consumed away. After we have once obtained righteousness, we may always have it, therefore never need hunger again, unless we fall again into sin. May we obtain the righteousness that shall secure us an entrance to heaven. We have but to stem the tide of sin and opposition a little while longer, and then great will be our reward. We shall not feel that we have made any sacrifice of happiness, when we see the glories of the New Jerusalem; when we come to realize fully the infinitude of our King; when we see him as he is. Let us be faithful. Let us be righteous; "so shall we ever be with the Lord."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of the Lord."

MINNIE V. CADY.

Sutherland Falls, Vt.

For the Crisis.

What the Campmeeting has done for Us.

We feel truly that the Lord has blessed us abundantly. Many who had grown cold, have been reclaimed. Our prayer meetings are better attended. The work of the Lord is greatly revived; and we feel encouraged to go on in the admonition of the Lord; and we pray that our numbers may be increased.

We had a prayer meeting last Sabbath, which was largely attended; thank God for it; and we pray that the Lord will permit us again, if he does not come and redeem his ransomed ones, to meet again next year and join in the worship we so much love. It was the first meeting that the writer ever attended, to take an active part, and I was greatly blessed. It has made me firmer in the promises of God. Oh! how I long to see the dear children in the paradise of God, where we can sing praises forever. Seven were buried with Christ in baptism. The last Sunday of the meeting was attended by a very large assembly; probably three thousand were on the ground. A vast amount of prejudice was removed. The meeting was spoken very highly of by all; and we hope the good seed sown will bring forth fruit an hundred fold.

Your Brother in Christ waiting for redemption, C. B. GILBERT.

Collinsville, Ct., Sept. 20.

☞ It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We doat upon this world as if it were never to have an end, and we neglect the next, as if it were never to have a beginning.—*Fenelon.*

☞ You will find in the Holy Scriptures that God has given the grace of repentance to *persecutors, idolaters, murderers, adulterers, &c.*, but I am mistaken if the whole Bible affords you any one instance of a *converted hypocrite*.—*Sir Robert L'Estrange.*

For the Crisis.

Jesus.

When the mind is wearied with surrounding earthly scenes, vanity, folly and the pride of life, with what joy do we turn from them all to Him in whom is centered all that is lovely, all that is excellent. We love to contemplate his brief existence on earth—so filled with acts of love and benevolence. We are never weary of meditating upon his humility, his tenderness and infinite compassion. Is it strange that sorrow filled the hearts of his chosen ones—those who had witnessed the manifestations of his sympathizing love, and his yearnings over the erring—when from his lips they learned that he must go away? They knew that earth would seem dreary and desolate without his presence. But he—the Man of Sorrows—who had himself endured grief—well knew how to pour balm into their hearts. "I will come again." These were the words he spake, and hope revived.

Christians, can you not sympathize in the sorrow and the consolation of those bereaved but comforted ones? You have heard the proclamation "Behold he cometh!" Does it still sound sweetly? Has it lost its power? Long ago you heard it, long ago it stirred your whole being. You felt that it was time to be awake and in earnest. You knew that precious ones were around you, unprepared for eternal life, and the love of Jesus constrained you to pray and labor for them. Does your seal still continue, as days, months and years roll on?

A scoffing world has many times told you that your hopes and expectations were vain, and with a triumphant sneer whispered, "All things continue as from the beginning."

Perhaps you have laid a loved one away to sleep. You wept when the heavy clods fell upon the coffin. But Faith bade you stay your tears, for Death should soon be destroyed and the worm should not long feed sweetly on its victim. A little in the distance you saw the Conqueror coming, the graves bursting, and heard the redeemed shouting with immortal voices, "O, grave, where is thy victory!" But the time seems long; the grave still holds its prisoner fast; the Life-Giver has not come. Earth still groans beneath the curse. Sin and sorrow and mourning still surround us. But wait with patience, Christian. Let not faith waver. The promise is sure; the glorious vision will not tarry long. Labor on, pray on. Let us strive to make some of the perishing rejoice with us in hope of the great salvation.

"We look with hope to that great day
When Jesus will with clouds appear;
A sight of him will well repay
Our labors and our sorrows here."

JULIE E. LLOYD.

Westfield, Mass.

For the Crisis.

Deliverance from Oppression.

Right and Justice must and will prevail. This world, that has been in the hand of the enemy so long, will, according to the prophetic word, revert to the rightful owner, who will establish a government of righteousness and peace. Then there will be none deceived by fair speeches, and false misrepresentations of the divine word. No one will be wanting in truth and rectitude under such a government, for then will be realized the gospel in its purity and power. What a happy company! where saints and angels join in harmonious songs and praise to their Redeemer! What a blessed state! no more anger nor strife, malice nor envying, and evil speaking, or anything that will mar our happiness, or give us pain; for all things opposed to righteousness and truth and justice must yield, for God will be obeyed.

When the light of that glorious morning shall blaze forth in all its splendor, all darkness will be driven away; then there will be deliverance from bondage and oppression. No "tyrant's hand to pluck the jewel of liberty." Then will be heard the exulting exclamation, "The Lord is our strength and our song—he also is our salvation."

So, wanderers from light and truth, would you join the blood-washed throng, where sin and sorrow will never enter, flee to God, strive to learn his will, and obey it, that you may be in possession of the blessed hope of inheriting that peaceful kingdom, and having the glorious liberty of the children of God. MINERVA.

Plymouth, Ohio.

☞ Keep your temper in disputes. The cool hammer fashions the red hot iron to any shape needed.

Choice Selections.

[From the (N. Y.) Independent.]

A Voice from Assyria.

EDITORS OF THE INDEPENDENT:—Gentlemen,—The following facts were communicated to the Royal Society of Antiquarians under date of September 15th, 1858, and also, in brief, to the American Oriental Society, two days later.

But in this Telegraphic age, when at any moment the Divine telegram may flash from continent to continent,—"There is one *YAHVEH*, and his name one,"—these great historic facts ought not to be confined to the circle of the few and the dust of the schools.

They belong of right to the press, to be brought home by its power to the understanding and the hearts of the people.

In Layard's Second Expedition to Assyria and Babylonia, in a Table of the Thirteen Great Gods of Assyria, the one marked No. 6 is named YAV.

Sir Henry Rawlinson, in his Herodotus, just out in London, calls this name IVA, or EVA, which is the same thing. The sign in the Assyrian or wedge-shape mode of writing—called the arrow-headed, or cuneiform character—having the same *phonetic* power—that is, the same power or *back-bone*, as a *consonant*, in either case.

The difference in vocalizing the Assyrian, or cuneiform symbol, depends upon the nearness to or departure from the Hebrew, as a standard, in sounding more or less broadly the kindred Chaldean vowels.

Now YAV is one of the oldest gods of Assyria, appearing in the nineteenth century before Christ—as an element in the name of a son of *Ismi-dagon*, a King of UR of the CHALDEES.

YAV—GOD OF THE ATMOSPHERE, one of the very oldest and earliest names among the Assyrian deities yet found, and always regarded with the highest reverence, enters as an element into the name of the son of the King of the city where *Abraham* was born; is found upon the very earliest cylinders and inscribed bricks of that city; and was thus entirely familiar to the patriarch, both in its use, and its perversion through the elemental worship of the Chaldeans.

So much for Assyria. What do we find in Hebrew?

It is now ascertained and conceded, that the *Assyrian* arrow-headed, or middle-cuneiform writing, is merely a family language of the Hebrew—the Hebrew verb and the Assyrian verb interpreting each other.

We find YAHVEH, and its contract YAH, holding different and yet kindred relations.

Bunsen, in his "Bibel-Werk," (his great work on the Bible, just coming out in Germany) makes the unqualified statement as one from which no scholar can dissent, that *Jehovah* is "no word" at all. It is simply a manufacture. The true Hebrew name for the Supreme God of Abraham, the patriarchs, and the Pentateuch, is YAHVEH—in its contract-form YAH.

It is likewise conceded by all who understand the subject, that the Book of Genesis, especially throughout the first *eleven* chapters, is made up of various documents. These documents antedate as much the Egyptian "Book of the Dead," found about the persons of all respectable mummies of fashion, (which, in its present form at least, can hardly be placed earlier than Abram) as Abram and the "Book of the Dead" antedate *Moses*.

The documents are scientifically discriminated by Dr. Herman Hupfeld of Halle in his "Die Quellen der Genesis," (The Sources of Genesis) Berlin, 1853.

Those in the first eleven chapters of Genesis are well separated and set forth in Bunsen's "Bibel-Werk" above alluded to, Leipsic, 1858.

Of the explanation given to the documents in unfolding the archeology of Genesis, found in the volume "Yahveh Christ," it is unnecessary here to speak.

The documents with which Abraham was familiar may be designated in a brief and popular way, as the *two* accounts of Creation—the *two* accounts of the Flood—Records of the House of Noah, with records of the Abrahamidæ, or House of Abraham, etc. etc.

All these appear in the first *eleven* chapters of Genesis, and may be read as separated, in Bunsen.

We can thus determine at once, the first use of YAHVEH, among the Hebrews. It is the name of the Supreme Deity in the *second* account of Creation—in the *second* account of the Flood—in the mouth of *Noah*, and the invocations of *Abraham*.

So another, and a slightly older word. *Elohim*—implying the knowledge of the singular form *El*, likewise appears as the name of the Supreme Deity of the Hebrews—in the *first* account of Creation—the *first* account of the Flood—the Records of the House of *Noah*, and in the mouth of Abraham.

It is further well known to all acquainted with the subject, that both the *Phenicians* and the later Chaldeans (family relatives of the Hebrews, speaking branches of the same Semitic language) perverted the first and oldest name of the Supreme Deity, viz. *Elohim*, with its singular form *El*, from its original *monotheistic idea* to a foreign and polytheistic use.

On the cylinders and inscribed bricks of *Ur of the Chaldees*, the birth-place of *Abraham*, and the land of his fathers, we find the earlier Chaldeans did the *very same thing* for YAHVEH, and its contract YAH.

The deep historic interest of this hitherto lost determination of YAHVEH speaks for itself. The facts are their own commentary. A. M. F.

Health Department.

Ventilation.

Much has been said on this subject within a few years past; and much remains to be said. Ventilation is a matter of intense importance. The proper ways and means for purifying, or as the books on physiology say, *depurating* the buildings we occupy, especially our dwellings, can hardly receive too large a measure of our attention.

The process of ventilation is simple, yet complicated. It is simple in its principle, yet complicated in its application. We have but to introduce fresh or pure air, and remove that which is old or impure. The new, fresh air is more dense; and by means of its greater specific gravity, tends to get below and crowd out or upwards that which is more highly rarefied.

When mankind lived almost exclusively in the open air, special efforts to ventilate were hardly needed. Boreas was the grand ventilator; and well did he fulfill his mission. And I have seen portions of our own country within the last half-century, in which no ventilating tubes or flues were required. The crevices between the logs of which the walls were made not only permitted the ingress and egress of air, but at times admitted, without entrance fee, the rain and snow.

Dr. Franklin, in some of his fugitive articles, relates a story concerning Methuselah. "It is recorded" of him, he says; but he nowhere tells us how we may *find* the record. He may have borrowed it; or it may have been one of the fancies of his own prolific and ingenious brain; nevertheless, it has a moral. The story is this: It is recorded of Methuselah, that when he had lived five hundred years, an angel appeared to him and said: Arise, Methuselah, and build thee an house, for thou art to live yet five hundred years longer. But Methuselah answered: If I am to live but five hundred years, it is not worth while to build me an house. I will sleep in the open air as I have been used to do."

But times are altered; and, if here and there an individual may be found who can sleep in the open air, it is equally true that the vast majority cannot sleep at all, at least with any good degree of soundness; and no wonder. For, if the bed on which they slept the preceding night has been opened and aired,—which is somewhat doubtful,—the sleeping-room has not, in all probability, received any other attention than that of re-arranging the furniture, and putting everything in a "new" condition. There may be a fireplace in it, with a passage for the bad air, but the far greater probability is that there is not. The window may have been left open an hour, or an hour and a half; but the fair presumption is that it has not been opened at all, except to open or shut the blinds. These last must be taken due care of, and all light fairly excluded, except while the process of re-arrangement itself is going on; lest it should affect injuriously the colors of the carpet, or excite the movements, in the summer season, of the flies and other insects. And when night comes on, and the danger from the sun and flies is over, the musquitoes must be excluded with all assiduity; and what is still more, alas! to be dreaded, the night air. Even if the room were air-tight, no door might be left open into a hall, nor any window admit, by the slightest elevation or depression, the pure atmospheric air, as God has given it, lest somebody, perchance, should take cold!

Now, suppose a sleeping room were occupied by only two persons, and was, withal, twice as large as that which I have mentioned at the beginning of this chapter; and suppose the air, on entering it, at ten o'clock in the evening, to be perfectly pure, how long time would elapse before suffering must ensue? Why, in less than a single hour, most certainly. Few rooms, however, are perfectly air-tight; and it is well that they are not. Half the bad air, we will suppose, escapes; and a quantity of good air, equal to the same, finds its way in. This will retard the process of suffocation somewhat. But, even at this rate, the bodies of persons, sleeping on the highest beds which Fashion herself ever makes up, would be entirely immersed in the deadly *choke damp*—alias carbonic acid gas—in less than three hours. Retiring to rest, then, I say, under such circumstances, at ten o'clock, what chemist or physiologist should be surprised, three hours afterward, viz., at one o'clock in the morning, to find in it, instead of two healthy individuals, two miserable and ghastly corpses? Is it not strange—I repeat the inquiry—that so little of obvious suffering from this fertile source, is apparent among us? How can it be that half our population sleep six, eight, or ten consecutive hours, in a condition but little better than that which I have depicted, and yet not one in ten thousand immediately perishes? Nay, more; how is it that hardly one in a million dies, in these circumstances alone, unaided by any concomitants?

I am not disposed to recommend to everybody, at once, to sleep with open windows; for I have lived too long, and observed too much, to have full confidence in the safety of such a direction. A man in Bloomfield, Ct., who had read my tract on Breathing Bad Air, being in feeble health, threw open his window by night, and persisted in it for many weeks. The result was his own complete restoration to health; and the improvement, unexpectedly, of the constitution of his wife. But a little child, that slept in the same bed, was so much affected by the damp current which occasionally drove into the room, that it took a severe cold, and came near perishing. The precaution should have been taken of hanging up something directly before the window, to break the force of the damp current. Many an individual, as I have already told you, has slept thus for scores of years, and a few for a whole lifetime, with perfect safety.

Something better than even this may be done. I refer not here to the plan of thrusting a crowbar through the wall, at the top of the room, as some have advised; but a much more architectural, as well as more efficient movement. It consists in such an arrangement as shall admit a steady current of pure air into the chamber, and a steady egress of the air which has become impure. It consists, in one word, in scientific, that is, simple ventilation.

Every school-room, and indeed every other room where there is no natural or intentional provision for ventilation, is a Grotto del Cane to its occupants. It is so, to some extent, in our very best school-houses. Too often they are something worse than this, and would almost rank with the Black Hole of Calcutta. A medical man in Hartford, Conn., begged and obtained permission of the committee, one day, to visit the public schools there, to learn, if possible, why the children who attended were so much troubled with scrofula and other glandular affections, and with diseases of the brain and lungs. He did not visit half a dozen of these schools before the mystery was revealed to him. The defective warming and ventilation was a sufficient cause, he said, without inquiring farther. The attempt has been made, for many years, to rouse public attention to this subject, whenever other arguments have failed, by means of ridicule. Children at school have been represented as sitting with their feet in the arctic zone and their heads in the torrid. Some have gone so far as to propound the inquiry, whether it would not be well to teach them to sit with their feet on the ceiling of the school-room, and their heads downwards.

If the time ever arrives when teachers and parents can be so trained as to know the nature and necessity of ventilation, it will, to the world we live in, be a great saving, not only physically, but morally. Few things retard more the wheels of human advancement than the constant use of bad air.

It is said that most of the animals in our menageries are tuberculous. Men, in their ignorance, are little better off than if they were engaged in bad air. Is it too much to say, that pure air is seldom inhaled, either at home or abroad? In our dwellings, our factories, our shops, our schools, and our churches, bad air is the order of the day,—science and common sense to the contrary notwithstanding.

Dr. John H. Griscom, of New York, in a discourse of his, delivered before the New York Academy of Medicine, has the following remarks: "To every school, especially every public school, in this city, State, and United States, there should be attached a medical man as one of its corps of tutors, who, by spending a few hours a week in instructing its classes in this interesting branch of science, would exert an influence for good, in the matter of public health, which would soon be felt over the length and breadth of the land, and with increasing power, from generation to generation.—*Laws of Health.*

☞ This is a world of compensations. The rich pay for their silverware by worrying about house-breakers; while the poor find an offset for hardships in glorious sleeps and a freedom from dyspepsia.

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Poetry.

Selected for the Crisis.

THE OCEAN CABLE.

BY D. T. TAYLOR.

O, the marvelous gift of human thought!
O, the God-like power of mind!
With no measure, or weight, or substance fraught,
Yet outstripping the viewless wind.
The lightning's flash may not leap beyond
The space of the earth and air,
But thought will flash to the farthest bound,
And its limit is, when? and where?

Not content to pierce through the sky's blue depth
With the telescope's mighty glance—
Not content to look in where the unseen world
Of life lies in myriad dance,—
Man has stormed the home of the vast abyss,
The realms where the sea-gods grow:
With the steam-king has conquered its billows above—
With the lightning its base below.

Earth's deep-hidden forces obey his voice—
He has tamed the electric fire:
That spirit-like, mystic, subtile power,
Fit type of its awful Sire.
And strange and terrible, dark and grand—
Unseen in its vast domain:
It is hastening to crouch at the feet of man,
And lie bound in his cunning chain.

Key-stone of hemispheres—King of the sea!
Lie still in thy deep water-bed:
We welcome the bridal that waits upon thee,
For earth's kingdoms have come to be wed.
Time's hours roll backward,—even space is no more,
Old sea-sundered realms are but one:
'Tis no dream—for the lion and eagle have spoke,
And the world's festal-shout is begun.

See the Old World pressing its lips to the New!
Each answers with words of fire;
While the nations are whispering their thoughts across,
On the track of that wonderful wire.
What tidings shall flash o'er the floor of the sea,
Like voices that waken the dead!
What echoes of millions shall cluster and throng
That seven-fold science-born thread!

Age of the ages! most wondrous of all—
Outstripping the elder time!
Era of marvels, that burden belief!
Age of the grand and sublime!
What shall come when thy years are numbered and gone,
And thy shores by the angels are trod?
Shall He come—the majestic Elohim of Heaven;
Shall it come—the great Kingdom of God?

—*Rouses Pt., (N. Y.) Advertiser.*

Original Articles.

For the Crisis.

Righteousness---The Entrance to Heaven.

"For I say unto you that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of Heaven."

The above quoted passage of Scripture, which are the words of Christ upon the Mount, is one that first met my eye after I had asked in prayer to be guided to a text best practically suited to myself, and others, who "believe the whole counsel of God;" upon which I might pen a few thoughts for the Crisis.

Our righteousness must be greater than the righteousness of the Scribes and Pharisees; and we read in the Holy Word, that they were hypocritical, having self-righteousness. They loved to stand in high places, to be seen of men, and while standing would make long prayers, for a semblance of righteousness. They possessed not the spirit of Christ, therefore did not show forth "the fruits of the Spirit," which the Apostle Paul has numbered up and enjoined upon the Galatians as, first:

"Love," which seems to be the first element in the Christian character, as well as the first fruit evinced. Love for God and his worship. Love for his blessed Son, and the plan for salvation. Love for the dear children of God, and love for the warfare. A precious gift from the throne of our God, is love; and stands there, like the spire upon our earthly temples, the master-builder's pride. "God so loved the world that he gave his only begotten Son to die, that whoever believeth on him should not *perish*, but have *everlasting life*." What boundless, what inimitable love! How need we to comfort one another with thoughts, words and deeds of love, in the day of trial, when "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Second: "Joy." Joy in doing good and [illegible] God. Joy in triumphing over sin, and in being accounted worthy to bear reproach for Christ's sake.

Third: "Peace." Peace with God and with all mankind. Peace that, like a river, [illegible] and increasing [illegible] all [illegible] "long-suffering" toward those [illegible] and ill treat us, never rendering evil for evil, but bearing all things with patience; knowing "it shall work out for us a far more exceeding and eternal weight of glory."

Fifth: "Gentleness," which never utters harsh and high words; never gives vent to angry feelings, and, indeed, never has any. Acts charitably towards all men; counting trials all gain, if we may but obtain the great reward.

Sixth: "Goodness." Unfeigned, enduring goodness, which delighteth in all things pure and lovely in the sight of the Lord. "As we have, therefore, opportunity, let us do *good* unto all men; especially unto them who are of the household of faith."

Seventh: "Faith;" the substance of things hoped for, the evidence of things not seen." Faith looks far above these fading scenes of beauty, pointing to the real, the truly beautiful, giving us even here a foretaste of heaven.

Eighth: "Meekness" seeks not the honor of the world, but "condescends to men of low estate." Meekness is much akin to Gentleness: the one is of the Spirit inwardly, the other of the Spirit outwardly.

Ninth and last: "Temperance." "Against such there is no law."

Unlike the Pharisees, may *we* bear "the fruit of the Spirit." May we be clothed in righteousness like a vesture of fine linen, white and clean. May our only glory be in the cross of our Lord and Savior Jesus Christ. May we "do *all* things without murmurings or disputings;" being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. It is written, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Righteousness will satisfy hunger, and quench thirst, of the spiritual nature, the same as food the physical, but not the same is it consumed away. After we have once obtained righteousness, we may always have it; therefore never need hunger again, unless we fall again into sin. May we obtain the righteousness that shall secure us an entrance to heaven. We have but to stem the tide of sin and opposition a little while longer, and then great will be our reward. We shall not feel that we have made any sacrifice of happiness, when we see the glories of the New Jerusalem; when we come to realize fully the infinitude of our King; when we see him as he is. Let us be faithful. Let us be righteous; "so shall we ever be with the Lord."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of the Lord."

MINNIE V. CADY.

Sutherland Falls, Vt.

For the Crisis.

What the Campmeeting has done for Us.

We feel truly that the Lord has blessed us abundantly. Many who had grown cold, have been reclaimed. Our prayer meetings are better attended. The work of the Lord is greatly revived; and we feel encouraged to go on in the admonition of the Lord; and we pray that our numbers may be increased.

We had a prayer meeting last Sabbath, which was largely attended; thank God for it; and we pray that the Lord will permit us again, if he does not come and redeem his ransomed ones, to meet again next year and join in the worship we so much love. It was the first meeting that the writer ever attended, to take an active part, and I was greatly blessed. It has made me firmer in the promises of God. Oh! how I long to see the dear children in the paradise of God, where we can sing praises forever. Seven were buried with Christ in baptism. The last Sunday of the meeting was attended by a very large assembly; probably three thousand were on the ground. A vast amount of prejudice was removed. The meeting was spoken very highly of by all; and we hope the good seed sown will bring forth fruit an hundred fold.

Your Brother in Christ waiting for redemption, C. B. GILBERT.

Collinsville, Ct., Sept. 20.

☞ It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We dote upon this world as if it were never to have an end, and we neglect the next, as if it were never to have a beginning.—*Fenelon.*

☞ You will find, in the Holy Scriptures that God has given the grace of repentance to *persecutors, idolaters, murderers, adulterers, &c.*, but I am mistaken if the whole Bible affords you any one instance of a *convicted hypocrite*.—*Sir Robert L'Estrange.*

For the Crisis.

Jesus.

When the mind is wearied with surrounding earthly scenes, vanity, folly and the pride of life, with what joy do we turn from them all to Him in whom is centered all that is lovely, all that is excellent. We love to contemplate his brief existence on earth—so filled with acts of love and benevolence. We are never weary of meditating upon his humility, his tenderness and infinite compassion. Is it strange that sorrow filled the hearts of his chosen ones—those who had witnessed the manifestations of his sympathizing love, and his yearnings over the erring—when from his lips they learned that he must go away? They knew that earth would seem dreary and desolate without his presence. But he—the Man of Sorrows—who had himself endured grief—well knew how to pour balm into their hearts. "I will come again." These were the words he spake, and hope revived.

Christians, can you not sympathize in the sorrow and the consolation of those bereaved but comforted ones? You have heard the proclamation "Behold he cometh!" Does it still sound sweetly? Has it lost its power? Long ago you heard it, long ago it stirred your whole being. You felt that it was time to be awake and in earnest. You knew that precious ones were around you, unprepared for eternal life, and the love of Jesus constrained you to pray and labor for them. Does your zeal still continue, as days, months and years roll on?

A scoffing world has many times told you that your hopes and expectations were vain, and with a triumphant sneer whispered, "All things continue as from the beginning."

Perhaps you have laid a loved one away to sleep. You wept when the heavy clods fell upon the coffin. But Faith bade you stay your tears, for Death should soon be destroyed and the worm should not long feed sweetly on its victim. A little in the distance you saw the Conqueror coming, the graves bursting, and heard the redeemed shouting with immortal voices, "O, grave, where is thy victory!" But the time seems long; the grave still holds its prisoner fast; the Life-Giver has not come. Earth still groans beneath the curse. Sin and sorrow and mourning still surround us. But wait with patience, Christian. Let not faith waver. The promise is sure; the glorious vision will not tarry long. Labor on, pray on. Let us strive to make some of the perishing rejoice with us in hope of the great salvation.

"We look with hope to that great day
When Jesus will with clouds appear;
A sight of him will well repay
Our labors and our sorrows here."

JULIE E. LLOYD.

Westfield, Mass.

For the Crisis.

Deliverance from Oppression.

Right and Justice must and will prevail. This world, that has been in the hand of the enemy so long, will, according to the prophetic word, revert to the rightful owner, who will establish a government of righteousness and peace. Then there will be none deceived by fair speeches, and false misrepresentations of the divine word. No one will be wanting in truth and rectitude under such a government, for then will be realized the gospel in its purity and power. What a happy company! where saints and angels join in harmonious songs and praise to their Redeemer! What a blessed state! no more anger nor strife, malice nor envying, and evil speaking, or anything that will mar our happiness, or give us pain; for all things opposed to righteousness and truth and justice must yield, for God will be obeyed.

When the light of that glorious morning shall blaze forth in all its splendor, all darkness will be driven away; then there will be deliverance from bondage and oppression. No "tyrant's hand to pluck the jewel of liberty." Then will be heard the exulting exclamation, "The Lord is our strength and our song—he also is our salvation."

So, wanderers from light and truth, would you join the blood-washed throng, where sin and sorrow will never enter, flee to God, strive to learn his will, and obey it, that you may be in possession of the blessed hope of inheriting that peaceful kingdom, and having the glorious liberty of the children of God. MINERVA.

Plymouth, Ohio.

☞ Keep your temper in disputes. The cool hammer fashions the red hot iron to any shape needed.

Choice Selections.

[From the (N. Y.) Independent.]

A Voice from Assyria.

EDITORS OF THE INDEPENDENT:—Gentlemen,—The following facts were communicated to the Royal Society of Antiquarians under date of September 15th, 1858, and also, in brief, to the American Oriental Society, two days later.

But in this Telegraphic age, when at any moment the Divine telegram may flash from continent to continent,—"There is one YAHVEH, and his name one,"—these great historic facts ought not to be confined to the circle of the few and the dust of the schools.

They belong of right to the press, to be brought home by its power to the understanding and the hearts of the people.

In Layard's Second Expedition to Assyria and Babylonia, in a Table of the Thirteen Great Gods of Assyria, the one marked No. 6 is named YAV.

Sir Henry Rawlinson, in his Herodotus, just out in London, calls this name IVA, or EVA, which is the same thing. The sign in the Assyrian or wedge-shape mode of writing—called the arrow-headed, or cuneiform character—having the same *phonetic* power—that is, the same power or *back-bone, as a consonant*, in either case.

The difference in vocalizing the Assyrian, or cuneiform symbol, depends upon the nearness to or departure from the Hebrew, as a standard, in sounding more or less broadly the kindred Chaldean vowels.

Now YAV is one of the oldest gods of Assyria, appearing in the nineteenth century before Christ—as an element in the name of a son of *Ismi-dagon*, a King of UR of the CHALDEES.

YAV—GOD OF THE ATMOSPHERE, one of the very oldest and earliest names among the Assyrian deities yet found, and always regarded with the highest reverence, enters as an element into the name of the son of the King of the city where *Abraham* was born; is found upon the very earliest cylinders and inscribed bricks of that city; and was thus entirely familiar to the patriarch, both in its use, and its perversion through the elemental worship of the Chaldeans.

So much for Assyria. What do we find in Hebrew?

It is now ascertained and conceded, that the *Assyrian* arrow-headed, or middle-cuneiform writing, is merely a family language of the Hebrew—the Hebrew verb and the Assyrian verb interpreting each other.

We find YAHVEH, and its contract YAH, holding different and yet kindred relations.

Bunsen, in his "Bibel-Werk," (his great work on the Bible, just coming out in Germany) makes the unqualified statement as one from which no scholar can dissent, that *Jehovah* is "no word" at all. It is simply a manufacture. The true Hebrew name for the Supreme God of Abraham, the patriarchs, and the Pentateuch, is YAHVEH—in its contract-form YAH.

It is likewise conceded by all who understand the subject, that the Book of Genesis, especially throughout the first *eleven* chapters, is made up of various documents. These documents antedate as much the Egyptian "Book of the Dead," found about the persons of all respectable mummies of fashion, (which, in its present form at least, can hardly be placed earlier than Abram) as Abram and the "Book of the Dead" antedate *Moses*.

The documents are scientifically discriminated by Dr. Herman Hupfeld of Halle in his "Die Quellen der Genesis," (The Sources of Genesis) Berlin, 1853.

Those in the first eleven chapters of Genesis are well separated and set forth in Bunsen's "Bibel-Werk" above alluded to, Leipsic, 1858.

Of the explanation given to the documents in unfolding the archeology of Genesis, found in the volume "Yahveh Christ," it is unnecessary here to speak.

The documents with which Abraham was familiar may be designated in a brief and popular way, as the *two* accounts of Creation—the *two* accounts of the Flood—Records of the House of Noah, with records of the Abrahamidæ, or House of Abraham, etc. etc.

All these appear in the first *eleven* chapters of Genesis, and may be read as separated, in Bunsen.

We can thus determine at once, the first use of YAHVEH, among the Hebrews. It is the name of the Supreme Deity in the *second* account of Creation—in the *second* account of the Flood—in the month of *Noah*, and the invocations of *Abraham*.

So another, and a slightly older word. *Elohim*—implying the knowledge of the singular form *El*, likewise appears as the name of the Supreme Deity of the Hebrews—in the *first* account of Creation—the *first* account of the Flood—the Records of the House of *Noah*, and in the mouth of Abraham.

It is further well known to all acquainted with the subject, that both the *Phenicians* and the later Chaldeans (family relatives of the Hebrews, speaking branches of the same Semitic language) perverted the first and oldest name of the Supreme Deity, viz. *Elohim*, with its singular form, *El*, from its original *monotheistic idea* to a foreign and polytheistic use.

On the cylinders and inscribed bricks of *Ur of the Chaldees*, the birth-place of *Abraham*, and the land of his fathers, we find the earlier Chaldeans did the very *same thing* for YAHVEH, and its contract YAH.

The deep historic interest of this hitherto lost determination of YAHVEH speaks for itself. The facts are their own commentary. A. [illegible]

Health Department.

Ventilation.

Much has been said on this subject within a few years past; and much remains to be said. Ventilation is a matter of intense importance. The proper ways and means for purifying, or as the books on physiology say, *depurating* the buildings we occupy, especially our dwellings, can hardly receive too large a measure of our attention.

The process of ventilation is simple, yet complicated. It is simple in its principle, yet complicated in its application. We have but to introduce fresh or pure air, and remove that which is old or impure. The new, fresh air is more dense; and by means of its greater specific gravity, tends to get below and crowd out or upwards that which is more highly rarefied.

When mankind lived almost exclusively in the open air, special efforts to ventilate were hardly needed. Boreas was the grand ventilator; and well did he fulfill his mission. And I have seen portions of our own country within the last half-century, in which no ventilating tubes or flues were required. The crevices between the logs of which the walls were made not only permitted the ingress and egress of air, but at times admitted, without entrance fee, the rain and snow.

Dr. Franklin, in some of his fugitive articles, relates a story concerning Methuselah. "It is recorded" of him, he says; but he nowhere tells us how we may *find* the record. He may have borrowed it; or it may have been one of the fancies of his own prolific and ingenious brain; nevertheless, it has a moral. The story is this: It is recorded of Methuselah, that when he had lived five hundred years, an angel appeared to him and said: Arise, Methuselah, and build thee an house, for thou art to live yet five hundred years longer. But Methuselah answered: If I am to live but five hundred years, it is not worth while to build me an house. I will sleep in the open air as I have been used to do."

But times are altered; and, if here and there an individual may be found who can sleep in the open air, it is equally true that the vast majority cannot sleep at all, at least with any good degree of soundness; and no wonder. For, if the bed on which they slept the preceding night has been opened and aired,—which is somewhat doubtful,—the sleeping-room has not, in all probability, received any other attention than that of re-arranging the furniture, and putting everything in a "new" condition. There may be a fireplace in it, with a passage for the bad air, but the far greater probability is that there is not. The window may have been left open an hour, or an hour and a half; but the fair presumption is that it has not been opened at all, except to open or shut the blinds. These last must be taken due care of, and all light fairly excluded, except while the process of re-arrangement itself is going on; lest it should affect injuriously the colors of the carpet, or excite the movements, in the summer season, of the flies and other insects. And when night comes on, and the danger from the sun and flies is over, the musquitoes must be excluded with all assiduity; and what is still more, alas! to be dreaded, the night air. Even if the room were air-tight, no door might be left open into a hall, nor any window admit, by the slightest elevation or depression, the pure atmospheric air, as God has given it, lest somebody, perchance, should take cold!

Now, suppose a sleeping room were occupied by only two persons, and was, withal, twice as large as that which I have mentioned at the beginning of this chapter; and suppose the air, on entering it, at ten o'clock in the evening, to be perfectly pure, how long time would elapse before suffering must ensue? Why, in less than a single hour, most certainly. Few rooms, however, are perfectly air-tight; and it is well that they are not. Half the bad air, we will suppose, escapes; and a quantity of good air, equal to the same, finds its way in. This will retard the process of suffocation somewhat. But, even at this rate, the bodies of persons, sleeping on the highest beds which Fashion herself ever makes up, would be entirely immersed in the deadly *choke damp*—alias carbonic acid gas—in less than three hours. Retiring to rest, then, I say, under such circumstances, at ten o'clock, what chemist or physiologist should be surprised, three hours afterward, viz., at one o'clock in the morning, to find in it, instead of two healthy individuals, two miserable and ghastly corpses? Is it not strange—I repeat the inquiry—that so little of obvious suffering from this fertile source, is apparent among us? How can it be that half our population sleep six, eight, or ten consecutive hours, in a condition but little better than that which I have depicted, and yet not one in ten thousand immediately perishes? Nay, more; how is it that hardly one in a million dies, in these circumstances alone, unaided by any concomitants?

I am not disposed to recommend to everybody, at once, to sleep with open windows; for I have lived too long, and observed too much, to have full confidence in the safety of such a direction. A man in Bloomfield, Ct., who had read my tract on Breathing Bad Air, being in feeble health, threw open his window by night, and persisted in it for many weeks. The result was his own complete restoration to health; and the improvement, unexpectedly, of the constitution of his wife. But a little child, that slept in the same bed, was so much affected by the damp current, which occasionally drove into the room, that it took a severe cold, and came near perishing. The precaution should have been taken of hanging up something directly before the window, to break the force of the damp current. Many an individual, as I have already told you, has slept thus for scores of years, and a few for a whole lifetime, with perfect safety.

Something better than even this may be done. I refer not here to the plan of thrusting a crowbar through the wall, at the top of the room, as some have advised; but a much more architectural, as well as more efficient movement. It consists in such an arrangement as shall admit a steady current of pure air into the chamber, and a steady egress of the air which has become impure. It consists, in one word, in scientific, that is, simple ventilation.

Every school-room, and indeed every other room where there is no natural or intentional provision for ventilation, is a Grotto del Cane to its occupants. It is so, to some extent, in our very best school-houses. Too often they are something worse than this, and would almost rank with the Black Hole of Calcutta. A medical man in Hartford, Conn., begged and obtained permission of the committee, one day, to visit the public schools there, to learn, if possible, why the children who attended were so much troubled with scrofula and other glandular affections, and with diseases of the brain and lungs. He did not visit half a dozen of these schools before the mystery was revealed to him. The defective warming and ventilation was a sufficient cause, he said, without inquiring farther. The attempt has been made, for many years, to rouse public attention to this subject, whenever other arguments have failed, by means of ridicule. Children at school have been represented as sitting with their feet in the arctic zone and their heads in the torrid. Some have gone so far as to propound the inquiry, whether it would not be well to teach them to sit with their feet on the ceiling of the school-room, and their heads downwards.

If the time ever arrives when teachers and parents can be so trained as to know the nature and necessity of ventilation, it will, to the world we live in, be a great saving, not only physically, but morally. Few things retard more the wheels of human advancement than the constant use of bad air.

It is said that most of the animals in our menageries are tuberculous. Men, in their ignorance, are little better off than if they were engaged in bad air. Is it too much to say, that pure air is seldom inhaled, either at home or abroad? In our dwellings, our factories, our shops, our schools, and our churches, bad air is the order of the day,—science and common sense to the contrary notwithstanding.

Dr. John H. Griscom, of New York, in a discourse of his, delivered before the New York Academy of Medicine, has the following remarks: "To every school, especially every public school, in this city, State, and United States, there should be attached a medical man as one of its corps of tutors, who, by spending a few hours a week in instructing its classes in this interesting branch of science, would exert an influence for good, in the matter of public health, which would soon be felt over the length and breadth of the land, and with increasing power, from generation to generation.—*Laws of Health.*

☞ This is a world of compensations. The rich pay for their silverware by worrying about house-breakers; while the poor find an offset for hardships in glorious sleeps and a freedom from dyspepsia.

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Poetry.

Selected for the Crisis.

THE OCEAN CABLE.

BY D. T. TAYLOR.

O, the marvellous gift of human thought!
O, the God-like power of mind!
With no measure, or weight, or substance fraught,
Yet outstripping the viewless wind.
The lightning's flash may not leap beyond
The space of the earth and air,
But thought will flash to the farthest bound,
And its limit is, when? and where?

Not content to pierce through the sky's blue depth
With the telescope's mighty glance—
Not content to look in where the unseen world
Of life lies in myriad dance,—
Man has stormed the home of the vast abyss,
The realms where the sea-gods grow:
With the steam-king has conquered its billows above—
With the lightning its base below.

Earth's deep-hidden forces obey his voice—
He has tamed the electric fire:
That spirit-like, mystic, subtile power,
Fit type of its awful Sire.
And strange and terrible, dark and grand—
Unseen in its vast domain:
It is hastening to crouch at the feet of man,
And lie bound in his cunning chain.

Key-stone of hemispheres—Ring of the sea!
Lie still in thy deep water-bed:
We welcome the bridal that waits upon thee,
For earth's kingdoms have come to be wed.
Time's hours roll backward,—even space is no more,
Old sea-sundered realms are but one:
'Tis no dream—for the lion and eagle have spoke,
And the world's festal-shout is begun.

See the Old World pressing its lips to the New!
Each answers with words of fire;
While the nations are whispering their thoughts across,
On the track of that wonderful wire.
What tidings shall flash o'er the floor of the sea,
Like voices that waken the dead!
What echoes of millions shall cluster and throng
That seven-fold science-born thread!

Age of the ages! most wondrous of all—
Outstripping the older time!
Era of marvels, that burden belief!
Age of the grand and sublime!
What shall come when thy years are numbered and gone,
And thy shores by the angels are trod?
Shall He come—the majestic Elohim of Heaven;
Shall It come—the great Kingdom of God?

—*Rouses Pt.*, (*N. Y.*) *Advertiser*.

Original Articles.

For the Crisis.

Righteousness---The Entrance to Heaven.

"For I say unto you that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of Heaven."

The above quoted passage of Scripture, which are the words of Christ upon the Mount, is one that first met my eye after I had asked in prayer to be guided to a text best practically suited to myself, and others, who "believe the whole counsel of God;" upon which I might pen a few thoughts for the Crisis.

Our righteousness must be greater than the righteousness of the Scribes and Pharisees; and we read in the Holy Word, that they were hypocritical, having self-righteousness. They loved to stand in high places, to be seen of men, and while standing would make long prayers, for a semblance of righteousness. They possessed not the spirit of Christ, therefore did not show forth "the fruits of the Spirit," which the Apostle Paul has numbered up and enjoined upon the Galatians as, first:

"Love," which seems to be the first element in the Christian character, as well as the first fruit evinced. Love for God and his worship. Love for his blessed Son, and the plan for salvation. Love for the dear children of God, and love for the warfare. A precious gift from the throne of our God, is love; and stands there, like the spire upon our earthly temples, the master-builder's pride. "God so loved the world that he gave his only begotten Son to die, that whoever believeth on him should not *perish*, but have *everlasting life*." What boundless, what inimitable love! How need we to comfort one another with thoughts, words and deeds of love, in the day of trial, when "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Second: "Joy." Joy in doing good and serving God. Joy in triumphing over sin, and in being accounted worthy to bear reproach for Christ's sake.

Third: "Peace." Peace with God and all mankind. Peace that, like a river, glides quietly onward, refreshing and invigorating all. A "peace that passeth all understanding."

Fourth: "Long-suffering" toward those [illegible] evil for evil but blessing all things with patience; knowing "it shall work out for us a far more exceeding and eternal weight of glory."

Fifth: "Gentleness," which never utters harsh and high words; never gives vent to angry feelings, and, indeed, never has any. Acts charitably towards all men; counting trials all gain, if we may but obtain the great reward.

Sixth: "Goodness." Unfeigned, enduring goodness, which delighteth in all things pure and lovely in the sight of the Lord. "As we have, therefore, opportunity, let us do *good* unto all men; especially unto them who are of the household of faith."

Seventh: "Faith;" the substance of things hoped for, the evidence of things not seen." Faith looks far above these fading scenes of beauty, pointing to the real, the truly beautiful, giving us even here a foretaste of heaven.

Eighth: "Meekness" seeks not the honor of the world, but "condescends to men of low estate." Meekness is much akin to Gentleness: the one is of the Spirit inwardly, the other of the Spirit outwardly.

Ninth and last: "Temperance." "Against such there is no law."

Unlike the Pharisees, may *we* bear "the fruit of the Spirit." May we be clothed in righteousness like a vesture of fine linen, white and clean. May our only glory be in the cross of our Lord and Savior Jesus Christ. May we "do *all* things without murmurings or disputings;" being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. It is written, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Righteousness will satisfy hunger, and quench thirst, of the spiritual nature, the same as food the physical, but not the same is it consumed away. After we have once obtained righteousness, we may always have it; therefore never need hunger again, unless we fall again into sin. May we obtain the righteousness that shall secure us an entrance to heaven. We have but to stem the tide of sin and opposition a little while longer, and then great will be our reward. We shall not feel that we have made any sacrifice of happiness, when we see the glories of the New Jerusalem; when we come to realize fully the infinitude of our King; when we see him as he is. Let us be faithful. Let us be righteous; "so shall we ever be with the Lord."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of the Lord."

MINNIE V. CADY.

Sutherland Falls, Vt.

For the Crisis.

What the Campmeeting has done for Us.

We feel truly that the Lord has blessed us abundantly. Many who had grown cold, have been reclaimed. Our prayer meetings are better attended. The work of the Lord is greatly revived; and we feel encouraged to go on in the admonition of the Lord; and we pray that our numbers may be increased.

We had a prayer meeting last Sabbath, which was largely attended; thank God for it; and we pray that the Lord will permit us again, if he does not come and redeem his ransomed ones, to meet again next year and join in the worship we so much love. It was the first meeting that the writer ever attended, to take an active part, and I was greatly blessed. It has made me firmer in the promises of God. Oh! how I long to see the dear children in the paradise of God, where we can sing praises forever. Seven were buried with Christ in baptism. The last Sunday of the meeting was attended by a very large assembly; probably three thousand were on the ground. A vast amount of prejudice was removed. The meeting was spoken very highly of by all; and we hope the good seed sown will bring forth fruit an hundred fold.

Your Brother in Christ waiting for redemption, C. B. GILBERT.

Collinsville, Ct., Sept. 20.

☞ It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We doat upon this world as if it were never to have an end, and we neglect the next, as if it were never to have a beginning.—*Fenelon*.

☞ You will find in the Holy Scriptures that God has given the grace of repentance to *persecutors, idolaters, murderers, adulterers, &c.*, but I am mistaken if the whole Bible affords you any one instance of a converted hypocrite.—*Sir Roger L'Estrange*.

For the Crisis.

Jesus.

When the mind is wearied with surrounding earthly scenes, vanity, folly and the pride of life, with what joy do we turn from them all to Him in whom is centered all that is lovely, all that is excellent. We love to contemplate his brief existence on earth—so filled with acts of love and benevolence. We are never weary of meditating upon his humility, his tenderness and infinite compassion. Is it strange that sorrow filled the hearts of his chosen ones—those who had witnessed the manifestations of his sympathizing love, and his yearnings over the erring—when from his lips they learned that he must go away? They knew that earth would seem dreary and desolate without his presence. But he—the Man of Sorrows—who had himself endured grief—well knew how to pour balm into their hearts. "I will come again." These were the words he spake, and hope revived.

Christians, can you not sympathize in the sorrow and the consolation of those bereaved but comforted ones? You have heard the proclamation "Behold he cometh!" Does it still sound sweetly? Has it lost its power? Long ago you heard it, long ago it stirred your whole being. You felt that it was time to be awake and in earnest. You knew that precious ones were around you, unprepared for eternal life, and the love of Jesus constrained you to pray and labor for them. Does your zeal still continue, as days, months and years roll on?

A scoffing world has many times told you that your hopes and expectations were vain, and with a triumphant sneer whispered, "All things continue as from the beginning."

Perhaps you have laid a loved one away to sleep. You wept when the heavy clods fell upon the coffin. But Faith bade you stay your tears, for Death should soon be destroyed and the worm should not long feed sweetly on its victim. A little in the distance you saw the Conqueror coming, the graves bursting, and heard the redeemed shouting with immortal voices, "O, grave, where is thy victory!" But the time seems long; the grave still holds its prisoner fast; the Life-Giver has not come. Earth still groans beneath the curse. Sin and sorrow and mourning still surround us. But wait with patience, Christian. Let not faith waver. The promise is sure; the glorious vision will not tarry long. Labor on, pray on. Let us strive to make some of the perishing rejoice with us in hope of the great salvation.

"We look with hope to that great day
When Jesus will with clouds appear;
A sight of him will well repay
Our labors and our sorrows here."

JULIE E. LLOYD.

Westfield, Mass.

For the Crisis.

Deliverance from Oppression.

Right and Justice must and will prevail. This world, that has been in the hand of the enemy so long, will, according to the prophetic word, revert to the rightful owner, who will establish a government of righteousness and peace. Then there will be none deceived by fair speeches, and false misrepresentations of the divine word. No one will be wanting in truth and rectitude under such a government, for then will be realized the gospel in its purity and power. What a happy company! where saints and angels join in harmonious songs and praise to their Redeemer! What a blessed state! no more anger nor strife, malice nor envying, and evil speaking, or anything that will mar our happiness, or give us pain; for all things opposed to righteousness and truth and justice must yield, for God will be obeyed.

When the light of that glorious morning shall blaze forth in all its splendor, all darkness will be driven away; then there will be deliverance from bondage and oppression. No "tyrant's hand to pluck the jewel of liberty." Then will be heard the exulting exclamation, "The Lord is our strength and our song—he also is our salvation."

So, wanderers from light and truth, would you join the blood-washed throng, where sin and sorrow will never enter, flee to God, strive to learn his will, and obey it, that you may be in possession of the blessed hope of inheriting that peaceful kingdom, and having the glorious liberty of the children of God. MINERVA.

Plymouth, Ohio.

☞ Keep your temper in disputes. The cool hammer fashions the red hot iron to any shape needed.

Choice Selections.

(From the (N. Y.) Independent.)

A Voice from Assyria.

EDITORS OF THE INDEPENDENT:—Gentlemen,—The following facts were communicated to the Royal Society of Antiquarians under date of September 15th, 1858, and also, in brief, to the American Oriental Society, two days later.

But in this Telegraphic age, when at any moment the Divine telegram may flash from continent to continent,—"There is one *YAHVEH*, and his name one,"—these great historic facts ought not to be confined to the circle of the few and the dust of the schools.

They belong of right to the press, to be brought home by its power to the understanding and the hearts of the people.

In Layard's Second Expedition to Assyria and Babylonia, in a Table of the Thirteen Great Gods of Assyria, the one marked No. 6 is named YAV.

Sir Henry Rawlinson, in his Herodotus, just out in London, calls this name IVA, or EVA, which is the same thing. The sign in the Assyrian or wedge-shape mode of writing—called the arrow-headed, or cuneiform character—having the same *phonetic* power—that is, the same power or *back-bone*, as a *consonant*, in either case.

The difference in vocalizing the Assyrian, or cuneiform symbol, depends upon the nearness to or departure from the Hebrew, as a standard, in sounding more or less broadly the kindred Chaldean vowels.

Now YAV is one of the oldest gods of Assyria, appearing in the nineteenth century before Christ—as an element in the name of a son of *Ismi-dagon*, a King of UR of the CHALDEES.

YAV—GOD OF THE ATMOSPHERE, one of the very oldest and earliest names among the Assyrian deities yet found, and always regarded with the highest reverence, enters as an element into the name of the son of the King of the city where *Abraham* was born; is found upon the very earliest cylinders and inscribed bricks of that city; and was thus entirely familiar to the patriarch, both in its use, and its perversion through the elemental worship of the Chaldeans.

So much for Assyria. What do we find in Hebrew?

It is now ascertained and conceded, that the *Assyrian* arrow-headed, or middle-cuneiform writing, is merely a family language of the Hebrew—the Hebrew verb and the Assyrian verb interpreting each other.

We find YAHVEH, and its contract YAH, holding different and yet kindred relations.

Bunsen, in his "Bibel-Werk," (his great work on the Bible, just coming out in Germany) makes the unqualified statement as one from which no scholar can dissent, that *Jehovah* is "no word" at all. It is simply a manufacture. The true Hebrew name for the Supreme God of Abraham, the patriarchs, and the Pentateuch, is YAHVEH—in its contract-form YAH.

It is likewise conceded by all who understand the subject, that the Book of Genesis, especially throughout the first *eleven* chapters, is made up of various documents. These documents antedate as much the Egyptian "Book of the Dead," found about the persons of all respectable mummies of fashion, (which, in its present form at least, can hardly be placed earlier than Abram) as Abram and the "Book of the Dead" antedate *Moses*.

The documents are scientifically discriminated by Dr. Herman Hupfeld of Halle in his "Die Quellen der Genesis," (The Sources of Genesis) Berlin, 1853.

Those in the first eleven chapters of Genesis are well separated and set forth in Bunsen's "Bibel-Werk" above alluded to, Leipsic, 1858.

Of the explanation given to the documents in unfolding the archeology of Genesis, found in the volume "Yahveh Christ," it is unnecessary here to speak.

The documents with which Abraham was familiar may be designated in a brief and popular way, as the *two* accounts of Creation—the *two* accounts of the Flood—Records of the House of Noah, with records of the Abrahamidæ, or House of Abraham, etc. etc.

All these appear in the first *eleven* chapters of Genesis, and may be read as separated, in Bunsen.

We can thus determine at once, the first use of YAHVEH, among the Hebrews. It is the name of the Supreme Deity in the *second* account of Creation—in the *second* account of the Flood—in the month of *Noah*, and the invocations of *Abraham*.

So another, and a slightly older word. *Elohim*—implying the knowledge of the singular form *El*, likewise appears as the name of the Supreme Deity of the Hebrews—in the *first* account of Creation—the *first* account of the Flood—the Records of the House of *Noah*, and in the mouth of Abraham.

It is further well known to all acquainted with the subject, that both the *Phenicians* and the later Chaldeans (family relatives of the Hebrews, speaking branches of the same Semitic language) perverted the first and oldest name of the Supreme Deity, viz., *Elohim*, with its singular form *El*, from its original *monotheistic idea* to a foreign and polytheistic use.

On the cylinders and inscribed bricks of *Ur of the Chaldees*, the birth-place of *Abraham*, and the land of his fathers, we find the earlier Chaldeans did the *very same thing* for YAHVEH, and its contract YAH.

The deep historic interest of this hitherto lost determination of YAHVEH speaks for itself. The facts are their own comment. A. W. T.

Health Department.

Ventilation.

Much has been said on this subject within a few years past; and much remains to be said. Ventilation is a matter of immense importance. The proper ways and means for purifying, or as the books on physiology say, *depurating* the buildings we occupy, especially our dwellings, can hardly receive too large a measure of our attention.

The process of ventilation is simple, yet complicated. It is simple in its principle, yet complicated in its application. We have but to introduce fresh or pure air, and remove that which is old or impure. The new, fresh air is more dense; and by means of its greater specific gravity, tends to get below and crowd out or upwards that which is more highly rarefied.

When mankind lived almost exclusively in the open air, special efforts to ventilate were hardly needed. Boreas was the grand ventilator; and well did he fulfill his mission. And I have seen portions of our own country within the last half-century, in which no ventilating tubes or flues were required. The crevices between the logs of which the walls were made not only permitted the ingress and egress of air, but at times admitted, without entrance fee, the rain and snow.

Dr. Franklin, in some of his fugitive articles, relates a story concerning Methuselah. "It is recorded" of him, he says; but he nowhere tells us how we may *find* the record. He may have borrowed it; or it may have been one of the fancies of his own prolific and ingenious brain; nevertheless, it has a moral. The story is this: It is recorded of Methuselah, that when he had lived five hundred years, an angel appeared to him and said: Arise, Methuselah, and build thee an house, for thou art to live yet five hundred years longer. But Methuselah answered: If I am to live but five hundred years, it is not worth while to build me an house. I will sleep in the open air as I have been used to do."

But times are altered; and, if here and there an individual may be found who can sleep in the open air, it is equally true that the vast majority cannot sleep at all, at least with any good degree of soundness; and no wonder. For, if the bed on which they slept the preceding night has been opened and aired,—which is somewhat doubtful,—the sleeping-room has not, in all probability, received any other attention than that of re-arranging the furniture, and putting everything in a "new" condition. There may be a fireplace in it, with a passage for the bad air, but the far greater probability is that there is not. The window may have been left open an hour, or an hour and a half; but the fair presumption is that it has not been opened at all, except to open or shut the blinds. These last must be taken due care of, and all light fairly excluded, except while the process of re-arrangement itself is going on; lest it should affect injuriously the colors of the carpet, or excite the movements, in the summer season, of the flies and other insects. And when night comes on, and the danger from the sun and flies is over, the musquitoes must be excluded with all assiduity; and what is still more, alas! to be dreaded, the night air. Even if the room were air-tight, no door might be left open into a hall, nor any window admit, by the slightest elevation or depression, the pure atmospheric air, as God has given it, lest somebody, perchance, should take cold!

Now, suppose a sleeping room were occupied by only two persons, and was, withal, twice as large as that which I have mentioned at the beginning of this chapter; and suppose the air, on entering it, at ten o'clock in the evening, to be perfectly pure, how long time would elapse before suffering must ensue? Why, in less than a single hour, most certainly. Few rooms, however, are perfectly air-tight; and it is well that they are not. Half the bad air, we will suppose, escapes; and a quantity of good air, equal to the same, finds its way in. This will retard the process of suffocation somewhat. But, even at this rate, the bodies of persons, sleeping on the highest beds which Fashion herself ever makes up, would be entirely immersed in the deadly *choke damp*—alias carbonic acid gas—in less than three hours. Retiring to rest, then, I say, under such circumstances, at ten o'clock, what chemist or physiologist should be surprised, three hours afterward, viz., at one o'clock in the morning, to find in it, instead of two healthy individuals, two miserable and ghastly corpses? Is it not strange—I repeat the inquiry—that so little of obvious suffering from this fertile source, is apparent among us? How can it be that half our population sleep six, eight, or ten consecutive hours, in a condition but little better than that which I have depicted, and yet not one in ten thousand immediately perishes? Nay, more; how is it that hardly one in a million dies, in these circumstances alone, unaided by any concomitants?

I am not disposed to recommend to everybody, at once, to sleep with open windows; for I have lived too long, and observed too much, to have full confidence in the safety of such a direction. A man in Bloomfield, Ct., who had read my tract on Breathing Bad Air, being in feeble health, threw open his window by night, and persisted in it for many weeks. The result was his own complete restoration to health; and the improvement, unexpectedly, of the constitution of his wife. But a little child, that slept in the same bed, was so much affected by the change of current, which occasionally drove into [illegible], that it took a severe cold, and came near perishing. The precaution should have been taken of hanging up something directly before the window, to break the force of the damp current. Many an individual, as I have already told you, has slept thus for scores of years, and a few for a whole lifetime, with perfect safety.

Something better than even this may be done. I refer not here to the plan of thrusting a crowbar through the wall, at the top of the room, as some have advised; but a much more architectural, as well as more efficient movement. It consists in such an arrangement as shall admit a steady current of pure air into the chamber, and a steady egress of the air which has become impure. It consists, in one word, in scientific, that is, simple ventilation.

Every school-room, and indeed every other room where there is no natural or intentional provision for ventilation, is a Grotto del Cane to its occupants. It is so, to some extent, in our very best school-houses. Too often they are something worse than this, and would almost rank with the Black Hole of Calcutta. A medical man in Hartford, Conn., begged and obtained permission of the committee, one day, to visit the public schools there, to learn, if possible, why the children who attended were so much troubled with scrofula and other glandular affections, and with diseases of the brain and lungs. He did not visit half a dozen of these schools before the mystery was revealed to him. The defective warming and ventilation was a sufficient cause, he said, without inquiring farther. The attempt has been made, for many years, to rouse public attention to this subject, whenever other arguments have failed, by means of ridicule. Children at school have been represented as sitting with their feet in the arctic zone and their heads in the torrid. Some have gone so far as to propound the inquiry, whether it would not be well to teach them to sit with their feet on the ceiling of the school-room, and their heads downwards.

If the time ever arrives when teachers and parents can be so trained as to know the nature and necessity of ventilation, it will, to the world we live in, be a great saving, not only physically, but morally. Few things retard more the wheels of human advancement than the constant use of bad air.

It is said that most of the animals in our menageries are tuberculous. Men, in their ignorance, are little better off than if they were engaged in bad air. Is it too much to say, that pure air is seldom inhaled, either at home or abroad? In our dwellings, our factories, our shops, our schools, and our churches, bad air is the order of the day,—science and common sense to the contrary notwithstanding.

Dr. John H. Griscom, of New York, in a discourse of his, delivered before the New York Academy of Medicine, has the following remarks: "To every school, especially every public school, in this city, State, and United States, there should be attached a medical man as one of its corps of tutors, who, by spending a few hours a week in instructing its classes in this interesting branch of science, would exert an influence for good, in the matter of public health, which would soon be felt over the length and breadth of the land, and with increasing power, from generation to generation.—*Laws of Health*.

☞ This is a world of compensations. The rich pay for their silverware by worrying about house-breakers; while the poor find an offset for hardships in glorious sleeps and a freedom from dyspepsia.

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THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 164. BOSTON, MASS., OCTOBER 27, 1858. VOL. VIII. NO. 8.

Poetry.

For the Crisis.

EVENING TOKENS.

BY ELDER S. S. BREWER.

The dark gloomy night of sorrow and sadness
Is rapidly fleeing and soon will be gone;
My heart is pulsating with joy and with gladness,
I long for the morn of fair Zion to dawn.
No longer in doubt hang thy harp on the willow,
Attune it anew to thy soon coming King;
My poor pilgrim brother, though toss'd on Time's billow,
The faithful to glory soon Jesus will bring.

Soon the heavens will open and with myriads descending,
Our King the Redeemer will come from above;
Then borne on bright pinions, with angels ascending,
We'll bathe in the ocean of eternal love.
O hail thou fair day of eternal redemption!
We pray and we watch for the morning to break;
We wait for our King who will bring us salvation,
And all the dead saints immortal awake.

The last lingering call of mercy's declining,
The signs are portentous, the Kingdom is nigh;
The last beams of light from God's word is shining,—
O friends, all awake, the Judgment draws nigh!
Ah, poor careless sinner, now Jesus is calling,
O come to the Savior and thou shalt be blest;
O come, as the last sands of old time are falling;
O come, ere he swear thou shalt not enter his rest.

Fairhaven, Mass.

Original Articles.

For the Crisis.

Angels.

A DISCOURSE, BY WM. SHEPHERD.

(Continued.)

3. The relations which the angels sustain toward God and man in the scheme of human redemption—the important position they at present occupy—the character of their work in this dispensation. The relations which those intelligences sustain—the high responsibilities devolving upon, and the multiplied duties they perform in the work of redemption, we presume to say, are but little known, and less appreciated; this even by those who are the happy recipients of the divine grace—the favored subjects of their blessed ministrations, guardian care and solicitude. But few are aware of the multiplicity, extent, majesty and power of the unnumbered host of these heavenly beings employed to rescue man from the ruins of the fall, and restore him and earth to its natal beauty,—a fallen and perishing race, in regard to which there is not a holy intelligence existing in the most remote dominions of Jehovah but what feels more or less interested in, and engaged in some way respecting their recovery from death and destruction. And this is the case more especially now, above all other periods, when we have approximated so near the grand crisis when all the powers, for and against, will be arrayed and brought into terrific action for the world's final deliverance from the power of sin and Satan, and "the Conflict of Ages" decided at once and forever.

The Apostle, in speaking of the Lord Jesus in connection with all created powers, over which he is the exalted Head, observes,—"Whether they be thrones, or dominions, or principalities, or powers;" all created things, "in heaven and that are in earth, visible and invisible; . . . he is before all things, and by him all things consist." He is the head of all principality and power; "and every name that is named, not only in this world, (or age,) but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all." Col. 1: 16–19: Eph. 1: 20–23. The expression—"put all things under his feet, and gave him to be the head over all things to the Church"—imports that all these forces and powers are made entirely subservient to God's gracious will, and are all brought to bear in the formation, perfection and glorification of the Church.

Some men may enter an extensive factory; woolen, cotton or silk, for instance, where these raw materials are elaborated into the finest of wearing apparel; there is a vast amount of machinery in action, and the article manufactured passes rapidly through a number of hands and branches before it is completed by the artist. They only take a superficial survey, and do not examine, perhaps, only that part where the fabric is finished. They admire it, and the skill of the manufacturer as it emanates from this last process, not acquainted with the many it had previously gone through, and the variety of hands who contributed their part in order to its completion. So it is in the grand contrived scheme of human redemption. Few form any where near a proximate idea of the vast and multiform machinery which is in constant motion, and designed by the great Architect of the universe to save mankind from ruin and death, and a world from returning to its worse than chaotic state. Yes, few conceive the important position which the holy angels of God occupy in this grand and complicated machinery, which we shall make fully to appear as we proceed.

It was an angel that appeared unto Zachariah in the temple, as he was officiating in his priestly capacity,—burning incense upon the altar—who apprized him of the fact that his prayer was heard, that his wife Elizabeth should bear him a son, whose name should be called John, and that he should have joy and gladness; and that many should rejoice at his birth; that he should be filled with the Holy Ghost even from his mother's womb, and turn many of the children of Israel to the Lord their God. Luke 1: 5–16. The same was sent to Mary at Nazareth in Galilee, who saluted her thus:—"Hail, thou that art highly favored; the Lord is with thee; blessed art thou among women." Then revealed he the fact to the joy of her heart, that she should conceive and bring forth a son, and call his name Jesus, who should be designated "the Son of the Highest," to whom the Lord God would ultimately give the throne of his father David, to reign or rule over the house of Jacob forever, and of his kingdom there should be no end. Luke 1: 26–33. The birth of this divine child is first announced by them to some obscure and humble "shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you, ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host,"—singing an appropriate anthem in honor of the event, making the air harmonious with their exquisite music—music which will never be surpassed until this divine babe shall come forth as the apocalyptic "Man Child, who shall rule all nations with a rod of iron;" (Luke 2: 8–15.) after which they departed "into heaven."

"Hark! the herald angels sing
Glory to the new born King,
Peace on earth and mercy mild;
God and sinners reconciled!
Joyful, all ye nations rise,
Join the triumph of the skies:
With the angelic host proclaim—
Christ is born in Bethlehem!"

Observe, "not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise . . . the weak . . . and base things of the world, and things which are despised hath God chosen . . . to bring to nought things that are." And here we have a striking illustration of this. God commissions his angels to first announce the advent of the world's Redeemer, not to the rich, the mighty, or affluent and powerful of the earth, but to some obscure shepherds, while engaged in the humble duties of "feeding their flocks by night." But we return.

An angel warns Joseph and Mary to flee into Egypt with the "young child," from the face of the enraged Herod, who sought to slay it. Another, after Herod's death, directs their return, saying, "Arise and take the young child and his mother, and go into the land of Isael, for they are dead which sought the young child's life." Matt. 2: 13–20. One refreshes Christ in the wilderness after his severe conflict with Satan. "Then the devil leaveth him, and behold angels came and ministered unto him." Matt. 4: 11. And here it is worthy of remark, that with this trying interview of our Lord with the enemy, as you will find recorded in Matt. 4: 6, the devil himself acknowledges that God gives his children in charge of the angels, as quoted from the Psalms. In the mental agonies of Jesus in the garden, we learn that "There appeared an angel unto him, from heaven, *strengthening* him." Luke 22: 43. Again, he rebukes his disciples for using carnal weapons in his defence; showing if it were necessary to them to defeat the aggressors, and in harmony with the divine purpose to then triumph—"Thinkest thou that I could not (or would not) now pray to my Father, and he shall presently give me (for aid) *more than twelve legions* of angels?" in order to accomplish the same; but no, for how could that purpose be carried out, and the scriptures fulfilled? Matt. 26: 53; Luke 24; 25, 26, 44–46. They doubtless were present at his crucifixion, and were in part instrumental in producing those wonderful phenomena in nature which occurred at that event, attesting the truth of his divine parentage as expressed at the time by the conscience-stricken Roman—"Surely this was the Son of God!" They are discovered at his tomb, after his resurrection, described as with a countenance "like lightning," and clothed in "raiment white as snow," speaking kindly and comforting those women who so affectionately clung to him and followed him through all his sufferings, and who like "Mary stood without the sepulchre," saying to them, "Fear not, ye: for I know that ye seek Jesus which was crucified. He is not here; for he is risen, as he said. Come see the place where the Lord lay;" requesting them to go quickly "and tell his disciples" the important fact that Christ indeed had risen from the dead. Matt. 28: 1–7. They accompanied him, we may reasonably infer, in his triumphant ascension to his mediatorial seat at the right hand of God,—

Cherubic legions guard him home,
And shout him, "Welcome to the skies."

While two shining ones in white apparel are found in the midst of the sorrowing disciples, as they are anxiously "gazing up into heaven" immediately subsequent to their Lord's departure thence, who consoles the little group, with the important truth that, "This *same* Jesus, which is taken up from you into heaven, shall *so* come in *like manner, as* ye have seen him go into heaven." Acts 1: 9–11. We cannot here refrain from the remark, that here the so much stigmatized, rejected, though glorious doctrine of Messiah's second advent, is preached for the first time after his ascension, by the holy angels of God.

It was a celestial one which imparted and gave those peculiar properties to the waters of the pool of Betheada; he descended "at a certain time," directly after which whosoever then first "stepped in was made whole of whatsoever disease he had." John 5: 4. They are frequently described as being engaged in chanting holy anthems to the glorious Jehovah. Isa. 6: 3; Luke 2: 13, 14; Rev. 7: 11, 12. The Psalmist thus invites them: "Bless the Lord ye his angels that excel in strength;" "Praise ye him all his angels." Ps. 103: 40; 148; 2. Two of the Ambassadors of Christ are liberated from the common prison by one of these heavenly functionaries—"the angel of the Lord," who "*commanded*" (observe with what authority they are invested, as here indicated,) them to "Go; stand and speak in the temple to the people, all the words of this life." Acts 5: 19, 20. Peter's deliverance from prison by the answer of concerted prayer, is effected through the agency of an angel.—"And behold the angel of the Lord came upon him, and a light shined on the prison; and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals; . . . cast thy garments about thee and follow me." And the apostle was fully conscious of this too, from what he observes,—"Now I know of a surety that the Lord hath sent his angel, and hast delivered me out of the hand of Herod." And when he had arrived "at the house of Mary the mother of John," where they were still engaged in prayer, he "knocked at the door of the gate," and a damsel came out in answer, and recognizing Peter's voice, "she opened not the gate for gladness," but ran to inform his friends. They at first could not credit it; she persisted that it was so. "Then said they it is his angel." Acts 12: 7–15.

Now this teaches us the fact in conjunction with other scriptures, to which we shall presently come, that every child of God has his guardian angels, in number more or less according as their circumstances and calling may need. This is Bible doctrine, and should be no less consoling than it is true to the humble followers of Jesus. St. Paul firmly believed in the ministration and presence of these heavenly ones: for in giving his solemn charge to Timothy concerning preaching, he not only mentions "God and the Lord Jesus Christ" as taking cognizance of the imposition of the laying on of his hands, but would also enforce the solemnity of the occasion, and impress the youthful Evangelist with the importance of the vows which he was now about to take upon him, by reminding him of other eye witnesses to the scene, even "the elect angels." 1 Tim. 5: 21; see Ecc. 5: 5, 6. And he seemed perfectly sensible of their constant presence, from what he writes to the church at Corinth;—"For God hath set forth us, the apostles, last, as it were appointed to death; for we are made a *spectacle* unto the world, to *angels*, and to men." 1 Cor. 4: 9. It was one of these holy messengers who dispelled his fears and bid his sorrows cease while on his perilous voyage to Rome, when wrecked near the island of Melita. There was not a man of the whole ship's crew, but what despaired of being saved. "All hope that we should be saved," says the sacred narrator, "was then taken away;" but Paul stood forth comforting and exhorting them to "be of good cheer," as not one should be lost. "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; for thou must be brought before Cesar: and, lo, God hath given thee *all them* that *sail with thee.* Wherefore, Sirs, be of good cheer; for I believe God, that it shall be even as it was *told* me." Acts 28: 21–25. This shows the important duties which the angels perform in the providence of God, and how they most especially accompany his ministers and people through all their labors and wearied pilgrimage of this life. Often are they sent with hope's unpinioned wings, and love's smiling face, (though invisible to mortal eye,) inspiring the heart to more fully confide in the Divine goodness and protection—coming in their sweet manifestations, and with gentle whisperings of hope, peace and joy in the hour of despair.

They are invariably present at religious assemblies, from what the apostle says in regard to the order of those assemblies—speaking of women, he affirms that it is improper for them to worship or pray with uncovered heads, "because of the angels." We do not know what the apostle means here, save it be, that for females to have their heads uncovered on such occasions, makes it a mark of indignity towards those celestial visitants. 1 Cor. 11: 10.

One appears unto Cornelius the centurion, while engaged in his customary devotions, (for it is said he was a man who prayed to God alway,") who informed him, that his prayers and alms had "come up for a memorial before God;" instructing him what course to pursue in order to obtain the knowledge and blessings of salvation in harmony with God's plan,—important information it is too. See Acts 10. Philip the evangelist is directed by one to "Arise and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, which is deserted," for the purpose of intercepting a certain Ethiopian who was on his way "to Jerusalem to worship," in order to enlighten his understanding,—unfolding to him the subject of the great salvation, and the *only* means through which it could be obtained. Acts 8: 26–40. And why should it be to the contrary *now?* Are not "the servants of the Most High God," which are ordained to unfold "the way of life," often guided and directed by his angels to journey to certain places from time to time, particularly where there are known to abide those who are hungering and thirsting for the bread and waters of life; "who have ears to hear" and are desirous to be led into the experimental knowledge of the blessing of the gospel of Christ? Are they not all spirits of ministration sent forth to minister to those who are heirs of life? So the scriptures inform us. Angels are represented by Him "of whom the whole family in heaven and earth are named," as being deeply engaged and interested in the salvation of sinners, yea, very anxious and solicitous in their behalf. The following language renders this clear:—"*There is joy in the presence of the angels of God over one sinner that repenteth.*" "Likewise joy shall be in heaven over one sinner that repenteth." Luke 15: 7, 10. Then it is not so visionary after all—the idea when exhorting sinners to repent while enforcing the truths of the gospel, to say in the language of the poet, that

"Angels now are hovering round us,
Unperceived they mix the throng."

Waiting, as it were, to convey the glad tidings to heaven that another prodigal has returned to his Father's house—another lost one is found—another who was dead "is alive." It is true, the idea of their carrying the intelligence to heaven is based upon inferential evidence, but there is inferential testimony sometimes which is tantamount to positive and direct, which we think is in the case at point.

Again, our Lord cautions the persecutors of his Church, or "little ones," to beware how they "despise" and ill treat them, from the fact that "*their angels do always behold the face of my Father which is in heaven.* Matt. 18: 10. This is language which denotes that constant and intimate intercourse ever existing between God and man, heaven and earth, through the blessed medium of his angelic host. We hear much said in these "last days" about "mediums" and "spiritual manifestations." Now here are mediums and spiritual communications which we thank the Lord for, and have no objection in the least to participate in such as are Scriptural, lawful, and such as our Heavenly Father designed for our eternal good. We have no "moving tables" here, however, and tricks of the most insignificant and ridiculous kind, only becoming the adept magicians and jugglers of the day—"spirits of demons," leading mankind by their "lying wonders" into infidelity, to the denial of the God that made them and his holy word—the gospel—which *alone* "is the power of God unto life to every one that believeth." But on the other hand, the effect of these heavenly mediums is seen in noble sentiment, dignified deportment, joined with the deepest humility. Their manifestations produce holy aspirations, sublime thoughts, generating a profound reverence for the Supreme Being, enabling us to more justly appreciate his works, impressing the mind with pleasing reflections, and leading it to contemplate "those things which are above, where Christ sitteth at the right hand of God;" while a deeper love, and stronger attachment is perfected for the Holy Volume of inspiration through their influence; do not let the thought seem wrong to indulge in, for we cannot believe that they come to earth, and visit the sons and daughters of men, as mere spectacles, empty-handed, as it were, without exerting an influence; for as well might we say of the sun, emerging from his oriental chambers and reaching his meridian hight without producing *light* and *heat* in this our hemisphere, as to suppose for a moment that the angels of heaven would ascend and descend to our world, mingling and communicating with the saints; visiting religious assemblies; being often present when the voice of prayer is heard, as in the case with the centurion; journeying with the christian pilgrims, as in the case of Paul and Philip, and yet not prove instrumental in producing light and *heat*, yea, kindling an intense flame of holy ardor and divine love in the hearts of all the humble and devoted children of God. See Isa. 6: 6, 7; Ezek. 10: 2, 6; Rev. 10: 1; 14: 8; 18: 1. We conceive them as forming that sublime and *indestructible* CABLE which in the *mystery* of the Holy Ghost beautifully and indissolubly connects "Christ and the Church." This is figuratively expressed by the Apostle,—a "hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever, after the order of Melchisedec." Heb. 6: 19, 20.

(To be concluded.)

From Sr. L. J. Beach.

DEAR BRO. GRANT:—I feel like writing a few lines for the *Crisis*, and the more so, as I have no evil report to bring, or sad tidings to communicate; but on the contrary that which will cause you to rejoice, as I know you ever do, in the prosperity of the children of God.

The Lord is truly blessing the little flock in this place, who are looking for the appearing of Jesus, filling our hearts with gladness, and uniting us together in love. Verily the Lord is faithful to perform what he hath promised, and to answer the prayers of his children who have long cried unto him.

The meeting at Collinsville was a blessed one, as all know who were there; and I presume that to none has it proved a greater blessing than to our little church in New Britain. I feel to praise God for the good fruit that now appears, and I trust will yet be manifest to all around us. Some feel more like consecrating themselves to God and his service than for years before, and are rejoicing in the liberty of the gospel,—that freedom which Christ and his truth only can impart; and nearly all seem striving to get nearer the Lord, and to come up to the help of the Lord against the mighty.

Our meetings have been refreshing to the pilgrim's heart, as we have communed together of the things of God, the blessed way of life and salvation, and contemplated future joys in the Kingdom of God. We have known what the Apostle meant when he speaks of "sitting together in heavenly places in Christ Jesus."

The enemies of truth are mustering their forces against us, but those who are founded on the rock have nothing to fear, and we serve a God who can control the elements, and make even the "wrath of man to praise him." We feel determined, by God's grace, to gird ourselves for the conflict, combat manfully for the truth, and "contend earnestly for the faith once delivered to the saints."

The evening of the day on which campmeeting closed, Bro. E. Burnham was here and spoke in Humphrey Hall to a large audience. He replied to the Methodist minister of this place, who, the day before, had in the most bitter manner attacked us as a people, on faith and views. There is quite a stir among the people, and many are desirous of hearing Bro. B. again, concerning these things. I trust they will have an opportunity to do so.

We need laborers of the right stamp now, and trust that God's servants will remember us, and not pass us by. Be assured our hearts and houses are open to receive you in the name of the Lord.

Yours in good hope,
LOUISA J. BEACH.

New Britain, Ct., Sept. 27th.

EXPERIMENTAL RELIGION.—Experimental religion is the harvest, [illegible] thing in the world. [illegible] arithmetic—infinitely hard till it be found out by a right operation; and then it is so plain that we are [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] look of the night. [illegible] day begin, [illegible] morrow [illegible] will [illegible] rest sweet.—*Lord Berkley.*

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I long for the morn of fair Zion to dawn.
No longer in doubt hang thy harp on the willow,
Attune it anew to thy soon coming King;
My poor pilgrim brother, though toss'd on Time's billow,
The faithful to glory soon Jesus will bring.

Soon the heavens will open and with myriads descending,
Our King the Redeemer will come from above;
Then borne on bright pinions, with angels ascending,
We'll bathe in the ocean of eternal love.
O hail thou fair day of eternal redemption!
We pray and we watch for the morning to break;
We wait for our King who will bring us salvation,
And all the dead saints immortal awake.

The last lingering call of mercy's declining,
The signs are portentous, the Kingdom is nigh;
The last beams of light from God's word is shining,—
O friends, all awake, the Judgment draws nigh!
Ah, poor careless sinner, now Jesus is calling,
O come to the Savior and thou shalt be blest;
O come as the last sands of old time are falling;
O come, ere he swear thou shalt not enter his rest.

Fairhaven, Mass.

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A DISCOURSE, BY WM. SHEPHERD.

(Continued.)

3. The relations which the angels sustain toward God and man in the scheme of human redemption—the important position they at present occupy—the character of their work in this dispensation. The relations which those intelligences sustain—the high responsibilities devolving upon, and the multiplied duties they perform in the work of redemption, we presume to say, are but little known, and less appreciated; this even by those who are the happy recipients of the divine grace—the favored subjects of their blessed ministrations, guardian care and solicitude. But few are aware of the multiplicity, extent, majesty and power of the unnumbered host of these heavenly beings employed to rescue man from the ruins of the fall, and restore him and earth to its natal beauty,—a fallen and perishing race, in regard to which there is not a holy intelligence existing in the most remote dominions of Jehovah but what feels more or less interested in, and engaged in some way respecting their recovery from death and destruction. And this is the case more especially now, above all other periods, when we have approximated so near the grand crisis when all the powers, for and against, will be arrayed and brought into terrific action for the world's final deliverance from the power of sin and Satan, and "the Conflict of Ages" decided at once and forever.

The Apostle, in speaking of the Lord Jesus in connection with all created powers, over which he is the exalted Head, observes,—"Whether they be thrones, or dominions, or principalities, or powers;" all created things, "in heaven and that are in earth, visible and invisible; . . . he is before all things, and by him all things consist." He is the head of all principality and power; "and every name that is named, not only in this world, (or age,) but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all." Col. 1 : 16–19 : Eph. 1 : 20–23. The expression—"put all things under his feet, and gave him to be the head over all things to the Church"—imports that all these forces and powers are made entirely subservient to God's gracious will, and are all brought to bear in the formation, perfection and glorification of the Church.

Some men may enter an extensive factory; woolen, cotton or silk, for instance, where these raw materials are elaborated into the finest of wearing apparel; there is a vast amount of machinery in action, and the article manufactured passes rapidly through a number of hands and branches before it is completed by the artist. They only take a superficial survey, and do not examine, perhaps, only that part where the fabric is finished. They admire it, and the skill of the manufacturer as it emanates from this last process, not acquainted with the many it had previously gone through, and the variety of hands who contributed their part in order to its completion. So it is in the grand contrived scheme of human redemption. Few form any where near a proximate idea of the vast and multiform machinery which is in constant motion, and designed by the great Architect of the universe to save mankind from ruin and death, and a world from returning to its worse than chaotic state. Yes, few conceive the important position which the holy angels of God occupy in this grand and complicated machinery, which we shall make fully to appear as we proceed.

It was an angel that appeared unto Zachariah in the temple, as he was officiating in his priestly capacity,—burning incense upon the altar—who apprized him of the fact that his prayer was heard, that his wife Elizabeth should bear him a son, whose name should be called John, and that he should have joy and gladness; and that many should rejoice at his birth; that he should be filled with the Holy Ghost even from his mother's womb, and turn many of the children of Israel to the Lord their God. Luke 1 : 5–16. The same was sent to Mary at Nazareth in Galilee, who saluted her thus:—"Hail, thou that art highly favored; the Lord is with thee; blessed art thou among women." Then revealed he the fact to the joy of her heart, that she should conceive and bring forth a son, and call his name Jesus, who should be designated "the Son of the Highest," to whom the Lord God would ultimately give the throne of his father David, to reign or rule over the house of Jacob forever, and of his kingdom there should be no end. Luke 1 : 26–33. The birth of this divine child is first announced by them to some obscure and humble "shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you, ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host,"—singing an appropriate anthem in honor of the event, making the air harmonious with their exquisite music—music which will never be surpassed until this divine babe shall come forth as the apocalyptic "Man Child, who shall rule all nations with a rod of iron;" (Luke 2 : 8–15.) after which they departed "into heaven."

"Hark! the herald angels sing
Glory to the new born King,
Peace on earth and mercy mild;
God and sinners reconciled!
Joyful, all ye nations rise,
Join the triumph of the skies:
With the angelic host proclaim—
Christ is born in Bethlehem!"

Observe, "not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise . . . the weak . . . and base things of the world, and things which are despised hath God chosen . . . to bring to nought things that are." And here we have a striking illustration of this. God commissions his angels to first announce the advent of the world's Redeemer, not to the rich, the mighty, or affluent and powerful of the earth, but to some obscure shepherds, while engaged in the humble duties of "feeding their flocks by night." But we return.

An angel warns Joseph and Mary to flee into Egypt with the "young child," from the face of the enraged Herod, who sought to slay it. Another, after Herod's death, directs their return, saying, "Arise and take the young child and his mother, and go into the land of Isael, for they are dead which sought the young child's life." Matt. 2 : 13–20. One refreshes Christ in the wilderness after his severe conflict with Satan. "Then the devil leaveth him, and behold angels came and ministered unto him." Matt. 4 : 11. And here it is worthy of remark, that with this trying interview of our Lord with the enemy, as you will find recorded in Matt. 4 : 6, the devil himself acknowledges that God gives his children in charge of the angels, as quoted from the Psalms. In the mental agonies of Jesus in the garden, we learn that "There appeared an angel unto him, from heaven, *strengthening* him." Luke 22 : 43. Again, he rebukes his disciples for using carnal weapons in his defence; showing if it were necessary to them to defeat the aggressors, and in harmony with the divine purpose to then triumph—"Thinkest thou that I could not (or would not) now pray to my Father, and he shall presently give me (for aid) *more than twelve legions of angels*?" in order to accomplish the same; but no, for how could that purpose be carried out, and the scriptures fulfilled? Matt. 26 : 53; Luke 24; 25, 26, 44–46. They doubtless were present at his crucifixion, and were in part instrumental in producing those wonderful phenomena in nature which occurred at that event, attesting the truth of his divine parentage as expressed at the time by the conscience-stricken Roman—"Surely this was the Son of God!" They are discovered at his tomb, after his resurrection, described as with a countenance "like lightning," and clothed in "raiment white as snow," speaking kindly and comforting those women who so affectionately clung to him and followed him through all his sufferings, and who like "Mary stood without the sepulchre," saying to them, "Fear not, ye: for I know that ye seek Jesus which was crucified. He is not here; for he is risen, as he said. Come see the place where the Lord lay;" requesting them to go quickly "and tell his disciples" the important fact that Christ indeed had risen from the dead. Matt. 28 : 1–7. They accompanied him, we may reasonably infer, in his triumphant ascension to his mediatorial seat at the right hand of God,—

Cherubic legions guard him home,
And shout him, "Welcome to the skies."

While two shining ones in white apparel are found in the midst of the sorrowing disciples, as they are anxiously "gazing up into heaven" immediately subsequent to their Lord's departure thence, who consoles the little group, with the important truth that, "This *same* Jesus, which is taken up from you into heaven, shall *so* come in *like manner, as* ye have seen him go into heaven." Acts 1 : 9–11. We cannot here refrain from the remark, that here the so much stigmatized, rejected, though glorious doctrine of Messiah's second advent, is preached for the first time after his ascension, by the holy angels of God.

It was a celestial one which imparted and gave those peculiar properties to the waters of the pool of Bethesda; he descended "at a certain time," directly after which whosoever then first "stepped in was made whole of whatsoever disease he had." John 5 : 4. They are frequently described as being engaged in chanting holy anthems to the glorious Jehovah. Isa. 6 : 8; Luke 2 : 13, 14; Rev. 7 : 11, 12. The Psalmist thus invites them: "Bless the Lord ye his angels that excel in strength;" "Praise ye him all his angels." Ps. 103 : 40; 148 : 2. Two of the Ambassadors of Christ are liberated from the common prison by one of these heavenly functionaries—"the angel of the Lord," who "*commanded*" (observe with what authority they are invested, as here indicated,) them to "Go; stand and speak in the temple to the people, all the words of this life." Acts 5 : 19, 20. Peter's deliverance from prison by the answer of concerted prayer, is effected through the agency of an angel.—"And behold the angel of the Lord came upon him, and a light shined on the prison; and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals; . . . cast thy garments about thee and follow me." And the apostle was fully conscious of this too, from what he observes,—"Now I know of a surety that the Lord hath sent his angel, and hast delivered me out of the hand of Herod." And when he had arrived "at the house of Mary the mother of John," where they were still engaged in prayer, he "knocked at the door of the gate," and a damsel came out in answer, and recognizing Peter's voice, "she opened not the gate for gladness," but ran to inform his friends. They at first could not credit it; she persisted that it was so. "Then said they it is his angel." Acts 12 : 7–15.

Now this teaches us the fact in conjunction with other scriptures, to which we shall presently come, that every child of God has his guardian angels, in number more or less according as their circumstances and calling may need. This is Bible doctrine, and should be no less consoling than it is true to the humble followers of Jesus. St. Paul firmly believed in the ministration and presence of these heavenly ones: for in giving his solemn charge to Timothy concerning preaching, he not only mentions "God and the Lord Jesus Christ" as taking cognizance of the imposition of the laying on of his hands, but would also enforce the solemnity of the occasion, and impress the youthful Evangelist with the importance of the vows which he was now about to take upon him, by reminding him of other eye witnesses to the scene, even "the elect angels." 1 Tim. 5 : 21; see Ecc. 5 : 5, 6. And he seemed perfectly sensible of their constant presence, from what he writes to the church at Corinth;—"For God hath set forth us, the apostles, last, as it were appointed to death; for we are made a *spectacle* unto the world, to *angels*, and to men." 1 Cor. 4 : 9. It was one of these holy messengers who dispelled his fears and bid his sorrows cease while on his perilous voyage to Rome, when wrecked near the island of Melita. There was not a man of the whole ship's crew, but what despaired of being saved. "All hope that we should be saved," says the sacred narrator, "was then taken away;" but Paul stood forth comforting and exhorting them to "be of good cheer," as not one should be lost. "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; for thou must be brought before Cesar: and, lo, God hath given thee *all them* that *sail with thee*. Wherefore, Sirs, be of good cheer; for I believe God, that it shall be even as it was *told* me." Acts 28 : 21–25. This shows the important duties which the angels perform in the providence of God, and how they most especially accompany his ministers and people through all their labors and wearied pilgrimage of this life. Often are they sent with hope's unpinioned wings, and love's smiling face, (though invisible to mortal eye,) inspiring the heart to more fully confide in the Divine goodness and protection—coming in their sweet manifestations, and with gentle whisperings of hope, peace and joy in the hour of despair.

They are invariably present at religious assemblies, from what the apostle says in regard to the order of those assemblies—speaking of women, he affirms that it is improper for them to worship or pray with uncovered heads, "because of the angels." We do not know what the apostle means here, save it be, that for females to have their heads uncovered on such occasions, makes it a mark of indignity towards those celestial visitants. 1 Cor. 11 : 10.

One appears unto Cornelius the centurion, while engaged in his customary devotions, (for it is said he was a man who prayed to God alway,") who informed him, that his prayers and alms had "come up for a memorial before God;" instructing him what course to pursue in order to obtain the knowledge and blessings of salvation in harmony with God's plan,—important information it is too. See Acts 10. Philip the evangelist is directed by one to "Arise and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, which is deserted," for the purpose of intercepting a certain Ethiopian who was on his way "to Jerusalem to worship," in order to enlighten his understanding,—unfolding to him the subject of the great salvation, and the *only* means through which it could be obtained. Acts 8 : 26–40. And why should it be to the contrary *now?* Are not "the servants of the Most High God," which are ordained to unfold "the way of life," often guided and directed by his angels to journey to certain places from time to time, particularly where there are known to abide those who are hungering and thirsting for the bread and waters of life; "who have ears to hear" and are desirous to be led into the experimental knowledge of the blessing of the gospel of Christ? Are they not all spirits of ministration sent forth to minister to those who are heirs of life? So the scriptures inform us. Angels are represented by Him "of whom the whole family in heaven and earth are named," as being deeply engaged and interested in the salvation of sinners, yea, very anxious and solicitous in their behalf. The following language renders this clear:—"*There is joy in the presence of the angels of God over one sinner that repenteth.*" "Likewise joy shall be in heaven over one sinner that repenteth." Luke 15 : 7, 10. Then it is not so visionary after all—the idea when exhorting sinners to repent while enforcing the truths of the gospel, to say in the language of the poet, that

"Angels now are hovering round us,
Unperceived they mix the throng."

Waiting, as it were, to convey the glad tidings to heaven that another prodigal has returned to his Father's house—another lost one is found—another who was dead "is alive." It is true, the idea of their carrying the intelligence to heaven is based upon inferential evidence, but there is inferential testimony sometimes which is tantamount to positive and direct, which we think is in the case at point.

Again, our Lord cautions the persecutors of his Church, or "little ones," to beware how they "despise" and ill treat them, from the fact that "*their angels do always behold the face of my Father which is in heaven.* Matt. 18 : 10. This is language which denotes that constant and intimate intercourse ever existing between God and man, heaven and earth, through the blessed medium of his angelic host. We hear much said in these "last days" about "mediums" and "spiritual manifestations." Now here are mediums and spiritual communications which we thank the Lord for, and have no objection in the least to participate in such as are Scriptural, lawful, and such as our Heavenly Father designed for our eternal good. We have no "moving tables" here, however, and tricks of the most insignificant and ridiculous kind, only becoming the adept magicians and jugglers of the day—"spirits of demons," leading mankind by their "lying wonders" into infidelity, to the denial of the God that made them and his holy word—the gospel—which *alone* "is the power of God unto life to every one that believeth." But on the other hand, the effect of these heavenly mediums is seen in noble sentiment, dignified deportment, joined with the deepest humility. Their manifestations produce holy aspirations, sublime thoughts, generating a profound reverence for the Supreme Being, enabling us to more justly appreciate his works, impressing the mind with pleasing reflections, and leading it to contemplate "those things which are above, where Christ sitteth at the right hand of God;" while a deeper love, and stronger attachment is perfected for the Holy Volume of inspiration through their influence; do not let the thought seem wrong to indulge in, for we cannot believe that they come to earth, and visit the sons and daughters of men, as mere spectacles, empty-handed, as it were, without exerting an influence; for as well might we say of the sun, emerging from his oriental chambers and reaching his meridian hight without producing *light* and *heat* in this our hemisphere, as to suppose for a moment that the angels of heaven would ascend and descend to our world, mingling and communicating with the saints; visiting religious assemblies; being often present when the voice of prayer is heard, as in the case with the centurion; journeying with the christian pilgrims, as in the case of Paul and Philip, and yet not prove instrumental in producing light and heat, yea, kindling an intense flame of holy ardor and divine love in the hearts of all the humble and devoted children of God. See Isa. 6 : 6, 7; Ezek. 10 : 2, 6; Rev. 10 : 1; 14 : 8; 18 : 1. We conceive them as forming that sublime and *indestructible* CABLE which in the *mystery* of the Holy Ghost beautifully and indissolubly connects "Christ and the Church." This is figuratively expressed by the Apostle,—a "hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever, after the order of Melchisedec." Heb. 6 : 19, 20.

(To be concluded.)

From Sr. L. J. Beach.

DEAR BRO. GRANT:—I feel like writing a few lines for the *Crisis*, and the more so, as I have no evil report to bring, or sad tidings to communicate; but on the contrary that which will cause you to rejoice, as I know you ever do, in the prosperity of the children of God.

The Lord is truly blessing the little flock in this place, who are looking for the appearing of Jesus, filling our hearts with gladness, and uniting us together in love. Verily the Lord is faithful to perform what he hath promised, and to answer the prayers of his children who have long cried unto him.

The meeting at Collinsville was a blessed one, as all know who were there; and I presume that to none has it proved a greater blessing than to our little church in New Britain. I feel to praise God for the good fruit that now appears, and I trust will yet be manifest to all around us. Some feel more like consecrating themselves to God and his service than for years before, and are rejoicing in the liberty of the gospel,—that freedom which Christ and his truth only can impart; and nearly all seem striving to get nearer the Lord, and to come up to the help of the Lord against the mighty.

Our meetings have been refreshing to the pilgrim's heart, as we have communed together of the things of God, the blessed way of life and salvation, and contemplated future joys in the Kingdom of God. We have known what the Apostle meant when he speaks of "sitting together in heavenly places in Christ Jesus."

The enemies of truth are mustering their forces against us, but those who are founded on the rock have nothing to fear, and we serve a God who can control the elements, and make even the "wrath of man to praise him." We feel determined, by God's grace, to gird ourselves for the conflict, combat manfully for the truth, and "contend earnestly for the faith once delivered to the saints."

The evening of the day on which campmeeting closed, Bro. E. Burnham, was here and spoke in Humphrey Hall to a large audience. He replied to the Methodist minister of this place, who, the day before, had in the most bitter manner attacked us as a people, on faith and views. There is quite a stir among the people, and many are desirous of hearing Bro. B. again concerning these things. I trust they will have an opportunity to do so.

We need laborers of the right stamp now, and trust that God's servants will remember us, and not pass us by. Be assured our hearts and houses are open to receive you in the name of the Lord.

Yours in good hope,
[illegible] J. Beach.

New Britain, Ct., Sept. 27th.

EXPERIMENTAL RELIGION.—Experimental religion is [illegible] hardest [illegible] thing [illegible] arithmetic—infinitely hard till it be found out by a right operation; and then it is so plain that we are amazed we did not understand it before. [illegible] rest sweet.—*Lord [illegible].*

For the Crisis.

A Hole in the Net.

You don't see any body converted? Don't catch men—fish faithfully, but somehow, always have "fisherman's luck." Can't tell what the matter is? Well, perhaps I can. I have been troubled that way myself. I think on the whole, there's probably a *hole* in your *net*. You have got the outlines all laid good and square. Truth and theory enough to save all creation, and the folks believe it too, and you think you shall certainly have a big haul, but at last, the net comes ashore without a fish.

But here, you look at the net and see how it works. Here is a thread gone; it was broken out when Deacon Tipsy got to drinking rum, and you did n't dare to haul him up to the gospel mark, for fear you'd lose his dollar in the contribution box, and so you left the net with a hole torn through it big enough for all the rummies in town to step through it. Ah, man, you never can catch fish with a hole in your net like that.

But, look, here's another—the place where Squire Fatpurse got through, when he cheated his neighbor so in that trade he made last year. You didn't feel called upon to draw the sword of the Spirit, and strike at the evil with all your might, and so for fear that you would mad the Squire, or his fashionable wife, or put his pretty daughter in the choir to pouting, and so the whole family give up their seat in the church, and hire one in the house of Dr. Smoothspeech, over the way, you have left that great hole in your net, where all the thieves, swindlers, and defaulters of all kinds slip through; and you never can catch one of them till you mend your net.

But hold,—here's another, where brother Fiery broke out, when he got talking with Mr. Heterodox about "the glorious truth," and got so mad that his red face looked almost like a comet, and he jawed and *almost* swore, and because Bro. Fiery belonged to your side of the question, you couldn't tell him the plain truth, and teach him in meekness to instruct them that oppose themselves, and so you left your net with a hole in it so big, that you can't catch a single fish of the whole peppercorn tribe. They are all as good as Bro. Fiery, and he is in good and regular standing in the church over which you, my dear sir, preside, and in which *you* vainly attempt to be a "fisher of men."

Stop, I have n't got through, beg your pardon; here's another hole in the net, that *you* tore, my reverend friend, when you took a glass of —— in that low grogery yonder, and came out with a cigar in your mouth. "It wasn't ——." Well, I don't care what it *wasn't* or what it *was*,—it was a place where you had no business to be, and, sir, the hole you made in your net then, lets through half the loafers and topers in town, including a score or two of beer-guzzling, tobacco-smoking vagabonds, who say they don't *need* any converting because they're as good as the parson, *any how*.

This isn't all: I reckon you made another pretty sizable hole in your net, when you dove into politics—hallooed yourself hoarse, swung your hat until the rim was loose, made a political speech in favor of some nabob, and for the benefit of some office-hunter, got well cheered, imagined yourself for a moment to be some great one, w ked up next morning feeling as if you had eaten a belly full of husks, and found yourself where you couldn't preach the straight gospel as you did before, and your net with a hole in it that would let all politicians through, big and little, if they only voted *our* ticket.

Then there was another hole made in your net—an awful tear, that it got when you stripped yourself and went through the tomfoolery of initiation, and joined the "lodge," with a herd of all sorts of your "brethren," some of them deacons, some rummies, some politicians, &c., &c., when you swore big oaths, drank wine, punch and toddy, passed "signs" and "grips," and became "brother" to about half the children that the devil ever had, went by the prayer meeting to attend the "lodge," as you had passed it before to attend the caucus.

Another hole, made when Mrs. Satin, the milliner, sent your wife that "love of a bonnet," all covered with ribbons and [illegible] Mrs. Pinkum was so kind as to give her that brass pin, and two or three other [illegible] as Hottentots wear round their heads, or in their ears and noses, before they are converted. For Mrs. Satin [illegible] would [illegible] man, thought it was all very well, and so when your wife wore the bonnet and the jewels, she broke through two or three passages of scripture, and made a hole in the net big enough to let Mrs. Flimsey with all her jewels, Mrs. Butterfly with her paint and gewgaws, Miss Splendor with her gorgeous apparel, Widow Dives (her husband is dead) with all her "purple and fine linen," and Miss Peacock with five hoops as a coach wheel;—and all the gay world besides, go right straight through the net without touching on either side. O man, you can't catch *fish* in such a *hole*-y net as *this*.

Then you tore another great hole in the net when you made that horse-trade, and another when you shaved Tom simple, and another when you didn't tell the plain truth about that other business, that had a little too much crook in it for an honest man. And through that particular hole in your net, all the horse-jockies, insolvents, bankrupt swindlers, and all sorts of other scamps, have been slipping every time you have drawn the net ever since.

Now you never can catch men with this net. No, SIR. They won't be caught thus—that's certain. Now the best thing you can do is, go and mend your net. Come out and confess your faults. Right all wrongs. Separate yourself from the world. Try to serve the Lord. Then bring the church to the *line*, and let them obey God or *run*. They'll do one or the other soon. Let Squire Fatpurse go to Dr. Smoothspeech's church, if he chooses, and you'll be better off without him than with him. Then go into the highways and by ways, and around all the dark pools of sin, and spread your net—be sure there isn't a hole in it—and *then* when it is spread, stir up the fish and haul them in. Keep at it, and you wont be complaining around about "toiling all night and catching nothing." Cast the net on the right side of the ship, sink it with solemn truth, float it with joyful hope, fasten it strongly to the stake of God's promise, and then take your sweep round again and again, and God will make you a successful fisher. Go, try it, and the great master will say "well done" at last. Behold, hear his voice:—"follow *me*, and I will make you fishers of *men*." Who will do it? For one, *I go fishing*; who will go also? Come, hurry up, the time is short.

H. L. H.

Edenboro, Pa., July 23, '58.

For the Crisis.

The Time.

"*There is . . . a time to every purpose*;" and the *time* is a vital element, without which no purpose could be performed.

THE TIME given in several portions of prophecy is as essential as any part of the system of truth therein embraced.

THE CHART of Bro. Stevenson is about complete, and ready for illustrating the order and *time* of prophetic fulfillment. The age of Herod at his first command in Galilee and the death of Herod, the length and date of Augustus' reign and the date of his death, the inconsistencies in Josephus, and the correction of our received chronology reached by the facts of history and the statements of Holy Scripture, are given with a simplicity and clearness that none "can gainsay or resist," except as prejudice may sway the understanding. Thus I am compelled to conclude, with present light; but we are, we trust, open to correction, if there be a further correction still practicable. Nothing merely human is infallible in itself. We claim no light in ourselves as to this subject; or in our brother's diagram, save as it is derived from Scripture and facts. Those who seem ready to frown in advance, need to be reminded of the response of David to his older brothers,—"IS THERE NOT A CAUSE?"

The whole host of God's elect (engaged in the Advent movement at least) have been ridiculed, defied, and held at bay before the world on this vital point. We have been "laughed to scorn." They tauntingly say, Your "times have all passed, and every vision faileth" you! Now we say—LET THE PROOF appear; that the failure lies in the received adjustment of these dates! Then, if this be your fault, let others do better, as it is written,—"The wise shall understand!" Amen!

☞ When the Master is near his coming, I am sure it is safe for me to write over a new copy of my accounts, of the sins of nature, childhood, youth, riper years and old age. What if Christ have another written representation of me than I have of myself! Sure his is right; and if it contradict my mis-stated and sinfully erroneous account, ah, where am I then!

The World's Crisis.

MILES GRANT - - - - EDITOR.

BOSTON, OCTOBER 27, 1858.

Office . . . 167 Hanover street.

The Soul.—No. 2.

What is the soul? In our last, we presented to our readers some of the opinions of *men*, but now we wish to know, "what saith the Scripture?" The Bible must decide the question. The word *nephesh*, which is rendered soul, occurs seven hundred and fifty-two times in the Hebrew Scriptures, and is *first* found in Gen. 1: 20, and applied to *beasts*. "And God said, let the waters bring forth abundantly the moving creature that hath life," margin, "living soul." Heb. *nephesh khayah*, soul living, or living soul, as it is arranged in English. The *second* time the word occurs is in the 21st verse. "And God created great whales, and every living creature, (*nephesh khayah*, soul living,) that moveth, which the waters brought forth abundantly." We see from these scriptures, that all the animals of the sea are living *souls*. The *third* time the word *nephesh* occurs, is in Gen. 1: 24. "And God said, let the *earth* bring forth the living creature, (*nephesh khayah*, soul living,) after his kind, cattle, and creeping thing, and beast of the earth after his kind." From this passage, we learn that all the animals upon the *earth* are living *souls*.

Dr. Clark says, when commenting on this verse, "*nephesh khayah*" is "a general term to express *all* creatures endued with animal life, in *any* of its infinitely varied gradations." *Nephesh* next occurs in Gen. 1: 30. "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is *life*, (*nephesh khayah*, margin, living soul,) I have given every green herb for meat."

We have now found *nephesh*, the word rendered soul, is applied to beasts, and all living animals in the first four instances where it is used in the Bible. This point should not be forgotten. We cannot dispute but that it is correctly used when thus applied. He who formed the animals knew best what to call them, and made no mistake when he named each a *nephesh khayah*, or living soul.

McCulloch says in his able work on the "Credibility of the Scriptures," "There is no word in the Hebrew language that signifies either soul or spirit, in the technical sense in which we use the terms, as implying something distinct from the body."—Cred. of Scrip. Vol. 2, p. 471.

The *fifth* use of *nephesh* is in Gen. 2: 7, which is its *first* application to *man*. "And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a living soul, (*nephesh khayah*.) Here we have precisely the same words applied to man that we have found in the four passages already examined. Does *nephesh khayah* mean any more in Gen. 2: 7, than in 1: 20, 21, 24 and 30? If so, by what rule of exegesis? It is very evident that *nephesh*, in all the passages we have examined, represents the *whole being*, and not an immortal, spiritual existence, separate from the physical organism.

Kitto, in his "Cyclopædia of Biblical Literature, renders Gen. 2; 7, as follows: "And Jehovah God formed the man [Heb. the Adam,] dust from the ground, and blew into his nostrils the breath of life; and *the man* became a *living animal*."

Was this the beginning of man? If so, Plato and other heathen philosophers, as well as some modern teachers, are wrong. Kitto remarks of Gen. 2: 7, "We should be acting unfaithfully, if we were to affirm" that "an immortal spirit" is "*contained or implied* in this passage." *Cyclo. Bib. Lit. Vol.* 1, *p.* 59.

Bishop Tillotson says, "The immortality of the soul is rather *supposed*, or taken for *granted*, than expressly revealed in the Bible." This is a frank admission, but such an one as every unbiased individual must make after a thorough examination of the subject. Shall we found our faith upon a *supposition*, and one, too, which will lay a strong foundation for the support of the purgatory of the Catholics, their prayers to saints, Swedenborgianism, Shakerism, Spiritualism, and the doctrine of eternal misery; when, if the *supposition* be rejected, all these monstrous systems of error fall to the ground? or, in other words, are made to appear what they really are—"doctrines of devils?"

Truth.

O how precious is the truth of the Lord in these days. Spread it, spread it, in all directions. Let it shine. We are to be *sanctified* through the truth, and *purified* by obeying it. Buy it and sell it not, is the divine instruction. Gold is worthless when compared with it. Diamonds are but sand bank pebbles and lose all their lustre when contrasted with truth.

Some of our friends have expressed a fear that we should compromise the truth, that we might enjoy the good opinion of some. We should as soon think of tying a stone around our neck and diving into mid ocean. Compromise truth! Why it would be cutting ourselves off from the tree of life, and all hope of the coming kingdom. By the help of the Lord, we are determined to "stand up for Jesus" and his *word*, though dungeons, thumb screws, mauls, the rack, and faggot fires stare us in the face. We must do it or *perish*. If any would ask us what we include as truth in addition to simple faith in Jesus, we answer;—the sleep of the dead, the literal coming of Christ, the literal resurrection of the dead, the literal reign of Christ upon the earth renewed, and the final and *eternal destruction* of all the wicked. It seems as though these elements of truth were interwoven with every fibre of our being. We know not how we could feel stronger in our belief of these points of doctrine than we do.

For the Crisis.

The Love of Christ.

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." Eph. 3: 18, 19.

"The love of Christ" is an immeasurable and fathomless ocean. A voyager out at sea may in a measure comprehend the vastness of the world of waters spread out before his vision; yet he cannot discover its boundaries, nor fathom its depths. So is "the love of Christ;" there are breadths and lengths, heights and depths, which may be comprehended,—but eternity will reveal that it is so infinite that it "passeth knowledge." As the "waters above the firmament" seem to join in the horizon with "the waters under the firmament," constituting one vast, immeasurable sea above and below, so also is His love—

"Higher than the heights above,
Deeper than the depths beneath."

On the ocean, to the spectator, the sun appears to rise and set in the waters,—emerging from them, and sinking beneath them; so has "the Sun of Righteousness" arisen and set, in the boundless love of God, for a lost and ruined world; and will again arise in cloudless and everlasting day, never to go down. "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

God the source of love.

"All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again."

The current and channel of the regenerate heart is changed, and flows on in the broad stream of charity, love, and universal benevolence, which is supplied from the great source and fountain of all—the ocean of eternal love. As the rivers running into the sea receive their supply from the sea, by the evaporation of its waters, and form into clouds, which empty themselves upon the earth, filling the springs and streams which supply the rivers, and they return again their waters to the source from whence they come: so do believers receive from the great ocean of eternal love, the heavenly showers of divine grace and love, and return all again to the bosom and fountain of all good.

"Overwhelm me from above
Daily with thy boundless love."

God's ability to confer grace and glory upon the believer.

God is possessed of vast and inexhaustible resources. All the riches and treasures of the boundless material universe are His! Who can calculate them? But inconceivable and vast as they are, they do not surpass the treasures of His grace and glory. Those stores are able to supply, without lack, through time and eternity; and we have only to ask of Him large and full supplies, and He will confer upon us favors "above all that we are able to ask or think," both in this world and that which is to come.

O. R. FASSETT.

☞ It is more difficult to forgive an injury from a friend than from an enemy. Your favorite dog flying at you pains you a great deal more than a similar assault from a strange dog.

The Crisis.

Dear Brethren and Sisters scattered abroad:—Will you suffer a word of exhortation, reproof and explanation in relation to matters connected with our paper, "The World's Crisis?" Some of you have done well, very well, in regard to it, and some of you have not done so well. Some of you have subscribed for it, paid your subscription, aided in getting subscribers, and in other relations helped matters along. Some of you have had a mind to do all this, and do it cheerfully, but you have not had the means. You are too poor. Very well—we cheerfully accept the *will* for the *deed*. But we are grieved to write that some of you have subscribed for it, and have received it for a long time without sending in the amount of your subscription, or without signifying that you are too poor to pay, or without letting us hear a word from you. Do you think this is kind and brotherly? Would you like to have the great Judge reckon with you, in the awful day, on the principle of, *so it shall be done to you*?

Is it generous to keep our Editor at work day and night, for your good, without any remuneration for his labor? Is it noble to let those who are no better able to pay for the paper and printing than you are, do the thing for you which every element of our religion requires that you should do for yourself? Is it not contrary to the rule, "*as ye would that men should do to you so do ye to them*," to act in the manner that you are doing? Perhaps you think the paper is not worth paying for! Why then do you continue to receive it? Why not send it right back, and done with it? All do not despise it. Some—yes, the *most* who receive it, think it the sweetest spirited religious paper in the world; and they would like what you do not pay for to go where it can do more good. We are not begging. Our paper sustains itself, amply, even if only a portion of our subscribers pay for it: but how can you think of doing so cruel a thing as to receive the labor of others for nothing? We are not in debt, and we do not wish to be, but if all should act like you, we must instantly stop the paper or get in debt. If on the other hand, all had paid up promptly, we should now have about a thousand dollars, clear of all expense, to devote to scattering *light* or the word of truth in various directions. We are now a little more than square, in our financial affairs, (and this is what but very few religious papers can say,) and now will you help us to keep so, and have something for the poor? Will you simply act the christian? Will you, I ask in the name of the New Testament, will you *do right*? If you are too poor, send us word, to the office, to that effect. If you will pay at some time, tell us when, and we will rest quiet. Come, let us prepare to meet our God!

EDWIN BURNHAM.

Queries.

Will Bro. Brewer please answer the following questions?

1st. Which beast is to continue forty and two months, (or, as in the margin, make war,) the leopard or the two-horned beast? See Rev. 13: 5. "And there was given unto HIM a mouth speaking great things and blasphemies; and power was given HIM to continue (*margin make war*,) forty and two months.—Ver. 7. "And it was given unto HIM to make war with the saints and overcome them."

2d. To whom does this *him* refer?

3d. Where is it written that the two-horned beast, that was to come up AFTER the leopard beast and exercise *all the power* of the FIRST beast BEFORE him, was to continue forty and two months?

4th. If the miracles (plural) of the two-horned beast* are simply *claiming divine authority* to burn heretics, what are the miracles of the *false prophet*

or REV. 19: 20?	REV. 13: 13–14.
"And the beast was taken and with him the FALSE PROPHET that *wrought miracles before* HIM, *with which he deceived them that received the mark of the beast and* WORSHIPPED HIS IMAGE. These both were cast alive into a lake of fire burning with brimstone."	"And he [*the* TWO-horned BEAST] doeth great wonders [pl.] so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by MEANS of *those miracles which he had power to do in the sight of the beast*; saying to them that dwell on the earth, that they should make an IMAGE TO THE BEAST."

* The beast with the mark.

S. J. HIGGINS.

Palmer, Mass.

WISDOM.—Wisdom is better than physical power. Better have, like Argus, a hundred eyes to see with, and only one pair of hands to work with, than, like Briareus, a hundred hands to work with and only two eyes to see with.

[For the Crisis.

THOUGHTS SUGGESTED ON PARTING WITH MY PASTOR.

I'm weary of this world of woe,
Its fading joys, its empty joy;
Its friendship-flower—earth's brightest boon,—
Must fade and die ere yet 'tis noon.

To meet a friend is scarcely dear,—
The joy is but a moment here;—
E'en while we greet the welcome hand,
A *parting* tear is at command.

Why should we love a child of earth?
Why give one better feelings birth?
Why plant affection in our heart
For sweetest flowers, since all must part?

I could not love save for that day,
When parting tears are wiped away;
Where all will share one common home,
And friend from friend no more shall roam.

I look not *here* for lasting rest,
But look for cares to fill my breast;
No gem have I in world's vain store,—
My *all* is found on Canaan's shore.

Hail, wished for day! dawn on our sight!
Banish these long-pent storms of night!
Come, Lord, and bid our toils be o'er,—
Let loved ones meet to part no more!

M. MATHEWS.

New Glasgow, C. E., Sept. 6, '58.

For the Crisis.

Promises to the Faithful.

When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 4.

Dear brethren and sisters in the Lord: what a precious promise to all the faithful is here brought to light. And for our encouragement let us cite a few passages of God's word to magnify this truth.

1. Christ who is our life. "For the Lord himself SHALL (not may) descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

2. Our promises. "And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "And if children, then heirs; heirs of God, and joint-heirs with Christ." "He that overcometh SHALL inherit all things and I will be his God and he shall be my son." Precious promises; to be fulfilled when Christ who is our life shall appear. "Who shall change our vile body, that it may be fashioned like unto his glorious body." "For yet a little while and he that shall come will come, and will not tarry."

Now, dear waiting ones, with the above precious promises, "what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." And "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And in view of these things, let us "exhort one another, and so much the more as ye see the day approaching." "But if the righteous are scarcely saved, where shall the sinner and ungodly appear?" So I would say to sinners of every grade, confess and forsake and he will have mercy. "Be ye also ready, for in such an hour as ye think not the Son of man cometh," saying to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom;" while those on the left must hear the terrible sentence—"Depart, ye cursed, into everlasting fire." I say, repent now!

IRA FANCHER.

Sandy hill, Sept. 1858.

☞ The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

☞ A preacher should endeavor to draw out the heart of his text, and put it into the heart of his hearers.

Obituary Notices.

Died, in Gerry, Chautauque Co., N. Y., Oct. 9, 1858, Bro. STEPHEN B. PRATT, aged 51 years.

Bro. Pratt's death was very sudden, supposed to be a disease of the heart. He leaves a wife and four children, and an aged mother, to mourn their loss, besides brothers and more distant relatives, and even the whole community.

In the death of Bro. Pratt, the infant cause of Bible truth has met with a very great loss. He was a consistent, every day, Bible christian. The glorious and sublime doctrine of the *one God*, one Mediator, one Gospel, one faith, one baptism, and one hope of life through Jesus *alone*, and the resurrection, has lost a bold advocate, and an able defender. Bro. Pratt was a man honored and respected in life, noble and beloved in death: supremely glorious and beautiful shall he be in the morning of the resurrection. Rest, brother, rest, until Jesus shall bid thee rise. We sorrow for thee, but not "as others which have no hope." "For we believe that Jesus died and rose again;" hence we expect to meet thee in Eden restored.

A discourse was delivered by the writer, on the occasion, from John 2: 25, 26, to a large, attentive and truly sympathizing congregation. C. W. LOW.

[*Expositor please copy.*]

Died, in Bridgeport, Ct., Oct. 15, Bro. P. W. BULKLEY, aged 47.

Bro. B. had been sick for about six months with dropsy of the chest; consequently, he has been liable to die at any moment. This he and his family were fully aware of, but when the fatal moment came, it took them all by surprise. He took his breakfast with an uncommon relish, arose from the table, walked a few steps and fell to the floor, and was a corpse in ten minutes. Thus it is our enemy, Death, will take us by surprise, even though we watch his movements continually.

Bro. B. was formerly a Methodist, but last spring he joined the little Advent church in Bridgeport, intending to be more faithful in his christian duties; but sickness immediately after shut him up from the assembly of his people.

Bro. B. leaves a wife and two children, who deeply mourn their loss; but they sorrow not as those that have no hope. They have the sympathies of a very large circle of friends and acquaintances. The funeral services were conducted by the writer, and a very great number of people listened with marked attention to the services of the occasion. May God bless the word spoken to the comfort of the afflicted and the good of all that heard. So "we are passing away." May Heaven pity us, and prepare us for a part in that first resurrection, upon which the second death can have no power. E. C.

Died, in East Guilford, Sept. 17th, after an illness of about five weeks, MARION LAMPERY, widow of the late John Lampery, aged 85 years, 4 months and 6 days.

Sister Lampery embraced religion some fifty years ago, and has sustained a religious life ever since. A funeral discourse was preached by the writer, from these words:—"I have fought good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

N. GLIDDEN.

Died, in Hartford, Ct., Oct. 13th, of typhoid fever, Mrs. M. E. CROWELL, wife of Elder E. Crowell, aged 37 years.

She was sick but eighteen days, when the cruel monster, Death, finished his work, and has left the hearts of her family and numerous friends bleeding over her grave.

O, that the time would soon come when we may sing,—

"O grave, where is thy victory?
O death, where is thy sting?"

We now feel the cruel sting of death, and the grave robs us of our fondest hopes.

Religious Items.

THE REVIVAL IN INDIA.—A letter from Nellore, (Southern India) under date of May 18, renews and augments our wonder at the recent simultaneous burst of Divine influence all over the world. Ships far at sea, alone in mid-ocean, and solitary mission stations thousands of miles apart in the wastes of heathenism—all felt the universal influence at nearly the same moment, though entirely unconscious of each other's participation, while we were enjoying the work of God's power in the cities and villages of our happy American Christendom. At Nellore, a greatly increased seriousness was observed in February, and in March a day of fasting and prayer was observed. Soon several expressed a great desire for salvation, and have since become happy in Jesus. Eight natives had been baptized, five more were awaiting baptism, and the work was still going on. "Our principal work," says Mr. Douglas, "is making known of Jesus to the crowds of heathen."—*Independent*.

THE BIBLE A PROTESTANT TRACT.—A curious fact is pointed out in the *Journal des Debats*, France, that the right of distributing Bibles conceded to the Protesants by the treaty just concluded with China, is denied them in the French department of the Sarthe, where the prefect has just prohibited the circulation of the Bible, "and other Protestant tracts."

INQUIRING JEWS.—It is stated that in Germany scarcely a Jewish family is without some member who has been converted to Christianity. There is a great desire to inquire into the truths of the sacred Scripture, especially among the young.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF STEAMER ARIEL OFF CAPE RACE.

ST. JOHNS, N. F., Oct. 18.

The steamship Ariel, from Bremen and Havre, via Southampton Oct. 6th.

No improvement has as yet been made in working the Atlantic cable at Valentia.

The Submarine Telegraph Company has issued proposals for £150,000 additional capital, to lay two cables from Hull to Elbes, Hanover and Tonning, Denmark.

A meeting is to be held in Paris in reference to the Suez Canal in November next.

The amount of specie in the Bank of Austria is reported to be eleven millions sterling.

It is rumored that two French ships-of-war were at Lisbon, to demand restitution in the case of "Charles George."

The King of Denmark is ill.

Matters at Canton were in a most unsatisfactory state. The cholera had broken out among the Chinese soldiers.

Political advices by this arrival possess no feature of importance.

The London Times says that all appearances indicate that the present Cable must be given up, and hopes that the experience gained will be used to insure that success which is finally certain. It admits the great superiority of the Niagara over the Agamemnon, and thinks ships should be specially constructed for laying Cables.

THREE DAYS LATER.

ARRIVAL OF STEAMSHIP EUROPA.

HALIFAX, Oct. 20.

The royal mail steamship Europa, Capt. Leitch, from Liverpool 10.30 A. M. of 9th, arrived at this port at 12 o'clock last night.

GREAT BRITAIN.

The Daily News has a hopeful article on the Atlantic Cable, and thinks it may yet be made available. It says:—"Prof. Thompson has nearly succeeded in neutralizing the effects of the earth current, which become so perplexing when currents through the cable are so weak. Prof. Hughes has so modified his printing apparatus that a current of voltaic electricity generated by a small iron wire being held in one hand, moistened with water, while a copper wire of equal size is held in the other, the two wires being united to form a circuit, is sufficient in intensity to make his machine print an intelligible message. So sensitive is his new instrument, that it will print correctly, though the current, weak as we have described it, is diminished still more in intensity by passing through the bodies of four individuals. With the combined improvements and inventions of Profs. Thompson and Hughes, and Mr. Henly, we are not without hope that as soon as their instruments can be conveyed across the Atlantic, electric communication will be once more restored."

LONDON, 9th.—The Daily News City Article says:—"Business throughout the stock exchange remains dull, and there is no general movement in prices. Steadiness generally prevails, but the late active demand for securities has subsided.

FRANCE.

The statement that two French men-of-war had gone to Tagus to support the demand of the French minister at Lisbon for compensation for seizure of the French vessel Charles Georges, while transmitting negroes to the West Indies, is confirmed.

The Emperor would remain at the camp in Chalons until the 10th of October.

The Times Paris correspondent says there is reason to hope that the difference between the French and Portuguese governments, respecting the seizure of the French barque Charles Georges, will be amicably arranged.

The Independent, of Turin, declares the visit of Prince Napoleon to Warsaw an event of great political importance, being, it thinks, the prelude of an alliance between France, Russia and Piedmont, hostile to Austria.

PRUSSIA.

Advices from Berlin state that the health of the King, which has been for some time getting worse, now gives cause for serious alarm.

FOUR DAYS LATER.

ARRIVAL OF THE PACIFIC AT ST. JOHNS, N. F.

ST. JOHNS, N. F., Oct. 21.

The propeller Pacific, of the Galway line, which left Galway at 6 A. M. on the 13th instant, arrived at this port at 1 o'clock this morning, bringing 280 passengers, among whom are Lord and Lady Bury and suite. She encountered heavy westerly gales.

News unimportant.

The cholera is said to have carried off 30,000 people in Mecca.

HUME, THE AMERICAN MEDIUM.—Accounts from Paris state that the spirits have done a handsome thing for Mr. Hume, the American medium, who has figured so largely in Paris, by way of lifting him into the good graces of the nobility. According to a Paris writer, he is engaged to Mlle. Kroll, sister-in-law of the Count Gregory Kouchelf-Besborodko, *gentilhomme de la chambre* of the Emperor of Russia, and will be married to her on the 13th of the present month. The intended of the medium is to be endowed by the Count, who, according to all accounts, does nothing by halves. He is said to have an income of four millions, and is never seen with less than twenty-four persons in his train. He has chateaux, lands, villages and villas, in every province of Russia, and counts armies of peasants. He has the reputation of making a benevolent and intelligent use of his money, and is said to be a liberal patron of art. He always has with him a painter, a musician, a physician and a poet. He has himself written romance, and is about to commence the publication of a periodical at St. Petersburg. The jewels of the Countess Kouchelef are said to be valued at over two millions.

The Count has recently been to Paris, and his daily expenses at the hotel were sufficient to support an ordinary family a year. On the 15th of last month he left on the Northern Railway, and took an entire car for his train. He invited Alexander Dumas' father, to accompany him, and the novelist accepted the invitation. He will assist at the marriage of Hume, after which he will visit various parts of Russia.

ARTESIAN WELL IN KENTUCKY.—The Louisville Journal says, the stream of water now thrown out in a jet is a most beautiful feature of this well, and is worth going a long distance to see. It was bored through solid limestone, alternating at various depths with seams of sandy and argillaceous limestones. The well is now 2,086 feet deep, and throws 225 gallons of water per minute, or 324,000 gallons in twenty-four hours. The force with which the water passes through an inch nozzle throws it 66 feet above the surface of the ground.

Domestic News.

THE LIGHTNING ROD QUESTION.—The discussion as to lightning rods is getting quite animated. So far as we have observed, the tendency is to distrust the protectors altogether, and to consider them a source of danger instead of safety. The savans are divided on the question, but the anti-lightning rod party is getting all the converts at present. They urge, with much show of reason, that the conductors are capable of conveying but a small portion of lightning, and that they are likely to attract to themselves more than they can carry off, and thus endanger the buildings on which they are placed.

Some impressive facts are quoted in support of this theory. At Sanbornton, N. H., where lightning rods are scarcely known, no person was ever injured by lightning. In a large village on the shores of Winnipiseogee lake, but one building was struck, and that was one on which a lightning rod had just been placed. Within twenty years, in the village of South Andover, where not more than every fourth house has one of these appendages, five have been struck with them, and only one without. The house of Dr. Farrington, at Salem, had stood over seventy years safe without a rod, and after a rod was placed on it, this spring, the house was struck for the first time, and considerably damaged, and the owner badly injured. In the city of Lynn there are about thirty-six hundred dwelling houses, stores and barns. Of these, about one-twentieth part are furnished with conductors. The number of buildings having rods, which have been struck, has been about three to one in comparison with those having none. This makes the chances that a building having a rod will be struck, rather than one having none, about sixty to one. These facts, and many more like them, which have been noticed the present season, make out a strong case against the rods—certainly a pretty conclusive one against such mere wires as are now generally put upon buildings, which are hardly sufficient to conduct the charge of a respectable electrical machine. There is this to be said in their defense, perhaps, that, for the same reason, they cannot be very attractive of the electricity of the clouds.

GREAT GOLD NUGGET.—The London Weekly Times says:—"In our last number we stated that this extraordinary 'lump of gold' had been examined by her Majesty at Buckingham Palace. On the first of May it was exhibited at the Crystal Palace at Sydenham. There the object which excited the most general and sustained interest, was the 'Blanche Barkly nugget,' that monstrous piece of virgin ore, about the size and value of which so many tales have reached this country. Whoever wants to realize a digger's wildest dreams must inspect this nugget—larger than ever yet miners hoped to find, or geologists believed to exist. It is a solid mass of virgin gold, two feet four inches long, ten inches broad, and from one to two inches thick, weighing no less than 1743 ounces. Here and there are small holes about the size of a pea, in which some earth yet remains, and the total quantity is estimated at only six ounces; the rest is a solid mass of metal, as bright as if made at a jeweler's shop, and as soft and malleable as lead.

It is said that in comparison with this noble specimen, the actual value of which is £8000, all other nuggets that have been discovered sink into complete insignificance."

☞ Wealth makes a man proud when he has little else to be proud about.

Married.

In Hinsdale, N. H., Sept. 19th, by Caleb Todd, Esq., MICHAEL MALLY of Hartford, Ct., to JULIA POLLARSH of Northfield, Mass.

Editorial Notice.

In compliance with a request of several of our brethren, we purpose to issue a tract next week, entitled, "WHAT IS MAN?" or a Bible view of his *creation*, his *soul* and *spirit*, his *death* and connection with *hell*.

It will consist of about 32 pp. Price, single copy, 5 cts.; per hundred, $3.00. *Postage* 1 ct.

NOTICES.

Notice.

The Lord willing, there will be a conference at Pawlings, N. Y., commencing Nov. 10th, and continuing over the following Sunday. We expect those preaching brethren to come that feel directed by the Lord, and can trust the Lord for their pay, as most of the brethren here are poor. We invite all the brethren and sisters that can, and others that feel interested, to come to this meeting. Come saints and sinners. Those that come will be provided for while here.

Stephen, in behalf of the church of God in Pawlings.

Notice.

There will be a conference in Holden, Me., in the school house near Bro. Isaac Clewley's, commencing Nov. 12th, and continuing over the Lord's day. Bro. L. Boutell will attend the meeting, and we expect I. Damman will be here also. We desire as many of the servants of God to come as God will. Brethren and sisters come, rally, once more from the north, south, east and west, and let us raise up the standard of truth in the name of the Lord. For the Brethren,

ISAAC CLEWLEY.

Notice.

If the Lord permit, a conference will be held in West Poland, Maine, commencing Thursday evening, Nov. 11th, at 7 o'clock, and continuing over the Sabbath. Our ministering brethren in Maine are especially invited to attend. We wish all our brethren and sisters to come filled with the Spirit, and labor to see the work of God prosper, and the church built up in the most holy faith.

For the Brethren, JESSE GAY.

Notice.

Whereas, Bro. Champlain has resigned the pastorship of the River Point Advent Church, R. I., we have chosen Bro. E. Bellows as pastor. Bro. Bellows will preach one Sunday in a month—the first. The other three Sundays are left open to the preaching brethren whom we may invite. We hope those we have invited will come soon and see us.

For the Brethren. JOHN P. BABCOCK.

Book Notice.

I would say to the Brn., that I have just got printed, in Boston, an improved edition of DEATH NOT LIFE, in paper covers, and bound,—also GLAD TIDINGS and my two tracts on the word HELL, and Foster's noted letter. They can be had of Bro. Grant at the prices now noticed in the Crisis, and by writing me at Buffalo. Brethren in the ministry can have them to sell on commission, and I hope they will send soon and get a supply for the winter. I expect to remain in the East till Jan., and will visit brethren by their sending a request to the Crisis. JACOB BLAIN.

Boston, Oct. 2, 1858.

Appointments for Danielsonville, Ct.

Bro. S. S. Brewer, Oct. 24th, 31st, and Nov. 7th.

Bro. S. G. Mathewson, Nov. 14th and 21st.

Bro. A. Fox, Nov. 28th and Dec. 5th.

Notice.

Adjourned Meeting at Worcester of the 19th Annual Conference of Adventists.

In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th, and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the first Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President,

F. GUNNER, } *Secretaries.*
A. PEARCE, }

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. NASON.

☞ NOTICE.—We would earnestly request those who are indebted to this office for Hymn Books, to remit us the amount due, as we, *in all cases*, have to pay cash for the same, and cannot afford to be out of the money. Probably some of our brethren have overlooked the fact that they are so long indebted for books. We would, therefore, in all love and earnestness, call their attention to the matter, as the funds of the paper are too contracted to afford lengthened credit.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at the Town Hall, in Rutland, Vt., Oct. 31st.

MILES GRANT.

Providence permitting, I will meet the brethren as follows:—

Goshen, Mass., Nov. 2d and 3d, where Bro. Hemenway may appoint.

Vernon, Vt., Nov. 4th. Will some one meet me at South Vernon first train up.

Brattleborough, Friday, where David Miller appoints.

Springfield, Vt., Sunday, where Bro. Cook appoints. Meet me at Gassetts' station, the first train up from Vernon.

Woodstock and vicinity, as the brethren arrange, from Tuesday 9th to the 13th.

Rutland, Vt., Sunday, 14th. If supplied, please inform me. HIRAM MUNGER.

Chickopee Falls, Mass.

I will preach as follows:—

Plymouth, Vt., Sunday,	Oct. 31st.
Rutland, Vt., Sunday,	Nov. 7th.
Hebron, N. Y., Sunday,	Nov. 14th.
Pownal, Vt., (eve.)	Nov. 16th.
North Adams, Mass., (eve.)	Nov. 17th.
Cheshire, Mass., (eve.)	Nov. 18th.
Savoy, Mass., Sunday,	Nov. 21st.
Goshen, Mass., Sunday,	Nov. 28th.

S. W. BISHOP.

Providence permitting, I will meet with the brethren at

Groton Junction, Saturday evening, Oct. 30th and over the Sabbath.

Concord, N. H., Nov. 5th, evening and over the Sabbath. H. PRATT.

If the Lord will, I will preach in

Springfield, Mass., Sunday,	Oct. 31st.
Roxbury, Mass., Sunday,	Nov. 7th.

H. F. CARPENTER.

Providence permitting, Bro. Chas. H. Perkins will preach at—

Warehouse Point, Thursday eve.,	Oct. 28th.
New Britain, Friday evening,	Oct. 29th.
Hartford, Sunday	Oct. 31st.
Plymouth Hollow, Tuesday eve.,	Nov. 2d.
Bristol, Wednesday evening,	Nov. 3d.
Winsted, Thursday evening,	Nov. 4th.
Newfield, Sunday,	Nov. 7th.
Collinsville, or where Bro. Mathewson may appoint, Tuesday evening,	Nov. 9th.
Where Providence opens a place, Sunday,	Nov. 14th.

[This is the Bro. that was ordained at the Wilbraham Camp Meeting, and set apart for the work of God. The brethren will not be imposed upon. HIRAM MUNGER.]

B. P. MANNING appoints to preach in—

Warner, N. H.,	Oct. 24th.
Concord, " (Chapel)	Oct. 31st.
Auburn, " (Roble school-house)	Nov. 7th.
London Ridge, N. H.,	Nov. 7th.
East Alton, N. H., (Tues. eve.)	Nov. 16th.
West Alton, N. H.,	Nov. 18th.

and continue over Sunday, if desired.

Providence permitting, I will commence a series of meeting at the TOWN HALL in Goshen, Mass., Oct. 28th, at 7 o'clock P. M., to continue over the following Sabbath.

N. B. I shall visit the Churches in Savoy and Hawley after I get through at Goshen, the Lord will. J. HEMENWAY.

Eld. W. M. INGHAM appoints to preach as follows:—

Lynn, (Dye-House) A. M.	" 31
Lynn, (city) P. M.	" 31
Worcester, Mass., (Warren Hall,)	Nov. 7

If the Lord will, I will preach at

Northfield Farms,	Oct. 31st.
West Brattleboro, Vt.,	Nov. 3d
and continue over the Sabbath.	
Goshen, Mass.,	Sunday, Nov. 14th.

C. GOODRICH.

I will preach, the Lord willing, at—

Springfield, Mass., Sunday, Oct. 31.

Bro. Sutherland is expected to be present and labor with me. H. F. CARPENTER.

My P. O. address is Worcester, Mass.

Bro. A. M. Higgins appoints to preach in Ware, School House, near Bro. L. F. Newcomb's, Oct. 24.

Seitico, Advent Chapel, Oct. 31.

Business.

To Correspondents.

Bro. A. M. Higgins' P. O. address is Palmer Depot, Mass. Any who wish to obtain his valuable family medicines, can get them by addressing him at that place, or Bro. B. Hitchcock, Bristol, his state agent for Ct.

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Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

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For the Crisis.

EARTH.

The earth is one wide grave for all her sons,
And life is one long year of weary cares!
The stream of time o'er rock and quicksand runs,
The wrecks of many hearts are floating there.

The earth is one wide wilderness of woe,
Decay and death triumph on every side;
Still we cling to it, mourning though we go,
And always wishing longer to abide.

Oh! vale of sorrows, place of many tears,
Of breaking hearts, affliction, want and woe,
We struggle on a few brief bitter years,
And then are borne where all of earth must go.

Father of mercy, thou who rulest on high,
Oh, pity all our sorrow and our pain!
Hasten thy day, now dawning in the sky,
Redeem the earth unto thyself again!

Then be thy Paradise where now is weeping;
Then be sweet songs where now are only tears;
And then thy hand each heart-harp gently sweeping,
Shall wake their music for eternal years.

HOPE.

Original Articles.

For the Crisis.

An Apostrophe to the Son of God.

O thou holy One, thou Life and Light of the world, how lovely art thou in all thy manifestations! Angels love and worship thee, saints burn with holy desire toward thee, and heaven, earth and hell respect thee. The very devils themselves cry to thee—"We know thee who thou art, the holy One of God." Thou wast glorious with thy Father before the world was. Thou wast "with God," and thou wast God. Thou art the Alpha and Omega. Thou art the Ancient of days. Thou didst walk in the awfulness of eternity. Thou didst sit in majesty when the angels were not, and before the seraphs did glow and burn. Creation, vast creation, is thy work. All things were made by thee, and without thee was not anything made that was made. Thou didst speak, and it was done; thou didst command and it stood fast. The immense mountain heaps were laid up by thee, and thou didst marshal every star. Thou didst line the boundaries of the wide, deep sea, and direct the channels of the lengthened, rolling rivers. Thou didst come down and walk in the cool of Eden's morning, and seal thy works "very good." Thou wast with thy people of old when they walked through the wilderness, in a solitary way, and found no city to dwell in. They tempted thee in the wilderness and provoked thee in the desert. Thou wast the "Captain of the Lord's host" when the people entered the land of promise.

In the fullness of times, thou camest down and tabernacled in flesh, and the hosts of light sung their joyous natal song. Thou didst lead the way for the faithful ones into the waters of baptism, and the embodied Spirit of Divinity sealed thy righteous act. Thou wast a Galilean stranger on the earth, and despised among the people as the son of Joseph and Mary. They knew not whence thou wast. They understood not the God that dwelt in thee. The people treated thee with contempt and spitting, and the multitude cast upon thee reproach and shame. They reckoned thee among the transgressors, and condemned thee with the vile and unjust. They laid upon thee the instrument of thine own torture, and led thee away, bound in cruelty, to the place of skulls. They hung thee on the cross with malefactors, and, gathering round thee, mocked thy dying groans. Thou didst, with thy dying breath, forgive the enemies of thy soul, and didst pour out strong crying to thy Father for them. Thou didst go down into Hades, into the confines of the darkness of the place of the dead, and the powers of hell yielded to thy Divinity. The messengers of God came down to welcome thee from the sleep of death, and the pains of the destroyer could not retain thee. Thou didst ascend on high leading "captivity captive," and didst sit then down on the throne of the Almighty [illegible]. Thou sittest in the "holy place" to forgive the sin of thy people, and to have mercy on those who seek thy grace. In glory, light and beauty, attended with unnumbered millions of angels, thou shalt come again to save the flock of thy love, and gather together thy chosen ones. [illegible] holy, adorable, lovely, everlasting One, my soul longeth unto thee. Thou art [illegible] my joy, and the spring of all my [illegible] King! Thou [illegible]

[illegible]

Our Interest in your Feast,

AND THE CAUSE OF THE PRESSURE OF TIMES.

For the Crisis.

The report, in part, of the camp meeting in Wilbraham, has come to hand, and been read with deep interest. How glad we should have been to have met with you on that consecrated spot, and spent a week in God's worship with those we have so frequently met in past days, and whom we so highly esteem. It would have been very cheering, even to have seen so many of the waiting ones together, but when we add our friends, our tested friends, those whose prayers have followed us, and who have so deeply sympathized with us in affliction, and aided us in time of need,—to have met them in such a feast is almost too much to expect in this life. We, however, anticipated the greeting, and tried to arrange so as to be with you, but the pressure of times, connected with the failure of crops, prevented: yet we did not forget you. We fancied we could hear the mingled prayers arise, those pleasant mornings, and the hills and dales echo, while Zion's songs were rolling through the vaulted heaven on the gentle breeze. Yea, we anticipated all the changes on such an occasion, not being altogether a stranger to such gatherings,—the joy and peace, the union and love, the tears and cares, the labor and toil, the anticipation, the realization, the smiling countenance in greeting, and the sad hearts in parting. Be assured, we did not forget you at the throne of grace.

We remarked, we intended, providence permitting, to have been with you. Yes this was my mind long before the Camp Meeting was appointed, but circumstances ordered it otherwise; hence we submitted, and with patience wait for opening providence.

I referred to the pressure of times. Perhaps some would like to have the particulars; hence I will say further: times were hard, business dull, before the spring crops were put into the ground. Their failure has made times much worse. I will give you some facts. The spring wheat, oats, barley and rye, have been a total failure in this entire region. I have not heard of one sheaf of spring grain being cut in Hancock, Adams and Brown counties. Potatoes very few, not one tenth of a crop. Corn not an entire failure, if the frost keeps off late; but the season being so very wet, but little was planted, and not one fifth of that planted will make corn. The only crop raised is winter wheat, considered to be about two thirds of the usual crop only.

From the above facts, you can form some idea of the pressure of times, when we take into consideration: we are in a new country. Its inhabitants are improving their farms, by breaking and fencing, which is very expensive; also building comfortable houses and barns, which are attended with nearly doubly the expense here that it would be in the East, on account of the high price of lumber and other building materials. Making these improvements, they have become embarrassed, and have depended on their crops to relieve them and help them out. One more item I ought to have mentioned, which makes the picture darker still. Last year, winter wheat was entirely destroyed. Thus for two years the crops have failed, and all can form some idea of the pressure of times in consequence. However, there is grain enough in the country to supply home consumption, i. e. the inhabitants, but none to fatten pork or beef. Thus goes the things of earth. I close this sketch.

W. PRATT.

ETERNITY.—Eternity has no gray hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages, but time writes no wrinkle on the brow of eternity. Eternity! Stupendous thought! The ever-present, unborn, undecaying and undying—the endless chain, composing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors, they are but the sunshine of an hour; its palaces, they are but the gilded sepulchre; its possessions, they are toys of changing fortune; its pleasures, they are but as bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay—its days will know no darkening—eternal splendor forbids the approach of night. Its glory will never wane, for there is the ever-present God. Its harmonies will never cease, exhaustless love supplies the song.

☞ Could a man release himself from all moral obligation to God, he would release his fellow-man from all moral obligation to himself.

For the Crisis.

THE PROMISES.

When o'er my heart some dark'ning shadow clingeth,
Till hope's obscured, and death seems brooding there;
Some promise sweet, its native radiance bringeth—
Sunshine and beauty—like its author fair.

When o'er my mental powers a stupor bindeth,
Like Bunyan's Giant at his castle gate;
Cords round my heart with deep despair it windeth
Till I can bear no more its sinking weight.

Then like some distant music softly stealing,
This promise has my weary bosom charmed;
Still loud, and louder rung, like thunders pealing,—
"Trust me! I'm stronger than the strong man arm'd."

And shall I fear the roar of death's cold river?
Will not some blessed promise soothe me there?
And when I sleep, will God forget me? never—
Till I am call'd to meet him in the air!

VESTA N. CUDWORTH.

For the Crisis.

"The dream is certain; and the interpretation thereof sure." DAN. 2: 45.

The dream is *established*, or settled immovably; and the explanation of it *firm*—like a rock that resists the action of all the elements that may war against it. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5: 18. God, "also, is wise and will bring evil; and will not call back his words." Isa. 31: 2. These Scriptures reprove the presumptuous who pervert God's plain word; and also the flippant interpreter, who makes his feelings, his fancy or his presumed faith, the measure and value of its meaning. Those who will not take some pains to learn the import of the language and symbols of prophecy, ere they assume to interpret, may be found among the "presumptuous." Deut. 18: 19–21; Eccl. 5: 1–3. All may believe the word; and all who have a heart may preach the word. This is authorized. But no one is authorized to put torth creeds, inherent impressions as the interpretation of any part of prophetic truth. Such seem not to realize that they treat the Most High as if he were their fellow! It is a form of profanity that is no less injurious because it is so prevalent.

A few "feel" that the United States constitute the Fifth Kingdom of Dan. 2 and 7. Dr. Wadsworth, Dr. Berg, Dr. Baldwin, &c., are specimens of this. Others "think" that the King of the North is England, (or Russia, or something aside from Scripture,) and the King of the South Spain—France being the geographical and prophetic centre. Whereas, Jerusalem and Palestine is the centre; and Syria the north and Egypt the south of prophecy. Through nearly four thousand years we find the north located like Mount Zion, with no geographical change. Zeph. 2: Jer. 1: 14, 15, and about twenty other times; also Dan. 11.

"He that hath a dream let him tell a dream. But he that hath my word let him *speak my word* faithfully. What is the chaff to the wheat? saith the Lord." Jer. 23: 28. The symbols are not contemporaneous, but successive—giving a series of organized, oppressive nationalities, and occupying well known geographical localities. As India was a place geographically, so was Babylon; so was Medo-Persia; so was Greece, and so was Rome. Then in Revelation we have Rome or Romanism symbolized by a series of symbols that *succeed* each other as the events unfold, or to the judgment.

They do not *migrate* to other geographical positions. Nor do they evaporate into dreamy theories, having no geography or political body at all. No, no. The imagery and history and geography are Roman, (or, in a few points, Jewish.)

The Holy Ghost said to John that the woman is that great city which reigneth over the kings of the earth. Rev. 17: 18. This was Rome then; and even now Romanism, politically and ecclesiastically, is the prevailing system there symbolized in the prophetic earth. "The seven heads are seven mountains;" and they (the heads) are "seven kings"—forms of supreme government, that direct the *body* of that beast which bears the woman.

But I forbear. Do let us, beloved brethren, bear in mind these essential parts of Scripture. Is it not better to refrain than to utter any thing hasty before God? "The truth" is in the "Word;" and we must needs get *the Word* ere we attempt to tell "the truth."

J. S. C.

☞ Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may look over it altogether.

Choice Selections.

Good Instruction.

The following excellent remarks are from "*Man's Nature and Destiny*," by George Storrs.

THOUGHTS FOR CONSIDERATION.

Those who embrace the doctrine of Life and immortality only through Jesus Christ, feel that they hold the most glorious of all truths ever made known to men. This feeling, we believe, is just and right. But what influence should it have on our hearts and lives? The most glorious truths, embraced and believed, ought to produce results proportionate to their value; else we "hold the truth in unrighteousness," and have reason to fear a greater condemnation. Men, holding such invaluable truths, ought personally to be constant *imitators* of Christ in all his tempers of mind, and devotion to the welfare of men.

To one point, especially, we wish to call attention, viz: Our feelings and conduct towards those who differ from us in opinion. Too often, it may be, a disposition is felt like that of the imperfect disciples, when they were ready to call fire down from heaven to consume those who would not receive their Master. There was an honest zeal for the truth in that feeling, but it was not chastened by that pure love which filled the heart of their Master. It seemed to them, the truth was so manifest, that Jesus was the true Messiah, that not to receive him at once, was evidence of a wilful obstinacy in the matter, that rendered them deserving of instant death. They did not understand their own spirit, or temper of mind, much less did they comprehend the long-suffering love that reigned in their beloved Master's heart. We cannot tell what light, or evidence, has been bestowed on another's mind, and therefore we are not competent to judge, whether the rejection of truth is willful, or, at present, unavoidable from circumstances over which that person has had no control. At any rate, his rejection or non-reception of what we regard as important and glorious truth, is no reason why we should not be *patient* towards him. Let us remember the long-suffering patience of God towards us, while we were in unbelief, and perhaps sinned against greater light, than he whom we may now be disposed to condemn for remaining just where we were. Impatience, or harsh treatment of them, will not be likely to lead them to the truth, but to drive them farther from it, and possibly harden them in unbelief.

While, therefore, we may not yield up, or abandon, any truth we have received, of life in Christ alone, let us strive by kindness, and a clear presentation of the truth, to lead men rather than seem to drive them into the truth. If we contemplate our own past experience, we shall see the fitness of this course. In conversation with those who differ from us, or do not yet see as we do, if irritation is manifested by them, let it not produce the same in us: better to drop the subject, for that time, than attempt to continue, if a Christ-like spirit cannot be maintained.

Moreover, it is not enough that we gain men to our opinions, or faith: if they are not gained to Christ, even to a vital union with him—"made partakers of the divine nature"—they "have no life in them," and will perish, notwithstanding their knowledge in theory. Let us labor, in love, to induce them to such a consideration of these glorious truths, as shall effectually draw them into an *experience* of this *life-giving* union with the Son of God.

We fear, both with respect to ourself and others, that under the strong opposition we sometimes have had to encounter, in contending for truth, we may not have sufficiently considered that our object is not gained merely by silencing our opponents, or by converting them to our views of truth. They and we ought to be better Christians—more like Christ—by the acquisition of such glorious knowledge of God and his Christ, and of the love of God so wonderfully manifested towards the perishing children of Adam. If, instead of this, we become more worldly, more uncharitable, more impatient, more proud, and less meek and lowly like our Master, what have we gained? and what must others think of the truths which we profess to have embraced? If ever men, since the apostles' days, were called to be devoted christians, and to make sacrifices to promote truth—even the knowledge of God and his glorious scheme of mercy in Christ—we should count ourselves *the* men. Shall God's light, with which he has blessed us, be by us "put under a bushel?" or shall we let it shine, to enlighten and bless others?

Let us labor, by word and deed, with all meekness and patience, with long-suffering, to spread the truth abroad; and so order our lives as not to hinder that truth from its appropriate work of making men more like Christ—more heavenly-minded, more obedient to our heavenly Father's will in all things, "waiting for his Son from heaven, whom he has raised from the dead; even Jesus, who delivered us from the wrath to come." 1 Thess. 1: 10.

CHARITY.—Proportion thy charity to the strength of thine estate, lest God in anger proportion thine estate to the weakness of thy charity. And when thou givest, let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.

☞ We should walk through life as through the Swiss mountains, where a hasty word may bring down an avalanche.

The Danger of Halting.

What is it you are wavering between? Dust and ashes, and "a crown of glory that fadeth not away?" On your right hand is Christ, heaven, and an immortality of blessedness; on your left hand is disobedience, rebellion, discontent, remorse despair. Between these you are halting! While you halt the "gulf" is forming that will soon be "fixed;" the character is deepening that will soon be stereotyped forever. Indecision becomes decision; you decide for hell while you waver about heaven. And how imminent the peril of those that are wavering! It is now, or it is never; it is here, or it is nowhere. The door will soon be shut that can never be opened, and the dark abyss set that can never be crossed. O! that I could bring home to every halting man the position that, as a sinner, without Christ, he occupies!

Some will remember a touching tale mentioned in one of the little periodicals published for the laboring classes. It was published some years ago. It narrates how a poor man, on one of the rocky coasts of our country, that got his bread by gathering sea-fowls' eggs, went out one morning on his perilous adventure, and looking down a terrific steep, he saw midway a ledge abutting from the rock, covered with a cluster of the sea-fowls' nests. He fastened his rope to a tree above the cliff, and lowered himself down till he trod upon the ledge. In his eagerness to grasp the spoil, he unwittingly dropped the noose of the rope by which he had descended, and it swung, as it appeared, far beyond his reach; and there he stood on that narrow ledge, above him a fearful height he had no hope to scale, below him a terrific precipice with the sea dashing at its base. It was a moment of unutterable anguish. In intensity of dismay, by a desperate effort, he sprang upward. It pleased God he should grasp the rope. He drew himself up to the summit, trembling with transport and terror. Every one of us can realize the peril of that fellow-creature. But how akin to this, but intensely more awful, the condition of every waverer! He stands on the narrow ledge of life; above him is the terrific mountain of his guilt that he has no power in himself to scale; below him is the fearful abyss of death. There is but the breath in his nostrils between him and the bottomless pit. O, awake, fellow-sinner; awake to thy true and perilous position! It is late, but not too late. There is yet the hope that hangs from the cross of Jesus, or rather from the throne of God; that hope can lift thee over the mount of thy guilt, and land thee on the brink of the shore of eternal safety and peace. O leap and live! "Fly for refuge, and lay hold of the hope set before you," and as God liveth, your soul shall live! He is "slow to anger and plenteous in mercy." "As I live," saith the Lord God, "I have no pleasure in the death of a sinner, but rather that he should repent and live. Turn ye, turn ye; for why will ye die?"—*Rev. Hugh Stowell.*

McCheyne's Hints to Ministers.

Expect much, and much will be given. Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like, Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamb-like; without this all your efforts to do good to others will be as sounding brass, or a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

"Cleave to the Lord;" not to man, but to the Lord.

Do not fear the face of man. Remember how small their anger will appear in eternity.

Oh, fight hard against sin and the devil. The devil never sleeps; be ye also active for good.

But an inch of time remains, and the eternal ages roll on forever—but an inch on which we stand and preach the way of salvation to the perishing world.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

Judging Evil of Others.

Suppose it should be given to some malign angel to put upon every man some outward visible mark of the thoughts that you have had of him during the passage of a single day; and that at evening these men should come up before you, one by one, each having a blotch upon him significant of the judgment which you had passed! What would you think at such a sight as you would then see? Why, it would be as if a hospital had opened its doors, and let out a troop of its miserable, spotted, scarred, deformed, leprous inmates! You would say, "Who are these wretched, diseased creatures? Ah, who are they?" "They are the men who come before you, bringing only the spots and stains that *you* have given them!" Ah! let every man heed the Apostle's injunction, and let every man be not only slow to hear and to speak, but slow even to think evil of his fellow-men!—*Beecher.*

WAGES OF SIN.—The wages that sin promises the sinner are life, pleasure and profit; but the wages that it pays are death, torment, and destruction. He that would know the falsehood and deceit of sin, must compare its promises with its payment.

Health Department.

Rattlesnake Bites.

The following is recommended for rattlesnake bites, by Dr. Dignowity, after twenty-five years' experience.

Immediately, or as soon as possible, a large dose of olive oil should be given, from one to several gills, according to the age of the sufferer. I believe with Mr. Davis, there is nothing known in chemistry equal to it, to neutralize all poisons, mineral, vegetable, or animal. A bandage, also, saturated with sweet oil, may be tied as soon as possible above the wound, and then apply one of the most handy methods of suction to the wound. There is no danger to any one sucking the wound with the mouth; but not every person possesses the necessary courage. Therefore other methods may be used. A common tumbler half filled with alcohol or gin, quickly turned over the wound, so as to make a vacuum, will make the venom rise in bubbles to the surface. Bathing the swollen parts with aqua ammonia, or the tincture of No. 6 will have the desired effect. But the principal remedy, after the oil, would be large doses of the tincture of No. 6 internally, and often—every fifteen or twenty minutes—for the first twenty-four hours. This much neglected medicine is nevertheless one of the best and strongest diffusible antiseptics, and calculated eminently to produce a due balance of the circulation and check inflammation and mortifications; and its due application by the medical profession, and the public would have saved thousands of amputations. As soon as the swelling abates and warmth to the extremities is restored, the poison is localized, and the greatest danger passed. Still the oil should be repeated, in six and twelve hours subsequently, in more moderate quantities; also the antiseptic tincture for several days, at longer intervals, as the symptoms may indicate. A large cloth saturated in sanative water—made of rain water, fine salt, spirits of camphor, and aqua ammonia—will be found excellent to apply over the swelled parts. Externally, there are various methods and preparations used. Many, no doubt, are excellent. For a poultice to the wound, a compound of fine carbon and yeast I believe is the best and strongest local antiseptic; and I have always applied the same with success. Also the sediment of the tincture of No. 6. That which is prepared in best French brandy is always preferred by me.

The above is the principal treatment that has been successfully followed by me, and by others by my directions, with a large number of reptile bites. I will also annex a very simple method, followed by Mexicans and Indians.—But though I have myself seen several persons who were cured by this method, I cannot testify personally to its efficacy:

The head of a live rattlesnake is struck off with some sharp instrument, without previously exciting the reptile, and its gall is extracted and preserved. When any one is bitten, the gall or part of it is dissolved in tepid water, and given internally. A bandage, oiled or greased, is also applied above, and the wounded part is immersed into curdled milk. In a short time the swelling passes off and the venom is localized, the milk turns yellow, and the danger is passed. This seems a very simple method, and is worth the trial. I have always had on hand my own resources, and therefore have not been necessitated to resort to it.

For the present, I remain fraternally yours,

A. M. DIGNOWITY, M. D.

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Poetry.

For the Crisis.

THE ATHEIST.

"The fool hath said in his heart there is no God."

Ah, foolish man, thus to reject
Thy only hope of life:
To deem that death shall end with thee
The last and fearful strife.

Ah no! there is a God in heaven,
Thy inmost heart he knows;
Then seek not to exalt thyself
While you his word oppose.

That God will surely call thee forth,
Where'er thou makest thy bed;
Thy sleeping dust it shall respond
To the archangel's tread.

When thus arrayed before thy Judge,
Anguish will seize thy heart,
To hear from his most gracious lips,
That dreadful sound—depart!

O man, be wise, confess that God,
Who gave his life for thee;
That in his glorious presence you
May live eternally.

A. W. TAYLOR.

Byron, Me.

Original Articles.

For the Crisis.

Good Deeds.

God judgeth men according to the motives which actuate them, and not as their acts appear to their fellows. There are many who have left behind them tens of thousands of dollars, to found a college or erect a costly church, who had as much an eye to their posthumous aggrandizement and perpetuation of name, as if they had spent their wealth in raising a lofty column on their tomb: for so devoid of charity have they been known to be, that, while they lavished their millions upon some colossal hobby, they would not deign a penny to the starving orphan that begged from door to door.

In vain the conscience-stricken miser at his last gasp, with palsied hand conveys his hoarded, ill-gotten wealth to monks or monasteries, as a counterpoise to the damning load of sin which clings around his neck. The tribute is rejected—the coin is counterfeit; for the heavenly impress "Love" is not upon it.

Whatever advantages we may possess, they are but given to us as trusts, for which we are accountable; and it will go hard with us indeed if we do not use them so that we can give a *good* account of them when we are called to render up our stewardship. Some have talents for one thing, some for another; and some enjoy the riches of this world. The last mentioned is not the least powerful touchstone to try the quality of a man's religion. The religion that does not touch the pockets is only so in name, no matter how loud-sounding; and the religion which costs its possessor nothing, is just no religion at all. For, the man that seeth his neighbor in need, and shuts up his bowels of compassion, how can the love of God abide in him? How, indeed! And yet there are not a few who loudly proclaim their love for the cause of Christ, who never help it with a dollar, though able to afford it for their enjoyments; or when they do, it is all in *copper*, that every one may hear the rattle as it thunders into the contribution box.

My heart aches when I see some of our poor preachers, who have made no pretension of following Christ for the loaves and fishes, with threadbare and darned coats, and worn-out shoes, yet keeping up a brave heart and cheerful countenance against trouble and anxieties for beloved ones at home, poorly provided for, nay almost, if not entirely, destitute. For truth's sake they have turned their backs upon rich friends and sumptuous fare; and, derided and scorned by the world and its votaries, they keep their buffeted and weather-beaten faces heavenward still. This they expected; but it is hard to look in vain for sympathy from those professing a like faith with themselves. I have often heard it said, "Why don't the preacher work for a living? and why not?" Never has galley-slave toiled more unceasingly, or with more exhausting labor, than do the Advent ministers to-day, who do their duty. No candid man can say it is for ease or riches that they enter the Advent ministry. No, no; it is all up-hill work; toil, toil, but upward still, leaving the earth as they approach the heavens. See him, as he wanders about from city to city, and from village to village, weary, wet, sad, and almost disheartened. He preaches, and those who hear him are more disposed to criticise his sermon than to assist him on his way. He opens his little bundle of books and tracts. Look at that self-dubbed saint, how he haggles about the price of a three-cent tract, a nine-penny pamphlet, or that quarter-dollar book! Yes, he wonders why religious works are so much dearer than others, (he buys books by the size,) and guesses that he wont buy just now; moreover, books but seem to distract his thoughts from the Bible! Worthy man! Nevertheless, offer him one for nothing, and he will instantly enlarge upon the good which accrues from the distribution of such precious tracts. Another "smoking" brother, tilting himself back in his chair, while the fragrant (?) vapor envelops his head, says, "He (the preacher) is not worse off than was his blessed Master, who had not where to lay his head." True, most sanctimonious smoker, nor if he were mocked, betrayed, spit upon, buffetted, crowned with thorns, CRUCIFIED! would he have suffered more than that Incarnate Excellence,

Whose dying groans made earth's foundation shake!

Yet in him the Savior hungers, thirsts, is naked, languishes, and "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me."

One would almost think, to hear some of the hard-fisted, uncharitable professors talk, that they longed for the "good old times" of persecution, when God's ministers were hunted like wild beasts in the dens and caves of the mountains, from whence they were dragged to feed the flames, or writhe upon the gibbet. But, thank God, there are those among us who will not let their needy brother want, but share with him their mite, their crust and cup of water.

When that day shall come for which all other days were made, when the Mediator shall become the Judge, when the mighty balance is struck, who shall stand justified in the sight of God, of angels, and of men? Who shall hear with joy unutterable the life-giving approval of the King of Glory, as his voice peals forth the eternal welcome, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me."

So great is the happiness which fills the bosoms of the ransomed of God, that all their sorrows and trials are forgotten, and they wonder at the gracious remembrance of the Lord, as he recalls those actions which had been accounted unto them for righteousness, and which had disappeared from their glory-bedazzled eyes. Humbly they depreciate their feeble works as all too undeserving of the high encomiums of their Judge, and say, "Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." These words bring back a time when unseen by man they had knelt by the stranger's bed, and held the cup of water to the parched lips of the friendless dying. Or when the freezing limbs of houseless indigence were warmed and clothed by unostentatious charity. And he had seen it all! That sleepless eye which saw the widow's mite, had noted the secret acts of love, and in the pages of eternal life wrote down the doer's name.

JOHN F. COTTON.

He who can do all he wishes, rarely does what he ought to do.

For the Crisis.

Angels.

A DISCOURSE, BY WM. SHEPHERD.

(Concluded.)

The relations the angels sustain toward the Church, as taught by our Savior, is taught also by David:—"The angel of the Lord encampeth around about them that fear him, and delivereth them." Ps. 34: 7. The expression "encampeth round about" is one of peculiar significance, and denotes that they serve as a *body guard* to God's children, which is confirmed by the Psalmist in another place, thus:—"He shall give his angels charge over thee," &c. It appears that David depended very much in the matter of success on the interposition of those shining ones, when in conflict with the enemy; for he says in his prayer to God for assistance, referring to his persecutors,—"Let the angel of the Lord chase them." Ps. 35; 5, 6. Now we may with propriety, under like circumstances with this patriarch, use similar language.

It is very evident that most of the triumphant successes of the people of God, can only be accounted for through angelic interference, originated and directed by Jehovah. This has been proved in the foregoing, hence needs no further references from Scripture. To one, however, we might advert in this connection, showing that in accordance with the divine behests they do inflict the highest punishment. Thus, in the case of the haughty Herod, who, "arrayed in gorgeous attire, sat upon his throne," and delivered an oration, displaying his worldly wisdom with much pomp and eloquence, the people were carried away as by some "strange infatuation," as they are now-a-days with the harangues of some of the "great ones of *earth*." They "gave a shout saying, it is the voice of a god, and not of a man. And *immediately* the angel of the Lord *smote* him, *because* he *gave not* God the glory: and he was eaten of worms and gave up the ghost." Acts 12: 21–23. A terrible warning to those that are wise in their own estimation, substantiating the truth that—"He taketh the wise in their own craftiness." We should notice the parable of the rich man and Lazarus, where angels are represented as carrying the beggar into the bosom of Abraham; but as it is simply a parable portraying two classes, viz: the Jews and Gentiles,—angels symbolizing the instrumentalities through which the blessings of the gospel are communicated to the latter,—we pass at once to remark on a passage in Hebrews 2: 5;—"For unto the angels hath he not put in subjection the world (*aion*) to come whereof we speak." This Scripture is an important one, and should claim more than ordinary attention. It has a very favorable bearing toward one of the leading ideas advanced in this essay; and teaches to our mind (not only by inference but by good and substantial testimony) that the present dispensation is almost entirely under the control and supervision (in a secondary sense) of the angelic powers; that the greater affairs of the church militant and the general administration and government of this age is, *in subjection* to or committed unto them by Jehovah through our Lord Jesus the Messiah. How apparent then is it that they occupy a very elevated and responsible position. How few appear conscious of this fact and less feel willing to admit it; but, divine testimony removes every doubt on this point and absolutely proves it—that the present economy or age is in subjection and under the control of the Elohim, or heavenly ones of God, and will continue to be thus held, until Christ shall come "the second time" invested with the majesty and energy of Omnipotence and clothed in the infinite splendor of the eternal Godhead, when the world shall be under immediate subjection to him and "the saints of the Most High;" (Dan. 7: 18, 27; Matt. 19: 28; 1 Cor. 6: 2; Rev. 5: 10,) when a *new order of things* will obtain quite diverse from the present, and the divine edict shall be cheerfully and fully complied with, namely, "Let all the angels of God worship him."

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Angels your march oppose,
Who still in strength excel,
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With rage that never ends,
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And here is the origin of those "spirit rappings" which assume to be spirits of our departed friends, or ghosts of the dead, endeavoring to succeed in their ruinous work under the insinuating garb of an "angel of light." It may be as well here to observe, however, that they are all made subservient to the will of the Most High, and can proceed no further than what his power may grant, as in the case of Job. Sometimes he suffers them in various ways to afflict his own people by "sending evil angels among them," (Ps. 78, 49,) delivering them into his hands for their temporal punishment and spoilation, that they may be ultimately "saved in the day of the Lord Jesus." 1 Cor. 5: 5. The final destiny of these fallen angels, with Lucifer their chief, is utter destruction in "everlasting fire," together with all the wicked. Matt. 25: 41; 2 Pet. 2: 4; Jude 6; Rev. 20: 9, 10.

We will now come at once to consider the work of God's holy messengers in the closing scenes of this world. We find that they are to participate to a great extent in the work of "the last day." They are to come forth in this "harvest which is the end of the (*aion*) world" in the character of "reapers" as Jesus informs us;—"the harvest is the end of the world and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world, (age.) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine," &c. Matt. 13: 30, 39–43. We see by this that the execution of the divine judgments upon the wicked are committed unto them in part. This is clearly brought to view in the Revelations. See the proceedings of the *vial-Angels*. Rev. 16th chap. The wheat is gathered first, which is the righteous, as we read in another place; "And he shall send his angels with a great sound of the trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31. Again, "As it was in the days of Lot . . . even so shall it be when the Son of man is revealed." How was it in the days of Lot? God then in mercy sent his angels to convey that "righteous man" out from the impending fiery destruction. So here again he sends forth his angels into the great Sodom of the world, to gather his people who are to "*be caught up* to meet the Lord" at his coming, previous to its overthrow and the awful havoc which will ensue; and they will appear visibly, no doubt, as they did to the Sodomites of old. They will also attend our blessed Lord in his second advent to earth, agreeably to his own words: "The Son of man shall come in the glory of his Father, with his holy angels." "The Son of man shall come in his glory and all the holy angels with him." Matt. 16: 27; 25: 31; Mark 8: 38. The Apostle says that "The Lord Jesus shall be manifested from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel . . . who shall be punished with everlasting destruction," &c. 2 Thess. 1: 7–9. Here we have them again officiating as the executioners of Jehovah's judgments upon the wicked in concert with Christ. Their number in attending our beloved [illegible] in his glorious Epiphany and [illegible] him through the [illegible] large and mighty. Daniel had a glimpse of the magnificent scene in vision, and he thus enumerates them; "thousand thousands . . . ten thousand times ten thousand." Again he says "one like the Son of man came with the clouds of heaven," &c. The phrase here—"clouds of heaven"—obviously denotes vast bodies of angels which will appear like so many gorgeous clouds in the firmament, and this comports with what the Revelator affirms—"Behold he cometh with clouds," &c. Dan. 7: 13; Rev. 1: 7.

Once more. As we have good ground to believe that they took no trifling part in the creation, so we think that they will bear an important part in the resurrection of those "who sleep in Jesus." The Apostle represents some as saying, "How are the dead raised up," &c. We answer. There are several passages in Scripture which strongly indicate that the dead may be raised through the agency of those superior angels, "who are great in might," that "the power of God" or the divine *energy* may be exerted *through their instrumentality*, and thus the sleeping saints resurrected and brought forth! It is true, Jesus says, "I will raise him (the believer) up at the last day." But it does not necessarily follow that he himself personally will accomplish the work. Many things are predicted of him, as also of the Father, which are consummated through various agencies of divine appointment. It is obvious that angelic interposition was displayed in the resurrection of the Lord Jesus himself; and though angels did not actually raise his lifeless form to the being of an endless life, yet we know that on the morning of his resurrection there was "a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door (of his sepulchre) and sat upon it." Matt. 28: 2. And then again Jesus declares, in "the last day" that he will send forth his angels to gather his elect." Now we certainly know that many of his "elect" sleep in the dust of the earth awaiting their recusitation. We have reason to believe that Michael the archangel resurrected the body of Moses; from the circumstance of his contending with the devil or the devil with him about "who has the power of death;" and the fact of Moses appearing on the Mount of Transfiguration. We know that they are to accompany our blessed Lord in his descent with the voice of the Archangel (now do not let us confound the Archangel with Christ) and with the trump of God, and the dead in Christ shall rise." But be this as it may, in the glorious advent of the Messiah, myriads of angels, as a royal body guard and shining retinue, will attend him with a great sound of a trumpet, and the most ravishing music that ever yet has greeted human ears, or filled with heavenly melody the circumambient air. "The dead in Christ shall rise first; then we which are alive (i. e., the sanctified in God, and called to be saints) and remain, shall be *caught up* together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

Thus we have hurried through this interesting theme, endeavoring to point out the nature of those celestial beings; the various relations they sustain in the Divine government; the character of their work in primal ages; the position they occupy under the Christian dispensation; the variety of duties they perform in the superhuman scheme of man's redemption; the majesty of their work in the coming and final crisis of the world; showing conclusively that they have ever stood ready, and now do, at the [illegible] of the Almighty, to cheerfully do his commands, hearkening unto the voice of his word, [illegible] [illegible] [illegible] [illegible] And, in the [illegible] forcibly is it [illegible] in our [illegible] [illegible] all [illegible] that (especially) to [illegible]

THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

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Poetry.

For the Crisis.

THE ATHEIST.

"The fool hath said in his heart there is no God."

Ah, foolish man, thus to reject
Thy only hope of life:
To deem that death shall end with thee
The last and fearful strife.

Ah no! there is a God in heaven,
Thy inmost heart he knows:
Then seek not to exalt thyself
While you his word oppose.

That God will surely call thee forth,
Where'er thou makest thy bed;
Thy sleeping dust it shall respond
To the archangel's tread.

When thus arrayed before thy Judge,
Anguish will seize thy heart,
To hear from his most gracious lips,
That dreadful sound—depart!

O man, be wise, confess that God,
Who gave his life for thee;
That in his glorious presence you
May live eternally.

A. W. TAYLOR.

Byron, Me.

Original Articles.

For the Crisis.

Good Deeds.

God judgeth men according to the motives which actuate them, and not as their acts appear to their fellows. There are many who have left behind them tens of thousands of dollars, to found a college or erect a costly church, who had as much an eye to their posthumous aggrandizement and perpetuation of name, as if they had spent their wealth in raising a lofty column on their tomb: for so devoid of charity have they been known to be, that, while they lavished their millions upon some colossal hobby, they would not deign a penny to the starving orphan that begged from door to door.

In vain the conscience-stricken miser at his last gasp, with palsied hand conveys his hoarded, ill-gotten wealth to monks or monasteries, as a counterpoise to the damning load of sin which clings around his neck. The tribute is rejected—the coin is counterfeit; for the heavenly impress "Love" is not upon it.

Whatever advantages we may possess, they are but given to us as trusts, for which we are accountable; and it will go hard with us indeed if we do not use them so that we can give a *good* account of them when we are called to render up our stewardship. Some have talents for one thing, some for another; and some enjoy the riches of this world. The last mentioned is not the least powerful touchstone to try the quality of a man's religion. The religion that does not touch the pockets is only so in name, no matter how loud-sounding; and the religion which costs its possessor nothing, is just no religion at all. For, the man that seeth his neighbor in need, and shuts up his bowels of compassion, how can the love of God abide in him? How, indeed! And yet there are not a few who loudly proclaim their love for the cause of Christ, who never help it with a dollar, though able to afford it for their enjoyments; or when they do, it is all in *copper*, that every one may hear the rattle as it thunders into the contribution box.

My heart aches when I see some of our poor preachers, who have made no pretension of following Christ for the loaves and fishes, with threadbare and darned coats, and worn-out shoes, yet keeping up a brave heart and cheerful countenance against trouble and anxieties for beloved ones at home, poorly provided for, nay almost, if not entirely, destitute. For truth's sake they have turned their backs upon rich friends and sumptuous fare; and, derided and scorned by the world and its votaries, they keep their buffeted and weather-beaten faces heavenward still. This they expected; but it is hard to look in vain for sympathy from those professing a like faith with themselves. I have often heard it said, "Why don't the preacher work for a living? [illegible]" Never has galley-slave toiled more unceasingly, or with more exhausting labor, than do the Advent ministers to-day, who do their duty. No candid man can say it is for ease or riches that they enter the Advent ministry. No, no; it is all up-hill work; toil, toil, but upward still, leaving the earth as they approach the heavens. See him, as he wanders about from city to city, and from village to village, weary, wet, sad, and almost disheartened. He preaches, and those who hear him are more disposed to criticise his sermon than to assist him on his way. He opens his little bundle of books and tracts. Look at that self-dubbed saint, how he haggles about the price of a three-cent tract, a nine-penny pamphlet, or that quarter-dollar book! Yes, he wonders why religious works are so much dearer than others, (he buys books by the size,) and guesses that he wont buy just now; moreover, books but seem to distract his thoughts from the Bible! Worthy man! Nevertheless, offer him one for nothing, and he will instantly enlarge upon the good which accrues from the distribution of such precious tracts. Another "smoking" brother, tilting himself back in his chair, while the fragrant (?) vapor envelops his head, says, "He (the preacher) is not worse off than was his blessed Master, who had not where to lay his head." True, most sanctimonious smoker, nor if he were mocked, betrayed, spit upon, buffetted, crowned with thorns, CRUCIFIED! would he have suffered more than that Incarnate Excellence,

Whose dying groans made earth's foundation shake!

Yet in him the Savior hungers, thirsts, is naked, languishes, and "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me."

One would almost think, to hear some of the hard-fisted, uncharitable professors talk, that they longed for the "good old times" of persecution, when God's ministers were hunted like wild beasts in the dens and caves of the mountains, from whence they were dragged to feed the flames, or writhe upon the gibbet. But, thank God, there are those among us who will not let their needy brother want, but share with him their mite, their crust and cup of water.

When that day shall come for which all other days were made, when the Mediator shall become the Judge, when the mighty balance is struck, who shall stand justified in the sight of God, of angels, and of men? Who shall hear with joy unutterable the life-giving approval of the King of Glory, as his voice peals forth the eternal welcome, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me."

So great is the happiness which fills the bosoms of the ransomed of God, that all their sorrows and trials are forgotten, and they wonder at the gracious remembrance of the Lord, as he recalls those actions which had been accounted unto them for righteousness, and which had disappeared from their glory-bedazzled eyes. Humbly they depreciate their feeble works as all too undeserving of the high encomiums of their Judge, and say, "Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." These words bring back a time when unseen by man they had knelt by the stranger's bed, and held the cup of water to the parched lips of the friendless dying. Or when the freezing limbs of houseless indigence were warmed and clothed by unostentatious charity. And he had seen it all! That sleepless eye which saw the widow's mite, had noted the secret acts of love, and in the pages of eternal life wrote down the doer's name.

JOHN F. COTTON.

He who can do all he wishes, rarely does what he ought to do.

For the Crisis.

Angels.

A DISCOURSE, BY WM. SHEPHERD.

(Concluded.)

The relations the angels sustain toward the Church, as taught by our Savior, is taught also by David:—"The angel of the Lord encampeth around about them that fear him, and delivereth them." Ps. 34: 7. The expression "encampeth round about" is one of peculiar significance, and denotes that they serve as a *body guard* to God's children, which is confirmed by the Psalmist in another place, thus:—"He shall give his angels charge over thee," &c. It appears that David depended very much in the matter of success on the interposition of those shining ones, when in conflict with the enemy; for he says in his prayer to God for assistance, referring to his persecutors,—"Let the angel of the Lord chase them." Ps. 35; 5, 6. Now we may with propriety, under like circumstances with this patriarch, use similar language.

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And spirits throned on high.

And here is the origin of those "spirit rappings" which assume to be spirits of our departed friends, or ghosts of the dead, endeavoring to succeed in their ruinous work under the insinuating garb of an "angel of light." It may be as well here to observe, however, that they are all made subservient to the will of the Most High, and can proceed no further than what his power may grant, as in the case of Job. Sometimes he suffers them in various ways to afflict his own people by "sending evil angels among them," (Ps. 78, 49,) delivering them into his hands for their temporal punishment and spoilation, that they may be ultimately "saved in the day of the Lord Jesus." 1 Cor. 5: 5. The final destiny of these fallen angels, with Lucifer their chief, is utter destruction in "everlasting fire," together with all the wicked. Matt. 25: 41; 2 Pet. 2: 4; Jude 6; Rev. 20: 9, 10.

We will now come at once to consider the work of God's holy messengers in the closing scenes of this world. We find that they are to participate to a great extent in the work of "the last day." They are to come forth in this "harvest which is the end of the (*aion*) world" in the character of "reapers" as Jesus informs us;—"the harvest is the end of the world and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world, (age.) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine," &c. Matt. 13: 30, 39–43. We see by this that the execution of the divine judgments upon the wicked are committed unto them in part. This is clearly brought to view in the Revelations. See the proceedings of the *vial-Angels*. Rev. 16th chap. The wheat is gathered first, which is the righteous, as we read in another place; "And he shall send his angels with a great sound of the trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31. Again, "As it was in the days of Lot . . . even so shall it be when the Son of man is revealed." How was it in the days of Lot? God then in mercy sent his angels to convey that "righteous man" out from the impending fiery destruction. So here again he sends forth his angels into the great Sodom of the world, to gather his people who are to "*be caught up* to meet the Lord" at his coming, previous to its overthrow and the awful havoc which will ensue; and they will appear visibly, no doubt, as they did to the Sodomites of old. They will also attend our blessed Lord in his second advent to earth, agreeably to his own words: "The Son of man shall come in the glory of his Father, with his holy angels." "The Son of man shall come in his glory and all the holy angels with him." Matt. 16: 27; 25: 31; Mark 8: 38. The Apostle says that "The Lord Jesus shall be manifested from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel . . . who shall be punished with everlasting destruction," &c. 2 Thess. 1: 7–9. Here we have them again officiating as the executioners of Jehovah's judgments upon the wicked in concert with Christ. Their number in attending our beloved Redeemer in his glorious Epiphany and attending him through the final [illegible] large and mighty. Daniel had a glimpse of the magnificent scene in vision, and he thus enumerates them: "thousands of thousands . . . ten thousand times ten thousand." Again he says "one like the Son of man came with the clouds of heaven," &c. The phrase here—"clouds of heaven"—obviously denotes vast bodies of angels which will appear like so many gorgeous clouds in the firmament, and this comports with what the Revelator affirms—"Behold he cometh with clouds," &c. Dan. 7: 10; Rev. 1: 7.

Once more. As we have good ground to believe that they took no trifling part in the creation, so we think that they will bear an important part in the resurrection of those "who sleep in Jesus." The Apostle represents some as saying, "How are the dead raised up," &c. We answer, There are several passages in Scripture which strongly indicate that the dead may be raised through the agency of those superior angels, "who are great in might," that "the power of God" or the *divine energy* may be exerted *through their instrumentality*, and thus the sleeping saints resurrected and brought forth! It is true, Jesus says, "I will raise him (the believer) up at the last day." But it does not necessarily follow that he himself personally will accomplish the work. Many things are predicted of him, as also of the Father, which are consummated through various agencies of divine appointment. It is obvious that angelic interposition was displayed in the resurrection of the Lord Jesus himself; and though angels did not actually raise his lifeless form to the being of an endless life, yet we know that on the morning of his resurrection there was "a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door (of his sepulchre) and sat upon it." Matt. 28: 2. And then again Jesus declares, in "the last day" "that he will send forth his angels to gather his elect." Now we certainly know that many of his "elect" sleep in the dust of the earth awaiting their resuscitation. We have reason to believe that Michael the archangel resurrected the body of Moses; from the circumstance of his contending with the devil or the devil with him about "who has the power of death;" and the fact of Moses appearing on the Mount of Transfiguration. We know that they are to accompany our blessed Lord in his descent with the voice of the Archangel (now do not let us confound the Archangel with Christ) and with the trump of God, and the dead in Christ shall rise." But be this as it may, in the glorious advent of the Messiah, myriads of angels, as a royal body guard and shining retinue, will attend him with a great sound of a trumpet, and the most ravishing music that ever yet has greeted human ears, or filled with heavenly melody the circumambient air. "The dead in Christ shall rise first; then we which are alive (i. e., the sanctified in God, and called to be saints) and remain, shall be *caught up* together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

Thus we have hurried through this interesting theme, endeavoring to point out the nature of these celestial beings; the various relations they sustain in the Divine government; the character of their work in primal ages; the position they occupy under the Christian dispensation; the variety of duties they perform in the superhuman scheme of man's redemption; the majesty of their work in the coming and final crisis of the world; showing conclusively that they have ever stood ready, and now do, at the bid of the Almighty, to cheerfully do his commandments, hearkening unto the voice of his word. [illegible]

heirs of salvation;" and that God has given his angels charge over such. May it be your happiness and mine, beloved of God, to ever be the happy recipients of their blessed ministrations, their anxious solicitude and guardian care, even until our adorable Life-giver and Messiah shall be manifested from the heavens, the kingdoms of this world become by right of inheritance his own, and he sway the righteous sceptre (through unlimited dominion, and reign triumphant over universal empire in the majesty of his power, subduing and finally putting all enemies under his feet. When, in joyful, *open* vision, "We shall come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, *and to an innumerable company of angels;* to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all . . . and to Jesus the Mediator of the new covenant." Heb. 12; 22–24. Where Jehovah's will shall be done upon earth, as it is now in heaven; and there in happy concert with those angels who stand encircling the throne, cast our crowns before Him, singing the glad anthem—"Salvation unto our God which sitteth upon the throne, and unto the Lamb for ever and ever. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. Blessing . . . wisdom . . . and thanksgiving . . . honor and power and might be unto our God for ever and ever. Amen."

In view of this heavenly token of the divine solicitude and care, how striking is the argument of the Apostle—"He that spared not his own Son, but delivered him up for us all, how shall he not *with him* also *freely* give us all things?" Such marked expressions of God's love and tender concern cannot but urge us betimes, with David, to call upon even the inanimate creation and "every thing that hath breath" to break forth from their long silence in exulting praise unto the glorious Jehovah. "Praise ye the Lord!" Ps. 150.

"O for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak!

Angels, assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told!"

And now, to any who may have followed us in our discourse, who are yet wanderers from God, still impenitent, (Dan. 4: 13,) we would say—Come to the waters! Come, taste and see that the Lord is good! Ho! every one that thirsteth, let them come and partake of the precious waters of life freely! Come, ere the bright sun of the gospel day shall suddenly sink in the horizon of this dispensation, to warm the sinner's heart, or illume his mind no more forever! Come! in this brief period yet allotted—the evening of the day—this latest hour! Come to the banquet! throw aside thy worldly garments, put on the "wedding robe," and hasten to the feast, preparatory to the "marriage supper of the Lamb," ere the door of the "guest-chamber" shall close against thee forever! O, hearken to mercy's closing invitation! "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water." O hasten, then, unto the infinite Fountain of light, of love, and everlasting life, and be saved now from sin, and glorified in the day of his appearing. "Praise ye Him all his angels." The grace of our Lord Jesus the Messiah be with all the saints. Amen.

Elizabeth City, N. J.

HOW TO REPROVE.—Reprove mildly and sweetly; in the calmest manner, in the gentlest terms; not in a haughty or imperious way, not hastily or fiercely; not with sour looks, or in bitter language; for these ways do beget all the evil, and hinder the best effects of reproof. They do certainly inflame and disturb the person reproved. They breed wrath, disdain and hatred against the reprover, but do not so well enlighten the man to see his error, or affect him with kindly sense of the miscarriage, or dispose him to correct his fault. Such reproofs look rather like the wounds and persecutions of enmity than as remedies administered by a friendly hand; they harden men with stomach, and they seem to stand upon such occasion. If reproof doth not savor of humanity, it signifieth nothing; it must be like a bitter pill [illegible] in gold, and tempered with sugar, [illegible] [illegible] —*Barrow.*

For the Crisis.

What is a Christian?

Does going to church from Sabbath to Sabbath, going to the communion table, consenting to be baptized, saying long prayers, looking grave in religious meetings, and living a good, moral life, constitute a man a *real* christian? No; a person may do all these things and not be a christian. Yea, more; a man may speak with the tongues of men and of angels; he may have the gift of prophecy, and understand all mysteries, and all knowledge; he may have all faith, so that he could remove mountains; he may bestow all his goods to feed the poor, and give his body to be burned, and yet be destitute of *pure charity,* (or love to God;) and of course he is not a christian; he is no better than a sounding brass or a tinkling cymbal—he is nothing, nothing yet as he should be. Let me ask again, *who is a christian?* He is one who *daily lives and moves in the elements of virtue, truth and right.* He has no absolute will of his own. His interest is the interest of his Maker. He lives for the glory of his God and the welfare of mankind, and not for his own individual gratification and benefit alone. The christian feels that he is "bought with a price," and that all he is, and all he has, must be forever consecrated unto the service of his Divine Lord; and that he must continually glorify God, who has graciously saved him, with all the powers and faculties of his body and soul.

Now look at the *real* christian. His actions are those of a helper, a friend, a brother; and his words are words of heavenly, useful instruction, of kindness and of truth. He is a ministering angel among the sorrowing and suffering. He rejoices with those that rejoice, and weeps with those that weep. He makes the widowed heart to sing for gladness, and the eyes and ears of the fatherless daily praise his name for benefits received from him. Thus the real christian virtually becomes eyes to the blind, feet to the lame, a defence to the innocent, and the succorer of the helpless. Such is the man who has counted the cost of giving all for Christ. Such a one is indeed unknown and yet well known; poor, yet making many rich. Wicked men may scoff at him, they may pretend to despise his hope, and they may deride his faith and devotion; but they are compelled to admire his consistency and benevolence. To all such precious ones, (for I feel that they are few and far between,) let me say, in the language of the Savior, "Let your light so shine before men, that they may see your good works, and glorify your Father in heaven." The Lord knoweth them that are his; and when he comes and sits upon the throne of his glory, he will say to all the pious of all ages, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And now my brethren and sisters in Christ, and all who may read this article, *let us be sure to put off the* OLD MAN, *and let us serve God as new creatures.*

P. TANDY.

From Elder S. S. Brewer.

DEAR BRO. GRANT:—I wish to say through the Crisis, to the many friends that have written to me within the last five weeks, the only apology for their not receiving an answer is the fact that I have been absent, and now I must plead a few days' extension. If the Lord will, I shall try and pay you all.

During my visiting, I have enjoyed many happy meetings, and many happy greetings. And in the different places, seen many happy faces. Heard many things that made me glad, and many things that made me sad. Heard some rare, delightful singing,—the notes seem yet around me ringing. Heard some preaching that seemed good; And some for me I found not food. Assist me, Lord, that I may be, At all times blest and owned by thee; That I may keep my armor bright, And walk well pleasing in thy sight.

About our meetings in the grove, I've had no time to speak above. I have of them some things to say, If the Lord will, some future day. Lord, help me with a single eye, To realize the judgment nigh; That when in judgment I must stand, O place me, Lord, at thy right hand. Dear reader, may I meet you there, With all the saints the kingdom share. Amen.

S. S. BREWER.

Fairhaven, Mass. Oct. 5th, '58.

☞ Simplicity of manner, as of dress, is a charm that a woman generally admires in another more than in herself.

The World's Crisis.

MILES GRANT . . . . EDITOR.

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The Soul.—No. 3.

In our last we commenced examining Gen. 2: 7, to ascertain the *primary* use of *soul.* We had found the word *nephesh,* here rendered soul, was first applied to all living creatures, in the first chapter of Genesis, and that it represented the *whole being* and we could find no intimation that the word had a different meaning in Gen. 2: 7.

We will now continue the examination, in order to ascertain the signification of *nephesh* in its *primary* use. Turn to Ex. 12: 16, 19.

"And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every *man* (*nephesh,* marg. soul.) must eat. . . . Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that *soul* (*nephesh*) shall be cut off."

It will be seen from these passages that *man* and *soul* are translated from the same original word, and represent the same being. The man eats and the *soul eats.* We think it plain to every candid reader that the word *nephesh* in these texts represents the whole accountable being, called man or soul. Parallel with the foregoing, we read in Lev. 7; 25 and 17: 15, that, "Whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the *soul* (*nephesh*) that *eateth* it shall be cut off from his people. . . . And every *soul* (*nephesh*) that *eateth* that which died of itself," &c. Can we suppose for one moment that the man or *soul* (*nephesh*) which is capable of eating animals, is some indescribable, "immaterial," "uncompounded," "indivisible," "indestructible," "intangible" "*essence,*" that "lives in the body just as a man lives in a house?" In Gen. 2: 16, we read, "And the Lord God commanded *the man,* saying, of every tree of the garden *thou* mayest freely *eat.*" It will be noticed that the pronoun *thou* stands for the noun *man,* and cannot properly be made to represent any more or less. But "*the Lord God formed man of the dust of the ground;*" and says to *him* after *he* had eaten the forbidden fruit, "In the sweat of thy face shalt *thou* eat bread, till *thou* return unto the *ground;* for out of it wast *thou* taken; for dust *thou* art, and unto *dust* (not heaven) shalt *thou return.*" Gen. 3: 19. He could not *return* to the theological hell, for he had never been there. But when we let the Lord mean as he says, how plain is the verse last quoted; indeed, we do not see how it could be made more so. But if the Lord intended to teach us that when a man dies he is still alive, he has a very blind and strange way of expressing it. If *men* should talk so, we should say they meant to deceive us. Where is Adam *now?* If he has not died and *returned* to the *ground,* but is *alive,* then the Lord has broken his word, and Satan is cleared from the charge of being "a liar," when he said, in Gen. 3: 4, "Ye shall not surely *die.*" If man does not die, he needs no resurrection.

Says Wm. Tyndale * in answer to Thomas More, the Platonist,

"And ye, in putting them [souls] in heaven, hell, and purgatory, *destroy* the arguments wherewith Christ and Paul prove the resurrection. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

Tyndale's is a very reasonable question, but a hard one to answer. Justyn Martyr (one of the "christian fathers," who had been a Platonist,) says, "If you meet with some who are called christians, (meaning Gnostics †) who dare calumniate the God of Abraham and Isaac and Jacob, and who say that there is no resurrection of the *dead,* but that at *death* their souls are received up into heaven, do not regard them as christians." [*Dial. Trypho.*]

We see the reason why Paul says, "Beware, lest any man spoil you through *philosophy.*" The church was probably never in more danger on this point, than at the present time; for that same old Platonic philosophy is being revived in this generation, and is palmed off upon the church and people for truth; while truly, nothing is more opposed. Its advocates will allow us to believe the Bible, if we will only adopt the "*double*" meaning,—let them put their "*construction*" upon it. If the devil can but persuade us that the Scriptures have *two* meanings, he is quite sure of inserting the *second* and *mystical* one, by means of which he can lead us, in the end, to lose our confidence in the word of God, and turn us aside to *fables.* Reader, *beware!* we are living in "perilous times."

Let us look, now, at a few more examples of the use of *nephesh.* Numbers 35: 11. "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which *killeth any person* (*nephesh*) at unawares." From this passage, we learn that a *nephesh,* soul or person, may be killed. Hence, we read in Joshua 10: 28, "And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the *souls* (*nephesh*) that were therein."

Jer. 52: 29. "In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred and thirty and two *persons,* (*nephesh,* marg. souls.) Peter says, "eight *souls* were *saved* by *water,*" at the time of the flood. When the Revelator was giving an account of the vials, in which "is filled up the wrath of God," he says in Rev. 16: 3, "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every *living soul died* in the *sea.*"

Without quoting further examples, we think it will be plain to all, that the *primary* use of *nephesh,* (Heb.) and *psukee,* (Greek) indicates the *whole man,* or animal; is equally applicable to both, and represents the entire organism, which dies when "the breath of life" is taken away; then *the man*—the soul or person—returns to "dust," to await the resurrection "at the last day."

In speaking of Eccl. 9: 10, where it is said, "There is *no work, nor device, nor knowledge, nor wisdom,* in the grave whither *thou* goest;" Luther says,—

"*Another proof* that the dead are *insensible.* Solomon thinks, therefore, that the dead are altogether *asleep,* and think of *nothing.* They lie, not reckoning days or years, but when *awakened,* will seem to themselves to have slept scarcely a moment." [*Debt and Grace,* p. 258.

* [The author of the first printed edition of the Bible in English.]

† ["The Gnostics were a sect of philosophers that arose in the first ages of christianity, who pretended that they were the only men who had a true knowledge of the christian religion. They formed for themselves a system of theology, agreeable to the philosophy of Pythagoras and Plato, to which they accommodated their interpretation of Scripture. They held that all natures, intelligible, intellectual, and material, are derived by successive emanations from the infinite fountain of Deity. . . These doctrines were derived from the oriental philosophy."]

A New Tract.

In compliance with a request of several of our brethren, we purpose to issue a tract this week, entitled, "WHAT IS MAN?" or a Bible view of his *creation,* his *soul* and *spirit,* his *death* and connection with *hell.*

It will consist of about 32 pp. Price, single copy, 5 cts.; per hundred $3.00. *Postage* 1 ct.

New Translation.

John P. Jewett & Co., 20 Washington Street, Boston, have just published a new and valuable translation of the New Testament,—"Translated from the Original Greek, with Chronological Arrangement of Sacred Books, and Improved Divisions of Chapters and Verses. By Leicester Ambrose Sawyer. 1 Vol. 8 vo. pp. 423. Published by John P. Jewett & Co., 20 Washington Street, Boston. Price $1 in cloth, and $1.25 in morocco, postage paid.

Mr. Sawyer has the reputation of being a distinguished scholar. He has been engaged some twenty years in perfecting his translation. He says in his preface,

"This is not a work of compromises, or of conjectural interpretations of the sacred Scriptures, neither is it a paraphrase, but a strict literal rendering. It neither adds nor takes away; but aims to express the original with the utmost clearness and force, and with the utmost precision. It adopts, however, except in the prayers, a thoroughly modern style, and makes freely whatever changes are necessary for this purpose."

We have not had time to examine the translation with any degree of care, but we are satisfied, from a hasty look, that it will be a valuable acquisition to the Bible student. If the people would understand the Scriptures, it is important that they examine different translations. One such new translation is of more real value to the christian, than all the "monthlies" and other light reading in the world. Get the book and read it carefully, observe its precepts, and you will gain *eternal life.* Every family should have a copy.

☞ All the afflictions of a saint are neither too numerous nor too sharp. A good deal of rust requires a good file.—*Browne.*

From Sr. A. Mussey.

BRO. GRANT:—It has been some time since I have written to my brethren through the Crisis, and as I have been solicited by many of my old acquaintances in my wanderings the summer past to write, I again resume my pen, feeling it not only a duty but a privilege thus to do.

My journey through this life seems to be a lonely and toilsome one, yet I feel the brighter day is about to dawn, when all my wanderings will cease, and I shall be at home, at rest forever, with Jesus and all my beloved friends, in Eden's blooming bowers. The widow's God is still my constant companion; He is on my right hand and on my left, that I shall not be moved. Having no home I can call my own since the death of my companion and my beloved son, I have visited brethren and friends the summer past, have formed some happy associations with brethren and sisters, whom I hope to meet in God's everlasting kingdom. In Boston I was permitted to enjoy some meetings, which I trust will never be forgotten. Hope to meet them again soon,

"Where congregations ne'er break up,
And Sabbaths never end."

Visited brethren at Portsmouth. A goodly company are still on their journey to the promised land; and are resolved to face the storm until He comes who can say to the winds and the waves, "be still," and they will obey. Death, that cruel enemy, has entered their ranks since I left them, and taken a blooming daughter and a lovely christian from their midst. God strengthen that father and mother to look upward, hoping for the morning to dawn when dear Anna will awake, and in immortal bloom will live to die no more. While viewing the trackless ocean, its rough billows roaring, and its white waves dashing, wave after wave, grand and sublime, I thought of the days of our Savior, and the faith of Peter; when he heard the voice of him he loved, and beheld him walking upon the water; when he exclaimed, Lord, if it be thou, bid me come unto thee. At the answer, come! he leaps into the sea, with strong faith to buoy him up above the waves, while his eyes were fixed upon the Lord; but the moment he looks upon the waves he sinks; but he cries, Lord, save, or I perish! He is saved; and that strong arm carries him safe to land. So with us, my brethren and sisters; while we look upon the waves that dash against us, we sink like Peter; but he who heard Peter's cries will hear us, and will bring us safe into port.

I was permitted to enjoy the Conference at Warner, and I would say for the encouragement of others, it was a profitable season to all our souls, who attended. Brethren came together in the fullness of the gospel of Christ. Our preaching was excellent; our exhortations and songs were attended by the Spirit of God, and we were united as the heart of one man, to serve the true and living God, and to wait for his Son from heaven. That faith and spirit that united us together, when first we embraced the Advent doctrine, was manifest in that meeting; we parted with the blessed assurance, that if we hold fast the profession of our faith firm unto the end, we shall soon meet where we shall no more take the parting hand. O! may the faith of the Lord's immediate coming prevail among us, that we may be more united to labor for God and the salvation of our fellow-men. A few more conflicts and we shall be there. Amen, even so, come, Lord Jesus.

Our Conference at Lake Village was a profitable season to us all. The Church has been strengthened to hold fast the profession of her faith without wavering, firm unto the end, believing the time close at hand when the chief Shepherd shall appear and give us a crown of life that fadeth not away. One interesting part of our Conference here, was the setting apart of our beloved Bro. Thatcher Piper for the work of the ministry. It was truly a solemn and interesting season. Prayer by Bro. Lock; charge by Bro. Preble; right hand of fellowship by Bro. Morse. Father, endow thy ministering servants with power from on high, that they may go forth like flaming heralds, proclaiming the day of vengeance of our God. Let the weak say, I am strong. Fear not, behold your God will come, even God, with a recompense; He will come and save you.

In yonder clouds we'll see him soon,
In all his bright array;
The morning light disperse the gloom,
And bring an endless day,
The trump of God will wake the dead,
Loved friends will live again;
Made like unto their glorious Head,
In Eden's bowers will reign.

ABIGAIL MUSSEY.

From Sr. L. J. Beach.

BRO. GRANT:—I have been looking in the Crisis for something more concerning the campmeeting at Collinsville. As nothing has appeared, I wish to say a little about the latter part of the meeting, which was too good to go unnoticed.

I think you left Saturday morning. Soon after Bro. Hastings began to preach it commenced raining, and the service at the stand was broken up. Not so, however, the interest and harmony of the meeting. Meetings were held in the tents during the day and evening,—preaching by Bro. J. Morgan, Flavel, Goodrich, and Sr. Fenn, in the afternoon, Bro. F. presenting his argument on Time.

The rain ceased before night, and on Lord's day morning a cloudless sky, with its cheering sunbeams, greeted our waking eyes. It was a morning not soon to be forgotten. A holy, heavenly influence pervaded the encampment, and shone out in the very countenances of the dear saints. At an early hour all gathered at the stand for a love-feast, (rightly named in this instance.) The blessing of God rested upon us, and his Spirit conducted the meeting. One hundred and seventy-three testimonies, I think, were given in the space of one hour, and it seemed as if the very angels in heaven rejoiced, as they stooped to listen to them.

Preaching in the morning by Bro. Hastings, and by Bro. Burnham in the afternoon. It was estimated that between four and five thousand persons were on the ground, and the perfect order that was maintained, was remarkable. The very quietude that reigned told how deeply interesting were the glorious truths presented, and the solemn appeals made, to that listening multitude. The Lord grant that the great reckoning day may show much fruit as the result.

At the close of the afternoon service, we repaired to the river's side, where Bro. Mathewson buried in baptism seven happy believers in Jesus. How blessed to walk in the ordinances of the gospel, and keep the commandments of God. Truly in keeping them there is great reward.

Bro. Hastings preached again in the evening, after which, as requested, the multitude quietly withdrew, leaving the people of God to enjoy a season of communion at the table of the Lord. It was an hour of deep interest and solemnity. Tables were quickly and quietly arranged through the long aisle, and there in the calm stillness of that evening hour, with the broad canopy of heaven for our tent, and the stars of night looking down upon, and keeping watch over us, about three hundred waiting ones sat down to commemorate our Savior's dying love, in hope of his future glory, for which we look and pray. May the remembrance of that hour never pass away, until He whose name we honor shall come to redeem us.

Monday morning dawned brightly upon us, and with it came the hour for separation. Although the tear-drop would fall, yet in joyous hope and with songs of praise we parted; and thus ended one of the best meetings we have ever held, and *the* best I ever attended.

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LOUISA J. BEACH.

New Britain, Ct.

TREAD SOFTLY.—The Jews would not willingly tread upon the smallest piece of paper in their way, but took it; for, possibly, said they, the name of God may be on it. Though there was a little superstition in this, yet, truly, there is nothing but religion in it, if we apply it to men. Trample not on any; there may be some work of grace there that thou knowest not of. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of as to give his precious blood for it; therefore despise it not.—*Leighton.*

☞ The rich are inclined to believe that they are superior to other men, and other men do all they possibly can to fortify them in that belief.

heirs of salvation;" and that God has given his angels charge over such. May it be your happiness and mine, beloved of God, to ever be the happy recipients of their blessed ministrations, their anxious solicitude and guardian care, even until our adorable Life-giver and Messiah shall be manifested from the heavens, the kingdoms of this world become by right of inheritance his own, and he sway the righteous sceptre (through unlimited dominion,) and reign triumphant over universal empire in the majesty of his power, subduing and finally putting all enemies under his feet. When in joyful, *open* vision, "We shall come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, *and to an innumerable company of angels;* to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all . . . and to Jesus the Mediator of the new covenant." Heb. 12; 22-24. Where Jehovah's will shall be done upon earth, as it is now in heaven; and there in happy concert with those angels who stand encircling the throne, cast our crowns before Him, singing the glad anthem—"Salvation unto our God which sitteth upon the throne, and unto the Lamb for ever and ever. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. Blessing . . . wisdom . . . and thanksgiving . . . honor and power and might be unto our God for ever and ever. Amen."

In view of this heavenly token of the divine solicitude and care, how striking is the argument of the Apostle—"He that spared not his own Son, but delivered him up for us all, how shall he not *with him* also *freely* give us all things?" Such marked expressions of God's love and tender concern cannot but urge us betimes, with David, to call upon even the inanimate creation and "every thing that hath breath" to break forth from their long silence in exulting praise unto the glorious Jehovah. "Praise ye the Lord!" Ps. 150.

"O for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak!

Angels, assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told!"

And now, to any who may have followed us in our discourse, who are yet wanderers from God, still impenitent, (Dan. 4; 13,) we would say.—Come to the waters! Come, taste and see that the Lord is good! Ho! every one that thirsteth, let them come and partake of the precious waters of life freely! Come, ere the bright sun of the gospel day shall suddenly sink in the horizon of this dispensation, to warm the sinner's heart, or illume his mind no more forever! Come! in this brief period yet allotted—the evening of the day—this latest hour! Come to the banquet! throw aside thy worldly garments, put on the "wedding robe," and hasten to the feast, preparatory to the "marriage supper of the Lamb," ere the door of the "guest-chamber" shall close against thee forever! O, hearken to mercy's closing invitation! "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water." O hasten, then, unto the infinite Fountain of light, of love, and everlasting life, and be saved now from sin, and glorified in the day of his appearing. "Praise ye Him all his angels." The grace of our Lord Jesus the Messiah be with all the saints. Amen.

Elizabeth City, N. J.

How to Reprove.—Reprove mildly and sweetly; in the calmest manner, in the gentlest terms; not in a haughty or imperious way, not hastily or fiercely; not with sour looks, or in bitter language; for these ways do beget all the evil, and hinder the best effects of reproof. They do certainly inflame and disturb the person reproved. They breed wrath, disdain and hatred against the reprover, but do not so well enlighten the man to see his error, or affect him with kindly sense of the miscarriage, or dispose him to correct his fault. Such reproofs look rather like the wounds and persecutions of enmity than as remedies ministered by a friendly hand; they harden men with stomach, and they scorn to mend upon such occasion. If reproof doth not savor of humanity, it signifieth nothing; it must be like a bitter pill wrapt in gold, and tempered with sugar, otherwise it would not go down or work effectually.—Isaac Barrow.

For the Crisis.

Who is a Christian?

Does going to church from Sabbath to Sabbath, going to the communion table, consenting to be baptised, saying long prayers, looking grave in religious meetings, and living a good, moral life, constitute a man a *real* christian? No; a person may do all these things and not be a christian. Yea, more; a man may speak with the tongues of men and of angels; he may have the gift of prophecy, and understand all mysteries, and all knowledge; he may have all faith, so that he could remove mountains; he may bestow all his goods to feed the poor, and give his body to be burned, and yet be destitute of *pure charity*, (or love to God;) and of course he is not a christian; he is no better than a sounding brass or a tinkling cymbal—he is nothing, nothing yet as he should be. Let me ask again, *who is a christian?* He is one who *daily lives and moves in the elements of virtue, truth and right.* He has no absolute will of his own. His interest is the interest of his Maker. He lives for the glory of his God and the welfare of mankind, and not for his own individual gratification and benefit alone. The christian feels that he is "bought with a price," and that all he is, and all he has, must be forever consecrated unto the service of his Divine Lord; and that he must continually glorify God, who has graciously saved him, with all the powers and faculties of his body and soul.

Now look at the *real* christian. His actions are those of a helper, a friend, a brother; and his words are words of heavenly, useful instruction, of kindness and of truth. He is a ministering angel among the sorrowing and suffering. He rejoices with those that rejoice, and weeps with those that weep. He makes the widowed heart to sing for gladness, and the eyes and ears of the fatherless daily praise his name for benefits received from him. Thus the real christian virtually becomes eyes to the blind, feet to the lame, a defence to the innocent, and the succorer of the helpless. Such is the man who has counted the cost of giving all for Christ. Such a one is indeed unknown and yet well known; poor, yet making many rich. Wicked men may scoff at him, they may pretend to despise his hope, and they may deride his faith and devotion; but they are compelled to admire his consistency and benevolence. To all such precious ones, (for I feel that they are few and far between,) let me say, in the language of the Savior, "Let your light so shine before men, that they may see your good works, and glorify your Father in heaven." The Lord knoweth them that are his; and when he comes and sits upon the throne of his glory, he will say to all the pious of all ages, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And now my brethren and sisters in Christ, and all who may read this article, *let us be sure to put off the* OLD MAN, *and let us serve God as new creatures.*

P. Tandy.

From Elder S. S. Brewer.

Dear Bro. Grant:—I wish to say through the Crisis, to the many friends that have written to me within the last five weeks, the only apology for their not receiving an answer is the fact that I have been absent, and now I must plead a few days' extension. If the Lord will, I shall try and pay you all.

During my visiting, I have enjoyed many happy meetings, and many happy greetings. And in the different places, seen many happy faces. Heard many things that made me glad, and many things that made me sad. Heard some rare, delightful singing,—the notes seem yet around me ringing. Heard some preaching that seemed good; And some for me I found not food. Assist me, Lord, that I may be, At all times blest and owned by thee; That I may keep my armor bright, And walk well pleasing in thy sight.

About our meetings in the grove, I've had no time to speak above. I have of them some things to say, If the Lord will, some future day. Lord, help me with a single eye, To realize the judgment nigh; That when in judgment I must stand, O place me, Lord, at thy right hand. Dear reader, may I meet you there, With all the saints the kingdom share. Amen.

S. S. Brewer.

Fairhaven, Mass., Oct. 5th, '58.

☞ Simplicity of manner, as of dress, is a charm that a woman generally admires in another more than in herself.

The World's Crisis.

MILES GRANT.....EDITOR.

BOSTON, NOVEMBER 3, 1858.

Office....167 Hanover street.

The Soul.—No. 3.

In our last we commenced examining Gen. 2: 7, to ascertain the *primary* use of *soul*. We had found the word *nephesh*, here rendered soul, was first applied to all living creatures, in the first chapter of Genesis, and that it represented the *whole being* and we could find no intimation that the word had a different meaning in Gen. 2: 7.

We will now continue the examination, in order to ascertain the signification of *nephesh* in its *primary* use. Turn to Ex. 12; 16, 19.

"And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every *man* (*nephesh*, marg. soul.) must eat. . . . Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that *soul* (*nephesh*) shall be cut off."

It will be seen from these passages that *man* and *soul* are translated from the same original word, and represent the same being. The man eats and the *soul eats.* We think it plain to every candid reader that the word *nephesh* in these texts represents the whole accountable being, called man or soul. Parallel with the foregoing, we read in Lev. 7; 25 and 17: 15, that, "Whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the *soul* (*nephesh*) that *eateth* it shall be cut off from his people. . . . And every *soul* (*nephesh*) that *eateth* that which died of itself," &c. Can we suppose for one moment that the man or *soul* (*nephesh*) which is capable of eating animals, is some indescribable, "immaterial," "uncompounded," "indivisible," "indestructible," "intangible" "*essence*," that "lives in the body just as a man lives in a house?" In Gen. 2: 16, we read, "And the Lord God commanded *the man*, saying, of every tree of the garden *thou* mayest freely *eat*." It will be noticed that the pronoun *thou* stands for the noun *man*, and cannot properly be made to represent any more or less. But "*the Lord God formed man of the dust of the ground;*" and says to *him* after *he* had eaten the forbidden fruit, "In the sweat of thy face shalt *thou* eat bread, till *thou return* unto the *ground;* for out of it wast *thou* taken; for dust *thou* art, and unto *dust* (not heaven) shalt *thou return*." Gen. 3: 19. He could not *re*turn to the theological hell, for he had never been there. But when we let the Lord mean as he says, how plain is the verse last quoted; indeed, we do not see how it could be made more so. But if the Lord intended to teach us that when a man dies he is still alive, he has a very blind and strange way of expressing it. If *men* should talk so, we should say they meant to deceive us. Where is Adam *now?* If he has not died and *re*turned to the *ground*, but is *alive*, then the Lord has broken his word, and Satan is cleared from the charge of being "a liar," when he said, in Gen. 3: 4, "Ye shall not surely *die*." If man does not die, he needs no resurrection.

Says Wm. Tyndale * in answer to Thomas More, the Platonist,

"And ye, in putting them [souls] in heaven, hell, and purgatory, *destroy* the arguments wherewith Christ and Paul prove the resurrection. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

Tyndale's is a very reasonable question, but a hard one to answer. Justyn Martyr (one of the "christian fathers," who had been a Platonist,) says, "If you meet with some who are called christians, (meaning Gnostics, †) who dare calumniate the God of Abraham and Isaac and Jacob, and who say that there is no resurrection of the *dead*, but that at *death* their souls are received up into heaven, do not regard them as christians." [*Dial. Trypho.*]

We see the reason why Paul says, "Beware, lest any man spoil you through *philosophy*." The church was probably never in more danger on this point, than at the present time; for this same old Platonic philosophy is being revived in this generation, and is palmed off upon the church and people for truth; while truly, nothing is more opposed. Its advocates will allow us to believe the Bible, if we will only adopt the "*double*" meaning,—let them put their "*construction*" upon it. If the devil can but persuade us that the Scriptures have *two* meanings, he is quite sure of inserting the *second* and *mystical* one, by means of which he can lead us, in the end, to lose our confidence in the word of God, and turn us aside to *fables*. Reader, *beware!* we are living in "perilous times."

Let us look, now, at a few more examples of the use of *nephesh*. Numbers 35: 11. "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which *killeth any person* (*nephesh*) at unawares." From this passage, we learn that a *nephesh*, soul or person, may be killed. Hence, we read in Joshua 10: 28, "And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the *souls* (*nephesh*) that were therein."

Jer. 52: 29. "In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred and thirty and two *persons*, (*nephesh*, marg. souls.) Peter says, "eight *souls* were *saved* by *water*," at the time of the flood. When the Revelator was giving an account of the vials, in which "is filled up the wrath of God," he says in Rev. 16: 3, "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every *living soul died* in the *sea*."

Without quoting further examples, we think it will be plain to all, that the *primary* use of *nephesh*, (Heb.) and *psukee*, (Greek) indicates the *whole man*, or animal; is equally applicable to both, and represents the entire organism, which dies when "the breath of life" is taken away; then *the man*—the soul or person—returns to "dust," to await the resurrection "at the last day."

In speaking of Eccl. 9: 10, where it is said, "There is *no work, nor device, nor knowledge, nor wisdom*, in the grave whither *thou* goest;" Luther says,—

"*Another proof* that the dead are *insensible*. Solomon thinks, therefore, that the dead are altogether *asleep*, and think of *nothing*. They lie, not reckoning days or years, but when *awakened*, will seem to themselves to have slept scarcely a moment." [*Debt and Grace*, p. 258.

* [The author of the first printed edition of the Bible in English.]

† ["The Gnostics were a sect of philosophers that arose in the first ages of christianity, who pretended that they were the only men who had a true knowledge of the christian religion. They formed for themselves a system of theology, agreeable to the philosophy of Pythagoras and Plato, to which they accommodated their interpretation of Scripture. They held that all natures, intelligible, intellectual, and material, are derived by successive emanations from the infinite fountain of Deity. . . . These doctrines were derived from the oriental philosophy."]

A New Tract.

In compliance with a request of several of our brethren, we purpose to issue a tract this week, entitled, "What is Man?" or a Bible view of his *creation*, his *soul* and *spirit*, his *death* and connection with *hell*.

It will consist of about 32 pp. Price, single copy, 5 cts.; per hundred $3.00. *Postage* 1 ct.

New Translation.

John P. Jewett & Co., 20 Washington Street, Boston, have just published a new and valuable translation of the New Testament,—"Translated from the Original Greek, with Chronological Arrangement of Sacred Books, and Improved Divisions of Chapters and Verses. By Leicester Ambrose Sawyer. 1 Vol. 8 vo. pp. 423. Published by John P. Jewett & Co., 20 Washington Street, Boston. Price $1 in cloth, and $1.25 in morocco, postage paid.

Mr. Sawyer has the reputation of being a distinguished scholar. He has been engaged some twenty years in perfecting his translation. He says in his preface,

"This is not a work of compromises, or of conjectural interpretations of the sacred Scriptures, neither is it a paraphrase, but a strict literal rendering. It neither adds nor takes away; but aims to express the original with the utmost clearness and force, and with the utmost precision. It adopts, however, except in the prayers, a thoroughly modern style, and makes freely whatever changes are necessary for this purpose."

We have not had time to examine the translation with any degree of care, but we are satisfied, from a hasty look, that it will be a valuable acquisition to the Bible student. If the people would understand the Scriptures, it is important that they examine different translations. One such new translation is of more real value to the christian, than all the "monthlies" and other light reading in the world. Get the book and read it carefully, observe its precepts, and you will gain *eternal life.* Every family should have a copy.

☞ All the afflictions of a saint are neither too numerous nor too sharp. A good deal of rust requires a good file.—*Browne.*

From Sr. A. Mussey.

Bro. Grant:—It has been some time since I have written to my brethren through the Crisis, and as I have been solicited by many of my old acquaintances in my wanderings the summer past to write, I again resume my pen, feeling it not only a duty but a privilege thus to do.

My journey through this life seems to be a lonely and toilsome one, yet I feel the brighter day is about to dawn, when all my wanderings will cease, and I shall be at home, at rest forever, with Jesus and all my beloved friends, in Eden's blooming bowers. The widow's God is still my constant companion; He is on my right hand and on my left, that I shall not be moved. Having no home I can call my own since the death of my companion and my beloved son, I have visited brethren and friends the summer past, have formed some happy associations with brethren and sisters, whom I hope to meet in God's everlasting kingdom. In Boston I was permitted to enjoy some meetings, which I trust will never be forgotten. Hope to meet them again soon,

"Where congregations ne'er break up,
And Sabbaths never end."

Visited brethren at Portsmouth. A goodly company are still on their journey to the promised land; and are resolved to face the storm until He comes who can say to the winds and the waves, "be still," and they will obey. Death, that cruel enemy, has entered their ranks since I left them, and taken a blooming daughter and a lovely christian from their midst. God strengthen that father and mother to look upward, hoping for the morning to dawn when dear Anna will awake, and in immortal bloom will live to die no more. While viewing the trackless ocean, its rough billows roaring, and its white waves dashing, wave after wave, grand and sublime, I thought of the days of our Savior, and the faith of Peter; when he heard the voice of him he loved, and beheld him walking upon the water; when he exclaimed, Lord, if it be thou, bid me come unto thee. At the answer, come! he leaps into the sea, with strong faith to buoy him up above the waves, while his eyes were fixed upon the Lord; but the moment he looks upon the waves he sinks; but he cries, Lord, save, or I perish! He is saved; and that strong arm carries him safe to land. So with us, my brethren and sisters; while we look upon the waves that dash against us, we sink like Peter; but he who heard Peter's cries will hear us, and will bring us safe into port.

I was permitted to enjoy the Conference at Warner, and I would say for the encouragement of others, it was a profitable season to all our souls, who attended. Brethren came together in the fullness of the gospel of Christ. Our preaching was excellent; our exhortations and songs were attended by the Spirit of God, and we were united as the heart of one man, to serve the true and living God, and to wait for his Son from heaven. That faith and spirit that united us together, when first we embraced the Advent doctrine, was manifest in that meeting; we parted with the blessed assurance, that if we hold fast the profession of our faith firm unto the end, we shall soon meet where we shall no more take the parting hand. O! may the faith of the Lord's immediate coming prevail among us, that we may be more united to labor for God and the salvation of our fellow-men. A few more conflicts and we shall be there. Amen, even so, come, Lord Jesus.

Our Conference at Lake Village was a profitable season to us all. The Church has been strengthened to hold fast the profession of her faith without wavering, firm unto the end, believing the time close at hand when the chief Shepherd shall appear and give us a crown of life that fadeth not away. One interesting part of our Conference here, was the setting apart of our beloved Bro. Thatcher Piper for the work of the ministry. It was truly a solemn and interesting season. Prayer by Bro. Lock; charge by Bro. Preble; right hand of fellowship by Bro. Morse. Father, endow thy ministering servants with power from on high, that they may go forth like flaming heralds, proclaiming the day of vengeance of our God. Let the weak say, I am strong. Fear not, behold your God will come, even God, with a recompense; He will come and save you.

In yonder clouds we'll see him soon,
In all his bright array;
The morning light disperse the gloom,
And bring an endless day,
The trump of God will wake the dead,
Loved friends will live again;
Made like unto their glorious Head,
In Eden's bowers will reign.

Abigail Mussey.

From Sr. L. J. Beach.

Bro. Grant:—I have been looking in the Crisis for something more concerning the campmeeting at Collinsville. As nothing has appeared, I wish to say a little about the latter part of the meeting, which was too good to go unnoticed.

I think you left Saturday morning. Soon after Bro. Hastings began to preach it commenced raining, and the service at the stand was broken up. Not so, however, the interest and harmony of the meeting. Meetings were held in the tents during the day and evening,—preaching by Brn. J. Morgan, Flavel, Goodrich, and Sr. Fenn, in the afternoon, Bro. F. presenting his argument on Time.

The rain ceased before night, and on Lord's day morning a cloudless sky, with its cheering sunbeams, greeted our waking eyes. It was a morning not soon to be forgotten. A holy, heavenly influence pervaded the encampment, and shone out in the very countenances of the dear saints. At an early hour all gathered at the stand for a love-feast, (rightly named in this instance.) The blessing of God rested upon us, and his Spirit conducted the meeting. One hundred and seventy-three testimonies, I think, were given in the space of one hour, and it seemed as if the very angels in heaven rejoiced, as they stooped to listen to them.

Preaching in the morning by Bro. Hastings, and by Bro. Burnham in the afternoon. It was estimated that between four and five thousand persons were on the ground, and the perfect order that was maintained, was remarkable. The very quietude that reigned told how deeply interesting were the glorious truths presented, and the solemn appeals made, to that listening multitude. The Lord grant that the great reckoning day may show much fruit as the result.

At the close of the afternoon service, we repaired to the river's side, where Bro. Mathewson buried in baptism seven happy believers in Jesus. How blessed to walk in the ordinances of the gospel, and keep the commandments of God. Truly in keeping them there is great reward.

Bro. Hastings preached again in the evening, after which, as requested, the multitude quietly withdrew, leaving the people of God to enjoy a season of communion at the table of the Lord. It was an hour of deep interest and solemnity. Tables were quickly and quietly arranged through the long aisle, and there in the calm stillness of that evening hour, with the broad canopy of heaven for our tent, and the stars of night looking down upon, and keeping watch over us, about three hundred waiting ones sat down to commemorate our Savior's dying love, in hope of his future glory, for which we look and pray. May the remembrance of that hour never pass away, until He whose name we honor shall come to redeem us.

Monday morning dawned brightly upon us, and with it came the hour for separation. Although the tear-drop would fall, yet in joyous hope and with songs of praise we parted; and thus ended one of the best meetings we have ever held, and *the* best I ever attended.

I praise the Lord that even in old Connecticut, as well as in other States, there are still found some true hearted, valiant soldiers of the cross, who are determined to contend earnestly for the "faith once delivered to the saints," and see the end of the christian race, and who will not admit for one moment, that they have been following "cunningly devised fables," while they have been looking and waiting for the Son of God from heaven. May the Lord bless his own people, his own cause, and his own truth, to the salvation of men, and the glory of his own great name. Amen.

Louisa J. Beach.

New Britain, Ct.

Tread Softly.—The Jews would not willingly tread upon the smallest piece of paper in their way, but took it; for possibly, said they, the name of God may be on it. Though there was a little superstition in this, yet, truly, there is nothing but religion in it, if we apply it to men. Trample not on any; there may be some work of grace there that thou knowest not of. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of as to give his precious blood for it; therefore despise it not.—*Leighton.*

☞ The rich are inclined to believe that they are superior to other men, and other men do all they possibly can to fortify them in that belief.

For the Crisis.

Advent Itinerancy.

Bro. Grant:—As this subject has been introduced, and it being one intimately connected with the prosperity of the church, I think it best to keep it before the people until there is a redress of grievances. As has before been stated, this kind of work must be done, or the cause of truth must suffer; and it seems that there is now a wider field for prospective labor than has ever before been presented to the church; and when shall the men and means be found to occupy these new fields? I think by a little systematizing and self-denial, the latter may be in a tolerable degree furnished. Let us consult the arithmetic upon this subject.

Supposing there are five thousand Advent believers in the United States. At the lowest estimate, the average receipt for missionary purposes ought to be one cent per day for each. There are probably many who think they are not able to give anything, and there are others who could give treble that amount and hardly know it. Let us go into a calculation upon self-denial. Supposing you are about to purchase a coat that will cost ten dollars. Buy one for nine; or if it be any other other article of clothing, male or female, economize in the same proportion, and put the money thus saved into the contribution; and carry this principle out in expenditures for houses, furniture and all the departments of life's expenses, and there would soon be an abundance in the Lord's treasury to support his ministers.

Another important element of success in this and all other objects, is system; but where everything is at loose ends, as has been too much the case in matters relating to the church, it is not to be wondered at that ministers have to suffer in consequence thereof. But it cannot be denied that some who have taken upon themselves this office are somewhat to blame in this matter; for by their precept they have encouraged this state of disorganization in the churches. Some of them have denounced church government, and have pulled down what others have been laboring to build. Some have no doubt supposed that the end was so near that all system and order could be dispensed with; but there is nothing in Scripture to justify any such conclusion.

"Occupy until I come" is just as imperative now, and will be until the sign of the Son of Man is seen. And any body of christians who try to sail over the tempestuous seas of the present time without gospel order, will be inefficient, weak and lame. Yours, &c., D. N. Smith.

For the Crisis.

Brunswick Conference.

Bro. Grant:—The Conference held in Brunswick last week, was a good season indeed. The Lord was with us of a truth. A good number of brethren and sisters came in from the surrounding towns, and enjoyed a feast of love and union worthy the faith we profess. It was manifest from the first that a better state of feeling existed than had been seen for some time. The people of the vicinity came out to see and hear. God poured out his blessing so that they began publicly to confess their former prejudices, and acknowledge that God was with us, and that they believed we preached the truth. Several were reclaimed; one man converted Sunday eve. We continued until Monday evening, when some six or eight came forward for prayers; some found peace with God through Christ, and others are still seeking. Evening meetings are to continue. Lord, bless and save them. There is a deep and lasting impression left on the minds of many of that people, and some fruit of the meeting will be gathered for the coming kingdom of God. Brn. York, Peter Libby, James Libby, Ingham, Wellcome and Hiram Munger were there, and preached the word. Several other ministers were with us also. Bro. Munger came by request of persons in the village to lecture on Spiritualism, but he rendered us much help in our Conference. Yours in the faith,

I. C. Wellcome.

Oct. 20th, 1858.

There is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the church-yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank, and to be a nothing.—*Spurgeon.*

[From the Expositor, by request.]

From Eld. J. Blain.

Having been very busy, and my health rather poor since I came East in May, I have too long omitted to let brethren know in the West where I was, what doing, and why in the East instead of West, as I have heretofore given encouragement of traveling that way. My reason for this course is, that I learned last fall and this spring that I could not be sustained West, nor sell many books till times changed. Times are hard here, but better than West, and I am obtaining a bare support, but not enough to clear me from past debts, which were increased last year by traveling five months and receiving but $18 in donations, or for labors, while my traveling expenses were $50. I had to live on books previously paid for, and which I am now out of, and lack means to reprint. I have, however, engaged a printer in Boston to publish all my works, except the Review of Beecher, and hope brethren who possibly can, will send me help this fall, or as soon as consistent. As I shall probably not be home till December, they can send to me here, care of G. T. Adams, 167 Hanover Street, or to my son-in-law, J. W. Dean, Chicago, Ill., at the *Tribune* office.

I am prospered this season in scattering books, and in seeing the good effects of my labors more than ever before; but have not time now to give particulars, but will by and by. Truth is gaining fast in Yankee regions, so I would not be understood as complaining nor repining, though difficulties attend my course. No, I am happy in my toilsome labors, though far from "sweet home," and full in the faith that my Master will provide for my wants. The thought has never entered my mind of leaving the Gospel "to serve tables." Brethren, let our daily song be,—

"We'll stem the storm, it won't be long.
The heav'nly port is nigh;
We'll stem the storm, it can't be long,—
We'll *anchor by and by.*"

I sympathize deeply with brethren West, where they have so few to preach the new and blessed truths they love to hear, and when times permit, I shall gladly travel among you again, if life and health be granted by a kind Providence. I would encourage ministering brethren West to labor on—faint not, the reward will be sure and great to pioneers in God's warfare. J. Blain.

Boston, Mass., Sept. 10, 1858.

For the Crisis.

My Labors.

Several persons have written to me, from different parts of the country, to come and labor with them this fall and winter. To all such I have to say, that at present I am confined to Boston and vicinity, and probably shall be for some time to come. The interest in Boston still continues and increases. The Chapman (large) Hall is crowded to its utmost capacity, so that it is very difficult to seat the people, with a very select congregation, who come to *hear*. Our public Bible Class, which is held every Sunday at 2 o'clock, P. M., is very large and interesting. While this state of interest continues, our friends must excuse me, and let me remain here.

Edwin Burnham.

P. S.—All communications for me must be directed to Newburyport, Mass.

From Bro. P. Axe.

Bro. Grant:—I write a few lines for the encouragement of the tried ones who are striving to enter in at the strait gate. Be of good cheer. I praise the Lord for the light I have received in reading the *Crisis*, and books and tracts on the doctrine of life through Christ, and the blessed hope of the soon coming Jesus. I was a believer in sin's eternity and man's immortality, being taught thus from my youth; but reading the Scriptures, and accepting their literal import, makes all things plain.

I receive much opposition, but by the grace of God I am resolved to do what I can in spreading the truth of the gospel. Some say it matters not what we believe, if we are sincere. I learn we are to be sanctified by believing the truth. May we all cultivate a spirit of love, and have a home in the everlasting kingdom that will soon be set up. Peter Axe.

☞ Sympathy is much more catching than intelligence. Anybody can feel, but everybody cannot understand. Hence pity for a person brought into distress by his own acts, often outweighs all the conviction produced by a knowledge of his crimes.

Obituary Notices.

Found dead in his bed, in Northfield, Mass., on the morning of the 15th of September, Asa S. Hoskin, aged 44 years.

The deceased was in good health when he retired the evening before. It was found upon examination to be the rupture of a blood vessel. Thus has death entered this family and taken from them a dearly beloved brother and son. The subject of this notice was not a professor, but had ever manifested a kind spirit towards God's children. Although he did not communicate his feelings to any one before death, still we cannot but hope to see him in the resurrection morning clad in immortality.

How long, O Death, thou tyrant, shalt thou reign over the earth? Thank God, his children are soon to shout victory over the grave. Come, Lord Jesus, and come quickly.

Julia P.

Domestic News.

SANDWICH ISLANDS.

Dates to the 16th of September. A new treaty has been made with France. The main points yielded to France are, that the French language is to be placed on a level with the English; the duty on liquors to be reduced from $5 to $3 per gallon; French vessels are to be placed on the same footing as Hawaiian; the French Consul to be allowed to exercise judicial functions belonging of right to the Hawaiian Courts.

Bolivia continues in a disturbed state. An attempt was made at La Paz to assassinate the President. He escaped, but Gen. Pradeecio and another gentleman who stood beside him, were shot dead. The assassins had previously proclaimed Gen. Belzu, and attacked the barracks. Tranquility was finally restored, through the promptness and firmness of President Linares.

Peru again threatens war against Ecuador, and has sent two war vessels to that country, with a commission to demand satisfaction for recent insults to their ministers by that Republic.

Ex-President Echinique is said to be in Bolivia, occupied in fermenting revolution against Castilla's government.

FROM MEXICO.

The Times Mexico correspondent states that on the 14th September the Mexican government made discovery of a pretended plot to assassinate the President, his ministry and many prominent citizens, and to give the city up to plunder. The foreigners were openly accused of having concocted this scheme, and government was taking every means to exasperate the people against them. Our minister, Mr. Forsyth, was threatened with an attack on his house, the object being the seizure of foreigners harbored there.

Large numbers of Indians had made their appearance on the Mohave, causing great alarm at San Bernardino. They had attacked and wounded several Americans, and stolen a number of cattle.

St. Louis, Oct. 26.—A dispatch from Fort Independence says that the Santa Fe mail, with dates of the 4th inst., arrived on the 23d. The report of the second battle with the Navajo Indians had been confirmed. Mr. Yost, their agent, formally suspended all relations with them, and he states their wealth consists in 250,000 sheep and 60,000 horses, which, if destroyed, will drive them to desperation, and that a second Florida war may be expected.

NEWS BY THE OVERLAND CALIFORNIA MAIL—INDIAN FIGHT IN OREGON.

St. Louis, Oct. 27.—The overland mail, which arrived last night, brought letters to Oct. 1, but no San Francisco papers. The Los Angelos Vineyard of the 2d inst. is, however, received. It contains an account of a battle at Four Lakes, Oregon, on the 1st of September, between 300 troops, under Col. Wright, and 500 Indians, in which the Indians were completely routed, with the loss of 17 killed and many wounded. The troops sustained no loss whatever.

NOTICES.

Notice.

The second quarterly Conference of Fox River District, will be holden at Shabbona Grove, commencing Nov. 25th, at 7 o'clock P. M. Moses Chandler, Evangelist.

Notice.

The Lord willing, there will be a conference at Pawlings, N. Y., commencing Nov. 10th, and continuing over the following Sunday. We expect those preaching brethren to come that feel directed by the Lord, and can trust the Lord for their pay, as most of the brethren here are poor. We invite all the brethren and sisters that can, and others that feel interested, to come to this meeting. Come saints and sinners. Those that come will be provided for while here.

Stephen, in behalf of the church of God in Pawlings.

Book Notice.

I would say to the Brn., that I have just got printed, in Boston, an improved edition of Death not Life, in paper covers, and bound,—also Glad Tidings and my two tracts on the word Hell, and Foster's noted letter. They can be had of Bro. Grant at the prices now noticed in the Crisis, and by writing me at Buffalo. Brethren in the ministry can have them to sell on commission, and I hope they will send soon and get a supply for the winter. I expect to remain in the East till Jan., and will visit brethren by their sending a request to the Crisis. Jacob Blain.

Boston, Oct. 2, 1858.

Appointments for Danielsonville, Ct.

Bro. S. G. Mathewson, Nov. 14th and 21st. Bro. A. Fox, Nov. 28th and Dec. 5th.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church.

N. F. Nason.

Notice.

There will be a conference in Holden, Me., in the school-house near Bro. Isaac Clewley's, commencing Nov. 12th, and continuing over the Lord's day. Bro. L. Boutell will attend the meeting, and we expect I. Damman will be here also. We desire as many of the servants of God to come as God will. Brethren and sisters come, rally once more from the north, south, east and west, and let us raise up the standard of truth in the name of the Lord. For the Brethren,

Isaac Clewley.

Notice.

If the Lord permit, a conference will be held in West Poland, Maine, commencing Thursday evening, Nov. 11th, at 7 o'clock, and continuing over the Sabbath. Our ministering brethren in Maine are especially invited to attend. We wish all our brethren and sisters to come filled with the Spirit, and labor to see the work of God prosper, and the church built up in the most holy faith.

For the Brethren, Jesse Gay.

Notice.

Whereas, Bro. Champlain has resigned the pastorship of the River Point Advent Church, R. I., we have chosen Bro. E. Bellows as pastor. Bro. Bellows will preach one Sunday in a month—the first. The other three Sundays are left open to the preaching brethren whom we may invite. We hope those we have invited will come soon and see us.

For the Brethren. JOHN P. BABCOCK.

☞ NOTICE.—We would earnestly request those who are indebted to this office for Hymn Books, to remit us the amount due, as we, *in all cases*, have to pay cash for the same, and cannot afford to be out of the money. Probably some of our brethren have overlooked the fact that they are so long indebted for books. We would, therefore, in all love and earnestness, call their attention to the matter, as the funds of the paper are too contracted to afford lengthened credit.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I have appointments to preach as follows: At Canterbury Town-house, 3d Sabbath in November; at Sutton, Mill Village, Union Meeting-house, the 4th Sabbath; and at Loudon Ridge the 1st Sabbath in December.

T. M. Preble.

Bro. M. Batchelor appoints to preach in
Hartford, Ct., (Tuesday,) - Nov. 16th.
Wallingford, Ct., - Nov. 17th and 18th.
Bristol, Ct., - Nov. 19th,
and continue over Sunday.
Hope to call at New Britain and Springfield on my return home.

If the Lord will, I will preach at
Hawley, Mass., - Nov. 11th and 12th.
Middlefield Switch, - Nov. 19th.
Chester Factories, Sunday, - Nov. 21st.
C. Goodrich.

Bro. I. Damman appoints to preach in
West Ossipee, N. H., - Nov. 6th,
and continue over the Sabbath.
Holden, Me., - Nov. 12th

T. W. Piper appoints to preach at
Meredith Centre, - Nov. 13th,
and Sunday following.
West Ossipee, - Nov. 21st.
Meredith Village, - Nov. 25th.
Lake Village, - Nov. 26th.
Louden Ridge, - Nov. 28th.

Bro. H. Pratt appoints to preach in
Exeter, N. H., - Nov. 10th and 11th.
Portsmouth, N. H., - Nov. 12th,
and over the Sabbath.
Lynn, - Nov. 18th,
and over the Sabbath.
Boston, - Nov. 22d.
Westboro, - Nov. 23d.

Bro. J. T. Ongley appoints to preach in
Busti, N. Y., - Nov. 8th,
and continue in that region over Sunday.

Bro. Wm. Sutherland appoints to preach in
Vernon, Vt., - Nov. 14th.

Providence permitting, I will meet the brethren as follows:—

Vernon, Vt., Nov. 4th. Will some one meet me at South Vernon first train up.

Brattleborough, Friday, where David Miller appoints.

Springfield, Vt., Sunday, where Bro. Cook appoints. Meet me at Gassetts' station, the first train up from Vernon.

Woodstock and vicinity, as the brethren arrange, from Tuesday 9th to the 13th.

Rutland, Vt., Sunday, 14th. If supplied, please inform me. Hiram Munger.

Chickopee Falls, Mass.

I will preach as follows:—
Rutland, Vt., Sunday, - Nov. 7th.
Hebron, N. Y., Sunday, - Nov 14th.
Pownal, Vt., (eve.) - Nov. 16th.
North Adams, Mass., (eve.) - Nov. 17th.
Cheshire, Mass., (eve.) - Nov. 18th.
Savoy, Mass., Sunday, - Nov. 21st.
Goshen, Mass., Sunday, - Nov. 28th.
S. W. Bishop.

Providence permitting, I will meet with the brethren at
Concord, N. H., Nov. 5th, evening and over the Sabbath. H. Pratt.

If the Lord will, I will preach in
Roxbury, Mass., Sunday, - Nov. 7th.
H. F. Carpenter.

Providence permitting, Bro. Chas. H. Perkins will preach at—
Winsted, Thursday evening, - Nov. 4th.
Newfield, Sunday, - Nov. 7th.
Collinsville, or where Bro. Mathewson may appoint, Tuesday evening, - Nov. 9th.
Where Providence opens a place, Sunday, Nov. 14th.

[This is the Bro. that was ordained at the Wilbraham Camp Meeting, and set apart for the work of God. The brethren will not be imposed upon. Hiram Munger.]

B. P. Manning appoints to preach in—
Auburn, (Robie school-house) Nov. 7th.
London Ridge, N. H., Nov. 8th.
East Alton, N. H., (Tues. eve.) Nov. 16th.
West Alton, N. H., Nov. 18th.
and continue over Sunday, if desired.

Eld. W. M. Ingham appoints to preach in
Worcester, Mass., (Warren Hall,) Nov. 7

If the Lord will, I will preach at
West Brattleboro, Vt., Nov. 3d
and continue over the Sabbath.
Goshen, Mass., Sunday, Nov. 14th.
C. Goodrich

Business.

To Correspondents.

Bro. A. M. Higgins' P. O. address is Palmer Depot, Mass. Any who wish to obtain his valuable family medicines, can get them by addressing him at that place; or Bro. B. Hitchcock, Bristol, his state agent for Ct.

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For the Crisis.

Advent Itinerancy.

Bro. Grant:—As this subject has been introduced, and it being one intimately connected with the prosperity of the church, I think it best to keep it before the people until there is a redress of grievances. As has before been stated, this kind of work must be done, or the cause of truth must suffer; and it seems that there is now a wider field for prospective labor than has ever before been presented to the church; and when shall the men and means be found to occupy these new fields? I think by a little systematizing and self-denial, the latter may be in a tolerable degree furnished. Let us consult the arithmetic upon this subject.

Supposing there are five thousand Advent believers in the United States. At the lowest estimate, the average receipt for missionary purposes ought to be one cent per day for each. There are probably many who think they are not able to give anything, and there are others who could give treble that amount and hardly know it. Let us go into a calculation upon self-denial. Supposing you are about to purchase a coat that will cost ten dollars. Buy one for nine; or if it be any other other article of clothing, male or female, economize in the same proportion, and put the money thus saved into the contribution; and carry this principle out in expenditures for houses, furniture and all the departments of life's expenses, and there would soon be an abundance in the Lord's treasury to support his ministers.

Another important element of success in this and all other objects, is system; but where everything is at loose ends, as has been too much the case in matters relating to the church, it is not to be wondered at that ministers have to suffer in consequence thereof. But it cannot be denied that some who have taken upon themselves this office are somewhat to blame in this matter; for by their precept they have encouraged this state of disorganisation in the churches. Some of them have denounced church government, and have pulled down what others have been laboring to build. Some have no doubt supposed that the end was so near that all system and order could be dispensed with; but there is nothing in Scripture to justify any such conclusion.

"Occupy until I come" is just as imperative now, and will be until the sign of the Son of Man is seen. And any body of christians who try to sail over the tempestuous seas of the present time without gospel order, will be inefficient, weak and lame. Yours, &c., D. N. Smith.

For the Crisis.

Brunswick Conference.

Bro. Grant:—The Conference held in Brunswick last week, was a good season indeed. The Lord was with us of a truth. A good number of brethren and sisters came in from the surrounding towns, and enjoyed a feast of love and union worthy the faith we profess. It was manifest from the first that a better state of feeling existed than had been seen for some time. The people of the vicinity came out to see and hear. God poured out his blessing so that they began publicly to confess their former prejudices, and acknowledge that God was with us, and that they believed we preached the truth. Several were reclaimed; one man converted Sunday eve. We continued until Monday evening, when some six or eight came forward for prayers; some found peace with God through Christ, and others are still seeking. Evening meetings are to continue. Lord, bless and save them. There is a deep and lasting impression left on the minds of many of that people, and some fruit of the meeting will be gathered for the coming kingdom of God. Brn. York, Peter Libby, James Libby, Ingham, Wellcome and Hiram Munger were there, and preached the word. Several other ministers were with us also. Bro. Munger came by request of persons in the village to lecture on Spiritualism, but he rendered us much help in our Conference. Yours in the faith,

I. C. Wellcome.

Oct. 20th, 1858.

There is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the church-yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank, and to be a nothing.—*Spurgeon.*

[From the Expositor, by request.]

From Eld. J. Blain.

Having been very busy, and my health rather poor since I came East in May, I have too long omitted to let brethren know in the West where I was, what doing, and why in the East instead of West, as I have heretofore given encouragement of traveling that way. My reason for this course is, that I learned last fall and this spring that I could not be sustained West, nor sell many books till times changed. Times are hard here, but better than West, and I am obtaining a bare support, but not enough to clear me from past debts, which were increased last year by traveling five months and receiving but $18 in donations, or for labors, while my traveling expenses were $50. I had to live on books previously paid for, and which I am now out of, and lack means to reprint. I have, however, engaged a printer in Boston to publish all my works, except the Review of Beecher, and hope brethren who possibly can, will send me help this fall, or as soon as consistent. As I shall probably not be home till December, they can send to me here, care of G. T. Adams, 167 Hanover Street, or to my son-in-law, J. W. Dean, Chicago, Ill., at the *Tribune* office.

I am prospered this season in scattering books, and in seeing the good effects of my labors more than ever before; but have not time now to give particulars, but will by and by. Truth is gaining fast in Yankee regions, so I would not be understood as complaining nor repining, though difficulties attend my course. No, I am happy in my toilsome labors, though far from "sweet home," and full in the faith that my Master will provide for my wants. The thought has never entered my mind of leaving the Gospel "to serve tables." Brethren, let our daily song be,—

"We'll stem the storm, it won't be long,
The heav'nly port is nigh;
We'll stem the storm, it can't be long,—
We'll *anchor by and by.*"

I sympathise deeply with brethren West, where they have so few to preach the new and blessed truths they love to hear, and when times permit, I shall gladly travel among you again, if life and health be granted by a kind Providence. I would encourage ministering brethren West to labor on—faint not, the reward will be sure and great to pioneers in God's warfare. J. Blain.

Boston, Mass., Sept. 10, 1858.

For the Crisis.

My Labors.

Several persons have written to me, from different parts of the country, to come and labor with them this fall and winter. To all such I have to say, that at present I am confined to Boston and vicinity, and probably shall be for some time to come. The interest in Boston still continues and increases. The Chapman (large) Hall is crowded to its utmost capacity, so that it is very difficult to seat the people, with a very select congregation, who come to *hear*. Our public Bible Class, which is held every Sunday at 2 o'clock, P. M., is very large and interesting. While this state of interest continues, our friends must excuse me, and let me remain here.

Edwin Burnham.

P. S.—All communications for me must be directed to Newburyport, Mass.

From Bro. P. Axe.

Bro. Grant:—I write a few lines for the encouragement of the tried ones who are striving to enter in at the strait gate. Be of good cheer. I praise the Lord for the light I have received in reading the *Crisis*, and books and tracts on the doctrine of life through Christ, and the blessed hope of the soon coming Jesus. I was a believer in sin's eternity and man's immortality, being taught thus from my youth; but reading the Scriptures, and accepting their literal import, makes all things plain.

I receive much opposition, but by the grace of God I am resolved to do what I can in spreading the truth of the gospel. Some say it matters not what we believe, if we are sincere. I learn we are to be sanctified by believing the truth. May we all cultivate a spirit of love, and have a home in the everlasting kingdom that will soon be set up. Peter Axe.

☞ Sympathy is much more catching than intelligence. Anybody can feel, but everybody cannot understand. Hence pity for a person brought into distress by his own acts, often outweighs all the conviction produced by a knowledge of his crimes.

Obituary Notices.

Found dead in his bed, in Northfield, Mass., on the morning of the 15th of September, Asa S. Horton, aged 44 years.

The deceased was in good health, when he retired the evening before. It was found upon examination to be the rupture of a blood vessel. Thus has death entered this family and taken from them a dearly beloved brother and son. The subject of this notice was not a professor, but had ever manifested a kind spirit towards God's children. Although he did not communicate his feelings to any one before death, still we cannot but hope to see him in the resurrection morning clad in immortality.

How long, O Death, thou tyrant, shalt thou reign over the earth? Thank God, his children are soon to shout victory over the grave. Come, Lord Jesus, and come quickly.

Julia P.

Domestic News.

SANDWICH ISLANDS.

Dates to the 16th of September. A new treaty has been made with France. The main points yielded to France are, that the French language is to be placed on a level with the English; the duty on liquors to be reduced from $5 to $3 per gallon; French vessels are to be placed on the same footing as Hawaiian; the French Consul to be allowed to exercise judicial functions belonging of right to the Hawaiian Courts.

Bolivia continues in a disturbed state. An attempt was made at La Paz to assassinate the President. He escaped, but Gen. Prudencio and another gentleman who stood beside him, were shot dead. The assassins had previously proclaimed Gen. Belzu, and attacked the barracks. Tranquility was finally restored, through the promptness and firmness of President Linares.

Peru again threatens war against Ecuador, and has sent two war vessels to that country, with a commission to demand satisfaction for recent insults to their ministers by that Republic.

Ex-President Echinique is said to be in Bolivia, occupied in fermenting revolution against Castilla's government.

FROM MEXICO.

The Times Mexico correspondent states that on the 14th September the Mexican government made discovery of a pretended plot to assassinate the President, his ministry and many prominent citizens, and to give the city up to plunder. The foreigners were openly accused of having concocted this scheme, and government was taking every means to exasperate the people against them. Our minister, Mr. Forsyth, was threatened with an attack on his house, the object being the seizure of foreigners harbored there.

Large numbers of Indians had made their appearance on the Mohave, causing great alarm at San Bernardino. They had attacked and wounded several Americans, and stolen a number of cattle.

St. Louis, Oct. 26.—A dispatch from Fort Independence says that the Santa Fe mail, with dates of the 4th inst., arrived on the 23d. The report of the second battle with the Navajo Indians had been confirmed. Mr. Yost, their agent, formally suspended all relations with them, and he states their wealth consists in 250,000 sheep and 60,000 horses, which, if destroyed, will drive them to desperation, and that a second Florida war may be expected.

NEWS BY THE OVERLAND CALIFORNIA MAIL—INDIAN FIGHT IN OREGON.

St. Louis, Oct. 27.—The overland mail, which arrived last night, brought letters to Oct. 1, but no San Francisco papers. The Los Angelos Vineyard of the 2d inst. is, however, received. It contains an account of a battle at Four Lakes, Oregon, on the 1st of September, between 300 troops, under Col. Wright, and 500 Indians, in which the Indians were completely routed, with the loss of 17 killed and many wounded. The troops sustained no loss whatever.

NOTICES.

Notice.

The second quarterly Conference of Fox River District, will be holden at Shabbona Grove, commencing Nov. 25th, at 7 o'clock P. M. Moses Chandler, Evangelist.

Notice.

The Lord willing, there will be a conference at Pawlings, N. Y., commencing Nov. 10th, and continuing over the following Sunday. We expect those preaching brethren to come that feel directed by the Lord, and can trust the Lord for their pay, as most of the brethren here are poor. We invite all the brethren and sisters that can, and others that feel interested, to come to this meeting. Come saints and sinners. Those that come will be provided for while here.

Stephen, in behalf of the church of God in Pawlings.

Book Notice.

I would say to the Brn., that I have just got printed, in Boston, an improved edition of Death not Life, in paper covers, and bound,—also Glad Tidings and my two tracts on the word Hell, and Foster's noted letter. They can be had of Bro. Grant at the prices now noticed in the Crisis, and by writing me at Buffalo. Brethren in the ministry can have them to sell on commission, and I hope they will send soon and get a supply for the winter. I expect to remain in the East till Jan., and will visit brethren by their sending a request to the Crisis. Jacob Blain.

Boston, Oct. 2, 1858.

Appointments for Danielsonville, Ct.

Bro. S. G. Mathewson, Nov. 14th and 21st.
Bro. A. Fox, Nov. 28th and Dec. 5th.

Notice.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church. N. F. Nason.

Notice.

There will be a conference in Holden, Me., in the school house near Bro. Isaac Clewley's, commencing Nov. 12th, and continuing over the Lord's day. Bro. L. Boutell will attend the meeting, and we expect I. Damman will be here also. We desire as many of the servants of God to come as God will. Brethren and sisters come, rally once more from the north, south, east and west, and let us raise up the standard of truth in the name of the Lord. For the Brethren,

Isaac Clewley.

Notice.

If the Lord permit, a conference will be held in West Poland, Maine, commencing Thursday evening, Nov. 11th, at 7 o'clock, and continuing over the Sabbath. Our ministering brethren in Maine are especially invited to attend. We wish all our brethren and sisters to come filled with the Spirit, and labor to see the work of God prosper, and the church built up in the most holy faith.

For the Brethren, Jesse Gay.

Notice.

Whereas, Bro. Champlain has resigned the pastorship of the River Point Advent Church, R. I., we have chosen Bro. E. Bellows as pastor. Bro. Bellows will preach one Sunday in a month—the first. The other three Sundays are left open to the preaching brethren whom we may invite. We hope those we have invited will come soon and see us.

For the Brethren. JOHN P. BABCOCK.

☞ NOTICE.—We would earnestly request those who are indebted to this office for Hymn Books, to remit us the amount due, as we, *in all cases*, have to pay cash for the same, and cannot afford to be out of the money. Probably some of our brethren have overlooked the fact that they are so long indebted for books. We would, therefore, in all love and earnestness, call their attention to the matter, as the funds of the paper are too contracted to afford lengthened credit.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I have appointments to preach as follows: At Canterbury Town-house, 3d Sabbath in November; at Sutton, Mill Village, Union Meeting-house, the 4th Sabbath; and at Loudon Ridge the 1st Sabbath in December.

T. M. Preble.

Bro. M. Batchelor appoints to preach in
Hartford, Ct., (Tuesday,) - Nov. 16th.
Wallingford, Ct., - Nov. 17th and 18th.
Bristol, Ct., - - - Nov. 19th,
and continue over Sunday.
Hope to call at New Britain and Springfield on my return home.

If the Lord will, I will preach at
Hawley, Mass., - Nov. 11th and 12th.
Middlefield Switch, - - Nov. 19th.
Chester Factories, Sunday, - Nov. 21st.
C. Goodrich.

Bro. I. Damman appoints to preach in
West Ossipee, N. H., - - Nov. 6th,
and continue over the Sabbath.
Holden, Me., - - - Nov. 12th

T. W. Piper appoints to preach at
Meredith Centre, - - Nov. 13th,
and Sunday following.
West Ossipee, - - - Nov. 21st.
Meredith Village, - - - Nov. 25th.
Lake Village, - - - Nov. 26th.
Louden Ridge, - - - Nov. 28th.

Bro. H. Pratt appoints to preach in
Exeter, N. H., - Nov. 10th and 11th.
Portsmouth, N. H., - - Nov. 12th,
and over the Sabbath.
Lynn, - - - Nov. 18th,
and over the Sabbath.
Boston, - - - Nov. 22d.
Westboro, - - - Nov. 23d.

Bro. J. T. Ongley appoints to preach in
Busti, N. Y., - - - Nov. 8th,
and continue in that region over Sunday.

Bro. Wm. Sutherland appoints to preach in
Vernon, Vt., - - - Nov. 14th.

Providence permitting, I will meet the brethren as follows:—

Vernon, Vt., Nov. 4th. Will some one meet me at South Vernon first train up.

Brattleborough, Friday, where David Miller appoints.

Springfield, Vt., Sunday, where Bro. Cook appoints. Meet me at Gassetts' station, the first train up from Vernon.

Woodstock and vicinity, as the brethren arrange, from Tuesday 9th to the 13th.

Rutland, Vt., Sunday, 14th. If supplied, please inform me. Hiram Munger.

Chickopee Falls, Mass.

I will preach as follows:—
Rutland, Vt., Sunday, - - Nov. 7th.
Hebron, N. Y., Sunday, - - Nov. 14th.
Pownal, Vt., (eve.) - - Nov. 16th.
North Adams, Mass., (eve.) - Nov. 17th.
Cheshire, Mass., (eve.) - - Nov. 18th.
Savoy, Mass., Sunday, - - Nov. 21st.
Goshen, Mass., Sunday, - - Nov. 28th.
S. W. Bishop.

Providence permitting, I will meet with the brethren at
Concord, N. H., Nov. 5th, evening and over the Sabbath. H. Pratt.

If the Lord will, I will preach in
Roxbury, Mass., Sunday, - - Nov. 7th.
H. F. Carpenter.

Providence permitting, Bro. Chas. H. Perkins will preach at—
Winsted, Thursday evening, - Nov. 4th.
Newfield, Sunday, - - Nov. 7th.
Collinsville, or where Bro. Mathewson may appoint, Tuesday evening, - Nov. 9th.
Where Providence opens a place, Sunday, Nov. 14th.
[This is the Bro. that was ordained at the Wilbraham Camp Meeting, and set apart for the work of God. The brethren will not be imposed upon. Hiram Munger.]

B. P. Manning appoints to preach in—
Auburn, (Robie school-house) Nov. 7th.
London Ridge, N. H., - Nov. 8th.
East Alton, N. H., (Tues. eve.) Nov. 16th.
West Alton, N. H., - Nov. 18th.
and continue over Sunday, if desired.

Eld. W. M. Ingham appoints to preach in Worcester, Mass., (Warren Hall,) Nov. 7

If the Lord will, I will preach at
West Brattleboro, Vt., - Nov. 3d
and continue over the Sabbath.
Goshen, Mass., - Sunday, Nov. 14th.
C. Goodrich

Business.

To Correspondents.

Bro. A. M. Higgins' P. O. address is Palmer Depot, Mass. Any who wish to obtain his valuable family medicines, can get them by addressing him at that place; or Bro. B. Hitchcock, Bristol, his state agent for Ct.

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Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust,—
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm—
Summer's sun, or Winter's storm,
Song of peace, or battle's roar,
Ne'er shall break their slumbers more;
Death shall keep his sullen trust,—
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last;
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empires' groans,
Burning temples, trampled thrones;
Then, Ambition, rue thy lust!—
"Earth to earth, and dust to dust!"

Then shall come the Judgment sign,
In the east the King shall shine;
Flashing from Heaven's golden gate,
Thousands, thousands round his state,
Spirits with the crown and plume;
Tremble then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turned to living light,
Kingdoms of the ransomed just,—
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of our God!
Till are dried the martyr's tears
Through a thousand glorious years.
Now in hope of him we trust,—
"Earth to earth, and dust to dust!"

REV. GEO. CROLEY.

Original Articles.

For the Crisis.

We must be Holy.

Yes, we must be holy. God is holy, and therefore we must be holy. Christ is holy, and therefore we must be holy. Angels are holy, and therefore we must holy. The inhabitants of the kingdom of heaven will all be holy, and therefore we must be holy to dwell with them. The Spirit of the kingdom of God will be a holy Spirit, and therefore we must be holy to enjoy that Spirit. The employment of the kingdom of heaven will be holy, and therefore we must be holy to be employed there. Without holiness no man shall see the Lord; and as we desire to see the Lord, that is, continue to see him, in the sense of dwelling with him, we must be holy. Happiness is the absolute fruit of holiness, and as we would be happy here and hereafter, we must be holy. We are commanded to do good in the world, and we cannot do good extensively in an unholy condition of mind; therefore we should be holy. Holiness gives God an opportunity to greatly bless us, and therefore we should be holy. Holiness pleases God, and therefore we should be holy. Holiness honors Christ, and therefore we should be holy. Holiness magnifies the Gospel of God's grace, and therefore we should be holy.

Holiness is consistent with the solemn and high profession that we have made before God, angels, men, and devils, and therefore we should be holy. Holiness makes us, as christians, lovely one to another, and therefore we should be holy. We have the means in our possession of becoming holy, and therefore we should be holy. God commands us to be holy,—"Be ye holy, for I am holy,"—and therefore we should be holy. The Devil hates holiness, and therefore we should be holy. Sin has brought in all the misery that exists into our world, and therefore we should avoid sin by being holy. Sin will condemn millions of our fellow men to eternal death, and therefore we should hate sin, and love holiness. Sin dishonors God, and therefore we should turn from sin to holiness. Sin [illegible] the blessed Redeemer on the cross [illegible] and drew out his hearts' life-blood, and therefore we should hate sin with all our soul [illegible] with all our might.

Would you, my friend, triumph over all [illegible] be holy. Would you [illegible] be holy. Would you [illegible] welcome the Son of God coming in the clouds of heaven? be holy. Would you [illegible] beings bold as a lion, even when they reproach and deride you? be holy. Would you live without the fear of coming evil? be holy. Would you enjoy the blessings of the present life? be holy. Would you be happy in your family? be holy. Would you sit with pleasure in the house of God, and hear the plainest and most searching preaching with pleasure? be holy. WOULD YOU BE ALL THAT GOD REQUIRES YOU TO BE? BE HOLY!

EDWIN BURNHAM.

For the Crisis.

Indian Summer.

How bright and beauteous Sol pours forth his cheering rays on nature's blanched and sickly visage, as if he were attempting to restore her wan and consumptive appearance. And indeed his efforts are not entirely fruitless. Look! Those large shrubs, that have so keenly felt the chilling blight of the hoar-frost, have kindly thrown out a maternal arm to protect the tiny beauty just attempting to unfold its bright petals, unconscious of its untimely visit.

And can it be that nature is indeed convalescent? Will these halcyon days lure us into hope's quiet harbor respecting her recovery? Nay, verily. The law of nature's God as peremptorily forbids it as the voice of prophecy interdicted Napoleon in his attempts to establish a fifth universal monarchy on this "groaning creation." Dan. 2. 44.

Brumal must as assuredly pay us his visit ere Flora can make her appearance, as that Christ with his saints will constitute the next universal kingdom. Dan. 7: 19; 18: 27. The lone autumnal winds declare it, as they sigh gently over nature's cadaverous countenance, thus caused by autumn's annual epidemic. The leaves, like so many invalids prostrated upon their bed of languishing, until they shall mingle with their mother earth, proclaim the same. Euroclydon's harsh hand occasionally seizes and shakes them with a rigor quite in keeping with his stern and merciless nature. And, then, like some lenient friend, the soft zephyr gently raises them as if to restore them to their former elevated and healthy residence. But alas! The stern potency of the first, and the gentle friendship of the second are alike inefficient to restore them from their bed of death. Their unusual beauty is only the brilliancy of the hectic, hence they must as inevitably mingle with their mother earth, as the victim of consumed lungs whose hopes are revived each alternate day! Yes, vegetation is as entirely dependent for life on Him who in Nain raised the widow's son, as the countless millions that now lie deposited in death's charnel house. But these sunny days do exceedingly cheer all nature both animate and inanimate! Who does not involuntarily exclaim, *beautiful!* while gazing upward at "the azure cope above our head" slightly obscured by the gauzy curtain of smoke, while the frail silvery gossamer floats as independantly as the sail of the noble barge? Who would think Sol was far advanced on his way, to pay his annual hyemal visit to the goat-like Capricorn; and that in some six or eight weeks he will greet this his northernmost friend? But thus it is. Though he for many successive days thus profusely shed upon us his genial rays, we do sufficiently discern "the face of the sky" to know every diurnal revolution speeds him on his frozen journey. This is conceded by all; even the American savage whose habits have christened this portion of the year, now feels admonished by the Great Spirit to make preparations to receive the icy king; hence this is the time he arrays himself in all the paraphernalia for hunting and goes forth, joyous that the Great Spirit thus delays his ice-bound Royalty until poor Indian can store his mud-plastered wigwam with savory venison. Though as ignorant of letters as the wild-beasts that fall by his skillfully directed arrow, he sufficiently understands "the face of the sky" to know these few sunny days do not indicate a revival of nature, but rather "cruel winter."

And shall those who have received written oracles from God himself, which oracles positively assert we are nearing the winter of judgment, conclude, because, forsooth, the sun of righteousness has shone a few days with unwonted brilliancy, that a spiritual summer is dawning upon us, instead of the judgment, and soon will appear in perfect loveliness? If we carefully peruse these sacred oracles, we shall find this is only an Indian Summer. Are not the rise and fall of earthly monarchies as predicted by the prophets, in the past, as well as [illegible] promised celestial signs, with the distress of nations, &c.? What next shall we look for in the Master's catalogue of signs? Ans. "The sign of the Son of man." Then let us not forget to warn the world of the approaching judgment because the Sun of Righteousness has brightly shed his cheering rays on its guilty inhabitants a few short days!

May not the number of those who have *really* left all for Jesus be compared to the few green things of summer that now remain? And the professed church of Christ to the common foliage whose variegated beauty is enchanting, but whose real life is sapped by pride and rejection of the truth? But thank God that He has some *evergreens* that are planted so near "the river of life" they flourish equally in December as in May. As they *daily* draw living nourishment from the great fountain head, *they never change their color*, but are EVERGREEN.

B. MATHEWSON.

Bakerville, Ct., Oct. 1858.

Choice Selections.

Lecture

ON THE PRESENT POSITION AND FUTURE PROSPECTS OF THE JEWS.

BY RIDLEY HERSCHELL, a Converted Israelite. Delivered in Edinburg, April 19, 1858.

The lecturer, who has long been connected with the society for the conversion of the Jews, commenced with a few general observations on the feelings of repugnance with which the Jew is received. "Converted, or unconverted," observed the lecturer, "there exists among the gentiles not only a feeling of prejudice, but a sort of dislike towards them; and I will give the reason; it is because the Gentiles are their debtors. We never like creditors, and so the Gentiles illustrate a general feeling in entertaining an antipathy towards the Jews, whose debtors they really are. The lecturer alluded to what he designated a marvellous mistake. It was a general mistake to reason the Jews don't believe, *ergo* the Gentiles do, and a great deal was said about the rejection of the Jews, and the stepping of the Gentiles into their place; but if they would only carefully consider one or two facts, they would discover that there was a greater number of believing Jews, in proportion to the great mass of the Gentile nations. He put the case thus:

Every third person in the world is a Chinese idolator; every fifth, a Hindoo; every seventh, a Mahomedan; every eighth, an idolator, of some other description; and every ninth, a Romish idolator; so that out of the whole population of Gentiles, there was only one-eighth per cent belonging to the Protestant religion, and of that small portion, how few were real believers! Numerically speaking, therefore, he maintained that there was a larger proportion of Jewish believers in the world, than of Gentiles. He went on to speak of the extraordinary increase of Jewish converts that has taken place during the last half-century, remarking that the preaching of the gospel as a whole had produced more effect among them than among the Gentiles, and that if the Gentiles had to make the same sacrifices in professing faith in Christ that the Jews had, there would be a fearful thinning of the ranks indeed. Missions in the east, as a whole, had been most difficult and unsuccessful, chiefly because the Jews were there surrounded with idolatry and superstition bearing the name of Christianity. The Christian idolatry in Jerusalem was the greatest abomination Jerusalem had ever witnessed, and an idolatry far outstripping any the Jews had ever been guilty of. He referred to the rites and ceremonies practised by the Greeks and Latins, and observed that the public enactment of such lies in Jerusalem, by the combined priestcraft resident there, made the Jewish heart shudder, and drew him with tenfold vehemence to the place of wailing, there to weep scalding tears over his departed glory. He held his Bible in his hand, and read of the once prosperous condition of his nation. He looked upon the ruins before him, and read of the time when the wastes should be builded, and then turning his eyes upon the abominations of the priests, he associated the name of Christ with the superstition, and exclaimed, "This my Messiah! this the religion I am to embrace? No, no, never, never!" For these reasons it was impossible to get the Jews to listen to anything about Christ.

The lecturer then alluded to a discovery that was made on the occasion of his visit to Palestine, whither he had been deputed to make inquiries as to the feasibility of establishing a Jewish farm settlement. Prior to that time, Arabia Felix had never been visited, and one of his colleagues, a Mr. Sterne, determined to do so without delay. He fitted out an expedition, and set out on his journey, and after enduring incredible hardships and privations, entered the territory. Here, he discovered, to his great surprise, a community of about 200,000 Jews, living among Mahomedan tribes in a state of cruel bondage. They were in great poverty, and were constantly exposed to the depredations of the ruthless tribes by whom they were surrounded. Their knowledge was restricted to the Mosaic laws and ordinances. They had never heard of Christianity; and when the New Testament was read to them, they were utterly amazed, and eagerly purchased numbers of Testaments. Large numbers of them became convinced of the Messiahship of Jesus, by the simple reading of the book, and exclaimed, "Ah! we can see the reason now, why we are suffering so much! Our fathers rejected the Messiah!" and notwithstanding their extreme poverty, they leagued together, and despatched an expedition to Aden, whence they procured £80 worth of Testaments.

They were constantly oppressed, and manifested the greatest desire to emigrate; and he was happy to say that, though the land was desolate, and trodden down by strangers, the stranger was wasting away. The prediction that "the land shall be without inhabitant," had been almost literally fulfilled; and the land was only awaiting the return of its original possessors. All along the coasts of the ancient land of Philistia, there was hardly any inhabitants, and the same was true of the ancient region of Syria. From Dan even unto Beersheba, and from the river of Egypt to the great river Euphrates, the whole land was nearly vacant. It was crying out to its children, "Come, come, how long will you let us lie desolate?"

The mountains of Judah, with their terraces neglected and forsaken, were saying, Will you not come and plant vineyards upon us again? and the stones were looking out of the ground as if they cried, "Are we forever to be desolate? Is there no promise that the waste cities shall be builded, and the desolation of many generations?"

Such was the state of the country, and what were they to think of it? "The same word that had said, Christ was to be a light to lighten the Gentiles," had also said, "he would be the glory of Israel;" and why won't they believe that? He was happy to say that a marvellous change had taken place in the history of that country within the last few years; and he thanked God, and took courage for the prospects that were opening up as a consequence of the late Russian war. A firman had been issued, by the Turkish government, conferring upon foreigners the right of possessing lands in any part of Turkey, ten years free of rent, and six years free of taxation. Availing themselves of this firman, the lecturer and others of his nation had purchased a plot of ground near Jaffa, in Palestine, covering an area of forty acres, and planted a Jewish settlement, for the purpose of affording employment to the Jews in their own country.

This settlement has been in operation for about a year, and was prosperous; but, as his hearers would have seen from the papers, a dark chapter had already clouded its brief history. About three months ago, some marauding Bedouins broke in upon the settlement, and committed an outrage upon one of the resident families. At the time of its occurrence, he was in London, and when he heard of it, he had applied for redress at the proper authorities; and that application had providentially opened up prospects, with reference to the future of Israel and their land, such as had never before existed. He obtained an immediate interview with the Turkish Ambassador, and complained of the grievous breach of the law which had been committed. The Ambassador assured him, that the men would be brought to punishment; but, he replied that it was of no use to talk of punishment in a land where there was neither law, authority, nor order. Mr. Herschell pointed out that in the present dangerous condition of things in Palestine, there was no power to administer punishment, that the country was ruled by the wild Arab tribes with which it was infested, and that some vigorous remedy was required. He suggested one to his Highness. He recommended that the Sultan should proclaim liberty to all Jews throughout the world to return to their land, with power to possess and cultivate the soil, also that he should offer them protection, and allow them to establish their own forms of municipal administration, empowering them to protect themselves. The Sultan would then have a neutral power, preserving peace and order in a land otherwise the prey of social anarchy and confusion. The country would soon become peopled with a hardy and enterprising race, in whose hands it would become prosperous and flourishing.

The Ambassador, the lecturer proceeded to say, expressed himself quite captivated with the prospect. Palestine had always been a source of trouble and annoyance to the Porte; and every scheme for its proper management had hitherto failed; but the one Mr. Herschell had placed before him, he pronounced the best he had yet heard. He declared his readiness to act upon it; and after a series of interviews between the lecturer and the Ambassador, in which the matter was discussed in all its bearings, a document was drawn up embodying the result of their deliberations, and officially forwarded to the Turkish government. It was now under its consideration, and the lecturer had not the least doubt that it would be acted upon, as it was identical in principle to the firman recently issued. Who could tell what the results would be? The lecturer was listened to with profound attention throughout.—*Herald of the Kingdom.*

THE TONGUES OF POVERTY.—When Leitch Ritchie was traveling in Ireland, he passed a man who was a painful spectacle of pallor, squalor and raggedness. His heart smote him, and he turned back:

"If you are in want," said Ritchie, with some degree of peevishness, "why don't you beg?"

"Sure it's begging I am, yer honor."

"You didn't say a word."

"Ov coorse not, yer honor; but see how the skin is speakin' through the holes of me trousers, and the bones crying out through me skin! Look at me sunken cheeks, and the famine that's staring in me eyes. Man alive! isn't it begging I am with a hundred tongues?"

Peace Like a River.

"Away among the Alleghanies there is a spring so small that a single ox in a summer day could drain it dry. It steals its unobtrusive way among the hills till it spreads out in the beautiful Ohio. Thence it stretches away a thousand miles, leaving on its banks, cities, villages, and cultivated farms, and bearing on its bosom more than half a thousand steamboats." This I have culled somewhere, I know not where, nor when. Yet with the bubbling fountain in my eye, and roaring waterfall in my ear, I say, "Beautiful representation of a christian's peace. Peace as a river." Like a river in its commencement,—trickling from some fissure in the heart, singing its own song as it dropped from leaf to leaf, from ledge to ledge—now gathering itself up in a little pool, saying to its joyous waters "here we rest"—then rushing on again to fulfil its purpose, and gain its parent sea.

Like a river in its progress,—ever widening and deepening from the "ankles" to the "knees," from the knees to the loins, from the loins to "waters to swim in, a river that cannot be passed over"—receiving new tributaries on the right and left, sweeping away as it rolls on its healthful stream the dead and dying remains of past affections and former lusts, and bearing on its bosom a thousand newly launched hopes.

Like a river in its influence—holy, healthy, generating—causing a wide expanse of "living green" to spread out on either side—making even the desert of the soul "rejoice and blossom as the rose."

Like a river in its changes—when the warm sun of righteousness pours his effulgent rays on a heart that has experienced the rigors of a spiritual winter, and melts the cold snows and breaks the ice-bound streams—or when the showers of grace fall on the heart's hill-top, then a blessed fullness pervaded all its course—many a "crevasse" through which it pours its sanctifying streams.

Like a river in its termination—rolling into, and mingling with, the shoreless, blessed sea of perfect peace, where undulating waves never roll in strife or break in death. Long ere the great sea is reached, the river of peace meets the great "tidal wave" as it rolls itself inland as if to hasten the hour of union, and give the redeemed soul a blessed sense—a foretaste of eternal felicity and future joy. "There the glorious land will be unto us a place of broad rivers and streams, wherein shall go no galley with sails, neither shall gallant ship pass through."—*Chr. Era.*

The Christian's View of the World.

The soul that bears about with it the living apprehension of its being made for an everlasting state, bows not itself to be engrossed with the petty concerns, or even the grander schemes of men. It ever hath before it the image of this world vanishing and passing away, and of the other, with its everlasting affairs, even now filling up the stage. It can represent to itself the vision of the world dissolving, its thrones tumbling, its monarchies and kingdoms breaking up, and its crowns and sceptres lying as neglected things. It hath a telescope through which it can behold the glorious appearance of the final Judge—the solemn state of his majestic person—the splendid pomp of his numerous attendants—the throng of angels bowing before him—the swift flight of his royal guards sent forth to the four winds to gather the elect, and covering the face of heaven with their wings—the universal silent attention of all to the voice of that trumpet that shakes the earth, and echoes from every part of the encircling heavens—the myriads of the saints arising, putting on their glory, taking wing and rising to mingle with the heavenly host—the judgment seat—the books opened, the frightful, amazed look of the guilty—the equal administration of God's justice—the adjudication of all to their endless states—the heavens rolled together as a scroll, and the earth and all that is therein, burned up. These, all these are before such a soul as present realities. And now what spirit can remain for the trivial affairs of a vanishing world? How indifferent a thing is it with him whether he is high or low in a state which is so soon coming to such an end! How securely does he rest on that infinite wisdom that governs the world! How calm is he in the midst of external troubles! How placid, whether in life or death! In all circumstances he lives by faith.

Significant Names of Ministers.

2 Cor. 5: 20,—Ambassadors for Christ. Tit. 1: 7,—Bishops. 1 Tim. 5: 17,—Elders. Eph. 4: 11,—Evangelists. 2 Cor. 1: 24,—Helpers. 1 Cor. 3: 9,—Laborers together with God. Lk. 1: 2,—Ministers of the word. 2 Cor. 11: 15,—Ministers of righteousness. Mal. 2: 7,—Messengers of the Lord. Acts. 20: 28,—Overseers. Eph. 4: 11,—Pastors and teachers. 1 Tim. 5: 17,—Rulers. Matt. 5: 13,—Salt of the earth. Jas. 1: 1,—Servants of God. 2 Cor. 4: 5,—Servants for Jesus' sake. Jer. 23: 4,—Shepherds. Tit. 1: 7,—Stewards of God. Is. 62: 6,—Watchmen. Acts 20: 28 and Rev. 11: 3,—Witnesses.

☞ Christ did not only come into our flesh, but also into our condition, into the [illegible] where we are, as we are sinners. And what will become of them that trample under foot this Son of God?—*Bunyan.*

A Spiritual Barometer

ON THE STATE OF THE RELIGIOUS PROFESSORS CONTRASTED.

To be read from the middle.

70. SALVATION. "To them who" "seek for glory, honor, immortality,—eternal life" at the resurrection of the dead.

Dismission from the body, and entrance into Paradise.

60. All ready, and desiring to depart and be at rest.

Patience under accumulated trials,—glorying in the cross.

50. Dying daily;—following hard after Christ; zealous for souls.

Delighting in the house of prayer;—the soul filled with love.

40. Frequently at the Lord's table; and melted down.

A delight in the people of God; and looking to Christ.

30. More searching the scriptures;—a love for the word of God.

Vain company wholly shunned; obscene words dropped wholly.

20. Evangelical light breaking into the dark recesses of the soul.

Retirement for meditation and prayer.

10. Concern about the future;—eternal life looks blessed.

Display of the mercies, and judgments of God.

Carelessness about religion, and its claims.

0. Did run well for a while;—but who did hinder them?

Secret prayer entirely dispensed with;—can't get time, &c.

Family prayer once a day,—in the evening after work.

10. Prayer entirely dropped;—vain conversation loved.

More conformity to the world; in parade and dress.

20. A growing love for vain, and former associates gratified.

Frequent parties of pleasure formed;—amusements, &c.

30. The menagerie, museum, theatre, rather than the house of prayer.

A little sweet wine, and other spirits taken occasionally.

40. The Bible and house of God entirely forsaken.

An inordinate love for light literature; romances, novels.

50. Deistical company prized;—desecration of the Sabbath.

Balls, drunkenness, adultery, blasphemy, lewd songs.

60. Jesting about holy things; sitting in the seat of the scorner.

Loathsome disease, death, and entrance into gehenna.

70. PERDITION. "But unto them that" do not "obey the truth," "indignation and wrath, tribulation and anguish," at the second resurrection of the dead.—*Advent Herald.*

J. H. CLARK.

A YOUTHFUL MIND.—A straw will make an impression on the virgin snow. Let it remain a short time and a horse's hoof can hardly penetrate it. So it is with the youthful mind. A trifling word may make an impression upon it, but after a few years the most powerful appeals may cease to influence it. Think of this, ye who have the training of the infant mind, and leave such an impression thereon as will be safe for it to carry amid the follies and temptation of the world.

☞ As sins proceed they ever multiply. Like figures in arithmetic, the last stands for more than all that went before it.

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Poetry.

[From the Advocate and Guardian.]

LIVING WATER.

"Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall never thirst."

Above the fountain, where the sparkling waters
Of pleasure frolic in the sunshine gay,
Luring by crowds, the youthful sons and daughters
Of earth from wisdom's pleasant, peaceful way,
Discern ye not, O! thoughtless, blooming train,
These words, "Who drinketh here shall thirst again?"

Far up among the heights of vain ambition,
Rises a spring that feeds the thirst for fame;
And he who drinks most deeply, proves most truly,
Whoever drinketh there shall thirst again.
Yet still the pilgrims to that mocking shrine,
Keep marching on in an unbroken line.

And hearts that throb not at the call of pleasure,
And answer not to proud ambition's call,
Beat strongly with the love of golden treasure,
And bind the fetters which their souls enthrall.
Bearing with fortitude the bitter pain
Of those whose thirst is equal to their gain.

Fast by the throne of God there flows a river,
Whose healing streams have reached this blighted shore;
And listen! all our thirsting souls, whoever
Drinks of this blessed water thirsts no more.
New life it giveth, an immortal breath,
That yields not to the kingly power of death.

Original Articles.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 1.

My Dear Sister:—I see no necessity of your being so much troubled, and yielding so often to doubts respecting your conversion, because you never experienced those awful convictions for sin, and that strongly marked change of heart, that is frequently, perhaps commonly, attendant upon the transition state. God gives us just as vivid a perception of our condition as sinners, as is needful in order to lead us to Christ for pardon. Some are so hardened in sin, and have so little inclination to live a life of piety, that he awakens a deep and realizing sense of inward depravity, and alarms the slumbering conscience to view the awful danger of persisting in a state of alienation from God.

When the will is stern and unyielding, the Holy Spirit strives more forcibly to bring it in subjection; hence more pungent conviction, producing greater distress of mind, is necessary. That individual who has been brought up religiously, and has a mind susceptible to religious impressions, and very conscientious, readily yielding to the monitions of the Spirit, will not experience those strong convictions for sin that are attendant upon the individual previously described. Such, at least, is the result of my own observation and experience.

There are those who seem to covet the remarkable conversion of St. Paul. They would fain behold some visible manifestation of the divine presence, by which they might like him be overcome. But such is not the ordinary method by which God works. Paul was an unbeliever in the divinity of Jesus Christ, and not only an unbeliever but an *opposer*, and was even then on his way to apprehend the disciples of Jesus, and bring them bound unto Jerusalem. To him, the Lord revealed himself personally, that he might be convinced that he was indeed the crucified and risen Son of God. His awakening was remarkable, but we have no account that his justification was any more striking than that of others.

Very simple is the relation of the conversion of the Ethiopian, who journeyed to Jerusalem to worship, probably as a proselyte. He was returning, and as he rode along in his chariot, he read Esaias the prophet. By an inward impression of the Spirit, Philip the evangelist was led to address the question to him, "Understandest thou what thou readest?" He answered, "How can I, except some man should guide me?" He then invited Philip to sit with him, who readily complied, and then began to explain to him the prophecy respecting the Messiah, and to show how evidently it was fulfilled in Christ, who had been crucified. The eunuch believed the testimony, and immediately, as a true convert should, desired to be baptized. Philip did not wait six months first, to see how he would hold out, but, no doubt thinking he could better endure by obedience to the command of Christ, he unhesitatingly went down into the water with him, and baptized him, and the eunuch went on his way rejoicing.

Now, my sister, I doubt not but that this simple and short experience was just as genuine, and as fully acceptable with God, as that of St. Paul. My own experience is much in harmony with yours. I was religiously educated. When but a mere child, my dear mother took me with her alone, and commended me to God in prayer. I was early taught the way of life. I was very strict, so far as respects outward sins, and was accustomed to pray much, from my childhood up to the time when I made a public profession of faith in Christ. When in my seventeenth year, I openly renounced the world, and presented myself at the altar for prayer, sincerely seeking to be justified through faith in Jesus. I wept over my fallen condition, and panted for salvation; but I experienced no deep distress of mind. I could eat and sleep, as formerly, and was in no terror on account of future punishment. I did not have a hard struggle to submit myself to God's will; I was all ready to yield, when, as the result of my decision to become a christian, I went forward for prayers. Had I understood then just how to exercise saving faith in Christ, I might have been saved at once. As it was, for a day or two I halted at that point; but when a brother said, "go to Jesus as you are; he has said, 'Come unto me all ye that are weary and heavy laden, and I will give you rest;' and 'He that cometh to me I will in no no wise cast out;' now when you come, believe that he *does receive* you, and *does give you rest*, because he says he will;" I at once understood the way. I came thus to Jesus, when one was offering prayer at the commencement of the meeting, and at once I entered into peace. "Rest" came, but O, how gently! I could hardly realize the transition, it was so unmarked. Yet there was a change, and that I knew. The burden was gone, and all was quiet. I was impressed to speak of it, and this was my first cross in the narrow path. I arose timidly, and said that I believed the Lord had blessed me in some degree. The light shone more brightly then. Peace deepened a little more. Again I confessed the increasing evidence, and clearer dawned the morning, leading on toward the rising Sun.

No doubt many, who have thus attained the justifying grace, refuse to cherish it, because it is not more full and clear. Some lose it, by withholding the needful confession. Step by step the soul advances in the divine life, even unto the final consummation, when the entire being becomes perfected in glory.

Our great anxiety ought not so much to be respecting the precise time when we "passed from death unto life," as to know that we are *now* accepted and saved. We cannot rely on past experience; that is, we may not depend on it as evidence of present justification; but the important question is, *Am I now right with God?* Seek, my beloved sister, to understand present duty, leaving past and future results with God, and while you yield your will in perfect submission to Christ, it is your blessed privilege to reckon yourself the Lord's, whether you are in the vale or on the mountain's top. And if you belong to Christ, all that he has is thine. So says the sure word. Claim, then, the rich and abundant communications of his grace, that you may be prepared to instruct the ignorant, and witness well for God.

Yours in christian love,
Mary D. Wellcome.

Richmond, Me.

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☞ Want of employment is the most irksome of all wants.

For the Crisis.

The Believer "Rooted and Grounded in Love."

We need to be planted and take deep root in the soil of heavenly love. As a native tree taken from a hard, barren, uncultivated soil, and transferred into one prepared by agricultural skill, becomes flourishing and fruitful, so the believer, transplanted from nature into grace, under the care of the great Husbandman, flourisheth, and "bringeth forth much fruit."

The "fruit of the Spirit" may be found in the unregenerate heart and life, but when it is, it is like the insignificant, imperfect and dwarfish fruit of a native, uncultivated tree, which is of but little value, if any. Such persons, to become "trees of righteousness, and bring forth fruit unto perfection, need to be transplanted from nature's soil into the garden of the Lord;—set out in his orchard, and under the care of the true "Husbandman," they will "bring forth much fruit," hanging in golden clusters and beauteous perfection to bless mankind. A man may be amiable and good in natural disposition, but he must become a christian to truly benefit mankind and glorify God.

The believer needs to send deeper and still deeper down into the soil of eternal love his roots of faith and hope, so that the storms and tempests of adversity, the whirlwinds and hurricanes of error, fanaticism and persecution, may not uproot him. The more exposed the christian believer is to them, the more should this be the case. The tree in the open field, unprotected by forests, exposed to tempests and winds, sends deeper and still deeper down its roots, and spreads them abroad, taking hold here and there of the rocks, and thus clenching the soil in all directions, it withstands the tempests to which it is exposed. So should the believer send deep down his roots into heavenly love, and entwine them around the "Rock of Ages," and then will he resist the storms of adversity, and stand when they are passed, enduring unto the end. The whirlwinds of error and persecution may sweep over the land and church, and thousands be prostrated before them, yet he stands erect in faith and hope in his God. Some trees are twisted and broken by the fury of the hurricane, though sound to the heart, while the roots seem to be scarcely disturbed. So some believers will be broken and smitten down under trial, discipline and persecution, and go down to an early death and a martyr's grave, yet their roots still abide in love, and cling with the power of life to the Rock of their Salvation.

There is a growth of strength while the believer is "rooted and grounded in love." The twig may be uprooted by a child's hand, but the full grown tree cannot be torn up by a man's strong arm.

Some believers have the enjoyment of but few religious privileges, and yet they flourish; they are like trees that grow and flourish on barren soil, or on the rock, while they send down here and there strong roots into the earth, which are fed by some secret springs, or the rains of heaven:—so these grow and flourish under divine grace in the most unfavorable circumstances.

O. R. Fassett.

Lorenzo Dow.—On one occasion he took the liberty, while preaching, to denounce a rich man in the community, recently deceased. The result was an arrest, a trial for slander, and an imprisonment in the county jail. After Lorenzo got out of "limbo," he announced that, in spite of his (in his opinion) unjust punishment, he should preach, at a given time, a sermon about "another rich man." The populace was greatly excited, and a crowded house greeted his appearance. With great solemnity he opened the Bible and read—"And there was another rich man who died and went to——;" then stopped short, and seemed to be suddenly impressed. He continued, "Brethren, I shall not mention the place which this man went to, for fear he has relatives in the congregation, who will sue me for defamation of character." The effect was irresistible.

For the Crisis.

My Religious Belief.—No. 3.

15. I believe "the heaven must contain the glorious Son of God, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." At the second advent of Christ the glorious times of restitution will commence, and continue until the new creation is completed. "O hail, happy day!

There is much darkness in the churches relative to the character of the "*age to come.*" It is true that many who make the prophecies their principal study, are greatly confused on this very important subject; but that does not hinder its truthfulness. It should be remembered that this world is lost; that the saints are fallen in death; that Paradise is lost; that Jerusalem is trodden down of the Gentiles; that the tabernacle of David is fallen down, and his throne is in ruins; that Zion is ploughed as a field; that the sanctuary is yet under the vile tread of unsanctified Gentile feet; that the kingdom is under their power, and that the earth is yet under the curse. It should also be borne in mind that God, by all the holy prophets, has promised a restoration (for restitution signifies "*a restoration of any thing to its former state*") of these things.

We believe, then, that a restitution will commence at the return of our Lord.

16. Hence, I believe the immediate coming of the Lord will mark the commencement of the millennium, or times of restitution; and that the times of restitution will occupy the space of a thousand years. Glorious indeed will be the coming of our long absent Lord; for he will come in the glory of the Father, and with all the holy angels, to take his seat on the throne of his glory, to reign King of kings, and Lord of lords *over the whole earth.*

17. I believe that the *first work* of Christ under his millennial reign, will be to raise the dead saints and to change the living. And why should this not be? For his children are the price of his blood, his precious jewels, who have fallen under the power of death; and the restitution could not be complete without restoring them to life. There is abundance of scripture testimony on this point.

And *secondly*, we remark, that the next event in order under the reign of Christ, is the restoration of Jerusalem. It appears from plain Bible testimony, that Jerusalem in the land of Palestine, once the glory of the world, and the favored city of God, but now trodden down of the Gentiles, will yet be restored to more than its former greatness, perfection and glory; and *thirdly*, the Bible evidence proves to us the restoration of Zion, which was embraced in the city of Jerusalem, and was the place of the tabernacle and royal throne of David. But, says one, is not Zion, under the gospel dispensation, *the church?* Popular orthodoxy says it is. So ministers preach, poets sing, the press publishes, the churches talk and pray, and nearly every body think. But that they preach, sing, publish, pray, talk and think *wrong*, in this respect, at least, is certain from the abundant testimony of the Bible. We find Zion occurs but seldom in the New Testament; and that the church is not meant, will appear plain to every candid mind, by a brief examination of the texts in which it is found. (I will say no more on this point now, but will endeavor to take it up separately at some future time, if the Lord will.)

18. At the coming of the Lord, I believe that the Tabernacle of David will be rebuilt. To prove this point, what is understood by *tabernacle?* It is a tent, booth, or temporary dwelling. Now, what was the tabernacle of David? It was his temporary dwelling, which was located on Mount Zion, in the city of Jerusalem. There was his royal throne, where he temporarily reigned. There as a pilgrim he dwelt, looking for a better, more enduring and glorious city. Isaiah says, "In mercy hall the throne be established; and he shall sit upon it in truth, *in* the tabernacle of David." God's word means what it says; consequently, tabernacle of David means David's temporary dwelling, or royal palace. That tabernacle, that palace, that throne, has been thrown down. Mount Zion is "plowed as a field." But God has promised to redeem *it;* "build again the tabernacle of David," set up his throne there, on which Christ shall sit in robes of glory, and reign King of kings and Lord of lords.

19. In connection with this glorious work of restitution, or setting up the kingdom of God, I believe that twelve thrones will be given to the twelve apostles of the Lamb. They will be intimately associated with Christ in the government of the kingdom. Is this too literal for you? Then listen to the words of the Savior; he says; "When the Son of man shall sit in the throne of his glory, ye (the apostles) also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here it is evident that the apostles will sit on twelve literal thrones, as it is that Christ will actually sit in the throne of his glory. Both, doubtless, will be literally and gloriously fulfilled. (See also Luke 22: 30; Isa. 32: 1; Rev. 20: 4.) This must suffice on this point. It does appear, from many passages of Scripture, that the immortal saints will also take part in the work of executing the laws of the kingdom. For they are to be "unto our God, kings and priests; *and . . . reign on the earth.*"

20. Finally, as this great subject presents itself in the clear light of divine truth, I view it thus; I believe that the kingdom will be set up at Jerusalem, in Palestine, and will be most perfectly organized after the following manner;—The Lord will come. The saints who sleep in Jesus will be raised, and with the living righteous be made immortal, and all be caught up to meet the Lord in the air. They will come with him to the Mount of Olives. Eden, or Palestine will be restored. Jerusalem will be rebuilt. Zion will be redeemed. The tabernacle of David will be raised up. The throne of David will be restored. Twelve thrones for the Apostles will be set up. The immortal saints will receive, as kings and priests, their respective appointments in the kingdom. And when the Kingdom of God is fully organized and restored to Israel, then the law will go forth from Zion, and the word of the Lord from Jerusalem, to govern and enlighten the world and fill it with the glory of the Lord as the waters cover the seas. This I believe to be no fancy sketch, but a very faint description of that which will soon be a most glorious reality. Oh, may it soon be revealed to the joy of all the true heirs of glory! Amen.

P. Tandy.

Prayer is the rustling of the wings of the angels that are on their way bringing us the boons of heaven. Have you heard prayer in your heart? You shall see the angel in your house. When the chariots that bring us blessings do rumble, their wheels do sound with prayer. We hear the prayer in our own spirits, and that prayer becomes the token of the coming blessings. Even as the cloud foreshadoweth rain, so prayer foreshadoweth the blessing; even as the green blade is the beginning of the harvest, so is prayer the prophecy of the blessing that is about to come.—*Spurgeon.*

☞ The duties which we owe to our own moral being are the ground and condition of all other duties; and to set our nature at strife with itself for a good purpose, implies the same sort of prudence as a priest of Diana would have manifested, who should have proposed to dig up the celebrated charcoal foundations of the mighty Temple of Ephesus, in order to furnish fuel for the burnt-offerings on its altars. Truth, virtue, and happiness, may be distinguished from each other, but cannot be divided; they subsist by a mutual coinherence, which gives a shadow of divinity, even to our human nature.—*Coleridge.*

Letter from Bro. Frank Burr.

Bro. Grant:—Nature is putting on her robe of many hues. Another brief season of seed-time and harvest has come and gone, and the toiling millions of Earth's children have gathered their grain in store, and "cold winter is coming" is heard on every hand. Preparation must be made for it. Although many, very many, winters have come and gone, yet man has never become enough accustomed to its return to need to make no preparation for it. Neither did we ever yet hear of a man's jesting his neighbor for setting his house in order against its approach.

But there is another time approaching as surely as the season before us, and which will bring with it much more critical events. It is the Judgment. But do we see men preparing for it? Few, alas, how few! And even those few laughed at by others around them for their seriousness in the matter. And ofttimes the business of preparation is left in a half finished state for lack of decision enough to carry it on in the face of so much opposition.

And so the Judgment is coming—every day bringing it nearer and nearer—every breeze is bearing the world nearer and nearer the great day of God's wrath; and what can be done?

We cannot avert it. We do not wish to, for it is then and not till then that the saints shall possess everlasting joy. But we want the slumbering millions to awake to a sense of their situation. Who will come up to the great work of arousing a sleeping world? The harvest is great but the laborers are few."

Here is one, Bro. Grant, who has agreed to do the Lord's work. But what can *one* do? O, ye idlers in the vineyard, come up to labor! Ye fault finders help to remove the stumbling blocks and not increase them. Energy, determination, patience, perseverance, are needed and much may be done ere yet the harvest closes. Keep the brain working; keep the cry sounding for more workmen; keep the watchman at his post, and let the watchword be—"Jesus is coming, and many souls may yet be saved."

Frank Burr.

Bakerville, Conn.

From Sr. P. Slater.

Dear Brn. and Srs.:—We are truly living in a grand and awful time. Seducing spirits and doctrines of Devils are going through the length and breadth of the land; but Jesus is coming soon to save his little flock; and shall we be found among the jewels of the Lord in that day? When the trump of God shall sound to awake the sleeping saints, and change the living, shall we be there with a wedding garment on? What a blessed day that will be to the saints of God! But the Lord will have a tried people.

I have for one year past, been passing through trials deep and sore, and the chastening hand of God is still upon me; but amid all of my affliction I can say like one of old, "Though he slay me, yet will I trust in him." I know that the grace of God will be sufficient for all that trust in the Lord. He will carry me safely through to the promised land; although I am the most unworthy of God's creatures. I thank God for trials. They have weaned me from this ungodly world. Brn. and sisters, we are almost home; eternal life will soon be ours. Yours in hope,

Paulina Slater.

Granby, Mass.

P. S.—My companion has had another attack of his cancer humor of late, and is quite low. At times his distress is very great. He earnestly requests an interest in the prayers of the brethren, that God will give him grace and patience to endure unto the end.

P. S.

☞ [illegible]

☞ [illegible]

THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 166. BOSTON, MASS., NOVEMBER 10, 1858. VOL. VIII NO. 10.

Poetry.

[From the Advocate and Guardian.]

LIVING WATER.

"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst."

Above the fountain, where the sparkling waters
Of pleasure frolic in the sunshine gay,
Luring by crowds, the youthful sons and daughters
Of earth from wisdom's pleasant, peaceful way,
Discern ye not, O! thoughtless, blooming train,
These words, "Who drinketh here shall thirst again?"

Far up among the heights of vain ambition,
Rises a spring that feeds the thirst for fame;
And he who drinks most deeply, proves most truly,
Whoever drinketh there shall thirst again.
Yet still the pilgrims to that mocking shrine,
Keep marching on in an unbroken line.

And hearts that throb not at the call of pleasure,
And answer not to proud ambition's call,
Beat strongly with the love of golden treasure,
And bind the fetters which their souls enthrall.
Bearing with fortitude the bitter pain
Of those whose thirst is equal to their gain.

Fast by the throne of God there flows a river,
Whose healing streams have reached this blighted shore;
And listen! all our thirsting souls, whoever
Drinks of this blessed water thirsts no more.
New life it giveth, an immortal breath,
That yields not to the kingly power of death.

Original Articles.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 1.

My Dear Sister:—I see no necessity of your being so much troubled, and yielding so often to doubts respecting your conversion, because you never experienced those awful convictions for sin, and that strongly marked change of heart, that is frequently, perhaps commonly, attendant upon the transition state. God gives us just as vivid a perception of our condition as sinners, as is needful in order to lead us to Christ for pardon. Some are so hardened in sin, and have so little inclination to live a life of piety, that he awakens a deep and realizing sense of inward depravity, and alarms the slumbering conscience to view the awful danger of persisting in a state of alienation from God.

When the will is stern and unyielding, the Holy Spirit strives more forcibly to bring it in subjection; hence more pungent conviction, producing greater distress of mind, is necessary. That individual who has been brought up religiously, and has a mind susceptible to religious impressions, and very conscientious, readily yielding to the monitions of the Spirit, will not experience those strong convictions for sin that are attendant upon the individual previously described. Such, at least, is the result of my own observation and experience.

There are those who seem to covet the remarkable conversion of St. Paul. They would fain behold some visible manifestation of the divine presence, by which they might like him be overcome. But such is not the ordinary method by which God works. Paul was an unbeliever in the divinity of Jesus Christ, and not only an unbeliever but an *opposer*, and was even then on his way to apprehend the disciples of Jesus, and bring them bound unto Jerusalem. To him, the Lord revealed himself personally, that he might be convinced that he was indeed the crucified and risen Son of God. His awakening was remarkable, but we have no account that his justification was any more striking than that of others.

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16. Hence, I believe the immediate coming of the Lord will mark the commencement of the millennium, or times of restitution; and that the times of restitution will occupy the space of a thousand years. Glorious indeed will be the coming of our long absent Lord; for he will come in the glory of the Father, and with all the holy angels, to take his seat on the throne of his glory, to reign King of kings, and Lord of lords *over the whole earth*.

17. I believe that the *first work* of Christ under his millennial reign, will be to raise the dead saints and to change the living. And why should this not be? For his children are the price of his blood, his precious jewels, who have fallen under the power of death; and the restitution could not be complete without restoring them to life. There is abundance of scripture testimony on this point.

And *secondly*, we remark, that the next event in order under the reign of Christ, is the restoration of Jerusalem. It appears from plain Bible testimony, that Jerusalem in the land of Palestine, once the glory of the world, and the favored city of God, but now trodden down of the Gentiles, will yet be restored to more than its former greatness, perfection and glory; and *thirdly*, the Bible evidence proves to us the restoration of Zion, which was embraced in the city of Jerusalem, and was the place of the tabernacle and royal throne of David. But, says one, is not Zion, under the gospel dispensation, *the church*? Popular orthodoxy says it is. So ministers preach, poets sing, the press publishes, the churches talk and pray, and nearly every body think. But that they preach, sing, publish, pray, talk and think *wrong*, in this respect, at least, is certain from the abundant testimony of the Bible. We find Zion occurs but seldom in the New Testament; and that the church is not meant, will appear plain to every candid mind, by a brief examination of the texts in which it is found. (I will say no more on this point now, but will endeavor to take it up separately at some future time, if the Lord will.)

18. At the coming of the Lord, I believe that the Tabernacle of David will be rebuilt. To prove this point, what is understood by *tabernacle*? It is a tent, booth, or temporary dwelling. Now, what was the tabernacle of David? It was his temporary dwelling, which was located on Mount Zion, in the city of Jerusalem. There was his royal throne, where he temporarily reigned. There as a pilgrim he dwelt, looking for a better, more enduring and glorious city. Isaiah says, "In mercy shall the throne be established; and he shall sit upon it in truth, *in* the tabernacle of David." God's word means what it says; consequently, tabernacle of David means David's temporary dwelling, or royal palace. That tabernacle, that palace, that throne, has been thrown down. Mount Zion is "plowed as a field." But God has promised to redeem *it*; "build again the tabernacle of David," set up his throne there, on which Christ shall sit in robes of glory, and reign King of kings and Lord of lords.

19. In connection with this glorious work of restitution, or setting up the kingdom of God, I believe that twelve thrones will be given to the twelve apostles of the Lamb. They will be intimately associated with Christ in the government of the kingdom. Is this too literal for you? Then listen to the words of the Savior; he says; "When the Son of man shall sit in the throne of his glory, ye (the apostles) also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here it is evident that the apostles will sit on twelve literal thrones, as it is that Christ will actually sit in the throne of his glory. Both, doubtless, will be literally and gloriously fulfilled. (See also Luke 22: 30; Isa. 32: 1; Rev. 20: 4.) This must suffice on this point. It does appear, from many passages of Scripture, that the immortal saints will also take part in the work of executing the laws of the kingdom. For they are to be "unto our God, kings and priests; *and . . . reign on the earth*."

20. Finally, as this great subject presents itself in the clear light of divine truth, I view it thus; I believe that the kingdom will be set up at Jerusalem, in Palestine, and will be most perfectly organized after the following manner;—The Lord will come. The saints who sleep in Jesus will be raised, and with the living righteous be made immortal, and all be caught up to meet the Lord in the air. They will come with him to the Mount of Olives. Eden, or Palestine will be restored. Jerusalem will be rebuilt. Zion will be redeemed. The tabernacle of David will be raised up. The throne of David will be restored. Twelve thrones for the Apostles will be set up. The immortal saints will receive, as kings and priests, their respective appointments in the kingdom. And when the Kingdom of God is fully organized and restored to Israel, then the law will go forth from Zion, and the word of the Lord from Jerusalem, to govern and enlighten the world and fill it with the glory of the Lord as the waters cover the seas. This I believe to be no fancy sketch, but a very faint description of that which will soon be a most glorious reality. Oh, may it soon be revealed to the joy of all the true heirs of glory! Amen.

P. Tandy.

Prayer is the rustling of the wings of the angels that are on their way bringing us the boons of heaven. Have you heard prayer in your heart? You shall see the angel in your house. When the chariots that bring us blessings do rumble, their wheels do sound with prayer. We hear the prayer in our own spirits, and that prayer becomes the token of the coming blessings. Even as the cloud foreshadoweth rain, so prayer foreshadoweth the blessing; even as the green blade is the beginning of the harvest, so is prayer the prophecy of the blessing that is about to come.—*Spurgeon.*

☞ The duties which we owe to our own moral being are the ground and condition of all other duties; and to set our nature at strife with itself for a good purpose, implies the same sort of prudence as a priest of Diana would have manifested, who should have proposed to dig up the celebrated charcoal foundations of the mighty Temple of Ephesus, in order to furnish fuel for the burnt-offerings on its altars. Truth, virtue, and happiness, may be distinguished from each other, but cannot be divided; they subsist by a mutual co-inherence, which gives a shadow of divinity, even to our human nature.—*Coleridge.*

Letter from Bro. Frank Burr.

Bro. Grant:—Nature is putting on her robe of many hues. Another brief season of seed-time and harvest has come and gone, and the toiling millions of Earth's children have gathered their grain in store, and "cold winter is coming" is heard on every hand. Preparation must be made for it. Although many, very many, winters have come and gone, yet man has never become enough accustomed to its return to need to make no preparation for it. Neither did we ever yet hear of a man's jesting his neighbor for setting his house in order against its approach.

But there is another time approaching as surely as the season before us, and which will bring with it much more critical events. It is the Judgment. But do we see men preparing for it? Few, alas, how few! And even those few laughed at by others around them for their seriousness in the matter. And ofttimes the business of preparation is left in a half finished state for lack of decision enough to carry it on in the face of so much opposition.

And so the Judgment is coming—every day bringing it nearer and nearer—every breeze is bearing the world nearer and nearer the great day of God's wrath; and what can be done?

We cannot avert it. We do not wish to, for it is then and not till then that the saints shall possess everlasting joy. But we want the slumbering millions to awake to a sense of their situation. Who will come up to the great work of arousing a sleeping world? The harvest is great but the laborers are few."

Here is one, Bro. Grant, who has agreed to do the Lord's work. But what can *one* do? O, ye idlers in the vineyard, come up to labor! Ye fault finders help to remove the stumbling blocks and not increase them. Energy, determination, patience, perseverance, are needed and much may be done ere yet the harvest closes. Keep the brain working; keep the cry sounding for more workmen; keep the watchman at his post, and let the watchword be—"Jesus is coming, and many souls may yet be saved."

Frank Burr.

Bakerville, Conn.

From Sr. P. Slater.

Dear Brn. and Srs.:—We are truly living in a grand and awful time. Seducing spirits and doctrines of Devils are going through the length and breadth of the land; but Jesus is coming soon to save his little flock; and shall we be found among the jewels of the Lord in that day? When the trump of God shall sound to awake the sleeping saints, and change the living, shall we be there with a wedding garment on? What a blessed day that will be to the saints of God! But the Lord will have a tried people.

I have for one year past, been passing through trials deep and sore, and the chastening hand of God is still upon me; but amid all of my affliction I can say like one of old, "Though he slay me, yet will I trust in him." I know that the grace of God will be sufficient for all that trust in the Lord. He will carry me safely through to the promised land; although I am the most unworthy of God's creatures. I thank God for trials. They have weaned me from this ungodly world. Brn. and sisters, we are almost home; eternal life will soon be ours. Yours in hope,

Paulina Slater.

Granby, Mass.

P. S.—My companion has had another attack of his cancer humor of late, and is quite low. At times his distress is very great. He earnestly requests an interest in the prayers of the brethren, that God will give him grace and patience to endure unto the end.

P. S.

☞ A [illegible] thought to believe that [illegible] the Puritanical [illegible]

For the Crisis.

Michigan Church Conference.

Brethren from different parts of this State, and a few from Indiana, assembled in Leroy, Calhoun Co., pursuant to public notice, Friday, Oct. 15th, and continued in session over the following Sunday. The meetings were deeply interesting, and, toward the close, well attended by the people. Eight discourses were preached, and several hours of Friday and Saturday were spent in business. A number of topics, pertaining to christian faith and practice, were discussed with the best of feeling. A plan of united effort was devised, in which all present heartily concurred.

We organized under the name of the "*Michigan Church Conference*," and elected officers for the year as follows:

President, E. Miller, Jr., Mendon, St. Joseph Co.
Vice President, E. Hoyt, Grand Rapids.
Secretary, O. R. L. Crozier, "
Treasurer, Joel A. Simonds, "

These, with the five following brethren, constitute the *Executive Board*:

Daniel Weaver, Weaversville, Newaygo Co.; A. Currier, Ionia, Ionia Co.; Wm. H. Knapp, Galesburgh, Kal. Co.; Martin Hadsel, Burlington, Calhoun Co.; Warren Smith, Reading, Hillsdale Co.

Evangelists, E. Miller, Jr., A. N. Seymour, E. Hoyt, and O. R. L. Crozier.

Delegates to other State Conferences, O. R. L Crozier, and E. Hoyt his substitute.

To deliver annual sermon at next annual meeting, E. Miller, Jr.

To write address, O. R. L. Crozier, E. Hoyt, and J. A. Simonds.

Among the resolutions passed by the Conference, were the following:

Resolved, 1. That the present lamentable condition of the cause of gospel truth in this State, is, in a great measure, owing to a want of vigorous, self-sacrificing and systematic effort, on the part of those professing adherence to it.

2. That where several believers live near each other, it is their duty to associate themselves together in church capacity, elect elders and deacons, and hold public meetings every first day of the week to edify and exhort one another. When there is no one present to preach the word, we advise that religious exercises—prayer, singing, reading and expounding the Scriptures, exhortation and breaking bread—be conducted in an orderly manner, under the direction of one of the elders, or other person chosen for that purpose.

3. That we recommend the following mode of setting the churches in order:

Let a book be provided in which to record the names of members and the proceedings of the church. Then let the names of believers be recorded, under a heading something like the following:

"NAMES OF MEMBERS OF THE CHURCH IN ——"

Then let elders and deacons be elected from among those whose names are thus recorded, and a record of this and all other business of the church be kept in the church book.

4. That where several churches are situated conveniently for the purpose, it may be promotive of much good for them to unite in *Quarterly Conferences*, to hold meetings together once in three months, maintain preaching, &c.

5. That we will use our best endeavors to push forward the evangelical work this year.

6. That we solicit and urge our brethren in all parts of this State to seek favorable openings for our evangelists, and to aid them all they can by visiting with and introducing them to the people, by attending their meetings and inducing others to attend them, and by contributing for their support.

7. That we deprecate the writing out of a creed, discipline, or church covenant as a basis of christian fellowship and action, believing that such a practice has been fruitful of divisions and many other evils; and that the only means by which the church can be "*one*" is, to take the Bible as their only and sufficient rule of faith and practice.

8. That it is of the first importance for believers of the gospel to cultivate charity among themselves, not conniving at sin in each other, but with brotherly kindness, admonishing and forbearing one another in love.

9. That while a Scriptural faith compels us to differ from many professed christians, we will try to avoid all bitterness in speaking to or of them, having our efforts to correct their faith and practices spring from love rather than party zeal.

10. That, being aware that the enemies of truth will always seek to place its friends in a false light, by giving them opprobrious names, or invidiously associating them with those who have become notorious for some great errors or evil practices, we deem it our duty to use every suitable occasion and means to disabuse the minds of the candid, by setting forth our true belief and purposes.

11. That brethren living out of this State may act with us on an equal footing with ourselves, if they choose to do so.

12. That we return thanks to the brethren and friends in Leroy for their liberal hospitality in entertaining us while attending this Conference.

Our plan of effort is simple, and we hope it will be effective of great good in the upbuilding of the church. Its success will depend upon the hearty and liberal co-operation of our brethren throughout the State. Praying for the Divine blessing, let us, brethren, give ourselves anew and devotedly to the best of all causes. Let us act together. If our plan is found defective, it can be improved at future meetings. Doors are open, and calls to preach the word come in from all directions. Shall our evangelists and their families be provided for, so that they can answer these calls, and go forth and proclaim to dying men the glorious gospel of the blessed God? Those disposed to aid in this good work, can send their contributions to our *Treasurer*, Bro. Joel A. Simonds, of Grand Rapids, and the wishes of the contributors will be faithfully complied with. The business of the Conference will be carried forward under the direction of the *Executive Board*, which consists of nine brethren of well known ability and integrity.

Adjourned to meet at Grand Rapids, Friday, Oct. 2, 1858.

E. MILLER, JR., *President*.
O. R. L. CROZIER, *Secretary*.

For the Crisis.

"The Branch of the Lord."

"In that day shall the branch of Jehovah (branch of the Lord) be beautiful and glorious." Isa. 4: 2. See also Jer. 25: 5, 6; Zech. 6: 12–13. Our Lord and Savior is here foretold as "The Branch." "He is called '*tsemach Jehovah*'—sprout of Jehovah; that is, the Son of Jehovah." *Hengstenberg Christology*, p. 162. In this, Henstenberg gives us the grammatical value of the language aside from theological dogmas. He may possibly hold the popular opinion; but here he makes the "sprout of Jehovah" to be "the Son of Jehovah." Very well.

"THE BRANCH" is not, never was, nor ever can be the root or stock from which it grows! Yet "the Son of the Father"—the Sprout from the stock—must partake of the nature of the Father or stock, says some theorist. In reply I say; Yes, sir; this truth is just what we maintain. Nay, this is just what many around us are too blind to see! For they go on to *confound* all the essential and divinely asserted distinctions between the sprout and the stock from which it grew—between the Son and his Father from whom he sprang.

Unity as to nature, exists in all vegetable and all animal productions. But those who proceed on such grounds to confound "the sprout of Jehovah" with Jehovah himself, perpetrate a falsehood against all nature! Nay, they go further, and make the voice of the Lord recoil and echo this falsehood!

By this method, there would be no production in nature—no goings forth of the Almighty, as taught in Revelation, "from of old—from everlasting." For if the sprout can any how be the stock from which it grew—if "the Son" can be confounded with "the Father" who begat him, then all appearances of such descent are an imposition on the understanding of mankind. Then the Branch, though seemingly begotten, and apparently an emanation from the stock, is all a delusion. For, according to the assumption, "The Branch" is (both in the works and word of God,) the "very and Eternal God," from whom he sprang!

"LET GOD BE TRUE," we say, in his works and word. This language of Holy Scripture grows out of the facts that abound in every teeming field and flood. The voice of nature is truthful on this point. The word of God in Revelation gives to this voice of nature the authority and sanctions of Eternal Truth! Whoever objects, or contradicts,—"the Branch of Jehovah is the Son of Jehovah". J. B. C.

☞ The talent of turning men into ridicule, and exposing to laughter those one converses with, is the qualification of little, ungenerous tempers.

The World's Crisis.
MILES GRANT - - - - EDITOR.
BOSTON, NOVEMBER 10, 1858.
Office....167 Hanover street.

☞ The tract, "What is Man?" is necessarily delayed one week. Please excuse us.

The Soul.—No. 4.

Having examined the first five texts in the Bible where the word *nephesh*, or soul, occurs, and found it most clearly proved that in all these examples it represents the whole organism of the being, and, consequently, that this is the *primary* use of the word, we now advance to examine the *sixth* text, which is in Gen. 2: 19.

"And out of the ground the Lord formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, (*nephesh khayah*) that was the name thereof." In this passage we have *nephesh* again applied to beasts, and used in its *primary* sense, representing the whole being. The same remark applies to Lev. 11: 10, 46. "And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of every *living thing*, (*nephesh khayah*) which is in the waters." "This is the law of the beasts and the fowl, and of every living creature, (*nephesh khayah*—living soul,) that moveth in the waters, and of every creature (*nephesh*) that creepeth upon the earth." We do not see how it can be made any plainer, that it is equally correct to call beasts souls, and living souls, as it is men, and that the *primary* meaning of *nephesh*—soul—includes the whole being.

The *seventh* text in order, containing *nephesh*, is found in Gen. 9: 4. "But flesh with the *life* (*nephesh*) thereof, which is the *blood* thereof, shall ye not eat." The next verse contains two more similar examples. "And surely your blood of your *lives* (*nephesh*) will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the *life* (*nephesh*) of man."

We are now introduced to a new and frequent use of the word *nephesh*. It is here affirmed that the *nephesh*—soul—of the flesh, is the *blood*; but is applied, as before, to both man and beast, being rendered life. In the fourth verse it relates to beasts, and in the fifth to men, but meaning the same thing. In these passages and similar ones, we have an example of the synecdoche,* which frequently occurs in the Bible. The Scriptures affirm of Christ, that "he laid down his life (*psukee*) for us, and we ought to lay down our lives (*psukee*) † for the brethren." 1 John 3: 16. *Psukee*, in the New, corresponds with *nephesh* in the Old Testament. "The Son of man came . . . to give his *life* (*psukee*) a ransom for many." Matt. 20: 28. In another place we read, he "gave *himself* a ransom for all." 1 Tim. 2: 6. Without giving more examples, it will be seen that *life* is frequently put for the whole man, because man without life knows nothing, and can be of no service to any one.

But what is *life*? Is it an organized being or entity? Greenfield, in his lexicon, defines life to be "animated existence, state of being alive." Life, then, is not a being, but a *principle*. Hence, when *nephesh* (Heb.) and *psukee* (Greek) stand for the *life* of man, it is proper to say, in the language of Bishop Tillotson, "The soul of man is an active *principle*." But this principle is common to *all* living creatures. Job 12: 10. "In whose hand is the soul (*nephesh*) of *every living thing*, and the breath of all mankind." This passage shows that every *living* thing has soul,—more properly rendered life in this example. Again, Prov. 12: 10. "A righteous man regardeth the *life* (*nephesh*) of his beast." We take the life of man and of beast. Do we take an immortal soul from them? or let one escape? Certainly not; but we end their "animated existence."

Matt. 16: 25, 26. "For whosoever will save his *life* (*psukee*) shall lose it; and whosoever will lose his *life* (*psukee*) for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own *soul*? (*psukee*,) or what shall a man give in exchange for his *soul*?" (*psukee*.) When a man's *life* is gone, all the world is worthless to him. Verse 25 would read strangely, to say, whosoever will save his immortal soul shall lose it. Dr. Clark says of the Scripture, "On what authority many have translated the word *psukee*, in the 25th verse, *life*, and in this (26th) verse, *soul*, I know not; but am certain it means *life* in both places."

When a ship perishes on the ocean with its passengers, we say, so many *lives* were lost. Do we mean, so many immortal souls lost? or that those men and women have lost the principle of life, and they themselves are sunk in the depths of the sea? If we shoot a man and a lamb through the heart, have we killed both? or only the lamb, and sent the man to heaven, or to hell torment? "What saith the Scripture?" "As the one dieth, so dieth the other." Eccl. 3: 19. We have found no proof yet that *nephesh* represents an immortal soul, or being.

* [In *rhetoric*, a figure or trope by which the whole of a thing is put for a part, or a part for the whole.]

† [When we introduce Greek or Hebrew nouns instead of giving their varied numbers, persons, and cases, as they occur in different passages, we give the simple form of the word, thinking it will be plainer to our readers.]

For the Crisis.

Passages from Young and Milton.

DEAR BRO. GRANT:—I send you herewith the passages to which I referred in last week's paper.* The first is from Edward Young; the others are from the "Paradise Lost." C. F. HUDSON.

Rouse's Point, N. Y., Oct. 28, '58.

"Father of mercies! why from silent earth
Didst thou awake and curse me into birth?
Tear me from quiet, ravish me from right?
And make a thankless present of thy light?
Push into being a reverse of thee,
And animate a clod with misery?"
The Last Day.

"O, fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request thee, Maker, from my clay,
To mould me man? Did I solicit thee
From darkness to promote me, or here place
In this delicious garden? As my will
Concurred not to my being, it were but right
And equal to reduce me to my dust,
Desirous to resign, and render back
All I received, unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes? Inexplicable
Thy justice seems."

"Fair patrimony
That I must leave ye, sons; O were I able
To waste it all myself, and leave ye none!
So disinherited, how would ye bless
Me, now your curse! Ah! why should all mankind
For one man's fault thus guiltless be condemned,
If guiltless? But from me what can proceed,
But all corrupt, both mind and will depraved,
Not to do only, but to will the same
With me? how can they then acquitted stand
In sight of God?"

* [See Crisis, Oct. 20th, article—"Forbidding to Marry."—ED.]

For the Crisis.

A Correction.

BRO. GRANT:—It is said, "It should be understood that Mr. Blain is not an Adventist, and has no sympathy with them, as such."

As my works and communications in papers have been mostly on the life and death question, many may not know my views on other points, in which we differ from the popular sects, and so it may be my duty to state them briefly in the Crisis, though brethren with whom I am familiar know them. My belief has been since 1837, when I got Bro. Miller's seventeen lectures printed, that Christ's second coming is near, and may be said to be "at the door"—that it will be *personal*—that the common notion of a spiritual millennium is wrong—that the purified earth will be the final home of the saints—that Christ is the *Son* of God, &c.

I have not believed that we should know the day nor year of Christ's return; nor that the time had, or has yet come, when we may look for him *daily*. My opinion has been for twenty years, that this may be said after 1868 arrives. For this opinion I will try and give my reasons at another time.

Though I am as free from sectarianism as any one, yet I have thought it wise to continue my standing in a Baptist church, believing I could advance truth the better by so doing. But mark—Mr. Dobney's church, to which I belong, does not believe in endless misery; and now, since so much light has gone forth, I *would not* belong to any church that held that doctrine, if the privilege were offered to me.

And now let the thousands of Advent brethren in fifteen States, among whom I have traveled the last five years, and with whom I have "taken much sweet counsel," judge as to the correctness and christian propriety of the above quoted statement.

JACOB BLAIN.

Boston, Oct. 4, '58.

For the Crisis.

To the Scattered Pilgrims.

DEAR BRN. AND SRS.:—When at the feast of Wilbraham, I promised to write a letter for publication in the Crisis; but the cares of this life have so taken up my mind, that I have hardly found time to fulfill my promise until this morning. I often think of those happy hours spent in that tented grove. I cannot forget those weighty sermons, those heart-cheering exhortations, those fervent prayers, with many soul-stirring songs of praise, which echoed through that lovely bower. My heart is filled with joy even now, while I review the scene. Never have I realized what it was to have our hearts knit together in love as then. Often have I thought of the last evening, when bathed in tears, so many gathered around the table of the Lord. Oh! what must have been the scene upon Calvary, when the sun veiled its face, and refused to look upon the scene. Oh! what love do I see manifested to us, in God sending his only begotten Son into the world to suffer and die. Where is the heart so hard that it cannot be melted at the thought?

But, dear brethren and sisters, this hour finds us still in a world of sickness and death;—in the enemy's land. Some of you may be tempted and suffer severe trials; remember the promise—"Ye shall not be tempted above what ye are able; but with the temptation I will make a way for your escape." These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory; while we look not to the things which are seen, but to those things which are not seen; for the things which are seen are temporal, while the things which are not seen are eternal. Then, to have these trials work for us, we must keep our eye of faith fixed upon the things promised, which are not yet seen; for in this tabernacle we groan, desiring earnestly to be clothed upon with our house, which is from heaven; which will be when this vile body shall be fashioned like unto his glorious body; as Paul says: "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Then let us see to it that we keep the witness of the Spirit; for we are the children of God by faith, and if children, then heirs of God, and joint heirs with Jesus Christ, and it will soon be said unto us:—

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Never have I felt more like girding on the armor than at present. God has called us to fight, and clothes us with an armor that is able to quench all the fiery darts of the enemy. Remember, God does not put the weapon in our hand until we are clothed with the armor; for, says Paul, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." The sword is given last of all. He then adds: "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Thus we, like Paul, can open our mouths boldly, to make known the mystery of the gospel, that we may in nothing be ashamed, but in all boldness magnify Christ in our body, whether by life or by death.

Yours in hope of eternal life,
C. B. TURNER.

Oneida Lake, Madison Co., N. Y.

SEVEN FOOLS.—1. The envious man—who sends away his mutton because the person next to him is eating venison. 2. The jealous man—who spreads his bed with stinging nettles, and then sleeps in it. 3. The proud man—who gets wet through sooner than ride in the carriage of his inferior. 4. The litigious man—who goes to law in the hopes of ruining his opponent, and gets ruin himself. 5. The extravagant man—who buys a herring, and takes a cab to carry it home. 6. The angry man—who learns to play the tamborine because he is annoyed by the playing of his neighbor's piano. 7. The ostentatious man—who illumines the outside of his house most brilliantly, and sits inside in the dark.—*Punch.*

☞ Content hangs not so high but that a man on the ground may reach it.

For the Crisis.

Report of the Conf. in North Western Pennsylvania.

According to notice given, we met at the place appointed, and found a good congregation in waiting. We spoke to them from Luke 23: 42, 43; and endeavored to enforce upon the minds of the people the necessity of looking to Jesus and confessing *him*, so as to be remembered by him when he comes in his kingdom. After the discourse, Brn. Wendell, Wicks, Bush, Goodrich and Niles, then present, made some remarks upon the same, showing the different ways of confessing Christ, and enforcing the same upon saint and sinner.

Saturday morning, at 10 o'clock, Bro. Wendell, of Edenboro, Pa., gave a discourse from 2 Pet. 3: 17, 18, showing the necessity of taking heed to the things spoken of in the text, chapter and elsewhere, lest we be led away by the error of the wicked and fall from our own steadfastness; and exhorted us faithfully to grow in grace, &c. After the discourse, twenty-six brethren and sisters spoke, to the edification and comfort of each other.

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Sunday morning, 10 o'clock, we spoke to a large congregation from these words:—"Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life." Prov. 13: 12. At the close of the service, as there were a number of brethren and sisters present that were not with us the day before, the subject of Church Order was again brought up, and a statement made of what had previously been done. Quite a number more gave in their names. Officers of the church were then chosen. The following resolutions were then read and adopted:

1. *Resolved*, That the brethren now assembled in conference do all in their power to set in gospel order the Church of God in their respective localities.

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4. That an invitation be extended to our brethren in New York and Ohio, that are near our borders, to unite with us in the good work.

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Bro. George Bush, from Busti, N. Y., a young man, (going to the college at Meadville, Pa.,) was next set apart for the work of the ministry; after which quite a number partook of the emblems of our crucified Lord.

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JOHN T. ONGLEY,
for the Brethren.

Blooming Valley, Crawford Co., Pa., Oct. 27th, 1858.

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For the Crisis.

Michigan Church Conference.

Brethren from different parts of this State, and a few from Indiana, assembled in Leroy, Calhoun Co., pursuant to public notice, Friday, Oct. 15th, and continued in session over the following Sunday. The meetings were deeply interesting, and, toward the close, well attended by the people. Eight discourses were preached, and several hours of Friday and Saturday were spent in business. A number of topics, pertaining to christian faith and practice, were discussed with the best of feeling. A plan of united effort was devised, in which all present heartily concurred.

We organized under the name of the "*Michigan Church Conference*," and elected officers for the year as follows:

President, E. Miller, Jr., Mendon, St. Joseph Co.

Vice President, E. Hoyt, Grand Rapids.

Secretary, O. R. L. Crozier, "

Treasurer, Joel A. Simonds, "

These, with the five following brethren, constitute the *Executive Board*:

Daniel Weaver, Weaversville, Newaygo Co.; A. Currier, Ionia, Ionia Co.; Wm. H. Knapp, Galesburgh, Kal. Co.; Martin Hadsel, Burlington, Calhoun Co.; Warren Smith, Reading, Hillsdale Co.

Evangelists, E. Miller, Jr., A. N. Seymour, E. Hoyt, and O. R. L. Crozier.

Delegates to other State Conferences, O. R. L. Crozier, and E. Hoyt his substitute.

To deliver annual sermon at next annual meeting, E. Miller, Jr.

To write address, O. R. L. Crozier, E. Hoyt, and J. A. Simonds.

Among the resolutions passed by the Conference, were the following:

Resolved, 1. That the present lamentable condition of the cause of gospel truth in this State, is, in a great measure, owing to a want of vigorous, self-sacrificing and systematic effort, on the part of those professing adherence to it.

2. That where several believers live near each other, it is their duty to associate themselves together in church capacity, elect elders and deacons, and hold public meetings every first day of the week to edify and exhort one another. When there is no one present to preach the word, we advise that religious exercises—prayer, singing, reading and expounding the Scriptures, exhortation and breaking bread—be conducted in an orderly manner, under the direction of one of the elders, or other person chosen for that purpose.

3. That we recommend the following mode of setting the churches in order:

Let a book be provided in which to record the names of members and the proceedings of the church. Then let the names of believers be recorded, under a heading something like the following:

"NAMES OF MEMBERS OF THE CHURCH IN ——"

Then let elders and deacons be elected from among those whose names are thus recorded, and a record of this and all other business of the church be kept in the church book.

4. That where several churches are situated conveniently for the purpose, it may be promotive of much good for them to unite in *Quarterly Conferences*, to hold meetings together once in three months, maintain preaching, &c.

5. That we will use our best endeavors to push forward the evangelical work this year.

6. That we solicit and urge our brethren in all parts of this State to seek favorable openings for our evangelists, and to aid them all they can by visiting with and introducing them to the people, by attending their meetings and inducing others to attend them, and by contributing for their support.

7. That we deprecate the writing out of a creed, discipline, or church covenant as a basis of christian fellowship and action, believing that such a practice has been fruitful of divisions and many other evils; and that the only means by which the church can be "*one*" is, to take the Bible as their only and sufficient rule of faith and practice.

8. That it is of the first importance for believers of the gospel to cultivate charity among themselves, not conniving at sin in each other, but with brotherly kindness, admonishing and forbearing one another in love.

9. That while a Scriptural faith compels us to differ from many professed [illegible] we will try to avoid all bitter[illegible] [illegible] having our [illegible] their faith and practices [illegible] love rather than party zeal.

10. That, being aware that the enemies [illegible] in a false light, by giving them opprobrious names, or invidiously associating them with those who have become notorious for some great errors or evil practices, we deem it our duty to use every suitable occasion and means to disabuse the minds of the candid, by setting forth our true belief and purposes.

11. That brethren living out of this State may act with us on an equal footing with ourselves, if they choose to do so.

12. That we return thanks to the brethren and friends in Leroy for their liberal hospitality in entertaining us while attending this Conference.

Our plan of effort is simple, and we hope it will be effective of great good in the upbuilding of the church. Its success will depend upon the hearty and liberal co-operation of our brethren throughout the State. Praying for the Divine blessing, let us, brethren, give ourselves anew and devotedly to the best of all causes. Let us act together. If our plan is found defective, it can be improved at future meetings. Doors are open, and calls to preach the word come in from all directions. Shall our evangelists and their families be provided for, so that they can answer these calls, and go forth and proclaim to dying men the glorious gospel of the blessed God? Those disposed to aid in this good work, can send their contributions to our *Treasurer*, Bro. Joel A. Simonds, of Grand Rapids, and the wishes of the contributors will be faithfully complied with. The business of the Conference will be carried forward under the direction of the *Executive Board*, which consists of nine brethren of well known ability and integrity.

Adjourned to meet at Grand Rapids, Friday, Oct. 2, 1858.

E. MILLER, Jr., *President*.
O. R. L. CROZIER, *Secretary*.

For the Crisis.

"The Branch of the Lord."

"In that day shall the branch of Jehovah (branch of the Lord) be beautiful and glorious." Isa. 4: 2. See also Jer. 25: 5, 6; Zech. 6: 12–13. Our Lord and Savior is here foretold as "The Branch." "He is called '*tsemach Jehovah*'—sprout of Jehovah; that is, the Son of Jehovah." *Hengstenberg Christology*, p. 162. In this, Henstenberg gives us the grammatical value of the language aside from theological dogmas. He may possibly hold the popular opinion; but here he makes the "sprout of Jehovah" to be "the Son of Jehovah." Very well.

"THE BRANCH" is not, never was, nor ever can be the root or stock from which it grows! Yet "the Son of the Father"—the Sprout from the stock—must partake of the nature of the Father or stock, says some theorist. In reply I say; Yes, sir; this truth is just what we maintain. Nay, this is just what many around us are too blind to see! For they go on to *confound* all the essential and divinely asserted distinctions between the sprout and the stock from which it grew—between the Son and his Father from whom he sprang.

Unity as to nature, exists in all vegetable and all animal productions. But those who proceed on such grounds to confound "the sprout of Jehovah" with Jehovah himself, perpetrate a falsehood against all nature! Nay, they go further, and make the voice of the Lord recoil and echo this falsehood!

By this method, there would be no production in nature—no goings forth of the Almighty, as taught in Revelation, "from of old—from everlasting." For if the sprout can any how be the stock from which it grew—if "the Son" can be confounded with "the Father" who begat him, then all appearances of such descent are an imposition on the understanding of mankind. Then the Branch, though seemingly begotten, and apparently an emanation from the stock, is all a delusion. For, according to the assumption, "The Branch" is (both in the works and word of God,) the "very and Eternal God," from whom he sprang!

"LET GOD BE TRUE," we say, in his works and word. This language of Holy Scripture grows out of the facts that abound in every teeming field and flood. The voice of nature is truthful on this point. The word of God in Revelation gives to this voice of nature the authority and sanctions of Eternal Truth! Whoever objects, or contradicts,—"the Branch of Jehovah is the Son of Jehovah". J. B. C.

☞ The talent of turning men into ridicule, and exposing to laughter those one converses with, is the qualification of little, ungenerous tempers.

The World's Crisis.

MILES GRANT . . . . EDITOR.

BOSTON, NOVEMBER 10, 1858.

Office....167 Hanover street.

☞ The tract, "What is Man?" is necessarily delayed one week. Please excuse us.

The Soul.—No. 4.

Having examined the first five texts in the Bible where the word *nephesh*, or soul, occurs, and found it most clearly proved that in all these examples it represents the whole organism of the being, and, consequently, that this is the *primary* use of the word, we now advance to examine the *sixth* text, which is in Gen. 2: 19.

"And out of the ground the Lord formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, (*nephesh khayah*) that was the name thereof." In this passage we have *nephesh* again applied to beasts, and used in its *primary* sense, representing the whole being. The same remark applies to Lev. 11: 10, 46. "And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of every *living thing*, (*nephesh khayah*) which is in the waters." "This is the law of the beasts and the fowl, and of every living creature, (*nephesh khayah*—living soul,) that moveth in the waters, and of every creature (*nephesh*) that creepeth upon the earth." We do not see how it can be made any plainer, that it is equally correct to call beasts souls, and living souls, as it is men, and that the *primary* meaning of *nephesh*—soul—includes the whole being.

The *seventh* text in order, containing *nephesh*, is found in Gen. 9: 4. "But flesh with the *life* (*nephesh*) thereof, which is the *blood* thereof, shall ye not eat." The next verse contains two more similar examples. "And surely your blood of your *lives* (*nephesh*) will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the *life* (*nephesh*) of man."

We are now introduced to a new and frequent use of the word *nephesh*. It is here affirmed that the *nephesh*—soul—of the flesh, is the *blood*; but is applied, as before, to both man and beast, being rendered life. In the fourth verse it relates to beasts, and in the fifth to men, but meaning the same thing. In these passages and similar ones, we have an example of the synecdoche,* which frequently occurs in the Bible. The Scriptures affirm of Christ, that "he laid down his life (*psukee*) for us, and we ought to lay down our lives (*psukee*) † for the brethren." 1 John 3: 16. *Psukee*, in the New, corresponds with *nephesh* in the Old Testament. "The Son of man came . . . to give his *life* (*psukee*) a ransom for many." Matt. 20: 28. In another place we read, he "gave *himself* a ransom for all." 1 Tim. 2: 6. Without giving more examples, it will be seen that *life* is frequently put for the whole man, because man without life knows nothing, and can be of no service to any one.

But what is *life?* Is it an organized being or entity? Greenfield, in his lexicon, defines life to be "animated existence, state of being alive." Life, then, is not a being, but a *principle*. Hence, when *nephesh* (Heb.) and *psukee* (Greek) stand for the *life* of man, it is proper to say, in the language of Bishop Tillotson, "The soul of man is an active *principle*." But this principle is common to *all* living creatures. Job 12: 10. "In whose hand is the soul (*nephesh*) of *every living thing*, and the breath of all mankind." This passage shows that every *living* thing has soul,—more properly rendered life in this example. Again, Prov. 12: 10. "A righteous man regardeth the *life* (*nephesh*) of his beast." We take the life of man and of beast. Do we take an immortal soul from them? or let one escape? Certainly not; but we end their "animated existence."

Matt. 16: 25, 26. "For whosoever will save his *life* (*psukee*) shall lose it; and whosoever will lose his *life* (*psukee*) for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own *soul?* (*psukee*,) or what shall a man give in exchange for his *soul?*" (*psukee*.) When a man's *life* is gone, all the world is worthless to him. Verse 25 would read strangely, to say, whosoever will save his immortal soul shall lose it. Dr. Clark says of the Scripture, "On what authority many have translated the word *psukee*, in the 25th verse, *life*, and in this (26th) verse, *soul*, I know not; but am certain it means *life* in both places."

When a ship perishes on the ocean with its passengers, we say, so many *lives* were lost. Do we mean, so many immortal souls lost? or that those men and women have lost the principle of life, and they themselves are sunk in the depths of the sea? If we shoot a man and a lamb through the heart, have we killed both? or only the lamb, and sent the man to heaven, or to hell torment? "What saith the Scripture?" "As the one dieth, so dieth the other." Eccl. 3: 19. We have found no proof yet that *nephesh* represents an immortal soul, or being.

* [In *rhetoric*, a figure or trope by which the whole of a thing is put for a part, or a part for the whole.]

† [When we introduce Greek or Hebrew nouns instead of giving their varied numbers, persons, and cases, as they occur in different passages, we give the simple form of the word, thinking it will be plainer to our readers.]

For the Crisis.

Passages from Young and Milton.

DEAR BRO. GRANT:—I send you herewith the passages to which I referred in last week's paper.* The first is from Edward Young; the others are from the "Paradise Lost." C. F. HUDSON.

Rouse's Point, N. Y., Oct. 28, '58.

"Father of mercies! why from silent earth
Didst thou awake and curse me into birth?
Tear me from quiet, ravish me from right?
And make a thankless present of thy light?
Push into being a reverse of thee,
And animate a clod with misery?"

The Last Day.

"O, fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request thee, Maker, from my clay,
To mould me man? Did I solicit thee
From darkness to promote me, or here place
In this delicious garden? As my will
Concurred not to my being, it were but right
And equal to reduce me to my dust,
Desirous to resign, and render back
All I received, unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes? Inexplicable
Thy justice seems."

"Fair patrimony
That I must leave ye, sons; O were I able
To waste it all myself, and leave ye none!
So disinherited, how would ye bless
Me, now your curse! Ah! why should all mankind
For one man's fault thus guiltless be condemned,
If guiltless? But from me what can proceed,
But all corrupt, both mind and will depraved,
Not to do only, but to will the same
With me? how can they then acquitted stand
In sight of God?"

* [See Crisis, Oct. 20th, article—"Forbidding to Marry."—ED.]

For the Crisis.

A Correction.

BRO. GRANT:—It is said, "It should be understood that Mr. Blain is not an Adventist, and has no sympathy with them, as such."

As my works and communications in papers have been mostly on the life and death question, many may not know my views on other points, in which we differ from the popular sects, and so it may be my duty to state them briefly in the Crisis, though brethren with whom I am familiar know them. My belief has been since 1837, when I got Bro. Miller's seventeen lectures printed, that Christ's second coming is near, and may be said to be "at the door"—that it will be *personal*—that the common notion of a spiritual millennium is wrong—that the purified earth will be the final home of the saints—that Christ is the *Son* of God, &c.

I have not believed that we should know the day nor year of Christ's return; nor that the time had, or has yet come, when we may look for him *daily*. My opinion has been for twenty years, that this may be said after 1868 arrives. For this opinion I will try and give my reasons at another time.

Though I am as free from sectarianism as any one, yet I have thought it wise to continue my standing in a Baptist church, believing I could advance truth the better by so doing. But mark—Mr. Dobney's church, to which I belong, does not believe in endless misery; and now, since so much light has gone forth, I *would not* belong to any church that held that doctrine, if the privilege were offered to me.

And now let the thousands of Advent brethren in fifteen States, among whom I have traveled the last five years, and with whom I have "taken much sweet counsel," judge as to the correctness and christian propriety of the above quoted statement.

JACOB BLAIN.

Boston, Oct. 4, '58.

For the Crisis.

To the Scattered Pilgrims.

DEAR BRN. AND SRS.:—When at the feast of Wilbraham, I promised to write a letter for publication in the Crisis; but the cares of this life have so taken up my mind, that I have hardly found time to fulfill my promise until this morning. I often think of those happy hours spent in that tented grove. I cannot forget those weighty sermons, those heart-cheering exhortations, those fervent prayers, with many soul-stirring songs of praise, which echoed through that lovely bower. My heart is filled with joy even now, while I review the scene. Never have I realized what it was to have our hearts knit together in love as then. Often have I thought of the last evening, when bathed in tears, so many gathered around the table of the Lord. Oh! what must have been the scene upon Calvary, when the sun veiled its face, and refused to look upon the scene. Oh! what love do I see manifested to us, in God sending his only begotten Son into the world to suffer and die. Where is the heart so hard that it cannot be melted at the thought?

But, dear brethren and sisters, this hour finds us still in a world of sickness and death;—in the enemy's land. Some of you may be tempted and suffer severe trials; remember the promise—"Ye shall not be tempted above what ye are able; but with the temptation I will make a way for your escape." These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory; while we look not to the things which are seen, but to those things which are not seen; for the things which are seen are temporal, while the things which are not seen are eternal. Then, to have these trials work for us, we must keep our eye of faith fixed upon the things promised, which are not yet seen; for in this tabernacle we groan, desiring earnestly to be clothed upon with our house, which is from heaven; which will be when this vile body shall be fashioned like unto his glorious body; as Paul says: "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Then let us see to it that we keep the witness of the Spirit; for we are the children of God by faith, and if children, then heirs of God, and joint heirs with Jesus Christ, and it will soon be said unto us:—

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Never have I felt more like girding on the armor than at present. God has called us to fight, and clothes us with an armor that is able to quench all the fiery darts of the enemy. Remember, God does not put the weapon in our hand until we are clothed with the armor; for, says Paul, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." The sword is given last of all. He then adds: "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Thus we, like Paul, can open our mouths boldly, to make known the mystery of the gospel, that we may in nothing be ashamed, but in all boldness magnify Christ in our body, whether by life or by death.

Yours in hope of eternal life,
C. B. TURNER.

Oneida Lake, Madison Co., N. Y.

SEVEN FOOLS.—1. The envious man—who sends away his mutton because the person next to him is eating venison. 2. The jealous man—who spreads his bed with stinging nettles, and then sleeps in it. 3. The proud man—who gets wet through sooner than ride in the carriage of his inferior. 4. The litigious man—who goes to law in the hopes of ruining his opponent, and gets ruin himself. 5. The extravagant man—who buys a herring, and takes a cab to carry it home. 6. The angry man—who learns to play the tamborine because he is annoyed by the playing of his neighbor's piano. 7. The ostentatious man—who illumines the outside of his house most brilliantly, and sits inside in the dark.—*Punch.*

☞ Content hangs not so high but that a man on the ground may reach it.

For the Crisis.

Report of the Conf. in North Western Pennsylvania.

According to notice given, we met at the place appointed, and found a good congregation in waiting. We spoke to them from Luke 23: 42, 43; and endeavored to enforce upon the minds of the people the necessity of looking to Jesus and confessing *him*, so as to be remembered by him when he comes in his kingdom. After the discourse, Brn. Wendell, Wicks, Bush, Goodrich and Niles, then present, made some remarks upon the same, showing the different ways of confessing Christ, and enforcing the same upon saint and sinner.

Saturday morning, at 10 o'clock, Bro. Wendell, of Edenboro, Pa., gave a discourse from 2 Pet. 3: 17, 18, showing the necessity of taking heed to the things spoken of in the text, chapter and elsewhere, lest we be led away by the error of the wicked and fall from our own steadfastness; and exhorted us faithfully to grow in grace, &c. After the discourse, twenty-six brethren and sisters spoke, to the edification and comfort of each other.

Met again at 2 P. M. for business. Meeting opened by singing and prayer. The subject of Church Order was then introduced, and discussed at some length. All were in favor of Church Order, although a few were opposed to putting down their names. Quite a number gave in their names, identifying themselves as the church of God in Washington, Erie Co., Pa., believing the Word of God to be the only correct rule of faith and practice, and wished to be guided by the same. Some present spoke favorably of the result of organization in other places, &c.

Met again in the evening. Discourse by Bro. Niles of Hayfield, from Heb. 11: 6: "Without faith it is impossible to please God." He spoke of the faith of Abraham and the promises made to him; also of his not receiving the things promised, referring to the resurrection. Also, that eternal life was to be received through faith in Christ, which was to be given at the same time. Remarks by others.

Sunday morning, 10 o'clock, we spoke to a large congregation from these words:—"Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life." Prov. 13: 12. At the close of the service, as there were a number of brethren and sisters present that were not with us the day before, the subject of Church Order was again brought up, and a statement made of what had previously been done. Quite a number more gave in their names. Officers of the church were then chosen. The following resolutions were then read and adopted:

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2. That a Conference be appointed to meet in January, 1859, at Blooming Valley, Crawford Co., Pa.

3. That the different congregations send delegates to said Conference, to report their success in the above resolutions; also, what can be done in each locality for the support of an Evangelist.

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JOHN T. ONGLEY,
for the Brethren.

Blooming Valley, Crawford Co., Pa., Oct. 27th, 1858.

☞ A blind guide is certainly a great mischief; but a guide that blinds those whom he should lead, is undoubtedly a much greater.

☞ Gold is an idol, worshipped in all climates without a single temple, and by all classes without a single hypocrite.

For the Crisis.

An Exposition Desired.

Will Bro. E. Burnham give an exposition of 1 Thess. 5: 23 through the Crisis? R. B. B.

EXPOSITION.

"And the very God of peace sanctify you wholly." To sanctify is to set apart to a holy use. When we "sanctify" God in our hearts, we set him apart as the supreme object of our affections and worship. When Christ was "sanctified" and sent into the world, he was set apart to the holy work of being the Savior of the world. When Moses "sanctified" the people, he set them apart for a holy purpose. When we are sanctified through the truth, we are set apart to a holy life, and to be God's peculiar people. To be sanctified wholly is to be set apart, in all of our powers and organism, in all of our efforts and property, in all that we are and possess, to be entirely devoted to the service of God. *"Your whole spirit and soul and body,"* was a form of expression among the Jews used to signify the whole man, with all his powers and faculties. I pray with Paul, that we may be "preserved blameless unto the coming of our Lord Jesus Christ."

EDWIN BURNHAM.

For the Crisis.

This Life—What is it?

One of sin, sorrow, temptations, cares, perplexities, pains, groans, sickness, sighs, storms, tears, fears, and ultimate death. All feel its keenest woes. The rich are not happy. The curse is upon *all*. The saint, too, suffers. The saint suffers much by nature's ills, but more from the enemies of the cross. He can expect nothing from them; but oh, how keenly the pain is felt by those who are led to experience the sharp darts of so-called friends! What so embitters this life as the cold, sarcastic, inhuman treatment of "false brethren!"

This life! How many tears are flowing swiftly upon its gloomy pathway. How many faded flowers and blighted buds hang drooping over its streets. Hark! hear the mournful sounds from the many cells. See! that man of worldly pleasure has exchanged the song of joy for that of sorrow; the smile of hope to the frown of despair. Turn where you will, and where is a spot, a scene, a people, in and among whom you could desire to "live always?" Truly, "if in *this life* only we have hope . . . then are we of all men most miserable."

O, life of pain, O, life of woe,
When will your latest sad tears flow?

But there is a brighter side to this picture—look at it:—"And God shall wipe all tears from off all faces." Happy day! bright morning! Blessed immortality! Then shall the saints with "long life" be satisfied. Then shall friendship be pure. Dear pilgrims, I often exclaim, "Who shall be saved?" Can *I*? Can you? Yes; the "blood of Christ cleanseth" us from all sin, when standing before God. I long for that day. Haste! heavenly choir, and let those sweet songs charm me. Sweet strains, salute my ear.

With these anticipations I turn away from all the sorrows of this life, esteeming them "light afflictions" of momentary character, and trust they will "work out" for me an exceeding "weight of glory" in the day of God's power and love.

Amen! my heart replies,
And let amens arise
From all the heavenly throng;—
Amen! the sound prolong.

Danville, C. E. M. MATHEWS.

From Sr. A. M. S. B.

BRO. GRANT:—Weary of the toils, trials and turmoil of this existence, "how sweet to my soul is communion with saints;" to have the interchange of thought with those of like precious faith, is like water to a thirsty soul in a dry and barren land; for we are pilgrims and strangers here, as all those who have trod the narrow way before us were. We can tarry but a night. Here is no rest.

"Onward, then, with courage go,
Long we shall not dwell below;
Soon the joyful news will come,
Child, your Father calls, come home."

Are we not nearing the port? And although we have been rather fast in our reckoning, nevertheless, we have felt no condemnation, for we have had

"Signs there's no mistaking,
Proclaim Messiah near."

Said Jesus, "And when these things begin to come to pass, then look up." This seems to be addressed to the disciples of Jesus in these last days of peril, and with them it is a glorious theme that their King is coming so soon. The true church see the signs fulfilling (Dan. 12: 4,) and cry "Thy kingdom come."

Foreign News.

HALIFAX, Nov. 4.

The royal mail steamship America, Capt. Miller, from Liverpool, 10 A. M., 23d ult., arrived at this port at 12 o'clock last night.

A dispatch from Valentia reached London on the night of the 20th, stating that intelligible signals were again being received from Newfoundland through the cable. The signals were very distinct, and the words received were—"Daniell's now in circuit." Authority was at once given to use the Daniell's battery likewise at Valentia. In his letter to the press, announcing the gratifying fact, Saward, secretary of the company, says—"This, however, though encouraging, must not be regarded as a permanent state of things, as it is still clear there is a serious fault in the cable, while, at the same time, it is not at present absolutely clear that any except the most extraordinary, and, to the cable, dangerous efforts, can be made, more especially on this side, to overcome the existing obstacles in the way of perfect working."

The London *Times* continues to attack Commissioner Reed for his part in the Chinese negotiations, characterizing him as the "cat's paw of Russia." The *Times* eulogizes the diplomacy of the Russian Minister, and says the treaty he obtained deserves to be ranked among the highest order of diplomatic papers.

Another demonstration against the introduction of the confessional in the Church of England, had taken place in London.

FRANCE.

The French Portuguese question is in statu quo. The Coligny had arrived in the Tagus, with the French attache on board, but no definite arrangements were come to.

Considerable modifications in the recent stringent passport rules were being made. The Minister of the Interior has sent orders to the frontiers and seaport towns for the authorities to consider passports henceforth as titles to aid, and not cause for delays or annoyance.

PARIS, Friday. There are reports that Portugal is not disposed to concede the demands of France.

La Presse, with reserve, rumors of an insurrection in Servia, and believes Austria is disposed to intervene for the interest of Europe.

The Greek Christians in Bosnia, who had been committing terrible outrages on the Mussulman population, have a belief that they will be supported by France and Russia in a dismemberment of the Turkish Empire, and the formation of a Greek Constantinopolitan State.

The *Constitutionnel* says that the Octroi barriers of Paris will shortly be extended to the fortifications.

SPAIN.

Several ships had sailed with troops for the West Indies.

Several Madrid journals have been seized and fined for political articles against O'Donnell.

A Spanish auxiliary force had been formed at the Phillippine Islands to assist the French expedition against Cochin China. It is composed of fifteen hundred tagals.

A royal decree enacts that all steamers plying regularly between Cuban ports and ports in the United States, or North America, are to enjoy the same privileges as the English mail steamers, with liberty to carry six tons of merchandise without paying lighthouse duties for them.

MOROCCO.

The reported massacre of the two European consuls at Tetuan turns out to be untrue.

TURKEY.

A formidable insurrection had broken out at Passavina, in Turkey. Many Mussulmen were killed. Troops were marching to the disturbed districts.

INDIA.

Operations were carried on without flagging against the scattered rebels.

The Bombay Times says the strength of the rebels in Oude and adjacent districts is estimated at 70,000 men and 56 guns.

It is said nine columns will be organized at Lucknow to traverse the country in different directions, while the commander-in-chief will remain in Lucknow watching the progress of affairs.

The Times correspondent writes: If any credence is to be attached to the number of Sepoys reported slain, not less than 38,000 or 40,000 had been killed or executed; and if we add casualties by sickness, wounds and wants, there is probably not more than 20 per cent. of the whole Bengal army in existence, not including disarmed regiments. It is said there is to be an amnesty on proclamation of the Queen's authority.

RUSSIA.

Accounts received from the frontiers of Russia, dated the 12th of October, state that disturbances which have taken place in the eastern provinces of Russia are more serious than they were stated to be. Several peasants from the German provinces on the Baltic have been transported to Siberia. A traveller arrived from the southern provinces of Russia, states that the insurrection of the peasants there has assumed a serious character.

AUSTRIA.

A letter from Vienna, coming from an official source, states that Austria has no desire to cross the frontier into Servia; that she is most anxious to avoid warlike expenditure and political complications; and that whenever a frontier district is in a disturbed state, she draws attention to the fact at Constantinople, and the government of the Sultan never fails to provide a sufficient number of troops to maintain tranquility.

THE EAST.

The news brought by the last mail that the Montegrins had put the Turks to flight and occupied the quarantine building of Sutorina, is confirmed by the *Journal de Constantinople* of the 13th inst.

According to letters received from the Principalities, there was a rumor that Prince Daniel was marching against Grahova.

Difficulties have arisen which have suspended the settlement of the Montenegrin frontiers. Turkey and Austria refuse the cession of the boundary near Podgoritza.

An explosion is imminent in Candia.

The Albanian troops are exasperating the Christians.

"The fifth and last of the Jaffa murderers has been caught at Nablous, and is retained there in prison. He will be sent for. The Arabs have recently had an affray at Nablous, in which some five hundred, (so the report says) were killed."

A letter from Alexandria, Egypt, dated Sept. 27th, says; "The Moslems of Jeddah and the Turkish troops sent there have had a battle. No particulars given."

Domestic News.

IMPORTANT DISCUSSION.—Rev. Dr. Litch, of Philadelphia, and Elder Miles Grant, of Boston, will discuss the following question, in the Lecture Room of the Boston Music Hall: "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" The discussion to commence Tuesday evening, Nov. 9th, at 7 o'clock, and continue four successive evenings.—*Boston Ledger.*

RELIC OF A FORMER WORLD.—The Waco (Texas) Democrat states that the citizens of Sumpter, Trinity county, while digging a well on the square, after having gone some 23 feet through a soft limestone rock, came to a piece of pine timber, hewn out six by twenty inches square, bearing visible marks of the club and broadaxe. Four feet below this piece of timber, through the soft rock, they struck a fountain of excellent water.

The present Czar of Russia has reconstituted the Bible Society, which was suspended during his father's reign, making it a donation of 25,000 roubles, (about $20,000) and promising it an annual subscription of 10,000 roubles. There is a new edition of thirty thousand of the New Testament in Finnish and Esthonian, and many religious books and tracts are circulated.

RAILROAD FRAUD IN RUSSIA.—A letter in the London *News* from St. Petersburg, states that calculations made by Prof. Struve, the Astronomer, show that the actual length of the railroad between St. Petersburg and Moscow, which is built on an air line, is no less than 88 and a half wersts (about sixty miles) shorter than its nominal length of 607 wersts, or, in other words, that the government, for whose account the railroad was constructed, has had to pay about one-seventh of the value, or twelve millions of roubles, more than it ought to have paid. As the rolling stock of the road was furnished by an American company at so much per werst, of course there has also been a great overcharge for that part of the concern. The Emperor was greatly excited on learning these facts, and gave orders for a strict investigation, with a view to the punishment of the perpetrators of these frauds, but as many persons of the highest rank are implicated, it is not likely to be pushed; it will more probably be hushed up.

☞ It is an oriental idea that the spider draws its venom from the rose; and thus it is that too often from the sweetest sources comes the blight of happiness and human affections.

Obituary Notices.

Died, in Bristol, Oct. 25th, of scarlet fever, JAMES ALFRED, youngest child of Frederick and Elizabeth Northrop, aged 3 years 6 months.

His illness was most distressing, and he lingered under intense suffering for nearly three weeks; but all his sufferings have now ended in *blessed rest*.

Peaceful are his silent slumbers,
Peaceful in the grave so low;
He no more may join earth's numbers,
He no more its woes shall know.

Parent, hush thy voice from weeping,
Bid the bitter tear be dry,
Soon thy child shall wake from sleeping,
You shall meet him in the sky.

Blessed Jesus, speed thy coming,
Scatter life within the tomb!
Bid the dead in thee reposing
Wake to everlasting bloom!

Bro. and sister Northrop are greatly comforted in this time of trouble by the gospel of *life* to the *dead* at Christ's soon coming.

H. F. C.

NOTICES.

Notice.

Having been providentially prevented from going to New York as soon as I anticipated, (being called home by the illness of my mother, who is now better,) I would say that till Nov. 25th letters may be addressed to me, care of J. J. REED, 43 Centre Street, New York.

H. L. HASTINGS.

Rochester, N. Y., Nov. 1st, '58.

☞ Will Bro. S. S. Brewer please come to Pawlings, N. Y., to our Conference, commencing Nov. 10th and continuing over the Sabbath? JOHN B. DODGE.

Notice.

The second quarterly Conference of Fox River District, will be holden at Shabbona Grove, commencing Nov. 25th, at 7 o'clock P. M. MOSES CHANDLER, Evangelist.

Notice.

The Lord willing, there will be a conference at Pawlings, N. Y., commencing Nov. 10th, and continuing over the following Sunday. We expect those preaching brethren to come that feel directed by the Lord, and can trust the Lord for their pay, as most of the brethren here are poor. We invite all the brethren and sisters that can, and others that feel interested, to come to this meeting. Come saints and sinners. Those that come will be provided for while here.

Stephen, in behalf of the church of God in Pawlings.

Book Notice.

I would say to the Brn., that I have just got printed, in Boston, an improved edition of DEATH NOT LIFE, in paper covers, and bound,—also GLAD TIDINGS and my two tracts on the word HELL, and Foster's noted letter. They can be had of Bro. Grant at the prices now noticed in the Crisis, and by writing me at Buffalo. Brethren in the ministry can have them to sell on commission, and I hope they will send soon, and get a supply for the winter. I expect to remain in the East till Jan., and will visit brethren by their sending a request to the Crisis. JACOB BLAIN.

Boston, Oct. 2, 1858.

Appointments for Danielsonville, Ct.

Bro. A. Fox, Nov. 28th and Dec. 5th.
Bro. S. G. Matthewson, Nov. 14th and 21st.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.

In behalf of the church. N. F. NASON.

Notice.

There will be a conference in Holden, Me., in the school house near Bro. Isaac Clewley's, commencing Nov. 12th, and continuing over the Lord's day. Bro. L. Boutell will attend the meeting, and we expect I. Damman will be here also. We desire as many of the servants of God to come as God will. Brethren and sisters come, rally once more from the north, south, east and west, and let us raise up the standard of truth in the name of the Lord. For the Brethren,

ISAAC CLEWLEY.

Notice.

If the Lord permit, a conference will be held in West Poland, Maine, commencing Thursday evening, Nov. 11th, at 7 o'clock, and continuing over the Sabbath. Our ministering brethren in Maine are especially invited to attend. We wish all our brethren and sisters to come filled with the Spirit, and labor to see the work of God prosper, and the church built up in the most holy faith.

For the Brethren, JESSE GAY.

Notice.

Whereas, Bro. Champlain has resigned the pastorship of the River Point Advent Church, R. I., we have chosen Bro. E. Bellows as pastor. Bro. Bellows will preach one Sunday in a month—the first. The other three Sundays are left open to the preaching brethren whom we may invite. We hope those we have invited will come soon and see us.

For the Brethren. JOHN P. BABCOCK.

☞ NOTICE.—We would earnestly request those who are indebted to this office for Hymn Books, to remit us the amount due, as we, *in all cases*, have to pay cash for the same, and cannot afford to be out of the money. Probably some of our brethren have overlooked the fact that they are so long indebted for books. We would, therefore, in all love and earnestness, call their attention to the matter, as the funds of the paper are too contracted to afford lengthened credit.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will commence a series of meetings at Poultney, Vt., in Union Hall, Nov. 21st, and continue one week or more.

Shrewsbury, Vt., Dec. 2d and 3d.
Rutland, Vt., Dec. 5th.

MILES GRANT.

Providence permitting, I will preach in Marblehead, Mass., the second Lord's Day in November. MILES GRANT.

I will preach, if the Lord is willing, at Lowell, Sunday, Nov. 21st. Please inform me if otherwise supplied.

H. F. CARPENTER.

E. Whitney appoints to preach at South Reading next Sunday, Nov. 14th.

I have an appointment to preach at Loudon Ridge the 1st Sabbath in December.

T. M. PREBLE.

Bro. M. Batchelor appoints to preach in

Hartford, Ct., (Tuesday,) - Nov. 16th.
Wallingford, Ct., - Nov. 17th and 18th.
Bristol, Ct., - - - Nov. 19th,
and continue over Sunday.

Hope to call at New Britain and Springfield on my return home.

If the Lord will, I will preach at

Hawley, Mass., - Nov. 11th and 12th.
Middlefield Switch, - - Nov. 19th.
Chester Factories, Sunday, - Nov. 21st.

C. GOODRICH.

Bro. I. Damman appoints to preach in

Holden, Me., - - - Nov. 12th

T. W. Piper appoints to preach at

Meredith Centre, - - Nov. 13th,
and Sunday following.
West Ossipee, - - - Nov. 21st.
Meredith Village, - - - Nov. 25th.
Lake Village, - - - Nov. 26th.
Louden Ridge, - - - Nov. 28th.

Bro. H. Pratt appoints to preach in

Exeter, N. H., - Nov. 10th and 11th.
Portsmouth, N. H., - - Nov. 12th,
and over the Sabbath.
Lynn, - - - - Nov. 18th,
and over the Sabbath.
Boston, - - - - Nov. 22d.
Westboro, - - - - Nov. 23d.

Bro. Wm. Sutherland appoints to preach in

Vernon, Vt., - - - Nov. 14th.

Providence permitting, I will meet the brethren as follows:—

Woodstock and vicinity, as the brethren arrange, from Tuesday 9th to the 13th.

Rutland, Vt., Sunday, 14th. If supplied, please inform me. HIRAM MUNGER.

Chickopee Falls, Mass.

I will preach as follows:—

Hebron, N. Y., Sunday, - Nov 14th.
Pownal, Vt., (eve.) - - Nov. 16th.
North Adams, Mass., (eve.) - Nov. 17th.
Cheshire, Mass., (eve.) - - Nov. 18th.
Savoy, Mass., Sunday, - - Nov. 21st.
Goshen, Mass., Sunday, - Nov. 28th.

S. W. BISHOP.

Providence permitting, Bro. Chas. H. Perkins will preach—

Where Providence opens a place, Sunday, Nov. 14th.

[This is the Bro. that was ordained at the Wilbraham Camp Meeting, and set apart for the work of God. The brethren will not be imposed upon. HIRAM MUNGER.]

B. P. MANNING appoints to preach in—

Loudon Ridge, N. H., - Nov. 14th.
East Alton, N. H., (Tues. eve.) Nov. 16th.
West Alton, N. H., - Nov. 18th.
and continue over Sunday, if desired.

If the Lord will, I will preach at

Goshen, Mass., - - Sunday, Nov. 14th.

C. GOODRICH.

Business.

To Correspondents.

Bro. A. M. Higgins' P. O. address is Palmer Depot, Mass. Any who wish to obtain his valuable family medicines, can get them by addressing him at that place; or Bro. B. Hitchcock, Bristol, his state agent for Ct.

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Poetry.

For the Crisis.

BAPTISM OF CHRIST IN JORDAN.

The setting sun threw far and wide
His rays oblique, of gorgeous sheen,
And Jordan rolled his limpid tide
Between the banks of brightest green.

Down in the stream which swept along
The great "fore-runner" calmly stood,
Whilst he addressed th' attentive throng,
And blessed the dripping multitude.

No popish sprinkling was the rite
Which the illustrious Baptist gave;
For in the river, clear and bright,
He plunged them 'neath the flashing wave.

The "dipper" paused—lo! from afar,
With mein majestic and divine,—
Whilst round his brow a bright tiar
Of heavenly glory seems to shine,

A stranger comes. "Behold the Lamb
Of God!" it is the Baptist's cry,—
"Who, sent by Him,—the great I AM,—
Is doomed for sinful man to die.

"Lo! it is he of whom I spoke,
Whose sandals I scarce dare unbind,
Who, with a mighty conqueror's stroke,
Shall rive the sin-bonds from mankind!"

A murmur creeps from rank to rank,
The promised Sacrifice to greet;
And as he stands upon the bank,
The waves leap up to kiss his feet.

The Baptist, with humility,
Said, "This unseemly might appear—
"I've need to be baptized of thee,
And yet thou comest to me here!"

"Suffer it to be so now, for we
Must thus fulfill all righteousness,
That others may not have a plea
To make their duties' burden less."

The Savior treads the silver sands,
The waters lave his sacred feet,
And seem to dance and clap their hands,
So joyous is their tinkling beat.

The wave divides, then closes o'er
With hollow dash his radiant head,
As did the grave, when, bathed in gore,
Three days he lay among the dead.

But soon emerging from the tide,
He rises blooming, glorious, bright!
And lo! the heavens open wide,
And pour on him their flood of light!

And rushing down the dazzling way,
The Holy Spirit, like a dove,
Comes on white pinions, like the day,
And rests upon this Son of Love.

And lo! a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."

JNO. F. COTTON.

Original Articles.

For the Crisis.

Christian Character.

We often hear it said, that christian character is our only test of fellowship. But as there are many standards raised by man, it conveys a very indefinite idea as to what we consider to be christian character. Men that live a moral life, and are honest, gentle, benevolent, and talk of the love of God, and pray, sustain some characteristics of a christian. Now if this is christian character, then we must throw our mantle of charity over the Shakers, Spiritualists and Universalists, and hold them to be christians, while they deny some of the most prominent truths of the Bible. If these moral characteristics constitute men christians, while they deny a part of the word of God, then why not fellowship those as christians who deny the whole of the word of God, but live good moral lives?

It may be said, that men must believe the Bible to be christians. That may be true, but HOW MUCH of the Bible must a man believe to make him a christian? All sects that call themselves christians, believe the Bible, or at least a part of it. Shakers, Mormons, Spiritualists, Universalists, Methodists, Baptists, Adventists, &c., all profess to believe the Bible, and of all these classes, we find those that who are gentle, kind, benevolent, and pray and talk of the love of God. Now, if because men talk good, and use good words in prayer, and live a kind of a moral life, we are to hold them as christians; why is it not just as well to unite with some one of them, and refrain from mentioning the unpopular truth and light that have shone upon our pathway? I want to be charitable, and would not cast off one of God's little ones for my right hand: but it does seem to me that there is great danger of lowering the standard so low, that it will not save men in the coming day. There is an awful responsibility resting upon God's watchmen. If they lower the standard of truth, and the people follow it, and are lost at the last day, their blood will be required at the hands of the watchmen.

I think we may find a test in the Bible by which we may know men and decide what constitutes christian character. I am aware that this is a very nice point to settle. In the first place, we want to find the principle on which men are to be judged by the Lord; and when we have ascertained that, we have the principle by which we can decide what constitutes christian character. Hear what Jesus saith, John 12: 48. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." We may learn from this what constitutes christian character.

1st. We must receive Jesus, or believe on him. But what is it to believe on him? Let John answer. 1 John 5: 10–11. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; *because he believeth not the* RECORD *that God gave of his Son.* And this is the record, that God hath given to us eternal life, and this life is in his Son." We learn by the above, that to believe on the Son, is to believe the record that God gave of his Son. Hence I conclude that it is necessary to believe right about the Son of God in order to be christians.

2d. We are to receive the words of Christ. How receive them? *Ans:* In our faith. Now, in summing up this testimony, we come to the following conclusions:

1st. That we must believe on the Son of God according to the record that God has given of him: and all that do not believe this record, make God a liar; hence they do not sustain a christian character.

2d. That we must receive the words of Christ, not simply to assert them as truth, but we MUST BELIEVE them, and practice them in our lives; and in doing this, we shall take a course that will separate us from the world, and a worldly-minded church. Then again, if we receive the word of Christ, we shall take heed to that portion of it wherein he has spoken of his second coming; and in taking heed to that word, we shall identify ourselves with that truth. Let us bring one more testimony on this point. John 12: 36. "While ye have light, believe in the light, that ye may be the children of light." "Walk while ye have the light, lest darkness come upon you." We have in the above the words of Jesus. Suppose that men will not walk in the light? Then they are not the children of the light, and cannot have fellowship one with another; for it is by walking in the light that we are to have the fellowship. 1 John 1: 7. *So far as the light shines upon our path, we are accountable to God; and every man that walks in the light so far as it shines in his path, will be justified by that light, and no further.* If men take the liberty to shut the light out of their path, or refuse to use the means that are placed within their reach to get the light; or take the liberty to reject a part of the word of God as non-essential; they should not expect the fellowship of those that take the opposite course. And believing as we do, that we have the last great crowning light of the gospel dispensation, how can we say that it is just as well with men when they reject it, and will not listen to it? How far men have rejected truth in this age, we cannot tell; but when we present it to them, and they turn a deaf ear, and reject the word of God, there is certainly a lack of love for the truth; and to say that such sustain a christian character, is to deny the standard of truth.

I am satisfied that unless we believe the gospel of Christ, we cannot sustain a christian character. The gospel is defined, by Christ, in Matt. 28: 20. And christian character is defined in Mark 16: 16, by the language, "He that believeth and is baptized, shall be saved." Let us not lower the standard of truth for the sake of having the favor of the world, but let us be as "wise as serpents and harmless as doves," and declare the whole truth, and not forget that God has raised up men to proclaim, "Behold he cometh." The way for us to save men, or "catch fish," is not to get down into the stream with them, but throw the bait of truth, and those that are hungry for it, will eat it, and be saved by it; and sometimes when they wont bite the bait, it is necessary to throw the spear and take some in that way; but when we catch fish in this way, it will frighten some, and some fishermen think it is rather a cruel way to take them, but nevertheless, it is necessary to catch them in that way sometimes.

We ought not to go fishing and catch toads, snakes and frogs, and call them fish; but let us learn the difference between fish and frogs, and bait for fish with the word of truth. J. HEMENWAY.

Worcester, Mass., Oct. 9, 1858.

For the Crisis.

Bible Order.

What is Bible order, in the Church, in particular? This question I will now attempt to answer in detail, and give chapter and verse; and then let him refuse who dare!

1.

It is Bible order to preach the Gospel everywhere, and to all people, as the Lord may open our way to do.

Mark 16: 15. "Go ye into all the world, and preach the gospel to every creature."

2.

It is Bible order to baptize those who believe in Jesus Christ.

Matthew 28: 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

3.

It is Bible order to attend to the ordinance of the Lord's supper, after being baptized.

Acts 2: 41, 42. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

4.

It is Bible order to have churches—not "*bands,*" but *churches,*—plural!

2 Cor. 11: 28. "Besides these things that are without, that which cometh upon me daily, the care of all the CHURCHES." The *word churches* occurs about thirty times in the New Testament—but who would think so to see the alarm of some good people at that word? O consistency!

5.

Ordaining elders in every church is Bible order.

Acts 14: 23. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

They did not ordain or *choose* "committees," but "elders"—not *one* "elder," but "elders,"—plural.

6.

It is Bible order to have deacons in churches.

Phil. 1: 1. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops (elders) and deacons." The office of the deacon is referred to, in particular, several times in the New Testament. What about those who have neither elders or deacons? Are they in the order of God? Shall we ignore what the Holy Spirit has ordained?

7.

It is Bible order to have other "helps," or "servants" in the churches, as they may need. See 2 Cor. 8: 19; Rom. 16: 1; and other places.

8.

It is Bible order to have church meetings. Acts 14: 27. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles."

9.

Church prayer meetings are in the order of God. See Acts 12: 5, and 12.

10.

Church discipline is in the order of God. See Matthew 18: 17, and the connection.

Farmer, can you make your grass grow without the sun and rain? No. So the church cannot flourish out of the order of God. Can you make hay without sunshine? No. So cannot the church be happy out of the order of God. Sailor, can you sail your vessel without wind or steam? No. So cannot the church be efficient out of the order of God. Why have we been a scattered, and broken, and feeble people? Because we have been out of the order of God—yes, out of His order both in our spirit, and in our practice. What shall we do? Shall we continue this wrong, and grieve the Holy Spirit, or shall we repent and honor the work of the Holy Spirit? Shall we tempt God any longer by refusing a very important part of the gospel of His Son, or shall we submit to the Bible, and lay aside our own foolish wisdom and selfishness?

I will submit to God and the Bible.

EDWIN BURNHAM.

TRUTH.—A pleasant and cheerful wife is a rainbow set in the sky, when her husband's mind is tossed with storms and tempests; but a dissatisfied and fretful wife is like a thunder cloud charged with electric fluid.

For the Crisis.

The Blessed Bible—What is it?

1st. It is our heavenly Father's good and glorious directory, that points out in a most emphatic and beautiful manner the way of salvation to a perishing world.

2d. It is the great fountain of heavenly knowledge and wisdom calculated in the economy of God to beautify and adorn the church of Christ, and fully qualify it to be a bright luminary or moral conservative of mankind.

3d. It is the only true and infinite source of all spiritual blessings in heavenly places in Christ Jesus, designed to strengthen, elevate, and encourage the faith of God's elect, in the midst of the moral darkness, apostacy and perils of this last degenerate age.

4th. It is the sure word of prophecy, or history of the world given in advance, by which the christian mariner discovers his latitude and longitude, or near proximity to the haven of eternal rest and glory, where he is safely anchored from all the dangers and disasters of a perilous voyage.

5th. It is the book of books, from which we derive all the faithful promises of God to the children of men, relative to the advent of the Messiah, the resurrection of the saints, the kingdom of God, the crown of life, the mansions of bliss, the far more exceeding and eternal weight of glory, &c, &c., which constitute the true hope of every devoted believer in our Lord Jesus Christ.

And finally, it is the first and the last and the only infallible *creed* or rule of faith and practice which God has been disposed to confer upon the world. If these things be literally true of the word of God, of what infinite value and importance it is to every living soul on earth; and what special regard and reverence should we pay to the ever living and holy oracles of God. How careful, diligently careful, should we be in all our conversation, actions, and thoughts, that we do not violate any of the pure precepts of our great High Priest. While we live in faithful conformity to the truth, our hearts are daily watered with showers of the grace of life, and we can but feel that we have an unction from the heavenly sanctuary which purifies, sanctifies and redeems us from all unrighteousness, and qualifies us for the indwelling of the Holy Spirit, to be living and active members of the Royal family, and to shed abroad abundantly a holy and sanctifying influence, together with the unsearchable riches of our Lord Jesus Christ for the salvation of Adam's race. A. N. SEYMOUR.

For the Crisis.

Cause in the West.

Thursday, Aug. 12th. Left home for Indiana, Laporte Co. Spent about ten days with the brethren at Union Mills and Kingsbury. The brethren here are building a very fine house of worship. I hope the blessing of God will abide with them. Left Monday for Laporte. Preached there in the evening. Tuesday started for Illinois. Meeting commenced at Earlville the 25th. In the evening we held the meeting in the Methodist meeting house. Had a good gathering and a glorious time. Baptized three.

Monday, the 30th, went to Ottawa, and preached four evenings to the church over which Bro. Morgan is pastor. Friday left for Amboy, Lee Co. Commenced meeting there on Saturday evening. A few brethren there. Preached three times. Good prospects for a church.

Sept. 8th left home, in company with Bro. Janes, for Sweetland, Iowa, to attend the Quarterly Meeting, Had a refreshing time. The Lord was with us.

Sept. 17th went to Brown Co. On my way spent one Sunday with the brethren in Hancock Co. At Rough and Ready found Bro. Pratt's family well. Tuesday left for Brown Co., Walker's Neck. Expected our tent, having shipped it from Davenport, Iowa; but did not get it. However, the brethren bought ten bolts of cotton cloth and made a tent, and pitched it on Thursday. We found the cause low, but the meeting resulted in great good.

Monday evening preached about three miles from where we had our tent meeting, at a school-house near Bro. Raymond's. Had a good time.

My next meeting was at Elizabeth, Jo Davis Co., Oct. 8th, but not being able to attend, I engaged Bro. Janes to go for me. He baptized two, From there I expected to have gone to Wis., and from there to Strawberry Point Conference; but had to disappoint them; expect to visit them soon. As ever in hope,

MOSES CHANDLER.

Choice Selections.

The Bible.

The following sensible remarks are taken from the *Plymouth Advertiser,* O., and signed *Vifdex.*

ARE THE SCRIPTURES A SEALED BOOK?

Some few weeks since, in a communication addressed in your paper, I expressed a desire, God willing, to make some remarks upon the above subject, believing that the world at large, but the ministry especially, were too prone to so consider them. The belief of the mass is based upon the declarations of the ministers, and hence the prevalence of the opinion that they who seek to understand the Word of God as it is written, are mere enthusiasts, profane and unrighteous, because they seek to understand what is not given them to know. I have heard ministers declare, when questioned in regard to certain passages of Scripture, which, according to their literal reading opposed the doctrines they taught, say—"These are things we are not to understand—be not troubled about them." But why is this? let us inquire. We hold that the Bible is true, and the professing christian world will not, at least in word, gainsay it. Then if true, it is all true, for if an emanation from God, it partakes of the nature of God, and God is truth. If true, then all its parts must harmonize, for truth is harmony. It is not jarring or discordant in its element, but in perfect harmony, even as the Father, the Son and the Holy Ghost harmonize in their characters and attributes. Then if a doctrine is taught that will not harmonize with Scripture in all its parts, is the doctrine at fault, or is the Scripture? Surely not the Scripture, for it is the Word of God. It is the truth, and will harmonize with itself if not perverted by the fallible reason of man, which declares *it means* thus and so, when it itself expressly *declares* the reverse. If as a mortal man, a judge, I should decree a certain punishment upon a criminal, would you set to work to say, "he means so and so," "he does not mean that, he means this?" No; my language is plain, the meaning is comprehensible; there is no mystery—no hidden meaning about it. And "shall mortal man be more just than God? Oh, what an assumption! What a dangerous expedient! Does God speak in less plain language than man? Is it more difficult to be understood? No; not if you take his language as it stands—not if you understand him as you would understand men, by the language he uses.

But, says one, we are finite beings and cannot comprehend infinity. Granted; then why seek to comprehend at all? Why puzzle your minds, why distract your brain trying to comprehend what you yourselves declare to be incomprehensible? Why erect your creeds, why set forth your dogmas upon a basis which you declare unfathomable? Are not they incomprehensible, illusory, vain imaginings, the blind leading the blind? But cannot the infinite mind of God comprehend the finite mind of man? Does not the Creator understand the wants of the created? Does God require of man more than he can perform? No! How then is he to make man know what he requires of him? By adapting himself to the finite mind so that it can comprehend the plan of salvation. If the Word of God was to be incomprehensible, why was it given? What better are mankind for it? But no; it was given as a light to our feet and a guide to salvation, as a rule and guide to our faith and practice, and not as a mystery which we cannot comprehend. Then to whom was it given? To the ministry, that they alone might comprehend it? No! But to all men, "that they might know the only true God and Jesus Christ whom thou hast sent." Jno. 17: 7. If they refuse to know him, then is their condition wretched indeed. But how are they to know him? Not by the promptings of their own minds, "for the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." It does not, neither can it, harmonize with God, so long as *it is depended on* to furnish the way to life. I hold this truth to be self-evident, (I speak to the professing christian) that the Word of God is true, and if true, will harmonize with itself—that the reason of man is fallible, subject to err, therefore cannot be depended on. That if the Word of God is true, it has always been true, and will always remain true. "Heaven and earth shall pass away, but my words shall not pass away." That human reason is fallible, has erred and will err. That the Word of God being true, it is our duty to accept it in preference to any human creeds, however much it is claimed they are taken from or based upon the Scriptures. The Scriptures themselves form a creed established by the infallible Word of God and are not subject to error. "Ye shall not add unto the word I command you, neither shall you diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4: 2. "What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish therefrom." Deut. 12: 32. Read also the awful threatenings contained in Rev. 21: 18, 19. But are the Scriptures a sealed book? What says St. John in Rev. 1: 3?—"Blessed is he that readeth and they that hear the words of this prophecy, *and keep those things that are written therein,* for the time is at hand." Now, how can they keep those things, if they understand them not; and how can they understand them if they are sealed? But they are not sealed. Rev. 22: 10.—"And he saith unto me, *seal not* the sayings of the prophecy of this book, for the time is at hand." Well, what are these things referred to in Rev. 1: 3? Let the Scripture explain itself; it is its best expositor. Read the first verse of the first chapter of Revelations. "The *Revelation of Jesus Christ,* which GOD GAVE UNTO HIM, to show unto *his servants* things which must shortly come to pass. And he sent and signified it (the revelation made by God, &c.) by his angel, unto his servant John." What then is a revelation? It is a making known or disclosing of things not known before; appropriately, the sacred truths communicated (made known) to man for his instruction and direction. Then we can understand why they are blessed who "keep those things that are written therein." First, Because it is the express Revelation of Jesus Christ. Second, These sayings are not sealed. Third, They are given for instruction and direction, not to one or two, but to all "his servants." Yet in the face and eyes of these truths, we hear ministers, professed servants of the Most High, declare from the pulpit that there are things in the Bible not intended for man to understand. In other words, virtually charging God with folly and inconsistency in giving the Scriptures to men, as a rule and guide, by which he shall be judged, and at the same time intending that he should not understand them—and, notwithstanding, they have before them continually, in 2 Tim. 3; 15, 16, 17, "And that from a child thou hast known the Holy Scriptures, which *are able to make thee wise unto salvation* through faith which is in Christ Jesus. ALL SCRIPTURE is given by inspiration of God, and *is profitable* for doctrine, for reproof, for correction, for instruction in righteousness. *That the man of God may be perfect, thoroughly furnished unto all good works.*"

There is an individual responsibility resting upon each one—a responsibility they cannot evade by trusting in the doctrines taught by men. "Jesus saith unto him, I am the Way, the Truth and the Life; *no man* cometh unto the Father but by me." John 14: 6. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5: 39.

Pulling Teeth.

It is like pulling a tooth to get a farthing from some close-fisted, money-loving Achans. You must pull, and pull, and pull. They groan, and twist, and turn, and screw, and squirm—make a thousand apologies and wry faces the moment we solicit aid for some benevolent purpose. It is like plucking out a right eye for them to put their hands into their pockets and take out a sixpence! O, what covetousness in the church! Will not this one species of idolatry lead more souls to the pit than all others? Thousands on thousands of religious professors are starving their souls to death—are mere skeletons in spirituality, on account of this grasping, hoarding, money-loving disposition! "O man of God, flee these things!"—*Golden Rule.*

☞ No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward—God so dresses us for heaven.—*Jeremy Taylor.*

☞ Those who pursue the stream of truth to its sources have much climbing to do, much fatigue to encounter; but they see great sights.

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Poetry.

For the Crisis.

"CURSED IS THE GROUND FOR THY SAKE."

'Twas mercy alone that brought this doom
On earth, and spoke for lost Adam's tomb;
'Twas love divine to fallen men,
That shadowed the earth in darkness then.

Man fell from his high and pure estate,
And *earth* must fall, the creature to mate;—
The food of angels, the food of men,
Must change to the meat of *infants.* then

In sweat, in grief, in blood and tears,
Man toiled for life thro' dying years;
But at last the "*fruit* of sin" did yield
The tyrant Death, o'er earth's wide field.

We hail the day that comes again,
When God shall "walk" with *testing* men;
The Lord will *restore* things *by degree*;—
This is the *first lost*, and *found* first will be.

O earth! thou shalt bloom in beauty all bright,
A halo wraps round thee of purified light;
No tears, no groans, no sighs, no pains,
But all is bliss when thy Savior dear reigns.

Then man shall arise to commune with his God,
And flowers shall spring up where Adam first trod;
The "curse" passes far from men, and earth,
Restored, gives primeval beauty birth.

M. Mathews.

West Danville, C. E.

Original Articles.

For the Crisis.

Thirst.

Of the many illustrations which are found in the Scriptures to denote the perishing soul, conscious of its peril, and longing for salvation, there is none so terribly expressive as thirst.

It requires a person to have once *felt* the burning pangs which follow the entire lack of water, to fully understand what the inspired Psalmist would convey, when he speaks of his yearnings after God, as the deer, pressed by the hunter, panteth for the cooling streams. We have often read of the extremities to which caravans have been reduced, while crossing the sandy ocean of the desert waste. Every particle of the moisture in their bodies evaporated betwixt the sand under foot, hot as the floor of an oven, and the pitiless blaze of a vertical suns. No cooling breeze sweep gratefully across their throbbing brows; but the suffocating sirocco, like the volcanoe's breath, parches their heated and bleeding lips, and fills their aching eyes, nostrils and burning throat, with a shower of scorching dust. And if their fainting steps do not soon reach the saving shade of the Oasis, a cloud of gorged vultures, and heaps of whitening bones, are all that remain to show where last the travelers fell and perished.

This I have read of; but I have *felt* the agony of thirst at sea. I well remember that protracted voyage, when a succession of long listless calms, more to be dreaded than the most tempestuous hurricane that ever howled across the deep, left us for many weeks motionless as a log, moved only on the bosom of that mighty mirror by the deep breathings of the ocean.

Day by day the scanty allowance was diminished, till at length the few drops of putrid water failed to moisten our lips. Even this poor comfort was exhausted. Above, the sun, like a huge lens hung in the cloudless sky, pouring his fierce rays down upon our deck, making the boiling pitch run from the seams, and the melted tar from the standing rigging. You could not touch an iron belaying-pin with the naked hand; and I do not believe but that a beefsteak could have been cooked upon the fluke of the anchor. Provisions and liquors we had enough; but happy were those who did not touch the latter, as the fiery draught but added to their consuming thirst. The collapsed sails lay flat against the mast or hung listless and wrinkled from the stays; and the men sought shelter from the heat under the awnings, and endeavored to court an hour's unconscious repose from their sufferings. Two pigs that ran about the deck, and the few chickens in the hen-coop were slaughtered, entirely for their blood, as a means of allaying our thirst. I used to chew a pistol bullet, as did others, and found considerable relief thereby; but the fearful drought consumed us, and there was no remedy.

Our captain did all in his power by a cheerful example to keep up the spirits of the crew. He told them that doubtless a breeze would spring up to-night, or that he knew by an old wound he had, that rain was not far off. But the morrow came and went, and the old wound sank in their esteem as a faithful prognosticator. We all appreciated the motives of the brave old man, but his words at length failed to give us the consolation which he intended.

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Words would fail to express an hundredth part of our misery during that long, long season of suffering; or portray the haggard looks, wild eyes in which gleamed the fire of latent insanity, the tightened skin, like parchment clinging to the aching bones, whilst the tongue rattled in the scorched mouth like a piece of half-burned leather. From every lip on board that vessel arose many a prayer to the heavens for the speedy release, even by death, from their agony.

"For wind and rain the wild one prayed who never prayed before,
And when they came not at his call, he bit his lips and swore!"

Our dreams were most tantalizing. Green fields and sparkling rivulets were constantly present to our uneasy slumbers. Flocks would be seen drinking, and wading through the clear river; but when we would rush to throw ourselves into the limpid waters, some opposing fiend would thrust us back; or, as perchance we stooped, like Tantalus, to slake our thirst, they would recede, and leave us to despair. O! how we thought of many instances where we lavished the precious element in needless waste; and prayed like so many raging Diveses for a drop of water to cool our tongues in this floating hell! My frame still shudders when I think of it. To see the gnawing, burning death advancing with slow but certain step, his black wings shadowing his approach, and yet no loophole for the victims to escape the lingering fate, unless the forbidden egress of self-murder, which all brave minds abhor.

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"See the brave tars all weak,
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From Bro. W. Sheldon.

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I remained in the place several days after conference. On the last evening of my stay, a church of eleven or twelve members was organized in the place, with a fair prospect of additions. God bless them. Amen. W. Sheldon.

Castle Rock, Minn., Nov. 3.

Christian Charity.—Let the love of your brethren be as fire within you, consuming that selfishness that is so contrary to it, and so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love, intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Leighton.*

For the Crisis.

A Trip to Montreal.

In my bookish and heterodox travels, having come to Rouse's Point, and here lectured and canvassed with good success, I felt some encouragement to undertake, what I had already been a little ambitious of,—a petty conquest of Canada. I set out, accordingly, on the 29th ult., provided with a traveling companion,—Bro. D. T. Taylor; observing our Master's rule of "two and two;" and armed and equipped according to the law of the intended assault, with books, pamphlets, and parchments.

We arrived safely, having rendered "custom to whom custom was due" on our ammunition, thus paying our heartfelt respects to Her British and Gracious Majesty, the Queen. And on the cars, where I find it not well to be idle, I had the unequaled good fortune to dispose of four copies of my book; one to a prominent citizen of Montreal, and late honorable member of the Provincial Parliament. What was better, one of my four patrons conceived a lively interest in the book and its author, supposing me at first to be a Restorationist, and thought no worse of me when he found me to be infinitely short of that. He respected an independent man who could set people a thinking. He gave me the names of various persons to call upon with the book, and wished me all success in my novel enterprise.

We took a room at the St. Nicholas, hard by the Nelson Monument, and fell to work. My mode of attack is to get the names of clergymen, from the Directory, or otherwise, and of other book-reading men, upon whom I call at their houses or places of business. I sometimes give my name, at other times pass *incog.*, but always put my book forward, as a better half, with its waiter, the "notices of the press," which I sometimes remark that I am a little proud of as the concessions of opponents. I avoid talk, and especially controversy; though I answer all questions as quietly and as frankly as I know how. This personal, hand to hand contest, is of course an "offensive" warfare; but as it is a seeking partly for the tender points of one's heart about the "eternity of evil," and partly for the mere, yet dear purse-strings, I must *offend* just as little as I possibly can. This whole art is best acquired by experience; but there is one excellent rule for the learning of it, and that is the Golden Rule. Suppose *I* were in an error, and thought I had the truth; in what way would I wish an opponent to try to sell me his own book?

Well, to go on with my story, I worked in this way most of the time for a week. On Sunday we rested, hearing in the morning an excellent discourse on the moral pre-requisites of communion, and in the evening an instructive sermon on the Theatre. We found no doctrinal friends, which phrase seems to be the meaning of the word "brethren." But we found christians, kind men, of liberal views, whom we should be proud of for brothers. On Monday I made arrangements for a lecture on Tuesday evening, hiring a hall and advertising in the papers and with a handbill. Bro. T. had now finished his business, helping me much, and returned.

I said we found no doctrinal friends. This is true in the plural. But in the singular, and not very singularly or without precedent, I found a clergyman of high standing and in a position for influence, who told me that from childhood he had felt the burden of the prevalent doctrine, and had lately come, by an independent investigation, to the same result with my own, as he understood it. He is not, however, publicly known as a dissenter, and I ought not, by giving his name, to commit him any further than he shall do so for himself. Be the result what it may, I felt sure that the Lord is touching the hearts of men with hopeful and trustful doubts about the perpetuity of evil things; and I would not exchange for a large sum, the joy with which I left my friend to settle more fully, if it may be, or need be, in the faith that trespassing and intruding evil will be dispossessed from the universe.

On Tuesday evening I lectured to about a hundred attentive listeners. This effort with the advertisement of it, I think gets some attention, for the next evening I understood that some reply would likely be made in the same hall. I did not learn by whom, but possibly by a gentleman I met, formerly of the "Plymouth Brethren" in England. Be this opposition what it may, if I said nothing untrue or unkind, it will help more than hinder.

As examples of my usual fortune, I met two ministers who took the book for their interest in the discussion; one who "had no idea he should ever agree with me," but was willing to see what was to be said on the other side. One Romanist layman bought the book, as a memento of a common friend. One lady, neither rich nor heterodox, took my book, saying she knew many friends who would read it with interest, and she would put them in the way of getting it. I had heard much of the bigotry of Montreal, but encountered very little of it. For aught I know, this little effort in Montreal is strictly pioneer work. The book was not before in the city, and its doctrine unheard of by more than is usual elsewhere. The present and pecuniary results of the expedition are as follows:

Dr. To expenses, including $5 for those of Lecture, $15.00.
Cr. By books sold, Debt and Grace, 42; Voice of the church, 3; other volumes, 7; and a few pamphlets; (profits above cost) about $20.00.
By hearers of my "testimony," $1.00.
By a word exchanged, perchance, with a "believer," and by all the hopes of a somewhat sanguine temperament, and all the prayers of all good people for increase granted to all truth planted and watered in Montreal and all places, (for "all things are yours," An untold sum.

So much pay in things argumentative and spiritual, and their perquisites. In things social and secular, there are friends made; and there was some sight seeing,—of lonely mountains looming up from the plains; of the beautiful cathedral, with the confused roaring of its bells, big and little, so like the noisy and clamorous step-mother church; and the Victoria Bridge across the St. Lawrence; a noble structure, that promises defiance to the vernal ice that severs the city for awhile from the rest of mankind.

Long live the Queen who gives it name; and longer yet the Christ who names all Christendom. May our names be found in the book of the life which He gives.

C. F. H.

Rouse's Point, Nov. 5, 1858.

For the Crisis.

Home Missions.

For the two last years my mind has been pondering the propriety of making another effort to raise an interest in Maine, to devise a plan, and sustain one or two traveling ministers as missionaries, to labor in destitute places, and to occupy new fields now constantly inviting help, to preach the gospel of the kingdom, and labor to save souls. It is well known to some that we once made such an effort several years ago, with a good prospect, but failed by indiscretion. Some were discouraged, others thought the object not a good one. I have always thought otherwise. A well organized system of operation in this department would produce much more labor, and greater results in spreading the truth and benefiting men than our present hap-hazard labors. I should have introduced it at our State Conference in June last, had I not thought we had as much to attend to then as we could go through with.

My mind is stirred up to speak now to our brethren in Maine, and other States also, by reading the "Missionary report" of Bro. G. W. Burnham, and the "report of finance" of Bro. O. Wood, in the Advent Herald of Nov. 6. Probably some of you only gave it a passing notice, and some neglected to read it at all. Just turn to it again, and read it; you will see evidence enough in that report to convince you of the utility of such an arrangement. A similar course is being taken by our brethren in Illinois, with good results, as may be seen by their published reports. To employ a faithful man to travel and labor constantly in such places as may open for usefulness, untrammeled with pastoral cares, or the necessities of a family, adds much to the results of our work.

Many reasons might be argued for such a system, but I do not propose now to argue the case; I will, however, say that there are isolated brethren and sisters in many towns where they have no society with which to labor and worship with freedom and success, and who could do much to aid the cause in which we are engaged, by such a system. And such labor could be expended in some of their localities as to produce good societies of believers, who would stand ready for their returning Lord. There are means in the hands of some to do much. Some are now using all their energies to earn and lay by means for something. Perhaps they don't know for what. The Lord knows. I wish to ask such, How much do you love the cause? You see some brethren spending $10, some $25, some $50, some $100 or more, yearly, to advance the cause of truth you love so well. Do you do so? Some of you are as well able as they. You see the ministers spend all their time and property to preach the word, and you love to hear them. But do you bear their burdens? Are you better than they? Does God call them to spend all, and not call you to spend one tenth? Come, brethren, you who work for mammon, *nearly all* the time, let us make a rally to equalize the work. Get ready by our next annual gathering to enter into this work *heartily.*

If you, of whom I am now speaking, will do one-half as much as some are doing yearly, with no more means than you, $1000 could easily be raised to appropriate to systematic missionary work, and faithful men—gospel ministers—be found to use it to God's glory in laboring for the salvation of souls, who now have to spend much of the time to earn bread, while you are laying up money, or adding to your earthly substance. Come, just take these things into careful consideration. Look them full in the face. Ask yourself why you are making such an extensive outlay in building that great house, that costly barn, store, or adding to your lands. Ask the Lord to stir up your heart to love his truth more, to help you to do right with the "unrighteous mammon," to help you to deny self and enter upon his work as though you loved it. Jesus is coming soon. It will be too late to preach the gospel, to sacrifice for the good of the cause, to labor for sinners. What is done must be done quickly. That waste land, or other goods now doing no good, cannot be used then. O, come, let us rally to the work, and let us do what we can, that it may be said to us at last, "Well done."

Your brother still in the field,

I. C. Wellcome.

Richmond, (Me.) Nov. 6, 1858.

"Selah."—The *Bibliotheca Sacra*, in referring to the meaning of the Scriptural word "Selah," says that the Targums, and most of the Jewish commentators, give the word the meaning of *eternally, forever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appears to have regarded it as a musical or rythmical note. Herder regarded it as indicating a change of note; Matthewson as a musical note, equivalent, perhaps, to the word repeat. According to Luther and others, it means *silence*. Gesenius explains it to mean, "Let the instruments play and the singer stop." Wocher regards it as equivalent to the expression—"Up, my soul!" Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah."

☞ Pity expresses itself in words—often relieves itself by a look. Charity asserts itself in gifts. A man may be full of pity, and yet extremely empty-handed.

☞ Our own happiness is best promoted by seeking the welfare of others.

THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 167. BOSTON, MASS., NOVEMBER 17, 1858. VOL. VIII. NO. 11.

Poetry.

For the Crisis.

"CURSED IS THE GROUND FOR THY SAKE."

'Twas mercy alone that brought this doom
On earth, and spoke for lost Adam's tomb;
'Twas love divine to fallen men,
That shadowed the earth in darkness then.

Man fell from his high and pure estate,
And *earth* must fall, the creature to mate;—
The food of angels, the food of men,
Must change to the meat of *infants*. then

In sweat, in grief, in blood and tears,
Man toiled for life thro' dying years;
But at last the *"fruit of sin"* did yield
The tyrant Death, o'er earth's wide field.

We hail the day that comes again,
When God shall "walk" with *testing* men;
The Lord will *restore* things *by degree*;—
This is the *first lost*, and *found* first will be.

O earth! thou shalt bloom in beauty all bright,
A halo wraps round thee of purified light;
No tears, no groans, no sighs, no pains,
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I remained in the place several days after conference. On the last evening of my stay, a church of eleven or twelve members was organized in the place, with a fair prospect of additions. God bless them. Amen. W. Sheldon.

Castle Rock, Minn., Nov. 3.

Christian Charity.—Let the love of your brethren be as fire within you, consuming that selfishness that is so contrary to it, and so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love, intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Leighton.*

For the Crisis.

A Trip to Montreal.

In my bookish and heterodox travels, having come to Rouse's Point, and here lectured and canvassed with good success, I felt some encouragement to undertake, what I had already been a little ambitious of,—a petty conquest of Canada. I set out, accordingly, on the 29th ult., provided with a traveling companion,—Bro. D. T. Taylor; observing our Master's rule of "two and two;" and armed and equipped according to the law of the intended assault, with books, pamphlets, and parchments.

We arrived safely, having rendered "custom to whom custom was due" on our ammunition, thus paying our heartfelt respects to Her British and Gracious Majesty, the Queen. And on the cars, where I find it not well to be idle, I had the unequaled good fortune to dispose of four copies of my book; one to a prominent citizen of Montreal, and late honorable member of the Provincial Parliament. What was better, one of my four patrons conceived a lively interest in the book and its author, supposing me at first to be a Restorationist, and thought no worse of me when he found me to be infinitely short of that. He respected an independent man who could set people a thinking. He gave me the names of various persons to call upon with the book, and wished me all success in my novel enterprise.

We took a room at the St. Nicholas, hard by the Nelson Monument, and fell to work. My mode of attack is to get the names of clergymen, from the Directory, or otherwise, and of other book-reading men, upon whom I call at their houses or places of business. I sometimes give my name, at other times pass *incog.*, but always put my book forward, as a better half, with its waiter, the "notices of the press," which I sometimes remark that I am a little proud of as the concessions of opponents. I avoid talk, and especially controversy; though I answer all questions as quietly and as frankly as I know how. This personal, hand to hand contest, is of course an "offensive" warfare; but as it is a seeking partly for the tender points of one's heart about the "eternity of evil," and partly for the mere, yet dear purse-strings, I must *offend* just as little as I possibly can. This whole art is best acquired by experience; but there is one excellent rule for the learning of it, and that is the Golden Rule. Suppose *I* were in an error, and thought I had the truth; in what way would I wish an opponent to try to sell me his own book?

Well, to go on with my story, I worked in this way most of the time for a week. On Sunday we rested, hearing in the morning an excellent discourse on the moral pre-requisites of communion, and in the evening an instructive sermon on the Theatre. We found no doctrinal friends, which phrase seems to be the meaning of the word "brethren." But we found christians, kind men, of liberal views, whom we should be proud of for brothers. On Monday I made arrangements for a lecture on Tuesday evening, hiring a hall and advertising in the papers and with a handbill. Bro. T. had now finished his business, helping me much, and returned.

I said we found no doctrinal friends. This is true in the plural. But in the singular, and not very singularly or without precedent, I found a clergyman of high standing and in a position for influence, who told me that from childhood he had felt the burden of the prevalent doctrine, and had lately come, by an independent investigation, to the same result with my own, as he understood it. He is not, however, publicly known as a dissenter, and I ought not, by giving his name, to commit him any further than he shall do so for himself. Be the result what it may, I felt sure that the Lord is touching the hearts of men with hopeful and trustful doubts about the perpetuity of evil things; and I would not exchange for a large sum, the joy with which I left my friend to settle more fully, if it may be, or need be, in the faith that trespassing and intruding evil will be dispossessed from the universe.

On Tuesday evening I lectured to about a hundred attentive listeners. This effort with the advertisement of it, I think gets some attention, for the next evening I understood that some reply would likely be made in the same hall. I did not learn by whom, but possibly by a gentleman I met, formerly of the "Plymouth Brethren" in England. Be this opposition what it may, if I said nothing untrue or unkind, it will help more than hinder.

As examples of my usual fortune, I met two ministers who took the book for their interest in the discussion; one who "had no idea he should ever agree with me," but was willing to see what was to be said on the other side. One Romanist layman bought the book, as a memento of a common friend. One lady, neither rich nor heterodox, took my book, saying she knew many friends who would read it with interest, and she would put them in the way of getting it. I had heard much of the bigotry of Montreal, but encountered very little of it. For aught I know, this little effort in Montreal is strictly pioneer work. The book was not before in the city, and its doctrine unheard of by more than is usual elsewhere. The present and pecuniary results of the expedition are as follows:

Dr. To expenses, including $5 for those of Lecture, $15.00.

Cr. By books sold, Debt and Grace, 42; Voice of the church, 3; other volumes, 7; and a few pamphlets; (profits above cost) about $20.00.

By hearers of my "testimony," $1.00.

By a word exchanged, perchance, with a "believer," and by all the hopes of a somewhat sanguine temperament, and all the prayers of all good people for increase granted to all truth planted and watered in Montreal and all places, (for "all things are yours," An untold sum.

So much pay in things argumentative and spiritual, and their perquisites. In things social and secular, there are friends made; and there was some sight seeing,—of lonely mountains looming up from the plains; of the beautiful cathedral, with the confused roaring of its bells, big and little, so like the noisy and clamorous step-mother church; and the Victoria Bridge across the St. Lawrence; a noble structure, that promises defiance to the vernal ice that severs the city for awhile from the rest of mankind.

Long live the Queen who gives it name; and longer yet the Christ who names all Christendom. May our names be found in the book of the life which He gives.

C. F. H.

Rouse's Point, Nov. 5, 1858.

For the Crisis.

Home Missions.

For the two last years my mind has been pondering the propriety of making another effort to raise an interest in Maine, to devise a plan, and sustain one or two traveling ministers as missionaries, to labor in destitute places, and to occupy new fields now constantly inviting help, to preach the gospel of the kingdom, and labor to save souls. It is well known to some that we once made such an effort several years ago, with a good prospect, but failed by indiscretion. Some were discouraged, others thought the object not a good one. I have always thought otherwise. A well organized system of operation in this department would produce much more labor, and greater results in spreading the truth and benefiting men than our present hap-hazard labors. I should have introduced it at our State Conference in June last, had I not thought we had as much to attend to then as we could go through with.

My mind is stirred up to speak now to our brethren in Maine, and other States also, by reading the "Missionary report" of Bro. G. W. Burnham, and the "report of finance" of Bro. O. Wood, in the Advent Herald of Nov. 6. Probably some of you only gave it a passing notice, and some neglected to read it at all. Just turn to it again, and read it; you will see evidence enough in that report to convince you of the utility of such an arrangement. A similar course is being taken by our brethren in Illinois, with good results, as may be seen by their published reports. To employ a faithful man to travel and labor constantly in such places as may open for usefulness, untrammeled with pastoral cares, or the necessities of a family, adds much to the results of our work.

Many reasons might be argued for such a system, but I do not propose now to argue the case; I will, however, say that there are isolated brethren and sisters in many towns where they have no society with which to labor and worship with freedom and success, and who could do much to aid the cause in which we are engaged, by such a system. And such labor could be expended in some of their localities as to produce good societies of believers, who would stand ready for their returning Lord. There are means in the hands of some to do much. Some are now using all their energies to earn and lay by means for something. Perhaps they don't know for what. The Lord knows. I wish to ask such, How much do you love the cause? You see some brethren spending $10, some $25, some $50, some $100 or more, yearly, to advance the cause of truth you love so well. Do you do so? Some of you are as well able as they. You see the ministers spend all their time and property to preach the word, and you love to hear them. But do you bear their burdens? Are you better than they? Does God call them to spend all, and not call you to spend one tenth? Come, brethren, you who work for mammon, *nearly all* the time, let us make a rally to equalize the work. Get ready by our next annual gathering to enter into this work *heartily*.

If you, of whom I am now speaking, will do one-half as much as some are doing yearly, with no more means than you, $1000 could easily be raised to appropriate to systematic missionary work, and faithful men—gospel ministers—be found to use it to God's glory in laboring for the salvation of souls, who now have to spend much of the time to earn bread, while you are laying up money, or adding to your earthly substance. Come, just take these things into careful consideration. Look them full in the face. Ask yourself why you are making such an extensive outlay in building that great house, that costly barn, store, or adding to your lands. Ask the Lord to stir up your heart to love his truth more, to help you to do right with the "unrighteous mammon," to help you to deny self and enter upon his work as though you loved it. Jesus is coming soon. It will be too late to preach the gospel, to sacrifice for the good of the cause, to labor for sinners. What is done must be done quickly. That waste land, or other goods now doing no good, cannot be used then. O, come, let us rally to the work, and let us do what we can, that it may be said to us at last, "Well done."

Your brother still in the field,

I. C. Wellcome.

Richmond, (Me.) Nov. 6, 1858.

"Selah."—The *Bibliotheca Sacra*, in referring to the meaning of the Scriptural word "Selah," says that the Targums, and most of the Jewish commentators, give the word the meaning of *eternally, forever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appears to have regarded it as a musical or rythmical note. Hender regarded it as indicating a change of note; Matthewson as a musical note, equivalent, perhaps, to the word repeat. According to Luther and others, it means *silence*. Gesenius explains it to mean, "Let the instruments play and the singer stop." Wocher regards it as equivalent to the expression—"Up, my soul!" Summer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah."

☞ Pity expresses itself in words—often relieves itself by a look. Charity asserts itself in gifts. A man may be full of pity, and yet extremely empty-handed.

☞ Our own happiness is best promoted by seeking the welfare of others.

For the Crisis.

The Bible.

A MORAL SUN.

The Bible is to the moral world what the sun is to the natural:—put out the sun from the firmament, and all the stars of light withdraw their shining, and the world is reduced to chaos and darkness as at the beginning. Put away the Bible from our world, and the dark pall of moral night would settle down upon us without one glimmering ray of light to guide and cheer us in this world, or illuminate the future with hope.

A MORAL LAMP AND LIGHT.

"Thy word is a lamp unto my feet,
And a light unto my path."—Ps. 119: 105.

A lamp, or light, is used in the dark night when neither sun, moon, or stars appear. The word of God gives us light in this dark night of the world: for now is the night of the world, as says the Apostle, "The *night* is far spent, the day is at hand." Other lights there are which men substitute for the *word*, such as the light of human reason;—the revelations of demoniacal spirits,—and trance mediums,&c. But they are sparks of their own kindling, of whom the Lord says,—"Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." And of whom the Lord thus warns his people: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." These lights are as the scintillations of the smitten flint; or of the *ignus fatui*,—or of the lightning bug in the dark night, which reveal the greater darkness and leave the men who would follow them to stumble and fall in the pit-falls of error and ruin forever!

The wisest of men, and of heathen philosophers, who have groped their way in moral darkness, without the light of revelation, have most of them thus fallen. Socrates, the wisest and best of all heathen philosophers, who, without divine revelation, endeavored to study Deity, man's present and future, when condemned by his judges to drink the fatal poison, thus addressed them: "I go to death, you to life, but that which will be for the best Divinity only knows." How dark the present and future respecting "life and immortality," only "brought to light in the gospel," throughout the ages, was this struggling mind. Compare this language with that of another walking in the light of revelation.

"Thou wilt show me the path of life:
In thy presence is fullness of joy:
At thy right hand pleasures forevermore."
"As for me, I will behold thy face in righteousness:
I shall be satisfied, when I awake with thy likeness."

O. R. Fassett.

For the Crisis.

Items of Travel.

Bro. Grant:—I told you in one of my former articles I would give those items of my travels that I deem of interest to your readers. I will pen a few this morning. I am some 150 miles south of my home. This is not a large town, although it is a favorable point, lying at the junction of Illinois and Mississippi river, fifteen miles above Alton. For some cause, it has not grown like many of our Western villages. I arrived here last evening, 10 o'clock, on boat, in company with Bro. Lewis, formerly of New York, who has been residing in this vicinity some two years. He was at our tent meeting in Brown, Co., of which I will soon speak. He has not been idle since he came West. By talking, holding meetings, lending books, a few families have embraced the truth, and by their urgent request, I came here to hold a series of meetings. We came direct from our interesting tent meeting. Stopped, however, and gave them one discourse in Ripley, to a very attentive congregation, on the "necessity of a divine revelation." Hope good may result. Stopped with Bro. Randal over night. Their son was sick with the miserable ague. I loathe the disease. Had a pleasant interview with his family, and was kindly entertained.

Tuesday morning Bro. R. took us to Lagrange, on the Illinois river, some twelve miles. Was in hopes to get a boat that afternoon. No boat came. Another man was there waiting; hence we concluded that one had better watch for a boat and the other retire. Being very much worn out, I laid down in hopes of getting some rest, but my hope was not a good one. No sooner had I laid down, than the extra large musquitos commenced bleeding me. I covered up well, although quite uncomfortable, it being warm, with the intention of their defeat; but it was no use; they were too large, their probosciscs too long; they bled me still. Not being favorable to the system of blood-letting, I waged war for a while and gave it up. Arose, and preferred watching to being stung and bled at that rate.

Fortunately a boat came about 3 1-2 o'clock, and we put off. After stopping nearly ten hours to take on some 3500 bushel of wheat, we came on slowly (say six and a half miles per hour,) the boat being heavily ladened—guards level with the water—but arrived safe, for which we felt thankful to God.

I have given out and posted notices for preaching this evening. I perceive one serious objection to our success here. There is no convenient house that can be had. May the Lord open the way.

I am stopping with one of the Abrahamic family, by the name of Abraham Brown—a good pilgrim's home—a son by name as well as by faith. More anon.

W. Pratt.

Grafton, Ill., Sept. 30, 1858.

For the Crisis.

"The Word of God."

The christian world has been taught that "the word of God" was the Messiah—"the eternal Son" in his spiritual personality, as he often appeared to the patriarchs and prophets. Dr. Adam Clark says that "The word was no subordinate being; no second to the Most High, but the Supreme, Eternal Jehovah."

"The word was with God." John 1: 1–2. Twice this is asserted as an essential part of the truth here revealed. It is the Word of God. That is, the Word from God—originating "with God."

The phrase oft occurs in the Old Testament in such relations as to forbid the idea that Christ was thus personated. See Jer. 1: 2, 4–11; Ezek. 1: 3. "The word of the Lord came" to Jeremiah, and Ezekiel and others; and the context teaches plainly that the idea is expressed in appropriate terms. The Lord spoke by them; and "the word of God" is "that which is written for our learning." But seeing that "the testimony of Jesus is the spirit of prophecy"—that the spirit and true interest of prophecy is to reveal Jesus—we find the term "*Logos*" (Word) applied to our Lord. He is the sum of the word; nay, he is the impersonation of the word. "The Word (not Jesus) was made flesh;" and this was Jesus. John 1: 1–14; Rev. 19: 13.

The New Testament use of this phrase, as it was generally used in the Old, proves positively the folly of the popular opinion. It is Papal pollution.

"Now in the fifteenth year of the reign of Tiberias Cæsar, Annas and Caiaphas being high priests, 'the word of God' came unto John; and he (John) came preaching the baptism of repentance for the remission of sins." Luke 3: 2–6. This, then, is usually "*the word*" that John preached, that the prophets spoke and wrote, and that we daily read in Holy Scriptures. Save in a few plain instances, the word of God is the truth of God, as it came to John, and was preached to the people.

J. B. C.

For the Crisis.

Treatise on Matt. 24th and 25th Chapters.

I wish to say to the brethren who are interested in this work, that before I published it I had been frequently solicited to write a work on those two chapters. I felt very incompetent for the task, but finally wrote and published it. The first edition sold much sooner than I expected. It was stereotyped, and I published a second edition with much hesitation, because I had no money to waste. That has sold, and more are called for, and although it is not all that I wish it was, yet I have hundreds of testimonies of its good influence in leading into truth. I think it should be circulated by thousands, and if brethren will interest themselves to sell it, I will get out a third edition soon. It is a neatly bound work of 150 pages, containing more type than some of our one dollar books, and yet sells for 33 cts.

I. C. Wellcome.

☞ The most effectual security against evil is trust in God.

The World's Crisis.

MILES GRANT - - - - - EDITOR.

BOSTON, NOVEMBER 17, 1858.

Office....167 Hanover street.

The Soul.—No. 5.

We have now examined the first nine texts in the Bible where the word *nephesh* (soul) occurs, and have found no proof that it represents any thing immortal; but it is clearly shown that it applies to beasts as truly as to men, and means the same in both applications;—in its primary sense, the *whole being*; and secondarily, the *life* of each. From our present examination, we must conclude that man and beast are made of the same material—dust—and die alike.

The Septuagint of Eccl. 3: 19–21, reads: "As is the death of the one *so* also the death of the other; and there is *one breath to all*; and what the man more than the beast? nothing; for all is vanity. *All* go to one place; *all* were formed of the dust, and *all* will return to dust. And who has seen the spirit (not spirits) of the sons of man, whether it (not they) goes upward? and the spirit of the beast whether it goeth downward to the earth?"

Solomon is moved to write against the false philosophy of his days; which was, that when a bad man died, his soul went down among the beasts for punishment, and at the end of three thousand years was permitted to enter the body of a man again; but good souls ascended higher at death. Solomon meets these philosophers by saying, that men and beasts die alike, and all go to one place;—"all were formed of the dust, and all will return to dust;" not, some go into beasts and others become gods.

Herodotus, the oldest historian whose writings are preserved, says:—"The Egyptians say that Ceres (the goddess of corn) and Bacchus (the god of wine) hold the chief sway in the infernal regions; and the *Egyptians* also were the *first* who asserted the doctrine that the soul of man is *immortal*." *Herod*., p. 144.

We have now found the origin of the doctrine. Are we prepared to adopt their doctrine about the infernal regions of Ceres and Bacchus? We may do so with as much propriety as we can receive from them the doctrine of the immortality of the soul. It is very singular that the Egyptian heathen found that the soul was immortal before it was revealed to the Hebrews, God's peculiar people; who, by the way, never did learn any such doctrine from their Scriptures, but when they did receive it, they adopted the belief from the heathen.

Gibbon very truly remarks, "The doctrine of the immortality of the soul is omitted in the law of Moses." *Gib*. v. 1, p. 530–1. Twenty five hundred years had passed when Moses wrote, but *God* had no where taught his children that the soul, or any part of man, was immortal. *Satan* had taught such a doctrine to our first parents. Job, a cotemporary with Moses, shows most clearly in his writings that he believed the whole man dies and remains dead till the resurrection. See Job 14: 10–14.

"But *man dieth* and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; *so man lieth down* and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep. O that thou wouldest hide me in the *grave*, (*sheol*) that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me. If a *man die* shall he live *again*? *All* the days of my appointed time will I wait till my change come."

In the Bishop's Bible, the tenth verse reads: "But as for man when he is *dead, perished* and *consumed* away, what becometh of him?"

Why is the Bible silent on the doctrine of the immortality of the soul, if it is truth? It seems clear that it is a heathen dogma; and shall we believe heathen philosophers? or God and the sacred Scriptures?

When contrasting a tree cut down with a man who has died, the Septuagint of Job 14: 10–12 reads, "But a man that has died is *utterly gone*; and when a mortal is fallen, *he is no more*. For the sea wastes in length of time, and a river fails and is dried up. And a man that has lain down in death shall *certainly not rise again* till the heaven be dissolved, and they shall not *awake* from their sleep."

A True Request.

"Lead us not into temptation."

This petition is a special one. It relates to two objects, temptation and evil. A desire is expressed, on one hand, to be freed from temptation, and on the other, to be exempted from evil.

There has been much dispute in the world with regard to the source of temptation. And, perhaps, the three following positions may include all that has been said on the subject.

1st. It is held that all temptation comes from God. In support of this position we are referred to Gen. 22: 1. "And it came to pass that God did tempt Abraham." Again, "I am the Lord, and there is none else, there is no God beside me: . . . I form light, and create darkness: I make peace, and create evil: I the Lord do all these things. Isa. 45: 5, 7.

These passages are urged upon our consideration as sustaining the above proposition. It is contended, that as God knows all things from the beginning, that he does, in a sense, direct, control and appropriate the events and circumstances that make up human history. That, though he does not in every case absolutely project events, he does permit them to transpire, with the knowledge of their results, in all of their minute development connected with human history. And, that inasmuch as he sees the end from the beginning, together with all the affairs that transpire between the two extreme points of man's history, involving all the moral evil connected with the dark meanderings of suffering humanity; that he does, in a sense, afflict the human race, and is answerable for the results.

2d. That God does not tempt men, but that all temptation is the work of Satan. Paul exhorted his brethren, on one occasion, to give themselves to fasting, "that Satan tempt you not for your incontinency." 1 Cor. 7: 5. Again. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being tempted forty days of the Devil."

In the foregoing passages, Satan is represented as an active agent. He is artful, insinuating, or suggesting to the human mind, and by these means, gaining the affections; or on the other hand, overshadowing the mind with calamity, and deterring from duty by imaginary evils. That it was Satan or the serpent that deceived the first pair of earth, and succeeded in drawing them from their allegiance to God, and was thus instrumental in bringing upon the world a flood of moral and physical evil. That, not content with his first success, he has, as he still does, walked up and down the earth "seeking whom he may devour." And as if earth was not a sufficient area in which to carry out his designs, he is represented as having control of the region above the earth—is the "Prince of the power of the air, the spirit that now worketh in the children of disobedience." That he is the source and cause of all evil in the universe; that death, moral and physical, resulted from his efforts, and that in order to the complete eradication of all that is calamitous or distressing, Christ took upon himself the seed of Abraham, "that through death he might destroy him that had the power of death, that is, the Devil: and deliver them who through fear of death were all their life time subject to bondage."

3d. That man is tempted of his own lusts. This position is sustained more particularly by the apostle's remark: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lusts, and enticed."

The above passage settles the fact that "God cannot be tempted with evil, neither tempteth any man." That he permits men to be tempted, there can be no doubt. He permitted Adam, Noah, Peter and Paul to be tempted. Adam and Peter fell; Noah and Paul held fast their integrity.

The word temptation sometimes signifies trial, affliction, anything that tests our character. God tries men to prove their faith and obedience. This was done when Moses was called to leave the court of Pharaoh; when Abraham was commanded to forsake the land of his nativity. God tried Hezekiah by afflictions; also, the patriarch Job. He tried the Israelites, by deferring their hopes, assuring them that they should wander in the wilderness forty years.

But leaving this part of the subject, we may remark, that it is perfectly right for us to desire exemption from the trials and temptations of life, otherwise we should not have been taught thus to pray. We have the example of the Savior. "Let this cup pass from me." We are encouraged to this course by the example of the primitive saints. And last, but not least, the assurance of being heard or meeting with success. "Call on me in the day of trouble: I will deliver thee, and thou shalt glorify me."

How comforting the thought, that, in all times of distress, God is willing to hear us pray, and grant us relief. None but a real christian can appreciate this heaven-purchased blessing. Friends may forsake, trials press sore upon us, yet, Heaven's ear is always open. How this glorious fact should influence us in "praying without ceasing," and thus improving upon this glorious privilege. Do we realize that "the kingdom, the power and the glory" are the Lord's? This is the consideration, "Lead us not into temptation . . . for thine is the kingdom," &c. All blessings come from the Father of lights. He is the author of all good. To confide, to trust in Him, is both a privilege and a duty. He is our Father and cares for us. He has given us the pledge of endless good, while all heaven, angels, and the saints of past ages, assure us of success.

The Discussion between Dr. J. Litch and the editor is now filed among the records of the past. A large and attentive audience, including several clergymen, listened with interest to the discussion; and at the close proposed, and expressed by a rising vote, their approbation of the kind *manner* in which the disputants conducted the debate. At the close of the third evening an intelligent gentleman remarked to the writer with deep feeling, "You have done me some good." In what way? we inquired. He replied, "You have made me believe the Bible." We think much good will result from this discussion. As we have a verbatim report, given by Mr. Yerrington, who was employed for this object, which will soon be published in pamphlet form, we will not remark further at this time. Let those who wish for copies of the discussion send their orders, and we hope to fill them soon. It should be widely scattered through the country. It is well known that Dr. Litch is considered the champion on the affirmative of the question.

☞ The new Tract, entitled "What is Man? A Bible View of his Creation. The meaning of Soul, Spirit, Death and Hell," is now ready for delivery. Price 5 cts. single, postage 1 ct; $3.00 per hundred. This tract weighs just one ounce; and those taking eight or more, will save *half the postage*, as a parcel weighing more than eight ounces is charged but *half a cent* per ounce. Those ordering more than twenty five, and less than an hundred, will be allowed a reduction of 25 per ct. on the retail price.

Correction.—In our last article on the soul, the quotation from Prov. 12: 10, should read, "A righteous man regardeth the life (*nephesh*) of his *beast*," instead of "heart."

Water in the Sea.—If we would obtain any idea of the water which the sea contains, let us suppose a common and general depth of the ocean. By computing it at only two hundred fathoms, or the tenth part of a mile, we shall see that there is sufficient water to cover the whole globe to the height of five hundred and three feet; and if we were to reduce this to one mass, we should find that it would form a globe of more than sixty thousand miles in diameter.

☞ The river of God is full of water; but there is not one drop of it that takes its rise in earthly springs. God will have no strength used in his own battles but the strength which he himself imparts; and I would not have you in the least discouraged by it. Your emptiness is but the preparation for your being filled; and your casting down is but the making ready for your lifting up.—*Spurgeon*.

☞ When success makes a man better than he was before, he must be a good man indeed.

☞ There are many that despise half the world; but if there be any that despise the whole of it, it is because the other half despises them.

The essence of all moral goodness is love.

For the Crisis.

Ia. Minn. and Wis. Christian Conference.

Our second annual conference, bearing the above name, met at Strawberry Point, Ia., on Thursday, Oct. 21st, 1858, and was called to order by Eld. Peter S. W. Deyo, clerk of the preceding conference. Prayer by Elder W. Sheldon. Elder Samuel D. Deyo was selected as President of the meeting, and Elder Peter S. W. Deyo as clerk. By request of Eld. Yates Higgins, the conference consented to enlarge its bounds so as to include Wisconsin. By motion of Eld. W. Sheldon, the doors of the conference were thrown open for the reception of ministers and churches through their delegates.

The following ministers were received by the conference during its session, viz., Brn. Y. Higgins, G. W. Barnes, G. S. Teeple, S. D. Deyo, L. Lyons and A. Hubbel, also several churches from the three states over which the conference extends were duly received. After due deliberation, the conference thought it advisable to recommend a christian covenant upon which to organize churches within the limits of our conference, that we may act harmoniously in the gospel field.

CHURCH COVENANT.

1. Whereas the scriptures of truth style the followers of Christ *christians*,

Resolved, that we whose names are here appended will be known by this scriptural name, to the exclusion of all man-made and unscriptural names, agreeing to encourage each other in the way to the kingdom of heaven.

2. Whereas all *scripture* is given by *inspiration* of God, and is *profitable* for *doctrine*, for *reproof*, for *correction*, for *instruction* in righteousness,

Resolved, that we accept the word of God as our rule of faith and practice, to the exclusion of human creeds.

3. Whereas the scriptures require us to receive him that is weak in the faith,

Resolved, that we make christian character our test of fellowship.

4. Whereas Christ has enjoined the ordinance of Baptism and the Lord's Supper upon his followers,

Resolved, that we will not neglect them.

5. Whereas the scriptures require the appointment of certain officers in the church,

Resolved, that we will preserve gospel order in this respect.

6. Whereas God prohibits our forsaking the assembling of ourselves together for Divine worship,

Resolved, that no excuse which we think God will not accept, shall prevent our assembling together for his worship.

By motion of Elder Y. Higgins that there be evangelists appointed, the following Brn. were appointed: Peter S. W. Deyo, Y. Higgins, William Sheldon.

Whereas the conference is not able to support its evangelists,

Resolved, that those that receive their labor compensate them.

Motion by Elder S. D. Deyo, that ministers who hereafter join this conference, bring a letter of commendation from the church.

Motion, that the evangelists appoint the place of the next annual conference.

Motion, that the minutes be published in the Crisis and Expositor.

Motion, to adjourn.

I would here say, for the encouragement of others, that we now number nine preachers.

OUR CONSTITUTION.

Whereas we believe that the cause of Christ demands harmony of action upon the part of ministers, therefore

Resolved, that we organize a conference to meet annually, composed of ministers and delegates from the churches, to devise means for the advancement of the cause of Christ.

Resolved, that the conference be called the Ia. Minn. and Wis. Christian Conference.

Resolved, that christian character shall be our test of fellowship and membership, and the Scriptures our only rule of faith and practice.

Resolved, that each annual meeting elect a president and scribe.

The meetings in connection with the conference were as follows: Wednesday, Oct. 20, prayer meeting. In the evening, Eld. W. Sheldon preached from Eph. 1: 14, showing that the spirit was the earnest of our inheritance; and what is the possession, &c. Thursday, 2 P. M., Bro. G. W. Barnes preached from Luke 12: 43, showing what was the meat in due season. In the evening, Eld. W. Sheldon on the seven seals, showing the successive fulfillment of them. Friday, 2 P. M., G. W. Barnes preached from Luke 16: 17, and Eld. Y. Higgins in the evening, from Rev. 10: 5, 6. Saturday evening, Eld. W. Shel-

don preached from 1 Cor. 15: 22, 23. Showed the order of the resurrections. Sunday, at 10 A. M., Eld. S. Lyons preached from Heb. 2: 1. 2 P. M., Eld. Y. Higgins preached from Dan. 7: 27, and Eld. W. Sheldon in the evening. After which, the Lord's supper was administered. A few evenings following were occupied by Eld. W. Sheldon. His sermon Monday evening, on 1 Cor. 15: 50, plainly showed that there will be no mortals in the age to come. The last evening was on 2 Tim. 3: 16, and showed the efficacy of the Scriptures. The yearly feast was closed by organizing a church in this place. PETER S. W. DEYO, *Clerk.*
S. D. DEYO, *President.*
Strawberry Point, Nov. 1, 1858.

New Hampshire Conference,

HOLDEN AT LAKE VILLAGE, OCT. 7, 8, 9 AND 10, 1858.

According to previous notice, the conference convened at the chapel, Oct. 7th, at 2 o'clock P. M., and proceeded to business by the choice of Elders J. Knowles Moderator, T. M. Preble Clerk, and I. H. Shipman, assistant. After prayer, Elder J. V. Himes of the Mass. conference being present, was invited to take part in the deliberations of the conference. After some remarks by Brn. Morse, Himes, Preble, Shipman, Knowles, Locke and Thompson, upon the subject of a more permanent organization of the conference, the following resolution was adopted:

Resolved, That a committee of five be appointed to prepare a plan for the more perfect organization of this conference, and report at this session.

The following persons were chosen said committee:—T. M. Preble, I. H. Shipman, J. Morse, J. V. Himes, John Aldrich.

The following resolution was then introduced, and after some remarks, adopted.

Resolved, that a committee of three be appointed to inquire into the condition and number of Sabbath schools within the bounds of this conference. And also suggest any improvement they may deem proper for their greater prosperity. And report at this session.

Brn. appointed on said committee, were E. Davis, J. Morse, Wm. H. Eastman.

On motion, agreed that Brn. I. H. Shipman, B. Locke and F. Davis be a committee to prepare the general business to come before this conference.—Conference then adjourned till 10 o'clock to-morrow A. M. Preaching in the evening by Elder J. V. Himes. Text, Mark 1: 35—39. This was a discourse of much interest, and no doubt profitable to those who heard it.

Morning Session. Friday, Oct. 8th, 10 o'clock A. M., conference met according to agreement, and after prayer, proceeded to business. Called for, and heard read the report of last year's conference. It was accepted. Reports of churches in different parts of the state were then called for, and the places reported as follows:—Sugar Hill, Lake Village, Loudon, Canterbury, Warner, East Weare, West Boscawen, Loudon Ridge, Hill, Danbury, Meredith Neck, Meredith Centre, Waterloo, Franklin, Barnstead, North Barnstead, Chichester, Pittsfield, Nashua, Auburn, Manchester, Wilmot Centre, Rye, Hampton, Exeter, Kensington, Goffstown, South Weare, New Boston, Candia, Epsom, South Benton, Tuftonborough, West Ossipee, Meredith Village, and Madison. (A few of the above named places were reported by brethren who came in at an adjourned meeting; but in order that the reports might appear together, the clerk has taken liberty to so arrange them.)

The reports were mostly interesting, and full of encouragement. Some churches had enjoyed extensive revivals during the past year. The church at Sugar Hill had increased in number 130; and if the clerk did not misunderstand, over 100 were added by baptism. As the reports were all verbal, and nothing but hasty minutes taken at the time, some errors may appear in the report; but to sum up the whole in few words, we should say, for the past year several new churches had been formed, four young men ordained to the work of the gospel ministry, viz.,—Brn. John H. Clark, Allenstown; Nathaniel Davidson, Salisbury; Westley B. Davis, Warren; Thatcher W. Piper, Tuftonborough; and hundreds, we should judge, were converted and added by baptism, as set forth in the several reports. Sabbath schools and Bible classes, as far as reported, quite prosperous. On the whole, the reports gave the most encouraging aspect of religious interest among us in the state, so far as heard from, that we have ever had since the organization of the conference.

Adjourned to meet at the close of the afternoon meeting of worship.

Afternoon Session. Preaching by Elder Peter Clark; founded on Mal. 3: 18. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Bro. Clark spoke nearly three fourths of an hour in a clear and distinct utterance, and, apparently, with the vigor of youth. Said he was that day "seventy-seven years old!" and "sixty-nine years" of his life he had been laboring in the defence of the gospel. He expressed the conviction that it might be his last effort at preaching! The season was one of unusual interest, and quite a number follwed Elder Clark, in bearing witness to the truth.

At the close of the meeting of worship, conference resumed its business according to adjournment.—Heard the remainder of the reports from the churches. (See above.) On motion, agreed to receive Elder W. B. Davis, and Bro. T. W. Piper, as members of the conference. Adjourned till 9 o'clock to-morrow morning.

Evening. Preaching by Elder J. V. Himes.—Text, 2 Kings 6: 15, 16. The discourse of brother Himes was unusually interesting, and afforded great encouragement to the timid and doubtful.

Saturday, Oct. 9th. Ministers met in conference at 8 o'clock, A. M., according to previous notice, and in accordance with a resolution passed at the last annual meeting, which reads as follows:—"Resolved, That during the session of each annual conference, there shall be an examination of the condition and character of the ministers belonging to the body." Ministers present belonging to the conference, as follows:—Elders J Harvey, I. H. Shipman, B. Locke, S. S. Mooney, G. W. Thompson, B. P. Manning, W. B. Davis, J. Morse, J. Knowles, T. M. Preble, and Bro. T. W. Piper. Elders P. Clark, D. F. Leavitt and Bro. N. Davidson, attended the state conference, but were not present at the minister's conference. Brn. in the ministry who did not attend the State conference, but were inquired after, and were reported by some one present, were Elders J. Morrill, N. Glidden, O. G. Smith, J. H. Clark, L. Allen, W. H. Eastman, J. Couch; and unordained preachers, S. Goodhue, J. Pettingill, and C. Emerson. The session lasted one hour. Love and union was manifested by all present; and as far as ascertained, the ministers belonging to the conference were in fellowship with each other; and no one was suffering very much in consequence of pecuniary embarrassment; although some expressed anxiety in regard to the future, in view of the peculiar "hard times" which still threaten the country! Our meeting was one of great interest; and no doubt profitable to the cause of Christ. Adjourned till the next annual conference.

Nine o'clock. General conference mét according to adjournment. Called for a report from the committee appointed at the last annual meeting in accordance with the following preamble and resolution on the subject of "Young men for the ministry."

"Whereas there are pious young men within the bounds of the conference, who are impressed with the duty of entering upon the gospel ministry; and whereas such persons need the sympathy, counsel and assistance of fathers in the ministry;

Resolved, that a standing committee of three be appointed to advise with and give assistance to such persons among us as are called to this solemn and responsible work; and that the church and ministry are earnestly invited to co-operate in this work, and to pray the Lord of the harvest, that he will multiply pastors and teachers to proclaim the gospel of the kingdom."

Inasmuch as the question had already been before the conference, as brought out in the reports of the churches, and ministers' conference, the committee are not required to make any particular report at this time. (See report above)

Agreeably to the foregoing resolution, however, the following brethren were appointed the committee for the ensuing year: Elder J. Harvey, Pittsfield; T. M. Preble, East Weare; and I. H. Shimman, Sugar Hill. Called for, and heard the report of the committee on the place of a more permanent organization of this conference. Agreed to accept the report as far as to discharge the committee from further duty. After hearing remarks from Brn. Harvey, Manning, Shipman, Himes and Preble, the report was laid on the table. The committee on Sabbath schools were called on to report, but were not prepared, and therefore discharged.

The interests and wants of the Advent Herald were now introduced by Bro. Himes, and remarks made by Brn. J. Harvey, S. K. Baldwin, F. Davis. G. W. Thompson, and J. Aldrich; expressing deep sympathy for, and a willingness to aid the paper in its present embarrassed condition; when the conference adjourned to meet at the close of the afternoon meeting of worship.

Afternoon meeting. Preaching by Bro. Himes; text, Mark 6: 1—6.

At the close of the meeting of worship, the conference convened according to adjournment; when the subject of the Advent Herald was resumed; and the following resolution, introduced by Bro. Himes, was passed; viz:—

Resolved, That this conference deeply symathize in the present interests and wants of the Advent Herald, and recommend that our ministers and churches should take immediate measures to aid it by subscriptions and otherwise as they shall deem best.

On motion, voted, that Elders I. H. Shipman, T. M. Preble, G. W. Thompson, and J. Morse, be delegates to the General Conference to be holden at Worcester, Mass., Nov. next.

A vote of thanks to the friends and brethren at Lake Village, for their free and generous entertainment of the conference, was now passed.

Conference then adjourned to the call of the clerk, at such time and place as he may deem proper.

Evening. Preaching by Bro, Himes, founded on Dan. 2:44.

Sabbath morning. Preaching by Bro. Himes, from Matt. 25: 1-13.

Afternoon. Preaching by Bro. Himes, from Rev. 11:15-18, at the close of which Bro. T. W. Piper, of Tuftonborough, was publicly set apart to the gospel ministry in the following order:—Prayer, and laying on of hands by Elders B. Locke, J. Morse, J. Knowles, and D. F. Leavitt; charge by T. M. Preble; right hand of fellowship by J. Morse; voluntary by the choir; and benediction by Bro. Piper, the candidate.

At the evening meeting preaching again by Bro. Himes, founded on Isa. 9: 6: 7.

The meetings of worship during the session were well attended, and the word preached was listened to with apparent interest, and it is hoped with profit.

Thus closed the *fifth* session of the New Hampshire state conference. From the encouraging prospects as set forth in the reports of the state, of the cause of Christ within the bounds of this conference, we have reason to "thank God and take courage."

JOHN KNOWLES, *Moderator.*
T. M. PREBLE, *Clerk.*
East Weare, Oct. 27, 1858.

From Bro. C. H. Sutton.

BRO. GRANT:—In looking over my Crisis I saw a request that those who preached the gospel would write more for your paper. I therefore comply with your request, hoping that believers in the speedy coming of Christ, and in the doctrine of life only through Christ, may receive some encouragement to persevere in the way of truth

One year ago the writer was a local preacher in the M. E. Church of this place. Through a sermon preached by Bro. Geo. Storrs about six years since, on the subject of Life and Death, I was led to search the Scriptures more closely, and after diligent study, fighting against prejudice and counting the cost, I commenced advocating the doctrine of Life and Death in the Church when an opportunity offered, for which I was severely censured, and at the next Quarterly Conference that body refused to renew my license, and I withdrew from the Church.

I did search the Scriptures, believing there was sufficient proof in the Bible to refute so dangerous a doctrine as "The wages of sin is Death;" but the more I searched, the less I found to sustain the cherished and inhuman theory of eternal torments, and I obtained help of the Lord to come out for the truth. A pair of clerical pretenders thought to put down the heresy by ridiculing it, but they only made matters worse for themselves. I met what they called their arguments, and they finally left the field in utter disgrace. I engaged the Temperance Hall here, and commenced preaching on my own hook. My father and two other brethren (all second Adventists) had held the views I was advocating for some years. They nobly stood by me and encouraged me much. Since that time, which will be one year next December, we have had preaching in the Hall. We had, and still have persecution; but the Lord has been our strength in the day of trial. Glory be to his name! Our little company of four has increased. We have now from thirty to forty hearers every Lord's day. We have a Bible class at 10 1-2 A. M., and preaching at 3 1-2 P. M. The brethren worshipping at the Hall on 9th and Spring Garden sts., viz: Bros. H. Grew, Wm. Stuart, Wm. Ashman, J. Grim, S. Park and others, are helping us by preaching the word of life. May the Lord reward them with eternal life in the kingdom of his dear Son—a kingdom we are earnestly desiring and looking for.

We are now trying to open the way for spreading the truth in Germantown, about four miles from this place. I have preached there for the fourth time, last evening, at the house of Bro. Axe, and will continue to do so if the Lord permit. I believe the truth will gain some ground, as it has done here, though through much opposition. Still I feel encouraged to persevere in the good work. May the Lord use me for his glory.

When I read of the campmeetings and conference meetings in the Crisis, my heart yearns to be among the believers in the near approach of the Savior to deliver his tried ones; but my business will not allow of it yet. The Crisis has been a great benefit to me. I would not be without it if possible to get it. Truly my lot is cast in a pleasant place as regards christian privileges. Praise the Lord, O my soul, and forget not all his benefits to me.

Yours looking for, and hastening to the coming of Christ, CHA'S. H. SUTTON.
Manayunk, Phil., Pa., Nov. 8th, 1858.

Foreign News.

Sandy Hook, Nov. 11th, 6 30 A. M. Steamship Asia has arrived off this point, with Liverpool advices of the 30th ult.

The dispute between France and Brazil in regard to the boundaries of French Guiana, would be decided in favor of France.

A strong political article, by Count Montalembert, published in the *Correspondent*, caused the seizure of that journal by the government, and the prosecution of the writer and publisher. Considerable excitement was caused by this step.

It was rumored, in connection with the contemplated visit of military from America to Ireland, that several seditious societies had been discovered, deriving inspiration and money from America.

SPAIN.

All the ships intended for transporting troops in the contemplated expedition against Mexico, have sailed for Cuba. It is reported that a royal ordinance will shortly be issued giving greater advantages to the importation of tobacco from the Phillipine Islands over the United States.

AUSTRIA.

Sixteen thousand Minnie rifles intended for the Bosnia insurgents have been seized on the frontier.

MISCELLANEOUS.

Advices from Table Bay are to Sept. 21. Four slavers had been captured and sent into St. Helena.

The loss by the burning of the Austrian emigrant ship Eastern City is estimated at 100,000 pounds The vessel was built at Boston, but owned at Glasgow.

The Bury Times says: "The Rev. C. H Spurgeon's admirers will be sorry to learn that the Rev. gentleman has been attacked with a very painful disease—inflammation of the kidneys—and that a few days ago his life was all but despaired of. His medical advisers have given it as their opinion that no danger now exists, but he is prohibited from preaching just yet."

Active operations in India by Sir Colin Campbell were not expected before Oct. 15th.

Lord Elgin's Japan treaty is reported to be almost identical with the American treaty.

Lord Clyde is en route for Lucknow.

NOTICES.

Ordination.

At the late session of the Ia., Minn. and Wis Christian Conference, Oct. 23d, 1858, S. D. Deyo was set apart for the work of the ministry by the laying on of hands and prayer. P. S. W. DEYO, Clerk.
Strawberry Point, Nov. 1st, '58.

Notice.

Having been providentially prevented from going to New York as soon as I anticipated, (being called home by the illness of my mother, who is now better,) I would say that till Nov, 25th letters may be addressed to me, care of J. J. REED, 43 Centre Street, New York.
H. L. HASTINGS.
Rochester, N. Y., Nov. 1st, '58.

Notice.

The second quarterly Conference of Fox River District, will be holden at Shabbona Grove, commencing Nov. 25th, at 7 o'clock P. M. MOSES CHANDLER, Evangelist.

Notice.

Whereas, Bro. Champlain has resigned the pastorship of the River Point Advent Church, R. I., we have chosen Bro. E. Bellows as pastor. Bro. Bellows will preach one Sunday in a month—the first. The other three Sundays are left open to the preaching brethren whom we may invite. We hope those we have invited will come soon and see us.
For the Brethren. JOHN P. BABCOCK,

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. C. H. Perkins appoints to preach, the Lord willing, at
New Britain, Friday evening, Nov 19th.
Hartford, Sunday, - - - Nov. 21st.
Warehouse Point, - - - - Nov. 23d.

Bro. H. Munger appoints to preach at
Whitehead's Fall, (Vernon, Vt.) Nov. 29th.

Eld. Z. Campbell will preach in
Springfield, Mass., - - - Nov. 14th.

J. G. Smith appoints to preach in
Worcester, - Nov. 28th and Dec. 5th.

B. P. MANNING appoints to preach in—
West Alton, N. H., - - - Nov. 18th.
and continue over Sunday, if desired.

Providence permitting, I will commence a series of meetings at Poultney, Vt., in Union Hall, Nov. 21st, and continue one week or more.
Shrewsbury, Vt., Dec. 2d and 3d.
Rutland, Vt., Dec. 5th.
MILES GRANT.

I will preach, if the Lord is willing, at Lowell, Sunday, Nov. 21st. Please inform me if otherwise supplied.
H. F. CARPENTER.

I have an appointment to preach at Loudon Ridge the 1st Sabbath in December.
T. M. PREBLE.

Bro. M. Batchelor appoints to preach in
Bristol, Ct., - - - - Nov. 19th,
and continue over Sunday.
Hope to call at New Britain and Springfield on my return home.

If the Lord will, I will preach at
Middlefield Switch, - - Nov. 19th.
Chester Factories, Sunday, - Nov. 21st.
C. GOODRICH.

T. W. Piper appoints to preach at
West Ossipee, - - - - Nov. 21st.
Meredith Village, - - - Nov. 25th.
Lake Village, - - - - Nov. 26th.
Louden Ridge, - - - Nov. 28th.

Bro. H. Pratt appoints to preach in
Lynn, - - - - - Nov. 18th,
and over the Sabbath.
Boston, - - - - - Nov. 22d.
Westboro, - - - - - Nov. 23d.

I will preach as follows:—
Cheshire, Mass., (eve.) - - Nov. 18th.
Savoy, Mass., Sunday, - - Nov. 21st.
Goshen, Mass., Sunday, - - Nov. 28th.
S. W. BISHOP.

Appointments for Danielsonville, Ct.
Bro. A. Fox, Nov. 28th and Dec. 5th.

Business.

To Correspondents.

C N Harvey—All right.

W Sheldon's P. O. address is Castle Rock, Dakota Co., Minn.

Bro. A. M. Higgins' P. O. address is Palmer Depot, Mass. Any who wish to obtain his valuable family medicines, can get them by addressing him at that place; or Bro. B. Hitchcock, Bristol, his state agent for Ct.

CRUDEN'S CONCORDANCE—$1.50, postage included.

We are entirely out of No. 3 present volume.

Dr. Huntington,—money received.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

L L Demerest 175, $1.94; W H Brown 165, 48 cts; R Reding 187, $1.31; C Churchill 182, $1.24; J C Moulton 178, 50 cts; Ab. Wood 182, $1.28; G H Rich 156, $2.32; Mrs. M Lillebridge 51 cts; Mrs. L Bell 168, 50 cts.

W C Isaacs 190, E R Douglas 108, P Parlow 182, A K Morse 182, Dr. Robbins 156, T M Storer 182, J M Wadsworth 190, A Churchill 144, W Whitford 204, L Tiffany 182, T P Perkins 182, Mrs. E L Gibbs 191, J C Shaw 182, M A Clements 192, B Woodside 182, J Harris 178, I Hartwell 182, T W Titus 182, Mrs. L M Plummer 156, A Waterman 182, T Waters 182, D H Butler 247, D S Ramsdell 182, E Hodgden 169, G Storer 183, R. Slayton 195, $1.00 each.

A Youngman 182, E Jenney 182, C N Harvey 221, D Smith 204, Mrs. Dunning 190, Mrs. E G Wood 126, Em. Rich 182, E Pond 196, S M Dudley 195, R Batten 183, E Dole 160, W Cowdry 195, Mrs. N Furber 208, $2.00 each.

C Cottle for Missions, $3.00; do for poor, $2.00.

For Books and Tracts, A Perkins 25 cts; R Reding 69 cts; C B Walker $1.00.

NOTICE.—The brethren and sisters in Carmel, Me., have established a regular conference at Robinson school-house, near Bro. Geo. L. Robinson's, the third Saturday in each month, and will, if they can, have preaching. Give them a call.
In behalf of the church.
N. F. NASON.

Books and Tracts.

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On all books and pamphlets sent by mail, the postage has to be *pre-paid*. Any of the following works will be sent, any distance under 3000 miles, postage free, on receipt of the retail price:

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SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on CHRIST THE LIFE-GIVER, or the faith of the Gospel, by the Editor of the *Bible Examiner;* prefaced with a Biographical Sketch of the Author. This work contains double the amount of matter of the original Six Sermons, and fully revised. *Price* in plain binding 50 cens; in gilt 75 cents. A cheap edition, in paper covers, 30.

FUTURE PUNISHMENT, by Rev. H. H. Dobney, Baptist Minister, England. "Part second." 200 pages. This work is very valuable; showing that literal *death* is the punishment of the wicked. *Price*, in paper covers, 30 cents.

THE DISCUSSION between Prof. MATTISON, of the Methodist E. Church, and the EDITOR of the *Bible Examiner*. Question:—"Does the Bible teach that the creature Man—which the Lord God formed of the dust of the ground—has a superadded entity called the *soul?*" *Price* 25 cents in paper covers; 38 cents bound.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by the Editor of the *Bible Examiner*. Price, in pamphlet, 30 cents; bound 38 cents.

"THE WATCH TOWER: or, MAN IN DEATH; *and the Hope for a Future Life.*—A pamphlet of 96 pages. A thorough cure for the modern *necromancy*, mis-named "spiritualism," but which is really *animalism*. Price 20 cents.

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"MAN'S NATURE AND DESTINY; or, *The Animal Man and the Spiritual Man. A Sermon* by GEO. STORRS." TEXT.—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John 3: 6. This is a Sermon never before issued: it is put up in covers, and sold at *six cents* single: 50 cents per dozen: 25 copies for $1: per 100 $3.25; sent at the expense of the purchaser.

☞ We have no other works for sale than those mentioned in the foregoing list. One-third discount will be made, *for cash*, to such as purchase $2 worth; but, in that case, the works are sent at the expense of the purchaser. By the *hundred*, a still further discount will be made. Orders may be left with GEO. YOUNG, 138 William Street, New York. All letters, sent by mail, must be addressed—
GEORGE STORRS, Box 4668, New York.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street Boston Mass.

HYMNS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing 742 pages, and eleven hundred and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Morocco 75 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off *Postage* 9 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

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Poetry.

For the Crisis.

EDEN HOME.

AIR.—"*The old Granite State.*"

O the earth, with its flowers, is a dark earth to me,
Death lurks within its bowers and sweeps the sparkling sea;
There is no spot so sunny, so peaceful, or so fair,
Where love twines its tendrils, but he is brooding there.
Glad his requiem I'd be singing in my blest Eden home.

My precious household treasures have yet escaped his dart,
But his wing sweeps so near them, it makes the nestlings start;
And we all cling together, so closely and so strong,
But soon he may sever all the dear ones at home.
But though sever'd, we'll be gather'd in our own Eden home.

I've a mother that is sleeping in the dark, cold grave,
She was the brightest jewel God ever to me gave;
Will the heart be warm never, that beat warmly for me?
The earth hide forever her gushing love so free?
No, my mother, soon I'll meet her in a bright Eden home.

There are suffering millions in this dark vale of tears,
That curse God in anguish, and die in their fears;
But the church breathes a prayer in each sorrowing breath,
Buoy'd up by a love that is stronger far than death;
Ever looking for a kingdom in a pure Eden home.

O my heart is ever yearning for the land of rest,
And I feel the spirit's groaning in my grief-worn breast,
Crying Jesus is expecting; the bride waited long,
The blood of martyr's crying, O let thy kingdom come!
Come, Lord Jesus, O come quickly, in thine own Eden home!

There no rose will be tinted with the blood of the slain,
Or the spotless lily bend o'er the foul crimson stain;
And the air will not be burthen'd with grief's softest sigh,
Or tears ever sparkle in the immortal eye.
Blessed kingdom, haste its glory in a fair Eden home.

Though my pathway so rugged and thorny oft doth seem,
It is lit with lights from glory with many a beam;
While the melting dews of sorrow fall 'round me like pearl,
Hope's angel bears the anchor near my sinking soul.
Shows the kingdom, bright in prospect, in my own Eden home.

The peace that Jesus gives us is worth a life of pain,
The martyrs bore its impress, encircled by the flame;
The choicest gem of heaven he twines around the heart,
No sweeter could be given, no richer could impart.
Let the peaceful kingdom hasten, in the new Eden home.

"But not as the world giveth," he added here a charm;
For they dispense their favors to noble, rich and young;
He to the poor and wretched this blessed peace did give,
It is the outcast's portion that Jesus did bequeath.
Soon we'll share it, in its fullness, in our own Eden home.

Though I walk 'neath the shadow with the cross on my breast,
Earth's bloody sun is setting low in the crimson west;
And the misty vail is parting, and through its azure fold,
I see the crystal river and the crown of gold.
Robes are given, harps are ringing, in my own Eden home.

VESTA N. CUDWORTH.

Original Articles.

For the Crisis.

"If God be for Us, who can be against Us?"

Thus queried the beloved Apostle Paul when addressing the Romans. "Who," says he, "shall lay anything to the charge of God's elect? It is God that justifieth." We may be condemned by the world, yea, we expect to be; this we can willingly bear, for we know that Jesus suffered before us. We also know that he died to save us from eternal death, and that he now sits at the right hand of God, making intercession with the Father for us. If we feel justified of God, and live in subjection to his divine commands, we have the promise of life everlasting, an inheritance with Christ in our Father's kingdom. And is not this precious promise a sufficient impetus to induce the chosen of God to a renewed exertion in the cause of our beloved Lord and Master? Is it not enough that we have the testimony and the experience of our Savior, the only begotten Son of the Father, that though like as he must endure persecutions, and revilings, and like as he be sorely tried and tempted, that we shall also like him be received into the kingdom of his Father in Heaven? Shall tribulation, or distress, or persecution, or famine, or peril, separate us from the love of Christ? God forbid!

We have to endure persecutions, temptations and revilings; we have to submit to the scoffs and hatred of the workers of iniquity, the chosen co-workers of the devil. We have contrary winds and tides to contend with; darkness often surrounds us; perils are on every hand; and sometimes even Jesus seems withdrawn from us. The stormy gales of trouble blow from various quarters; bitter disappointments, perplexing cares, the injuries of foes; and far worse, the slights of friends; painful diseases, or heart-breaking bereavements, tearing from us loved ones with whom our very life was bound together, and leaving a blank nothing earthly can fill. Yet, amidst trials like these, do we hear the voice of Him who is always for us, saying, "Be of good cheer; I have overcome the world."

O, if we could *recognize* Christ more vividly in all our troubles; to lose sight of human agency in the absorbing contemplation of Jesus!

But how insignificant are our sufferings when compared with those which were endured by our Savior coming to this world of sorrow and sin to suffer and die for us, when we were enemies to God. He left the habitation of glory for the stable of an inn, the homage of angels for the insults of men, the smiles of his Father for the temptations of the devil, the raptures of heaven for the groans of Gethsemane, the splendor of the throne for the ignominy of the cross, the brightness of the celestial glory for the darkness of the tomb.

It hardly seems possible that upon earth there could be found a heart so ungrateful as to reject the offers of pardon, so freely given. O that we, dear readers, may continue steadfast in this blessed and soul saving road to Heaven! May we ever be able to say, "If God be for us, who can be against us?" H. E. RONEY.

Cleaveland, Oct. 1858.

For the Crisis.

The Christian's Home.

No spot on earth is prized like home. The affections, like the woodbine, climb around the old doorway, and nestle under the window in ever verdant festoons. Memory clings to every familiar scene with undying vigor; though years have passed since the foot crossed the old threshold, the unbroken fireside circle, the kind advice of a father, the earnest solicitude of a mother, the pleasant hours spent in the society of brothers and sisters, are all pictured on the retina of the mind, as its strong eye glances back over the scenes of intervening time and rests on that sacred spot—Home.

But there is a home dearer to some hearts than this. It is not in the past. There are no sad strains in the song of that home caused by the death of the father and mother, and the breaking up of the band, scattering its joys like the withered leaves in the Autumn breezes. "There, in that home, will be no broken bands—all, *all* are there."

This is the Christian's home; the place where his hopes are staid, where his heart and his treasures are. He may love the old roof which first gave him shelter, as well as man can love; but it was only a faint emblem of this future home. It was too imperfect to allow such strong attachments as it is safe to place in that perfect, beautiful home in glory. Sin was in that old household; some, perhaps, were unconverted. Sin surrounded it; friends and neighbors were out of Christ. The other home is a pure and holy circle, where the blight of sin, and the chill of death can never enter. There are the blessed Jesus, the pure bright angels, the just made perfect, singing one harmonius song of eternal union and peace. There the family of the just strike their golden harps with a more exulting strain, as its members sing "Home at last, and home forever. Saved through the blood of the Lamb."

Cheer, thee, brother and sister, on thy way thither; thy home is prepared for thee; there thou shalt rest.

HO TIS.

GREAT IDEAS AND SMALL DUTIES.—A soul occupied with great ideas best performs small duties. The divinest views of life penetrate most clearly into the meanest emergencies. So far from petty principles being best proportioned to petty trials, a heavenly spirit taking up its abode with us can alone sustain well the daily toils and tranquilly pass the humiliations of our condition. Even in intellectual culture, the ripest knowledge is the best qualified to instruct the most complete ignorance. So, the trivial services of social life are the best performed, and the lesser particles of domestic happiness are most skilfully organized, by the deepest and fairest heart.

For the Crisis.

My Experience.

BRO. GRANT:—Permit me through the columns of your valuable paper, to contribute my *mite* for the benefit and edification of its numerous readers, and in no way can I do it more readily, than by giving you a brief account of myself, my first investigation of the scriptures of truth, and experience in the cause of Christ.

Until within the past five years, I have been a careless and indifferent reader and hearer of the truths of the gospel, reading my Bible more to find fault with it than a desire to understand its teachings, often laying it aside and condemning it as a book of mysteries, which I could neither reconcile or solve. But thanks be to our blessed Lord, who was pleased, in his mercy, to send our good Brother and Sister Seymour into our midst, to proclaim the glad tidings of the kingdom of God and other kindred truths. Something over five years since they came to this place and commenced a series of lectures on Prophecy, the first I had ever heard. I listened, and wondered in amazement, if what they were preaching were the teachings of the Scriptures. A new light broke in upon my beclouded vision. I commenced studying my Bible with another object, determined to investigate for myself and know if these things were really so. I soon became convinced of the truth; but my proud, rebellious heart was unwilling to acknowledge it, and bow in humble submission to the commands of my heavenly Father.

From my childhood, I had been taught that baptism was a mere matter of conscience, and that sprinkling or pouring was as much baptism as immersion; in short, I had a great *horror* of immersion, and thought that nothing could induce *me* to subject myself to the humiliation of being put under the water. For many weary months after being convinced that nothing but immersion *was baptism*, I struggled with this pride of heart, unwilling to yield, and finding no rest, day or night.

Finally, in the midst of my heart struggles, I listened to a discourse from Bro. Hoyt on faith, repentance, and baptism, which did its work. My pride became as filthy rags, and I found that unless I confessed my sins and obeyed the commands of the Lord, I should be irretrievably lost. At the close of the sermon it was announced that the ordinance of baptism would be attended to, and a good sister witnessing my tears, and knowing the state of my mind, came to me and inquired if there was any reason why I could not be baptized. I replied, that I was ready and willing if my husband would accompany me; that I could not go without him. I went to him, made known my feelings, and asked if he was not ready to obey the Lord. He replied that he did not feel it duty at that time, but wished me to do so if I felt it to be *my duty*. But I could not go without him. With a heavy heart I returned from the water feeling that perhaps I had neglected the last call of mercy. I went to my closet, and with tears and prayers besought my heavenly Father not to cast me off forever. In the evening attended meeting again, and at the close it was again announced that the ordinance of baptism would be again attended to the next day. As a drowning man catches at a straw, so did I at this announcement. I felt it was my last and only hope. The next day I informed my husband of my determination to be baptized, and urged him to go with me. He expressed a willingness to do so. Accordingly, at the appointed time, we repaired with others to the water's side, and there in the likeness of the blessed Redeemer was buried in baptism; and if poor and sinful mortal ever experienced joy and peace in believing and obeying, it was myself. And if any of your readers are in like circumstance, I would say to them, go and do likewise.

From that day to this, I have been striving for that rest that remains for the children of God. Although at times almost discouraged and weary with earth's cares and trials, yet I have ever found the promise good in every trying hour of need: "my grace is sufficient for thee,"—and strength has been given me according to my day. MARANDA E. ORR.

Cambria, Mich., Oct. 24.

THE PRESS AND REVIVALS.—Great care should be taken that *the press* should be improved to no purpose contrary to the interest of this work. We read that when God fought against Sisera for the deliverance of his oppressed church, *they that handle the pen of the writer* came to the help of the Lord in that affair.—*Edwards.*

Choice Selections.

Capture of the Temple at Jerusalem.

The royal porch of Herod, with its double aisles and central nave, the noblest feature of the temple, now blazed from end to end. Hundreds of the Jews perished in this storm of fire. Titus called his chiefs together, and deliberated on the fate of the sanctuary. Destroy it utterly, exclaimed some, retain it for ransom, suggested others; but Titus himself, so at least we are assured by his panegyrist, was anxious at all events to save it. Perhaps he regarded it as a trophy of victory, possibly he had imbibed in his Eastern service some reverence for the mysteries it enshrined; and even the fortunes of his family disposed him to superstition. He ordered the flames to be quenched; but while his soldiers were employed in checking them, the Jews sallied from their stronghold; a last struggle ensued. Titus swept the foe from the court with a charge of cavalry, and as they shut the gates behind them, a Roman, climbing on his comrades' shoulders, flung a blazing brand through a lattice opening. The flames shot up; the Jews shrank, shrieking and yelling, from their parapets. Titus, roused from sleep to which he had for a moment betaken himself, commanded or implored his men to save their glorious conquest.

But his voice was drowned in the tumult; his gestures were disregarded; the soldiers burst the gate or scaled the walls, and rushed in headlong, trampling in their frenzy upon one another, and hewing themselves a way through the shattered masses of the enemy. The stair of the Holy Place ran with torrents of blood, over which rolled the bodies of the dead; but the women and children, the old and helpless, had collected around the altar above it, and there was consummated the sacrifice, the bloodiest and the last of the Ancient Covenant. Through the flames and smoke, over the dead and dying, Titus forced his way into the Holy of Holies, and gazed for a moment on the wonders, so vaunted by the Jews, so disparaged by the Gentiles, which neither Gentile nor Jew, the High Priest alone excepted, was ever suffered to look upon.

Here the fire had not yet penetrated. He rushed forth to provide for its protection, urging his men with words, and even with blows, to stay the advancing surges. But their fury was deaf, their cupidity was insensible; they had caught sight of the gates plated with silver, windows lined with gold; the sanctuary, they had heard, was filled with unimaginable riches, and they feared to be baulked of their plunder. While their chief was still parleying with them, a soldier, who had pushed within the veil beside him, and remained behind, applied a torch to the door, and enveloped the place in flames. Titus looked back with a sigh, but made no further attempt to save it. He withdrew despondingly from the spot—the divine decree was accomplished.—*Charles Merivale's History of the Romans.*

"Lay by Me till Morning."

A week ago last Sabbath evening, at the young men's prayer meeting in the Rev. Dr. Brainerd's church, in this city, a stranger arose, and begged the privilege to speak, announcing himself as captain of a vessel now in port, and a professor of the religion of Christ. "I wish," says he, "to warn the impenitent here that delays are dangerous. It is not safe to put off until to-morrow what ought to be done this day. It was my lot, when sailing, to fall in with that ill-fated steamer, the Central America. The night was closing in, the sea rolling high, but I hailed the crippled steamer, and asked if they needed help. 'I am in a sinking condition,' cried Captain Herndon. 'Had you not better send your passengers on board now?' I replied. 'Will you not lay by me until morning?' responded Captain H. 'I will try,' I replied, 'but had you not better send your passengers on board?' 'Lay by me till morning,' again said Captain Herndon. I made the effort to lie by him; but at night, with such a sea rolling, no vessel could control its position, and I never saw the steamer more. In one hour and a half after the Captain said 'Lay by me till morning,' the vessel with its living freight went down, and he himself, with a great majority of his passengers and crew, were coffined in the deep. So much for procrastination. But for this delay, the entire crew and passengers of the Central America might have been saved. Sinners, when urged to immediate repentance, don't say to beseeching friends, to offered mercy, to a striving Spirit, 'Not now, lay by me longer still, till I have a convenient time.' This night you may sink in the waves of perdition."—*American Presbyterian.*

NEVER FORGOTTEN.—A rich landlord of England once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterwards became a painter, and painted a life-likeness of the scene. Years afterwards he placed it where the man saw it. He turned pale, trembled in every joint, and offered any sum to purchase it, that he might put it out of sight. Thus there is an invisible painter drawing on the canvas of the soul a life-likeness, reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them to every man. We must meet our earth-life again.

☞ Provision is the foundation of hospitality, and thrift the fuel of magnificence.

"They Say."

Mr. Tattle.—You are a stranger in these parts, I reckon, mistor.

Mr. Rollins.—What makes you think so?

Mr. T.—Well, you kind of stared about you as you got out of the cars, as if the place didn't look familiar.

Mr. R.—Do you know a Mrs. Rollins in this town?

Mr. T.—Is it *she* that lives in the brown cottage on the hill yonder?

Mr. R.—The same.

Mr. T.—Well, I can't say I visit her, but I can tell you all about her. Poor woman!

Mr. R.—Why do you say that? Is any thing the matter with her?

Mr. T.—She has had a hard time of it. Poor young thing! A month after her marriage, and just as she had got fixed there in the cottage, her scamp of a husband ran off to California.

Mr. R.—"Scamp of a husband! Ran off!" (Indignant.) What do you mean, sir! (Checking himself) Excuse me. What did he run off for?

Mr. T.—For robbing a bank. *So they say.*

Mr. R.—Who say?

Mr. T.—They say.

Mr. R.—Who are *they?*

Mr. T.—The world generally. Everybody says. People say.

Mr. R.—Can you name a single person besides yourself who says it?

Mr. T.—Really, so many people say it, that I cannot think of any one in particular.

Mr. R.—Perhaps I will quicken your memory by and by. But what of Mrs. Rollins?

Mr. T.—She's on the point of being married again. So they say.

Mr. R.—Indeed! To whom?

Mr. T.—To a Mr. Edward Edwards.

Mr. R.—(Aside.) Her own brother. (Aloud.)—Are you sure of this?

Mr. T.—O, yes! He has been residing in the house with her. They take romantic walks together. The wedding is to take place immediately. *So they say.*

Mr. R.—Who say?

Mr. T.—Well, I told you. *They say.* What would you have more?

Mr. R.—*Who are they?*

Mr. T.—How should I know? You are the most unreasonable man I ever met with. I say *they*, and you ask *who* say?—as if any better authority could be given!

Mr. R.—Did *They say* ever say that you were a meddling, prying, gossipping, impertinent, mischievous, unscrupulous, malicious retailer of absurd slanders?

Mr. T.—What do you mean, sir, by such language? I'll have you arrested. Lawyer Fleece-em is my particular friend. If there was only a witness at hand, sir, I'd make you pay a pretty sum for this. Keep your hands off, sir! No matter, sir; kick me—kick me! I see a witness yonder. I'll have you arrested for assault and battery. Kick me, if you like.

Mr. R.—I shall not indulge you so far. But take warning, sir, how you quote Mr. *They say* for your scandalous reports. Old *They say* is a liar and a coward.

Mr. T.—That's libelous, sir. I wish I knew your name.

Mr. R.—My name is Rollins, and that cottage on the hill there is mine.

Mr. T.—Wheugh! You Mr. Rollins?

Mr. R.—The same.

Mr. T.—Didn't you once rob a bank?

Mr. R.—I once plucked a rose from a bank in a friend's garden, whereupon another friend playfully remarked that he had caught me robbing a bank. Some Irish laborers heard him say it, and may have misunderstood it. This, probably is the foundation for your story.

Mr. T.—But isn't your wife going to be married? Doesn't she walk out every day with a young man?

Mr. R.—That young man is her poor, consumptive brother, who has come here for a change of air. Let me advise you, friend *They say*, to look before you leap another time.—*Sargent's Monthly.*

A Quaker Lady's Dream.

There is a beautiful story told of a pious old Quaker lady, who was much addicted to smoking tobacco. She had indulged herself in this habit until it increased so much upon her that she not only smoked her pipe a large portion of the day, but frequently sat up in her bed for this purpose in the night. After one of these nocturnal entertainments she fell asleep, and dreamed that she died and approached heaven. Meeting an angel, she asked him if her name was written in the book of life. He disappeared, but replied upon returning that he could not find it.

"Oh," said she, "do look again; it must be there."

He examined again, but returned with a sorrowful face, saying, "it is not there."

"Oh," said she in agony, "it must be there; I have the assurance that it is there! Do look again!"

The angel was moved to tears by her entreaties, and again left her to renew his search. After a long absence he came back, his face radiant with joy, and exclaimed:

"We have found it, but it was so clouded with tobacco smoke that we could hardly see it!"

The woman, upon waking, immediately threw her pipe away, and never indulged in smoking again.

KNOWLEDGE.—I envy no man that knows more than myself, but pity them that know less.—*Sir T. Browne.*

Good order is bread—disorder starvation.

For the Children.

For the Crisis.

A Story for the Children.

TRUE DUNCAN AND HIS CAT.

Once there was a little boy named Duncan. The boys used to call him *True Duncan*, because he would never tell a lie. One day he was playing with an axe in the yard of the school, and while he was chopping a stick the teacher's cat, Tabby, came along. Duncan let the axe fall right on poor Tabby's head, and killed her. What to do, he did not know. She was a pet of the master, and used to sit on a cushion at his side while he was hearing the lessons.

"Now, fellows," said one of the boys, "we shall see if Duncan can't make up a fib as well as the rest of us."

Big Jones stepped up, and taking the cat by the tail, said, "Here, boys, I will just fling her into the alley, and we can tell Mr. Cole that the butcher's dog killed her; you know he worried her last week."

Several of them thought this would do very well. But Duncan looked quite angry.

"No!" said he, "no! do you think I would *lie* for such a creature as that? It would be a lie, a *lie*, a LIE!" and every time he said the word, his voice grew louder and louder. Then he picked up the poor thing in his arms, and carried it into the school-room, and the boys followed to see what would be done. The master looked up and said, "What is this? My faithful mouser dead! Who could have done me such an injury?" All were silent for a little while. As soon as Duncan could get his voice, he said, "Mr. Cole, I am very sorry—but here is the truth. I can't lie, sir: I killed Tabby, but am very sorry for it. I ought to have been more careful, for I saw her continually rubbing her sides against the log. I am very sorry, sir." Every one expected Mr. Cole to take down his long rattan. On the contrary, he put on a pleasant smile and said, "Duncan, you are a brave boy. I heard and saw all that passed from my window above. I would rather lose an hundred cats than miss an example of truth and honor in my school. Your best reward is what you now feel in your own conscience, but I beg you to accept this handsome knife, as a token of my approbation." Duncan took out his little handkerchief and wiped his eyes. The boys could no longer restrain themselves, and when Tom Pooley cried out, "Three cheers for True Duncan!" all joined in a hearty hurrah.

"Be brave, my child, to take up arms
Against the dread array
Of foes of truth that you must face,
Be what thy future may.

Flee flattery's smile; seduction's net
Is spread out to betray
Unwary youth; and think and speak
And act the truth alway."

M. D. W.

☞ Never open the door to a little vice, lest a great one should enter also.

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PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 168. BOSTON, MASS., NOVEMBER 24, 1858. VOL. VIII. NO. 12.

Poetry.

For the Crisis.

GIVE ME A HOME.

O give me a home in the regions of bliss,
Where no sorrow shall ever invade,
Where the glory of Jesus eternally is,
And the pilgrim's deep woe is repaid.

I have jewels most dear journeying on to that land,
But they fade and they die at my side;
I would bear them, dear Lord, safely to thy right hand,
E'er to live, since a Savior hath died.

I have flowers precious too, but they fade at their birth,—
Their fragrance can refresh me no more;
I must lay them away in thy bosom, O Earth,
And march on till I gain the bless'd shore.

Take me home to the land of eternal delight,—
To Mount Zion, O haste! take me home,
Where the pilgrim shall walk with the angels in white,
And from blessedness shall never more roam.

I am weary and sad;—here death conquering reigns,
Friends' presence can cheer me no more;
Take me home, where their voices roll o'er the bright plains,
And all their deep sorrow is o'er. MARIA.

New Glasgow, C. E.

Original Articles.

For the Crisis.

The Discussion.

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But when the champion of our faith advanced the spotless standard of his Lord, on whose broad field of white, Love, Wisdom and Justice were emblazoned, marshalled his forces, and indignantly denied the calumny upon his Master, the senses drank in the words which proved how awfully his character had been maligned. That he was holy, just and wise, in saving all who would have him for their God, and making those who persisted in their wickedness as though they never had a being.

As the speaker gradually brought out his points of beauty, there was a spirit of strong conviction brooding over the assembly, and a rustling like the leaves of a forest before a gale; and when he exclaimed, after alluding to the dogma of eternal torture, "I wonder that it has not made more infidels than it has already done!" neither the sacred nature of the subject, or the calling of the disputants, could restrain the multitude from breaking forth into a hearty approval of the sentiment. Although Eld. Grant strongly reprehended it, and Eld. F. H. Berick seeing it pending, made a gesture to stop it, it had to come; nor could any earthly power have availed to arrest that spontaneous assent to the glorious truths brought forth to their view.

The discussion has brought forth some excellent fruit already, and that it may take root and spread, and bring forth abundantly, I most heartily say Amen.

JNO. F. COTTON.

P. S. A verbatim report of the debate is being published, which will be read with absorbing interest by multitudes outside the advent ranks, and all who desire to know the truth and be established therein, should have the book to read.

PROMISES.—The following sentences from the pen of William Gurnall deserve much pondering; they will raise a vital question in the mind of those who have never felt the sweetness of the promises in the hour of need.

"Promises are like the clothes we wear. If there be heat in the body to warm them, they warm us; but if there be none, they give none. So where there is living faith, the promise will afford warm comfort; but on a dead, unbelieving heart, it lies cold and ineffectual: it has no more effect than pouring a cordial down the throat of a corpse. Again, the promises do not throw out comfort as fire throws out heat; for then we should only need to go to them in order to be warmed: their heat is like the fire in the flint, which must be struck out by force, and this force can only be applied by faith."—*Christian Armor*.

One never loses by doing a good turn.

For the Crisis.

The Saint's Legacy.

The saint's legacy—or saint's inheritance, is purchased by Christ, and offered freely without money, or price, to all the "pure in heart." The Apostle Paul to the Hebrew brethren remarks as follows; Now we all know where a testament, (or legacy) is, there must also, of necessity, be the death of the testator; for a testament is of force after men are dead; otherwise it is of no strength while the testator liveth.—*God has "confirmed this by an oath"*—Jesus has signed the declaration, by saying, "*It is finished.*" And furthermore; this legacy to God's dear children, was ratified in heaven on his ascension there. Our Heavenly Father being abundantly willing to show to the heirs of the promise, that his promise was irreversible, substantiated it by an oath, so that all those who have sought refuge in him, might have great consolation, and hold fast the hope promised to them.

The nature of this legacy *is incorruptible, and undefiled, and fadeth not away.* This is the quality which enhances its value beyond all human skill to calculate. Sin has corrupted this once beautiful world, and defiled all of its inhabitants, but, praise God, *the promised inheritance will not be so*; the *curse* will be removed! The whole world seems passing away; "but he that doeth the will of God abideth forever." The saint's legacy has three remarkable properties: *incorruptibility, purity*, and an *unfading nature*. How fit and proper for the children of God, who have no continuing city here, to look for one to come which hath foundations, whose builder and maker is God. Now let us for a moment notice its duration. We learn from the "lively oracles," that the saint's legacy is to be an "eternal inheritance,"—an "everlasting habitation." "It shall not pass away" nor "be destroyed." Let us now consider its locality. The prophet of the Lord says, "The kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be (future tense) given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. Jesus says, "*The meek shall inherit the earth.*" God said to Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." Are we to understand this divine record as it reads? I think we must. The revelator is very explicit on this subject, and says; "They sang a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation,—and hast made us unto our God, kings and priests, *and we shall reign on the earth.*"

We pass to notice the *immense value* of this legacy. Men of the world estimate the value of an estate generally from the consideration of its location, quality, utility, and the actual enjoyment which may be derived from it. Applying this rule, we are enable to form some adequate idea of the value of a farm, village, town, or country, which would in the aggregate amount to many millions; then add to this another country, and still another, until we have embraced the whole globe. What an inconceivable sum it would reach! But what is this in value, richness, or duration compared with the *saint's legacy*? It is but a drop when compared to the vast ocean; or a minor star compared to the noon-day sun!

There are a few invaluables named and included in this dowry, which may enable us to form a feeble conception of its value. There are those transparent "white robes." "Raiment of needle work," clothing of wrought gold." Then there are the "crowns of righteousness," "eternal life," and "of glory." Then the "harps of gold." Then the "towers," the "palaces," the "many mansions," &c. There are thrones upon which the redeemed are to sit and cooperate with the Messiah in his reign. The redeemed are to become royal diadems in the hands of God; armed with a two-edged sword, "they are to execute vengeance upon the heathen, and punishment upon the people, to bind their kings with chains, and their nobles with fetters of irons, to execute the judgment written; this honor have all the saints."—Then in addition to this, there is an "everlasting kingdom," and those dominions included in this priceless legacy,—which was originally this earth, particularly that portion of it called Palestine, *the same God has promised to purify, cleanse, and restore to its primeval loveliness, erasing every trace of the fall, rendering delectable the place of his sanctuary, and verifying the ancient prediction*, "*I will make the place of my feet glorious*"—"Behold I make all things new." Amen!

P. TANDY.

For the Crisis.

"The Inner Man"

IS NOT A NATURALLY IMMORTAL MAN.

"The inner man" is "the new man;" and "the new man" is no other than "CHRIST in you the hope of glory." Amen. This and all like language has a common source in the gospel. It is expressive of the simple and obvious idea that "the old man" to be "put off" is the natural man;" while "the new man" is the "spiritual." The "spiritual" is always in contrast to the "carnal." "The *first* man—the old man—is of the earth, earthy. The *second* man—the new man—is the Lord (ruler) from heaven." 1 Cor. 15: 45–49; 2 Cor. 4: 13–18; Eph. 4: 22–25; 1 Pet. 3: 4. "Wives—whose adorning is (not outward but) the hidden MAN of the heart." No christian woman can have a "hidden man" in her save "*Christ*, the second man," is "formed" there (through grace) "the hope of glory!" He dwells in believers "by *faith*." Eph. 3: 17; 2 Cor. 5: 17; Gal. 6: 15; Eph. 1: 13.

ALL OF THIS belongs alone to the christian. No sinner has any other than "the old man." He has no sign or shadow—no breath or blush of "the new man" till he receives "CHRIST IN" him.

THE ARGUMENT AS TO "THE INNER MAN" IN ALL MEN.

The utter want of all plain testimony from Scripture to prove an undying "spiritual man" in all men, has left the advocates of that philosophical dogma no altertenative but to abandon inspiration in the argument; or else *accommodate* certain far-fetched, allusive phrases for proof—taking sound for sense, and mere appearance for positive proof. Hence this phrase, "inner man" sounds as if it were exactly suitable for their purpose; and if this and like phrases were used of all men—or the unbelieving and disobedient in particular, it would be proof direct to the point. But the mental, moral, personal qualities of a natural man are all but parts and faculties of "the old man"—of man as he now exists, having the characteristics of "the earthy"—the fallen "first man Adam."

Again, "the Evil One—the spirit that now rules in the children of disobedience," cannot be the "inner man"—the "hidden man of the heart;" because this is "*the new* man"—resulting from the "renewing into *the image* of Him that made us."

Furthermore, the ruling spirit in unbelievers cannot be this "inner man—new man" spoken of—because it is *older* altogether than "the old man" himself! Nay, this is no man at all; but the "old serpent—the Devil," that seduced the first man into sin, sorrow and death; by consequence, as there was no *new* man in prototype till Jesus came, the second Adam. As no one is the subject of this renewing into the lost image of Him that made them save those who "receive Christ by faith"—who have *Him* "formed IN THEM," this is "the inner man" so highly commended. Such are "changed into the same IMAGE, from glory to glory!" Such are in each instance "a new creature." "They shall be *like Him*, for they shall see Him as He is"—the just made perfect, and bear the image of the Heavenly." Amen.

J. B. C.

☞ Society is like air; very high up, it is too sublimated; too low down, it is a perfect choke-damp.

For the Crisis.

Gleanings.

BY M. D. W.

The following is from the pen of a correspondent of the *Christian Observer*.

"During the ministry of my venerable predecessor, who served the congregation to which I was called for more than thirty years, there lived about three miles from the meeting-house a pious woman of Dutch extraction, a native of Holland, who could neither speak nor understand a single word of English. And yet, strange as it may seem to many modern church-goers, she attended upon all the ordinances of the sanctuary with the same regularity and conscientiousness as if she understood every syllable that was uttered. She was a woman of devout and eminent prayerfulness. In the course of Divine Providence it happened that a strange minister, who was travelling through the country, was invited to preach. Her family informed her of the fact, and she prepared to go. The appearance of a strange minister in those times, when the country was new and sparsely settled, was an event of rare occurrence. She went to hear him, but before entering the vehicle which was to convey her thither, she retired for secret prayer, and while there on her knees she prayed earnestly that God would enable her to understand but one word, *only one single word* of the sermon. She entered the house of God as usual, all the introductory exercises were performed as usual, and as usual she understood nothing, but when the minister opened the Bible and named the text, she all at once understood it. From the text she found that she understood the opening words of the sermon then the sermon itself, and ever afterward when she frequented the house of God, she understood each discourse without difficulty, whether from the lips of strangers, or from those of her own pastor.

These facts, which by many may be regarded as wonderful, occurred in the town of H——, D—— county, state of New York. Her name, if my memory serves me right, was Montfort. All the church and neighborhood resounded with the fame of her piety. She lived some years after, within the bounds of the congregation, and died a few years before I was called to minister in the place. The elders of the church, who related the facts to me, were men of most worthy and upright character, highly esteemed in the church, and by the world."

For the Crisis.

"And God shall wipe away all Tears from their Eyes."

And can it be there is a country so free from care and the dark blight of sin; so entirely free from the sorrows and trials of this earth, that those who inhabit it shall never more have need to weep? Will the heart never more be filled with grief and sadness, nor the eye grow dim with tears? Thank God for the heart-cheering promise of a new heaven and a new earth wherein dwelleth righteousness; where those who shall walk in its glorious light shall never know care, or feel a pain, for God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

Dear brethren and sisters, let us strive to live in such a manner that when Jesus comes to make all things new, we may be found worthy to participate in the joys of that blessed place, where the inhabitants shall never more say, I am sick; for nothing that is hurtful or offensive shall ever enter there. O, glorious rest! is not the prize worth striving for? O, lift up your heads, and rejoice, ye tried and weary ones, for your redemption draweth nigh. Yonder is an inheritance incorruptible, and undefiled, and that fadeth not away.

Death shall be banished from the place;
Our Jesus there shall reign;
There we shall see him face to face,
And never sin again.

SUSAN A. [illegible]

For the Crisis.

Popular Theory of the Millennium.

In the "London Encyclopedia" we find the following:—"The most common modern opinion confines all the predictions respecting what has been called the Millennium, to a *spiritual reign* of Christ, by means of the universal reception of the gospel, and has been thus stated:

1. That the Scriptures afford ground to believe that the church will arrive to a state of prosperity it has never enjoyed.

2. That this will continue *at least* one thousand years, or a considerable space of time, in which the work of salvation will be fully accomplished in the full extent and glory of it. In this time the world will be *filled* with *real* christians, and continue *full* by constant propagation, to supply the place of those who leave the world; there will be MANY THOUSANDS born and live on the earth, *to each one* that has been born and lived during the preceding six thousand years. So that if they who shall be born in that thousand years shall *be all, or most of them saved, as they will be*, there will be, on the whole, *many thousands* of mankind saved *to one* that shall be finally lost."

Is not this Universalism, at one end of the dispensation at least? And how utterly adverse to the teachings of "scripture" this "modern opinion."—

"The parable of the sower," Matt. 13: 3–8, 18–23, if it applies to the entire of the gospel dispensation, contradicts this theory. So does "the Parable of the tares of the field," Matt. 13: 24–30, 36–43, present a different view.

Christ teaches in contrariety to the above "peace and safety cry" as follows; (Matt. 7: 13,) "Enter ye in at the strait gate; for *wide* is the gate, and *broad* is the way *that leadeth to destruction*, and *many* there be that go in thereat. Because *strait* is the gate, and *narrow* is the way which leadeth unto life, and FEW there be that find it."

What a pity that "the most common opinion" among "modern" christians should thus flatly contradict Christ, by affirming that as a final result, "*many thousands* shall be saved *to one* that shall be finally lost," thus emphatically making the way to life *broad*, and the way to destruction extremely *narrow*. Why not with equal propriety go a little further in opposition to revealed truth, and so teach the salvation of all men, and dispense with the *narrow way to destruction* entirely?

The above theory being admitted, where will those millennial saints find room for residence, "the many thousands to each one born during the preceding six thousand years," all living on this earth during a period of "at least one thousand years, or a considerable space of time?" Let those Divines who teach the theory, solve the problem. We are told that, "according to published statistics, the population of the United States, since 1790, has doubled in 34 years; the British Islands in 49 1-2 years; France, besides its loss of over 2,000,000 by wars, &c., in 85 years; the German States, say 50 years; Russia, about 35 years. Average, less than 40 years." The millennium should offer an improvement, so the increase much faster. Now double one billion every forty years for "at least one thousand years," and tell us the result. Could they be accommodated upon our present earth though it were all land? A divine theory (?) so beautifully inconsistent and absurd, hardly deserves the name of "*fable*," and is utterly unworthy of belief.

C. P. [illegible]

GENTLENESS.—A great, a good, and a right mind is a kind of divinity lodged in flesh, and may be the blessing of a slave as well as of a prince: it came from heaven, and to heaven it must return; and it is a kind of heavenly felicity, which a pure and virtuous mind enjoys in some degree, even upon earth. [illegible]

☞ When the curious or impertinent would pick the lock of the heart, put the key of reserve in the [illegible]

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The two first evenings were occupied in endeavoring, on the one hand to establish, and on the other to disprove the idea that man was immortal. To me it was astonishing to hear the multitude of Bible proofs produced, and poured out with lavish abundance, showing to every candid reasoner that, when the breath of life departed, man was DEAD, and through Christ *alone* had immortality. But as the "question" of the discussion proceeded, the interest became intense. The recital of that sad and gloomy faith, which marred and blotted the brightest attributes of God, cast a thrill of vague horror over the listening multitude. The radiant glory of the King of heaven seemed wofully begrimmed and sullied by the black, anguished-tossed smoke, which arose forever from the billowing flames of eternal pain. Where was the mercy, where the *justice*, where the *wisdom*, of such insatiate revenge? How could that ear so sensitive to the voice of prayer, endure for ages without number the ceaseless shrieks and yells of the tortured and hopeless, helpless damned! Man might *fear*, but who could *love* a sovereign God like that?

But when the champion of our faith advanced the spotless standard of his Lord, on whose broad field of white, Love, Wisdom and Justice were emblazoned, marshalled his forces, and indignantly denied the calumny upon his Master, the senses drank in the words which proved how awfully his character had been maligned. That he was holy, just and wise, in saving all who would have him for their God, and making those who persisted in their wickedness as though they never had a being.

As the speaker gradually brought out his points of beauty, there was a spirit of strong conviction brooding over the assembly, and a rustling like the leaves of a forest before a gale; and when he exclaimed, after alluding to the dogma of eternal torture, "I wonder that it has not made more infidels than it has already done!" neither the sacred nature of the subject, or the calling of the disputants, could restrain the multitude from breaking forth into a hearty approval of the sentiment. Although Eld. Grant strongly reprehended it, and Eld. F. H. Berick seeing it pending, made a gesture to stop it, it had to come; nor could any earthly power have availed to arrest that spontaneous assent to the glorious truths brought forth to their view.

The discussion has brought forth some excellent fruit already, and that it may take root and spread, and bring forth abundantly, I most heartily say Amen.

JNO. F. COTTON.

P. S. A verbatim report of the debate is being published, which will be read with absorbing interest by multitudes outside the advent ranks, and all who desire to know the truth and be established therein, should have the book to read.

PROMISES.—The following sentences from the pen of William Gurnall deserve much pondering; they will raise a vital question in the mind of those who have never felt the sweetness of the promises in the hour of need.

"Promises are like the clothes we wear. If there be heat in the body to warm them, they warm us; but if there be none, they give none. So where there is living faith, the promise will afford warm comfort; but on a dead, unbelieving heart, it lies cold and ineffectual: it has no more effect than pouring a cordial down the throat of a corpse. Again, the promises do not throw out comfort as fire throws out heat; for then we should only need to go to them in order to be warmed; their heat is like the fire in the flint, which must be struck out by force, and this force can only be applied by faith."—*Christian Armor.*

One never loses by doing a good turn.

For the Crisis.

The Saint's Legacy.

The saint's legacy—or saint's inheritance, is purchased by Christ, and offered freely without money, or price, to all the "pure in heart." The Apostle Paul to the Hebrew brethren remarks as follows; Now we all know where a testament, (or legacy) is, there must also, of necessity, be the death of the testator; for a testament is of force after men are dead; otherwise it is of no strength while the testator liveth.—*God has "confirmed this by an oath"*—Jesus has signed the declaration, by saying, "*It is finished.*" And furthermore; this legacy to God's dear children, was ratified in heaven on his ascension there. Our Heavenly Father being abundantly willing to show to the heirs of the promise, that his promise was irreversible, substantiated it by an oath, so that all those who have sought refuge in him, might have great consolation, and hold fast the hope promised to them.

The nature of this legacy *is incorruptible, and undefiled, and fadeth not away.* This is the quality which enhances its value beyond all human skill to calculate. Sin has corrupted this once beautiful world, and defiled all of its inhabitants, but, praise God, *the promised inheritance will not be so*; the *curse* will be removed! The whole world seems passing away; "but he that doeth the will of God abideth forever." The saint's legacy has three remarkable properties: *incorruptibility, purity,* and an *unfading nature.* How fit and proper for the children of God, who have no continuing city here, to look for one to come which hath foundations, whose builder and maker is God. Now let us for a moment notice its duration. We learn from the "lively oracles," that the saint's legacy is to be an "eternal inheritance,"—an "everlasting habitation." "It shall not pass away" nor "be destroyed." Let us now consider its locality. The prophet of the Lord says, "The kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be (future tense) given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. Jesus says, "*The meek shall inherit the earth.*" God said to Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." Are we to understand this divine record as it reads? I think we must. The revelator is very explicit on this subject, and says; "They sang a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation,—and hast made us unto our God, kings and priests, *and we shall reign on the earth.*"

We pass to notice the *immense value* of this legacy. Men of the world estimate the value of an estate generally from the consideration of its location, quality, utility, and the actual enjoyment which may be derived from it. Applying this rule, we are enable to form some adequate idea of the value of a farm, village, town, or country, which would in the aggregate amount to many millions; then add to this another country, and still another, until we have embraced the whole globe. What an inconceivable sum it would reach! But what is this in value, richness, or duration compared with the *saint's legacy*? It is but a drop when compared to the vast ocean; or a minor star compared to the noon-day sun!

There are a few invaluables named and included in this dowry, which may enable us to form a feeble conception of its value. There are those transparent "white robes," "Raiment of needle work," clothing of wrought gold." Then there are the "crowns of righteousness," "eternal life," and "of glory." Then the "harps of gold." Then the "towers," the "palaces," the "many mansions," &c. There are thrones upon which the redeemed are to sit and cooperate with the Messiah in his reign. The redeemed are to become royal diadems in the hands of God; armed with a two-edged sword, "they are to execute vengeance upon the heathen, and punishment upon the people, to bind their kings with chains, and their nobles with fetters of irons, to execute the judgment written; this honor have all the saints."—Then in addition to this, there is an "everlasting kingdom," and those dominions included in this priceless legacy,—which was originally this earth, particularly that portion of it called Palestine, *the same God has promised to purify, cleanse, and restore to its primeval loveliness, erasing every trace of the fall, rendering delectable the place of his sanctuary, and verifying the ancient prediction, "I will make the place of my feet glorious"*—"Behold I make all things new." Amen!

P. TANDY.

For the Crisis.

"The Inner Man"

IS NOT A NATURALLY IMMORTAL MAN.

"The inner man" is "the new man;" and "the new man" is no other than "CHRIST in you the hope of glory." Amen. This and all like language has a common source in the gospel. It is expressive of the simple and obvious idea that "the old man" to be "put off" is the natural man;" while "the new man" is the "spiritual." The "spiritual" is always in contrast to the "carnal." "The *first* man—the old man—is of the earth, earthy. The *second* man—the new man—is the Lord (ruler) from heaven." 1 Cor. 15: 45–49; 2 Cor. 4: 13–18; Eph. 4: 22–25; 1 Pet. 3: 4. "Wives—whose adorning is (not outward but) the hidden MAN of the heart." No christian woman can have a "hidden man" in her save "*Christ*, the second man," is "formed" there (through grace) "the hope of glory!" He dwells in believers "by *faith.*" Eph. 3: 17; 2 Cor. 5: 17; Gal. 6: 15; Eph. 1: 13.

ALL OF THIS belongs alone to the christian. No sinner has any other than "the old man." He has no sign or shadow—no breath or blush of "the new man" till he receives "CHRIST IN" him.

THE ARGUMENT AS TO "THE INNER MAN" IN ALL MEN.

The utter want of all plain testimony from Scripture to prove an undying "spiritual man" in all men, has left the advocates of that philosophical dogma no alternative but to abandon inspiration in the argument; or else *accommodate* certain far-fetched, allusive phrases for proof—taking sound for sense, and mere appearance for positive proof. Hence this phrase, "inner man" sounds as if it were exactly suitable for their purpose; and if this and like phrases were used of all men—or the unbelieving and disobedient in particular, it would be proof direct to the point. But the mental, moral, personal qualities of a natural man are all but parts and faculties of "the old man"—of man as he now exists, having the characteristics of "the earthy"—the fallen "first man Adam."

Again, "the Evil One—the spirit that now rules in the children of disobedience," cannot be the "inner man"—the "hidden man of the heart;" because this is "*the new* man"—resulting from the "renewing into *the image* of Him that made us."

Furthermore, the ruling spirit in unbelievers cannot be this "inner man—new man" spoken of—because it is *older* altogether than "the old man" himself! Nay, this is no man at all; but the "old serpent—the Devil," that seduced the first man into sin, sorrow and death; by consequence, as there was no *new* man in prototype till Jesus came, the second Adam. As no one is the subject of this renewing into the lost image of Him that made them save those who "receive Christ by faith"—who have *Him* "formed IN THEM," this is "the inner man" so highly commended. Such are "changed into the same IMAGE, from glory to glory!" Such are in each instance "a new creature." "They shall be *like Him*, for they shall see Him as He is"—the just made perfect, and bear the image of the Heavenly." Amen.

J. B. C.

☞ Society is like air; very high up, it is too sublimated; too low down, it is a perfect choke-damp.

For the Crisis.

Gleanings.

BY M. D. W.

The following is from the pen of a correspondent of the *Christian Observer*.

"During the ministry of my venerable predecessor, who served the congregation to which I was called for more than thirty years, there lived about three miles from the meeting-house a pious woman of Dutch extraction, a native of Holland, who could neither speak nor understand a single word of English. And yet, strange as it may seem to many modern church-goers, she attended upon all the ordinances of the sanctuary with the same regularity and conscientiousness as if she understood every syllable that was uttered. She was a woman of devout and eminent prayerfulness. In the course of Divine Providence it happened that a strange minister, who was travelling through the country, was invited to preach. Her family informed her of the fact, and she prepared to go. The appearance of a strange minister in those times, when the country was new and sparsely settled, was an event of rare occurrence. She went to hear him, but before entering the vehicle which was to convey her thither, she retired for secret prayer, and while there on her knees she prayed earnestly that God would enable her to understand but one word, *only one single word* of the sermon. She entered the house of God as usual, all the introductory exercises were performed as usual, and as usual she understood nothing, but when the minister opened the Bible and named the text, she all at once understood it. From the text she found that she understood the opening words of the sermon then the sermon itself, and ever afterward when she frequented the house of God, she understood each discourse without difficulty, whether from the lips of strangers, or from those of her own pastor.

These facts, which by many may be regarded as wonderful, occurred in the town of H——, D—— county, state of New York. Her name, if my memory serves me right, was Montfort. All the church and neighborhood resounded with the fame of her piety. She lived some years after, within the bounds of the congregation, and died a few years before I was called to minister in the place. The elders of the church, who related the facts to me, were men of most worthy and upright character, highly esteemed in the church, and by the world."

For the Crisis.

"And God shall wipe away all Tears from their Eyes."

And can it be there is a country so free from care and the dark blight of sin; so entirely free from the sorrows and trials of this earth, that those who inhabit it shall never more have need to weep? Will the heart never more be filled with grief and sadness, nor the eye grow dim with tears? Thank God for the heart-cheering promise of a new heaven and a new earth wherein dwelleth righteousness; where those who shall walk in its glorious light shall never know care, or feel a pain, for God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

Dear brethren and sisters, let us strive to live in such a manner that when Jesus comes to make all things new, we may be found worthy to participate in the joys of that blessed place, where the inhabitants shall never more say, I am sick; for nothing that is hurtful or offensive shall ever enter there. O, glorious rest! is not the prize worth striving for? O, lift up your heads, and rejoice, ye tried and weary ones, for your redemption draweth nigh. Yonder is an inheritance incorruptible, and undefiled, and that fadeth not away.

Death shall be banished from the place!
Our Jesus there shall reign;
There we shall see him face to face,
And never sin again.

SUSAN A. [illegible]

For the Crisis.

Popular Theory of the Millennium.

In the "London Encyclopedia" we find the following:—"The most common *modern* opinion confines all the predictions respecting what has been called the Millennium, to a *spiritual reign* of Christ, by means of the universal reception of the gospel, and has been thus stated:

1. That the Scriptures afford ground to believe that the church will arrive to a state of prosperity it has never enjoyed.

2. That this will continue *at least* one thousand years, or a considerable space of time, in which the work of salvation will be fully accomplished in the full extent and glory of it. In this time the world will be *filled* with *real* christians, and continue *full* by constant propagation, to supply the place of those who leave the world; there will be MANY THOUSANDS born and live on the earth, *to each one* that has been born and lived during the preceding six thousand years. So that if they who shall be born in that thousand years shall *be all, or most of them saved, as they will be,* there will be, on the whole, *many thousands* of mankind saved *to one* that shall be finally lost."

Is not this Universalism, at one end of the dispensation at least? And how utterly adverse to the teachings of "scripture" this "modern opinion."—

"The parable of the sower," Matt. 13: 3–8, 18–23, if it applies to the entire of the gospel dispensation, contradicts this theory. So does "the Parable of the tares of the field," Matt. 13: 24–30, 36–43, present a different view.

Christ teaches in contrariety to the above "peace and safety cry" as follows; (Matt. 7: 13,) "Enter ye in at the strait gate; for *wide* is the gate, and *broad* is the way *that leadeth to destruction*, and *many* there be that go in thereat. Because *strait* is the gate, and *narrow* is the way which leadeth unto life, and FEW there be that find it."

What a pity that "the most common opinion" among "modern" christians should thus flatly contradict Christ, by affirming that as a final result, "*many thousands* shall be saved *to one* that shall be finally lost," thus emphatically making the way to life *broad*, and the way to destruction extremely *narrow*. Why not with equal propriety go a little further in opposition to revealed truth, and so teach the salvation of all men, and dispense with the *narrow way to destruction* entirely?

The above theory being admitted, where will those millennial saints find room for residence, "the many thousands to each one born during the preceding six thousand years," all living on this earth during a period of "at least one thousand years, or a considerable space of time?" Let those Divines who teach the theory, solve the problem. We are told that, "according to published statistics, the population of the United States, since 1790, has doubled in 34 years; the British Islands in 49 1-2 years; France, besides its loss of over 2,000,000 by wars, &c., in 85 years; the German States, say 50 years; Russia, about 35 years. Average, less than 40 years." The millennium should offer an improvement, so the increase much faster. Now double one billion every forty years for "at least one thousand years," and tell us the result. Could they be accommodated upon our present earth though it were all land? A divine theory (?) so beautifully inconsistent and absurd, hardly deserves the name of "*fable*," and is utterly unworthy of belief.

C. P. D[illegible]

GENEROSITY.—A great, a good, and a right mind is a kind of divinity lodged in flesh, and may be the blessing of a slave as well as of a prince: it came from heaven, and to heaven it must return; and it is a kind of heavenly felicity, which a pure and virtuous mind enjoys in some degree, even upon earth.

☞ When the curious or impertinent would pick the lock of the heart, put the key of reserve in the [illegible]

[illegible]

For the Crisis.

The Imperial Fiddler.

We are all more or less acquainted with the Universalist argument for the final salvation of all men, viz: that there is a "good in all,"—a remnant of virtue, a lingering trace of right capacity and feeling in the most hardened and desperate and abandoned. This argument gains some respectability in the fact that many who seemed hopelessly lost have been brought to repentance, to goodness, and to God. But these cases only throw what is *possible* in a particular instance, not what is *probable*. The general analogy of nature indicates that the recovery of that which is nigh unto extinction is the exception and not the rule. The Scriptures do not warrant the fond and sometimes admirable hope. Some of the ablest men holding that view have confessed that the Bible does not *explicitly* teach the salvation of all. Thus Dr. Noyes and T. Starr King. And the argument from the goodness and mercy of God can prove no more than a good and merciful God has expressly declared; nor that such a God will promote to eternal life a wayward and perverse child of man, instead of raising up from the stones better children to Abraham.

I don't know that I have the first unkind feeling toward Nero. From the bottom of my heart I pity him for the bloody path he trod to the throne of the Roman Empire, and for his ungainly ways after he had reached that dizzy height. Yet in my pitying detestation of the man, I sometimes cite his case in argument, thus: When you have proved that Socrates or Paul is immortal, you have need of some new argument to show that Nero is immortal. Or, when you have shown that John Howard was radically good, how will you show that Nero was not radically bad? Putting this last question to a Universalist the other day, something like the following dialogue ensued:

I. What think you of Nero, fiddling while Rome was burning?

U. Shakespeare says:

"The man that hath no music in his soul,
Is only fit for treasons, stratagems, and crimes."

But it is evident that Nero was no such man, for he could fiddle; and no man can play the fiddle unless he has music in his soul.

I. Ah indeed! That was a rare sort of soul-music,—that made him fiddle while Rome was burning down!

U. None the less real for that. Did not he play the fiddle in good harmony? and, for aught you know, exquisitely well?

I. And on such an occasion! Well, he had no reason to complain when he saw his dear people running frantic through the streets: "I have piped unto you and ye have not danced. I have mourned unto you and ye have not lamented."

U. The occasion made no difference. The music was in the man, or it could never have come out.

I. Better if it never had come out; for it is the common opinion—and I presume it is yours too—that Nero fiddled just *because* Rome burned; and that, if Rome had not been burning, Nero would not have been fiddling.

U. I have my doubts of that.

I. And well you may, for the sake of your theory. Still that is the account we have, accredited generally; and you don't know but it is too true, that if Rome had not been burning Nero would not just then have been fiddling.

U. But your argument that the bad will perish, proves too much. For we are all more or less bad. "There is none good."

I. Yet there's a real difference among men; some are growing better and others worse; and men of each class love to have it so. I fear that Nero wished to be no better than he was.

U. You should have charity for him. None are perfect. All need some charity,—you and I as well as the rest.

The veil of charity seemed to me rent at this appeal, stretched as it was to cover poor Nero's excessive need of it. But with due modesty for my own many imperfections, I could only hope that though Nero was bad beyond the hope of reform, he was not bad beyond God's power to punish him; that though apparently unfit to live, he might be allowed to die; and that he need not be burning while saints are singing, infinitely longer and more miserably than were the pangs of burning Rome. And we ask, not in charity but in justice, that the common estimate of Nero's guilt, or of the sinfulness of the best of them that perish, should be reduced within these ruinous limits. (Ezek. 18: 20.)

C. F. H.

For the Crisis.

Tent Meeting in Brown County, Illinois.

This meeting was one of interest. I think I can safely say, the Devil hindered us as much, if not more than he did St. Paul on a certain occasion. I will give an outline. Bro. Chandler shipped the tent to Warsaw by boat, one week before the meeting. Through carelessness the tent went somewhere else,—did not come to Warsaw. The brethren sent some four times (forty miles each trip) for the tent, but no tent had arrived. I came to Brown Co. on Monday, brought my wife and little boy. Made arrangements for the tent. Met the brethren, selected ground, made stand, put up a boarding shanty, &c. Bro. Chandler came on Tuesday. The tent not coming, we held two meetings in different places on Tuesday evening.

The friends met on the ground, and after consultation, concluded the meeting must go through. They would not be defeated on that wise, although times were hard. They sent to Mt. Sterling Wednesday and purchased cloth, and returned about 4 o'clock, P. M. The sisters went to work putting it together, and before evening meeting part of the tent was pitched, and a goodly number out, and Bro. Lewis from Jersey preached to them.

On Thursday we commenced our regular meetings. Brn. Chandler, Scott and Lewis were present to preach the word. The preaching was good, clear, pointed, convincing, argumentative, doctrinal and also practical. The immortality of man connected with life only through Christ, and the sleep of the saints, was discussed to some length, which aroused many to inquire whether these things were so. Some convincing discourses were presented on the prophecies of Daniel and Revelations.

There was a very good number of brethren from abroad (surrounding counties,) gathered in with one mind and object, and the result is obvious—they were benefited.

The last of the meeting was well attended. On Sunday the number was estimated at ten or eleven hundred. I have held many tent meetings East, and some West, but I confess I never attended one where there was better order. Every man seemed to have an interest and manifested it by his conduct. There was some apprehension of disturbance, as there had been more or less at the campmeetings held in that region, but nearly to a man they conducted themselves circumspectly. The secret of the whole matter was, all were interested, and the congregation would sit one and a half hour and listen with deep attention to the speaker.

One fact I ought to mention, which shows truth is spreading, and that the efforts of our brethren who have scattered so many thousand publications broadcast over the land have not been in vain. A gentleman from Missouri, some 150 miles back from the Mississippi river, called as he was passing by, and made some inquiry in relation to the meeting. He concluded to stop one night and attend meeting. After meeting I had considerable conversation with him (as he stopped at the same house.) He remarked there was a large company of believers in the region where he lived. A Dr. —— (I do not now recollect his name; I wrote it down, but have not got it with me,) stood at the head. He had often heard the postmaster speak of them by way of complaint, for loading down the mail with so many books—called them (the postmaster) the soul-sleepers. This is encouraging to brethren, especially those that have toiled so long and sacrificed so much to get this all important truth before the people. I mean the doctrine of "life only through Christ."

But to return. Our meeting went well. The last day, especially, men looked sober and solemn, and began to inquire, what shall we do to be saved? The result I leave. Brn. Chandler and Scott left to hold meetings Monday afternoon and evening.

I will not write more on this topic now, only remark the brethren did nobly. All expenses were met. We expect by the blessing of God to see better times in that region.

W. Pratt.

P. S.—We sold a few books, and had the privilege of giving away some four dollars' worth of tracts. May the Lord cause the seed to grow.

W. P.

Religion.—"Her ways are ways of pleasantness, and all her paths are peace." Are there then no bitters to the christian? Doubtless there are; but these spring not from religion, but from self.

The World's Crisis.

MILES GRANT ----- EDITOR.

BOSTON, NOVEMBER 24, 1858.

Office....167 Hanover street.

☞ The new Tract, entitled "What is Man? A Bible View of his Creation. The meaning of Soul, Spirit, Death and Hell," is now ready for delivery. Price 5 cts. single, postage 1 ct; $3.00 per hundred. This tract weighs just one ounce; and those taking eight or more, will save *half the postage*, as a parcel weighing more than eight ounces is charged but *half a cent* per ounce. Those ordering more than twenty-five, and less than an hundred, will be allowed a reduction of 25 per ct. on the retail price.

The Soul.—No. 6.

"Feuardentius says, "I call most Lutherans new Sadducees, who, when they read in *Luther's* comments that the dead so *sleep* as to *know and feel nothing*, . . . say that the soul of man dies with the body. I call the great mass of the Calvinians new Epicureans, who, hearing daily from Calvin and his ministers that all blessed spirits are *dead*, are larvæ and shades with which we have no communion, exclaim, with the *support* of Calvin, 'Let us say that the soul [life] is extinct with the body, and forthwith purgatory and the Mass and the Romish priest will be done away.' I call those Anabaptists, now sprung from the Lutherans and Calvinians, new soul-slayers, who, in the year 1668, scattered through Poland the Cracow theses, of which the tenth is, 'We deny that any soul remains after death, but call that a device of *Anti-Christ*, to furnish his kitchen by the figment (fiction) of Purgatory and in the invocation of saints.'" *Hud. p.* 259.

It seems that some of the Lutherans as well as Luther, besides the Calvinians, had their eyes opened to see the monstrous error of the immortality of the soul, on which rests the whole superstructure of Papacy, and saw that if this dogma were removed, purgatory and prayers to saints would come to a perpetual *end*. And at the same time, the doctrine of eternal misery, Spiritualism and Swedenborgianism would tumble into everlasting ruins. O Lord, hasten the day when it will be done.

When men see that they are not immortal, they begin to inquire, how can I obtain immortality? What saith the Scriptures?" "By patient continuance in well doing." Rom. 2: 7.

Your Duty.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10.

This passage teaches us there is something to be done. We are not placed here as drones, to idle away our time, but to glorify God, and thus answer the end for which we were made.

We live in a world of sin, and it becomes us, as accountable creatures, to acquaint ourselves with truth and virtue, and thus become competent to distinguish between good and evil, right and wrong. The command to "*do*," has reference to right doing, right action. "To him that knoweth to do good, and doeth it not, to him it is sin." "Let him eschew evil, and do good; let him seek peace and pursue it."

Doing good, however, should not be confined to our friends. "If," says the Savior, "ye do good to them which do good to you, what thank have ye? for sinners also do even the same." "If we have opportunity let us do good unto all men, especially unto them who are of the household of faith."

The wisest and best of men have much to do in correcting the errors of their own hearts. How apt we are to condemn in others what we approve in ourselves. We are naturally selfish, and it is only through the aid of the word of truth and the influence of the Spirit of grace, that we see ourselves as we really are. To become instructors, to act the part of true reformers, we must first learn to govern ourselves. We may blame our fellows for avarice, while we are guilty of prodigality; or, we may accuse others of sectarianism, while we are narrow, contracted, bigoted and selfish. To remove the beam from our own eye, is a great and good work, which, when fully accomplished, enables us to work for the good of our neighbor.

We are placed in community for mutual aid and assistance. No man "liveth to himself, and no man dieth to himself." To influence men to the right, and save them from the snares and evils of time, is a godly work. The evils of communities are traceable to individuals, and hence, reformation of the masses is only effected through individual effort. As the number of reformers increases, they may combine, in order, the more effectually, to advance the principles of virtue and religion. "Union is strength." It is not only a privilege, but a duty. Some persons are reformers in "tongue," but not in deed. They can expatiate, suggest, find fault, brood over the evils of community, and act the part of the man in the gospel, who said, "I go, and went not." But these are just the men we do not need. We can get along without them just as well as not. We want men with large souls, true hearts, those who will not be deterred from duty through fear or flattery. On these we can depend, and knowing our strength, we can safely calculate the results.

The manner of doing good is referred to in the text. What the "hand findeth to do, do it with thy might." Some people, in preaching the gospel, studiously avoid giving offence. This they do oftentimes by sacrificing principle; they pander to the prejudices of the hearer, and are what the Bible calls "men pleasers." When they tell the truth, it is told in such a way that but few, if any, believe it. There is an indefiniteness in their arguments, which fails to convince the hearer; a want of pathos, which freezes the heart. Soul-stirring truth should be told in a soul-stirring manner. To benefit men, we must make them believe that we are seeking their good; then, but not till then, shall we gain their attention. To do with the might relates to all of life. How much might be accomplished if our minds were always occupied, and our time all employed. If we had acted on this principle in time past, we should now know much that we do not know; we could have done much good, that we, with our limited knowledge, cannot now do.

Another consideration urged for action, immediate action, is, because there is "no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." "Now is the accepted time, behold now is the day of salvation." "Procrastination is the thief of time." Delays are dangerous. The present moment is all we can call our own; the future belongs to God. The present is a life of probation. Mercy is confined to this state. With this dispensation, end the offers of salvation through Christ. How important, then, to do with our might what our hand finds to do.

For the Crisis.

A Present Help.

"When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." The Apostle Peter compares Satan to a roaring lion that continually goes about seeking whom he may devour. It is his constant study to harass and perplex God's children, but, blessed be God, he can proceed no further than he is pleased to permit him; and if he should come in like a flood, God will take care that his Spirit shall lift up a standard against him.

Remember, my reader, it is no sin to be tempted; the sin is in receiving or agreeing with the temptation. Christ himself was tempted, but he resisted the tempter; and it is thy privilege to fly unto Christ under every temptation. To tell him thy troubles, implore his assistance, and he will take care that even temptations shall be among those "all things" which shall work together for thy good. Forget not the exhortation of the Lord—"draw nigh to God and he will draw nigh to you; resist the devil and he will flee from you." "The Lord knoweth how to deliver the godly out of temptation." "There has no temptation taken you but such as is common to all men;" "but God is faithful who will not suffer you to be tempted above that ye are able."

This is the christian's chiefest joy,
His faithful God is ever nigh,
Whose rod and staff and promised grace
☞ Protect him through this wilderness.

F. J. Hess.

Religion at Home.—"Let them learn first," says Paul, "to show religion at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fireside. The principle of love, which is carried through the universe, is first unfolded in the family.

☞ Trust in the Lord with all thine heart, and lean not unto thine own understanding.

For the Crisis.

Letter from A. Ross.

To my inquiring friends scattered abroad, I would say through the Crisis,—I am yet striving, with the ability God has given me, to do his will. And, amid all my reverses of feeling and circumstances, I do believe my highest ambition is to please the Lord.

My pathway in the past sometimes looks mysterious to me. I would not presume to say that all I have passed through has been of God; but there are many incidents which, to me, look very much like the providential dealings of that Divine Being who watches over his creatures to do them good. I am more convinced of this when I think of the circumstances of my childhood, and the influences which then surrounded me. Though to some extent blest with religious instruction, and the restraining influences of christianity, yet my associations were such that I found myself contracting habits of life, which, if continued in, must have proved my ruin inevitably. Thus at death's dark door I was lying when first the sound vibrated upon my ear, "Behold, the Bridegroom cometh." I have said it a great many times, and I repeat it again. I thank God for ever being blest with an opportunity of listening to the advent doctrine. What might have been my condition today, had not that been the case, I do not know. But one thing I do know; it was the special means, in the hands of God, of awakening me to a sense of the importance of giving immediate attention to the salvation of my soul. This was in the fall of 1842.

I sought the Lord both day and night,
He heard my prayer and gave me light;
Filled me with joy. I love to cry,
Behold the heavenly Bridegroom's nigh!

From that time I remained subject to my parents until twenty-one years of age, when I became convinced that God had assigned me a labor to perform in a public capacity; and though the struggles of my mind were great, I was not disobedient to the heavenly vision; neither did I count my life dear to me, so that I might finish my course with joy and the ministry committed to me, to testify the gospel of the grace of God. Since then, twelve long years of travel and anxious waiting have passed away.

I preached the Advent in 1854, concerning which I have no confession to make, save I was disappointed; the argument proved a failure; but what I did in connection with that movement, I did in all good conscience. Since the passing of that point of time, although ofttimes in sadness, I have continued to travel and proclaim the truth of the speedy advent of Christ in connection with personal holiness, which I believe to be the necessary preparation for that event. Though disappointment has been my lot in connection with many others, I can see no reason for relinquishing my faith; but, to the contrary, much to establish it. Evidences are abundant that we are near the final climax of all prophetic delineation.

Read the outlines of the history of our world, marked in the great metallic image of Dan., 2d chapter, or the same series of events more minutely detailed in the 7th, 8th and 11th chapters of Dan.; and who can avoid seeing that we are witnessing the development of the last feature of the fourth monarchy power? If so, the next great event to be looked for in order is the universal destruction of all the Gentile governments of earth, symbolized by the stone smiting the image upon the feet, grinding all to powder; when the stone will become a great mountain and fill the whole earth. Or, if we pass from the prophecy of Dan., so replete, to that of the Apocalyptical visions of John,—which may be looked upon as a history of the church during the existence of the *Great Beast*, dreadful and terrible, and strong exceedingly, the destruction of which is marked by the sounding of the seventh angel,—we find ourselves occupying a period of time between the sounding of the sixth and seventh angel, the brevity of which is marked by the term "quickly." These prophecies speak too plainly to be misunderstood. They throw around me an everlasting bulwark of strength.

How can I question the truth of the speedy advent of Christ in the face of such heaven-inspired declarations, without betraying a sceptical mind?—I cannot renounce my faith, nor compromise my principles. If by my adherence to these things sympathy be denied, and men shut up their bowels of compassion, then let me enjoy the testimony of a good conscience, of not having handled the word of God deceitfully. I prefer it to the ease and luxury of the hireling who sails on the smooth surface of popular influence, and knows nothing of the heart yearnings of the sorrow-stricken soul who cries day and night for deliverance.

Dear brethren and sisters:—Some of you I may never see again in the flesh. I hope you will hold fast your profession, knowing this is the true grace of God wherein ye stand. Suffer me to exhort you in the language of the good apostle John, "Little children, *love one another*." By this, says our blessed Master, shall all men know that ye are my disciples. If in anything you have done wrong, remember it is manly to repent of that wrong. If others have wronged you, remember it is Christ-like to endure patiently and commit the keeping of your souls to him who judgeth righteously.

He that can't forgive a wrong,
Should have no wrongs to be forgiven.

It is an hour of temptation. There is much religion abroad of a superficial character. I would entreat you not to step upon the uncertainties of men, but cling to that hope which is like an anchor to the soul, sure and steadfast.

The grace of our Lord Jesus Christ be with you all. Amen.

Albion Ross.

For the Crisis.

Do You Love God?

If any one should ask us this question, we should all answer—many of us from the depth of the heart—yes, we that profess the name of Christian all think that the love of God is in our hearts; we feel from the heart, that God and his truth are all we have left when the cold blasts of this uncharitable world are over, and we are weak and faint from the conflict with the world, the flesh, and the devil.

It is our daily prayer, oh, fill our hearts with thy love. The word of truth teaches us that unless we have this love in our hearts, we cannot be found of God in peace or gain eternal life. The great Apostle to the Gentiles said, "Though I speak with the tongues of men and angels, and have not charity, I am become as a sounding brass and tinkling cymbal." And he further states, that although a man may be the most perfect and self-sacrificing martyr, all these things without love will be nothing; love is the all-important thing, the capstone to the whole; without it the gospel itself would prove a failure, and without it in all our hearts we must be lost forever. Doth it not become us as christians to look to *ourselves*, and see if we have the fruits of this? Saith God's word, "love worketh no ill to his neighbor; it suffereth long and is kind; it envieth not; is not easily provoked; *thinketh* no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things."

Let us see that these things are remembered by us. If we are engaged in slandering one another—in watching for evil reports, and crying what we deem the faults of our brethren and sisters upon the housetops, are we showing the fruits of the love of God? "Charity thinketh no evil." If, when we hear a slanderous report, or see anything which we feel inclined to censure, we make all possible haste to run with it to our neighbor, and spread the report; or, if we are watching for things to condemn, do we fulfill the law of love? "it rejoiceth not in evil." Can we love God and do these things? Let the question come home to our hearts now; let us square ourselves by God's word now, while we may. Oh, let us, for the sake of Him who groaned, suffered and died on Calvary for our sins, cast from us as a deadly viper these things. Christ has died for the world; the most of mankind are rushing on to destruction, regardless of the solemn truth, "Behold, I come quickly." Souls are perishing: the judgment is coming. Already do we hear the distant notes of warning; and what are we doing? Evil surmising, backbiting, slandering, and worldly-mindedness, will drag us to perdition, if we do not awake. Oh, may God have mercy and help us to overcome!

Hark! from the distance we catch the first notes of warning; "Behold, the Judge standeth at the door!" The world's history is closing; nations are fast preparing the way for the King of kings, and soon He whose right it is shall come to take the kingdom.

Have we *time* for these petty strifes? God forbid! Let us "love one another with pure hearts fervently." Look to God. Learn of Jesus, and remember that the "greatest of all is *charity*." Then when Christ shall claim his throne, he shall say to us, "Well done, good and faithful servant."

Mary E. Swezeland.

Springfield, Mass.

For the Crisis.

Two-Horned Beast.

(Continued from the fourth page.)

Speaking further upon this subject, Mr. Smith remarks, page 34, "These representations all imply that Antichrist was to be another power beside the papal hierarchy." "The present state of this hierarchy utterly forbids that she can be that vast terrific power, in terrible array against Christ, in the last days."

On the 35th page the writer remarks, "Antichrist, or the great power predicted in Dan. 2: 36, is at or near the time of the end, to be engaged in a war with the king of the North and the king of the South. No such event as this was ever fulfilled with respect to the Papal power; nor can it ever be according to any present probability. This one consideration must afford a full decision that Antichrist, the terrible power of the last days, is distinct from and subsequent to the papal power."

Speaking of a people impatient of *moral restraint* he says, "Such a people would need only an association of subtle, infidel philosophers, under the instigation of the old serpent, to instigate a scheme which would give birth to the Antichrist of the last time." He paraphrases 1 Jno. 2: 18 thus: "Ye are assured in various predictions that a terrible power, which may properly be styled Antichrist, on account of his enmity against the christian cause, shall arise in the last days, and shall bring upon himself swift destruction. So that the appearance of that wicked *power* shall be a certain token of its then being the *last time* with the enemies of the church," &c. Page 38, "It was their gross infidelity then which he (John) calls the spirit of Antichrist. His inference that the spirit of Antichrist, then existing, indicated that it was the last hour with its subjects, was deduced from this fact, which he understood to be the truth; viz., that the rise of Antichrist was to be but a short time, like an hour, before his utter destruction. . . . We arrive then at this conclusion, from the remarks of St. John, that Antichrist is another *power* besides the papal hierarchy; and that his rise was to be but a short time before the battle of the great day."

Again, after referring to Paul, Peter and Jude on this same subject, he says concerning 2 Tim. 3: 1, (p. 39) that "the Apostle makes an advance and predicts the rise of another and later power, and of a different character. The prediction respects that vast influence of infidelity in the christian world which attends the rise and progress of Antichrist. 'This know also that in the last days perilous times shall come.' This know, over and above what I before predicted concerning the papal apostacy; this event is to be subsequent to that, viz., in the last days. For

"Now as Jannes and Jambres (the pagan magicians of Egypt) withstood Moses, so do these also resist the truth; men of corrupt minds and reprobate concerning the faith. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; Ever learning and never able to come to the knowledge of the truth.

Here we have a striking description of the malignant passions of men let loose from the restraints of religion and of a good education; as was to be the case in the last days, or in the reign of *infidelity*. Even these characters, after they have fixed their characteristic of infidelity, may adopt some trite form of godliness; having found the necessity of it for their existence in the world; or to cover their enormities, and propagate their sentiments with more fatal effect. And their clandestine operations in the propagation of their principles, are strikingly hinted by their *creeping into houses*; as well as their fair, philosophical pretensions, as *learners; ever learning*: and the corrupt state of their hearts is described, and their utter hostility to the truth." H. Pratt.

(To be continued.)

Bigotry.—Show me the man who would go to heaven alone if he could, and in that man I will show you one that will never be admitted into heaven.—*Feltham.*

☞ A man in the right, with God on his side, is in the majority, though he be alone.

For the Crisis.

From Eld. J. Blain.

Bro. Grant:—In the *Methodist Quarterly Review* for Oct. 5th, are some remarks worthy of notice. The writer, in reviewing C. F. Hudson's book, and speaking of "destruction," says:—

"Indeed, when we consider the immense amount of occult and subtle Universalism, pervading not only the age but the congregation and the church, we have sometimes thought that there is perhaps a large class of minds whom this doctrine—substituting a less for a greater evil—may rescue from doctrinal and moral ruin."

We see evidence here that the church is learning how their creeds are spreading Universalism, and that "a *large* class" may be reached and saved by our views who cannot be by theirs. J. Blain.

From Bro. D. N. Smith.

Bro. Grant:—I have attended the Discussion upon future punishment, and was much edified. I have no doubt but great good will result from it. I think there are other questions of equal importance, that might be discussed with profit; and I think it is in every respect the best way to bring them before the public; also, for the good of the church to forbear bringing them into the prayer meeting, as is too often the case. I know some of the brethren think a prayer meeting is not of much importance unless a variety of doctrines, &c., are introduced; but sad experience has shown that such a course has been the means of distracting, and, in some cases, dividing churches. We read of meetings where every one hath a doctrine, a psalm, an exhortation, &c.; we also read of meetings for special prayer, as in the case of Peter in prison. Prayer was made without ceasing for him. And at the day of Pentecost they were all of one accord. It is not probable that any doctrine was introduced into any of these meetings. We have also in our own time many proofs of answer to fervent, effectual prayer for revivals, &c.

I can say respecting the cause of religion in this city, that as near as I can judge, from expressions in prayer and exhortation, they are looking for a greater revival this season than was experienced last winter. I notice that in the meetings considerable time is spent in prayer for some definite object. The principal burden is, however, the outpouring of the Spirit. May their prayers be answered. Yours, &c.,

D. N. Smith.

New York, Nov. 19th.

Items.

Sorrow on the Sea.—The iron steamship Austria, from Hamburg, having on board freight, mostly of silks and velvets, valued at $850,000, and about 600 persons, mainly Germans, emigrating to America, caught fire September 13, from culpable negligence in fumigating the steerage with burning tar, and was totally destroyed, only 89 of those on board being saved. The loss of life is greater than has occurred in any previous disaster to ocean steamers, through the panic and overpowering terror that prevailed, although it was furnished with abundant means for rescuing most on board. The Austria is the eleventh ocean steamer that has been lost since the Atlantic steamships began to run in 1838. Those lost are the following: the President, with 130 lives; Arctic, with 300 lives; Pacific, with 240 lives; San Francisco, with 160 lives; Central America, with 387 lives; Independence, with 140 lives; Yankee Blade, with 75 lives; City of Glasgow, with 420 lives; Tempest, with 150 lives; Lyonnais, with 160 lives; and the Austria, with 511: making a total of 2,673 lives that have been lost, while the value of the vessels and cargoes is estimated at $10,500,000. The President, Pacific, City of Glasgow, and Tempest were never heard from; the Arctic, San Francisco and Central America foundered; the Independence and Yankee Blade were wrecked; and the Lyonnais was sunk by a collision.

Beheading a Dead Christian.—At Erzroum, in Armenia, no rain having fallen this summer, the Turkish clergy could devise no better expedient to propitiate the heavens, than the infliction of capital punishment on a Giaour or Christian, and being merciful in their management, had the dead body of an unbeliever disinterred and decapitated. This proceeding has actually caused a greater sensation in Asia Minor, than the every day occurrence of ordinary beheading; and added to the tumult all around Lebanon, and the general outbreak of Ottoman fanaticism in the East, the state of affairs is truly alarming.—*Boston Herald.*

Blossoms in November.—On Friday we had laid on our table the blossoms from an apple tree, that has flowered three times this year, and also from a pear tree, that has been twice in bloom this year.—*Newburyport Herald.*

☞ The most effectual means of obtaining good for ourselves and others is prayer.

Obituary Notices.

Died, in South Livermore, Me., Oct. 9th, 1858, Sarah, wife of Silas Timberlake, aged 31 years.

It is with deep sorrow that we announce the death of our beloved sister. She was suddenly called to leave her friends, but they sorrow not as those that have no hope, for they have the blessed assurance that she sleeps in Jesus. She experienced religion last winter and united with the church in that place; and from that time to the day of her death, manifested a love for Christ and his cause, and adorned her profession with a well ordered life and godly conversation. She leaves a husband and one child, an aged father and mother, and two sisters, with a large circle of relatives and friends to mourn their loss. The writer had the privilege of visiting at her house one week before she died. She was then out of health, but able to attend meeting. She was ever ready to minister to the necessities of God's children, and what she did was done willingly and cheerfully. Her integrity, benevolence, kindness and christian character, are known to all with whom she associated. She possessed a remarkably mild and amiable disposition, and was beloved by all who knew her. The church deeply feel the loss of their beloved sister and sympathize with the bereaved companion in his affliction. The hope of the gospel has sustained him thus far, and our earnest prayer is, that it may continue to comfort and cheer his heart until he shall meet all the loved ones in that better land.

A discourse by the writer on the occasion from Job 14: 14, 15, to a large and sympathizing congregation. May the grace of God comfort the husband and parents, with all the mourning friends, and bring them to enjoy the blessing of everlasting life in the world to come.

"Cease, stricken hearts, no longer mourn
For her whose health it fled;
Our sister in the grave is laid,
She resteth with the dead.

Those dear loved lips have softly bade
Their long, their last good bye,
And gentle hands have smoothed her brow,
And closed her faded eye.

O, weep not that your cherished one
Has found rest in the tomb;
For in the paradise of God
She'll yet in beauty bloom.

Then weep not for the dear loved one
Whose earthly race is run,
But meekly bow before the Lord,
And say, "Thy will be done."

E. M. Haggett.

Foreign News.

Halifax, Nov. 17.

The Royal Mail steamship Canada, Capt. Lang, from Liverpool 8 30 A. M., 6th inst., arrived at this port at 4 o'clock this afternoon.

FRANCE.

It is authoritatively stated that the Emperor is taking steps to carry out the plan of laying up stores of corn in every large town during the plentiful years, in order to provide for years of scarcity.

SPAIN.

A despatch from Madrid says all the Progressists candidates have triumphed in that city, with one exception. Returns from the provinces gave a great majority for the government.

M. Olosaga, the leader of the Progressist party, was returned by six constituencies.

The press prosecutions were being actively carried out in Madrid.

The Spanish troops destined to operate with the French in Cochin China, sailed from Manila on the 27th of August, in 21 transports.

PORTUGAL.

Lisbon journals speak of a national subscription to pay the indemnity in the "Charles Georges" affair. The London Post's Paris correspondent says that the Portuguese government is said to be contemplating an address to the great Powers, complaining of France for refusing mediation in the affair.

GERMANY.

The inspection of the federal army of Germany has just terminated, and all who have assisted in it agree in praising the condition of that fine army of 300,000 men, ready to enter the field at twenty-four hours' notice.

RUSSIA.

The St. Petersburg correspondent of the "Nord" speaks of a new development of the Russian Steam Navigation Company. Their ships will not be confined within the Straits of Gibraltar, but a line will be established to the ports in England and Belgium.

The departure of the Russian Ecclesiastical Mission from Kaitka to Pekin has this year taken place with more than ordinary ceremony. The Chinese governor of th nearest province was present. The Mission was escorted on starting by a number of Mongolian functionaries.

TURKEY.

A letter from Bagdad states that the Arab tribes between the two branches of the Euphrates have at last submitted to Omar Pacha, after having suffered severe defeats.

The Revolution in Guayamas.—Washington, Nov. 14.—A private letter received here from Guayamas, Oct. 10th, in giving an account of the revolution there, confirmatory of the recently published statements, says that Capt. Stone, with his surveying party, consisting of about thirty Americans, occupied three houses in the centre of the town, between the opposing parties. If an attack had been made on him, he would have hoisted the American flag, and fought under it, being well armed, having plenty of ammunition, and a brig in the harbor mounting two 9-pounders to retreat to if necessary. Lieut. Mowry was ready to lend assistance with his own men. The civil war ended by the surrender of the authorities to the rebel party, when, after getting what they demanded, and obtaining a guaranty of immunity from prosecution, the rebels reinstated the authorities. The Americans were not attacked, owing to their firm position and their declining to surrender their houses to the rebel leaders.

Married.

In Hinsdale, N. H., by Caleb Todd, Esq., Mr. Michael Mally, of Hartford, Conn., and Miss Julia P. Marsh, of Northfield, Mass.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

The Brethren in Portsmouth wish Bro. Boutell to be with them the 3d Sabbath in Dec. instead of the 2d, as the appointment now stands.

I will preach, Providence permitting, at
River Point, R. I., Monday eve., Nov. 29th.
Peace Dale, - Nov. 30th and Dec. 1st.
Coventry, Centre Village, Dec. 2d and 3d.
W. S. Campbell.

The Lord willing, I will be with the church in Portsmouth on Friday evening, Nov. 26th, and continue over the Sabbath, as desired.
E. Whitney.

I will meet the brethren as follows:—
Pomfret, Vt., - - Dec. 5th and 7th.
Dinsmore Hill, Vt., - - Dec. 12th.
C. N. Lewis.

I will preach as follows:—
Providence, R. I., - Sunday, Dec. 5th.
Worcester, Mass., - - Dec. 7th.
Groton Junction, Mass., - - Dec. 8th.
Manchester, N. H., - - Dec. 9th.
S. W. Bishop.

Providence permitting, I will meet the brethren at
Warehouse Point, Ct., - Nov. 25th.
Hartford. Ct., - - - Nov. 26th.
River Point and vicinity, R. I., Nov. 27th to 30th.
The rest of the week and Sunday following where Providence opens the way.
Hiram Munger.

If the Lord will, I purpose to preach at
Providence, R. I., Sunday, - Nov. 28th.
Lafayette, R. I., (evening,) - Nov. 30th.
Peace Dale, Sunday, - Dec. 5th.
Arnold's Bridge, Tuesday evening, Dec. 7th.
If the above be *not* the will of God, please write me, care Crisis Office, 167 Hanover St., Boston. H. F. Carpenter.

Eld. Wm. M. Ingham appoints to preach as follows:
Kennebunkport, Me., Nov. 27th and 28th.
Yarmouth, Me., - Nov. 29th.
Brunswick, Me., (school-house) Nov. 30th.
Richmond, Me., - - - Dec. 1st, where brethren may appoint.
Augusta, Me., - - - Dec. 2d.
Mt. Vernon, Me., (Bean school-house,) Dec. 4th and 5th.

Providence permitting, Bro. H. Pratt will meet with the brethren in
Brimfield, Sunday, - - Nov. 28th.
Willington, Ct., - - - Dec. 5th.

Bro. H. Munger appoints to preach at Whitehead's Fall, (Vernon, Vt.) Nov. 29th.

J. G. Smith appoints to preach in
Worcester, - Nov. 28th and Dec. 5th

Providence permitting, I will commence a series of meetings at Poultney, Vt., in Union Hall, Nov. 21st, and continue one week or more.
Shrewsbury, Vt., Dec. 2d and 3d.
Rutland, Vt., Dec. 5th.
Miles Grant.

I have an appointment to preach at Loudon Ridge the 1st Sabbath in December.
T. M. Preble.

Appointments for Danielsonville, Ct.
Bro. A. Fox, Nov. 28th and Dec. 5th.

NOTICES.

Notice.

The third Quarterly Meeting of the Rock Island District will be held at Wilton Junction, Iowa, to commence Wednesday, Dec. 8th, at 7 P. M.

Also, the third Quarterly Meeting of Military Track District will be held at Warsaw Prairie, Hancock Co., Ill., to commence Wednesday, Dec. 22d.

I would give notice to the friends in Brown Co., that I will spend a few days in the vicinity of Walker's Neck, and hold a meeting as the brethren may arrange, to commence Wednesday, Dec. 15th, at 7 P. M. Also, after our meeting at Warsaw Prairie, I will spend a few days in Missouri, as the friends may arrange. Give me notice at our Quarterly Meeting. I hope we shall see a general rally. Moses Chandler, Evangelist.

Cordova, Ill., Nov. 15th, 1858.

Notice.

There will be a conference holden at South Hope, Me., commencing Thursday evening, Dec. 25th, and continuing over the Sabbath.
S. K. Partridge.
J. R. Hall.

☞ I still owe Crosby $1.25, due Dec. 1st. A few subscribers to the Crisis have copies of my book to sell. May I remind them of the time when I must pay, and ask them to remit avails, as arranged, to Hon. W. G. Crosby, Boston? C. F. Hudson.

Book Notice.

I would say to the Brn., that I have just got printed, in Boston, an improved edition of Death not Life, in paper covers, and bound,—also Glad Tidings and my two tracts on the word Hell, and Foster's noted letter. They can be had of Bro. Grant at the prices now noticed in the Crisis, and by writing me at Buffalo. Brethren in the ministry can have them to sell on commission, and I hope they will send soon and get a supply for the winter. I expect to remain in the East till Jan., and will visit brethren by their sending a request to the Crisis. Jacob Blain.

Boston, Oct. 2, 1858.

Business.

To Correspondents.

Eld. Wm. M. Ingham's P. O. address is Lawrence, Mass.

C N Harvey—All right.

W Sheldon's P. O. address is Castle Rock, Dakota Co., Minn.

Bro. A. M. Higgins' P. O. address is Palmer Depot, Mass. Any who wish to obtain his valuable family medicines, can get them by addressing him at that place; or Bro. B. Hitchcock, Bristol, his state agent for Ct.

Cruden's Concordance—$1.50, postage included.

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Poetry.

For the Crisis.

MAN AS HE WAS AND IS.

BY ELD. S. S. BREWER.

It was from earth that man was made
And placed in Eden's bowers;
In godlike purity arrayed,
With freedom of his powers.
In spotless innocence he stands
In manhood at his birth,
The masterpiece of God's own hands,
The Lord of all the earth.

Fair trees in grandeur round him stood,
All beauteous to his eye;
The tree of evil and of good,
With fruit was bending nigh.
The Lord God then to man did say,
To eat that never try;
For if thou dost, that very day
In dying thou shalt die.

The woful deed, alas, was done,
The joys of Eden riven;
The wail of sorrow then begun,
Dark gloom then mantled heaven.
With guilt and dread poor Adam flies,
Stricken with grief and fear,
Till weary worn, at last he dies
The death he bought so dear.

Returned to earth in death he sleeps,
His breath with God who gave;
While o'er his fall poor mortals weep
Till with him in the grave.
Earth's millions sleep in death's dark gloom,
Until that morning break;
Creation then shall know its doom,
God's saints the kingdom take.

Fairhaven, Mass.

Original Articles.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 2.

MY DEAR SISTER.—I see your difficulty, I think. You want to *feel* that God blessed you, to have an *inward assurance* of the fact, before you believe it. Do you not see that you are reversing God's order? What saith the Word? "He that *believeth*, hath the witness in himself." Now you say, "let me have the witness, and then I can believe." You admit that you have consecrated yourself fully to the Lord, so far as you know. Perhaps you have, except this one thing, viz., *your feelings*. Let me tell you an incident just here, illustrative, I think, of your present position.

While on a visit to a neighboring town I strayed into a female prayer meeting. During the exercises, I became much interested in the case of a young lady, who with much earnestness besought the Lord for a pure heart. The Spirit seemed mightily to aid her, and she approached the hallowed altar, and thereon presented herself a "living sacrifice," but, instead of believing just then that while thus presented, it became an "holy and acceptable" offering "through Jesus Christ," she plead with intense fervor that she might be accepted and saved. Not exercising *faith*, she of course failed to receive and arose unblest. A week from that time, I again went to the prayer meeting. The sister was present, and with still more intense desire, she poured forth her supplications for a pure heart.

Again she presented her offering, and, seemingly, with an importunity not to be denied, she entreated God to receive, and bless her. I saw the blessing just in reach, it was but to *believe*, and all she asked was hers. So intense were my own feelings, that I sought to bear her on my own faith to the fountain, or rather to lead her to *plunge* therein, for she already stood at its brink. I mingled my petitions audibly with her own, and the Spirit made intercession, but alas, she hesitated, she feared to step out on the simple promise, but waited for God to seal the witness on her heart, and then without any risk, she could believe the work was done. She turned from the point, and began to pray for other objects; the Spirit grieved, no longer aided her supplications, and with a deeply burdened heart she arose from her position and sat down.

When the meeting closed, I passed with her from the house, and addressed to her the question, "Why did you not believe when you made the consecration, and asked God to accept it, that he did so?" She replied, "I want to feel *that God accepts me*, before I believe it." "You want the inward evidence before you comply with the terms upon which it is promised, then," said I. God says, "He that *believeth* hath the witness," but you want the witness first before exercising the faith. Now you consecrated yourself to God fully, so far as you had light, and he has promised that when you do this, he will receive you, and will be a Father to you, and you shall be his daughter. Now you must believe when you thus dedicate yourself to him, that he *does receive you*, because he has promised to." "But I want some other evidence than that, before I can believe," was her reply. "My dear friend," said I, "supposing you were in very destitute circumstances, and I have it in my power to assist you. I say to you, If you will go home with me, I will give you ten dollars, would you go?" "O yes!" said she. "But why would you go?" "To get the money." "What evidence have you that you would obtain the money, if you went?" "The evidence of your word, I do not believe that you would tell me a lie." "Now, my dear sister, look at it. Here I am an entire stranger to you, and might deceive you; yet on the simple testimony of my word, you would accompany me to my home, confidently believing that I would bestow upon you the sum promised. Now God makes you a promise—he *cannot lie*, yet you ask for additional evidence, before you can believe. Just exercise the same simple trust in God's promise that you do in mine, and the blessing is yours."

We parted near her home, and ere I reached the place of my destination, I received the witness that she was blest. The glory came, and filled my own soul, and I shouted aloud, Glory to God. A few evenings after, we again met in a social meeting. Her tongue was loosed to speak forth the praises of Him who had redeemed her. With a glad heart, she told me of her deliverance. "When I reached home, I went directly to my room, and there took God at his word, and the blessing came, and my soul was filled." From that time she loved to witness to the short and simple way of faith.

And now, dear sister, have I touched the point at which you are halting? If not, I have much mistook, and must wait for further light before I speak again.

Yours in love,
MARY D. WELLCOME.

From Bro. F. Bezza.

BRO. GRANT:—I am here in this sectarian region entirely alone, but am endeavoring to hold forth the truth to the people from time to time. There are many of my neighbors and acquaintances that believe in the destruction of the wicked, and the sleep of the dead, the saint's inheritance on the earth; but they do not seem disposed to acknowledge those great truths publicly, and to take a stand with me; for they know that I am alone. If I only had the means in my possession, how willingly would I go to some place where there is a church not afraid to speak for the truth, but would stand by and encourage an effort to spread the truth before the people. I am often sad when I read of many of the preaching brethren doing so much good in the vineyard of the Lord, and here I am obliged to stay; but I intend, just as soon as a door is open for me, to leave here and go elsewhere, or travel. I think that I should do so, and I am willing to do it. I think God wants me to do more for his cause and glory than I can do under existing circumstances.

And I will here say, that if there is a place that I could get to live among brethren and preach the word to sinners, if I could be informed of such a place, I would endeavor to go there. I hope the brethren will remember us at the throne of grace.

Your brother, striving for deliverance from sin and the corruptions of this age,
FRANCIS BEZZA.

Waterloo, Mich.

SUCCESS.—Every man must patiently abide his time. He must wait, not in listless idleness, not in useless pastime, not in querulous dejection; but in constant, steady and cheerful endeavor; always willing, fulfilling, and accomplishing his task; that when the occasion comes he may be equal to the occasion. The talent of the success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking in the face of others for approval; to be always anxious about the effect of what we do or say; to be always shouting, to hear the echoes of our own voices.—*Longfellow.*

☞ The laboring man in the present age, if he does not read, has more helps to wisdom than Solomon had.

☞ It is by the daily lives of christians that Christ is either honored or dishonored.—*Martha Whiting.*

From Bro. B. Spaulding.

BRO. EDITOR:—I am down East among the Islands of the sea, which have the promise of being converted to God. And it would seem the time had nearly come, when it would be fulfilled; for here is a great inquiry after truth, a great willingness to hear. Among these Islands, they never have had the Advent truths held forth, yet many have got hold of the general ideas held by the Advent people. Here are six townships, where I have the privilege of appointing meetings and giving lectures, and when I hold forth the simple bible truths, (the ideas are new to many, yet not to all,) it sets people to inquiring are these things so? and some of them have found that these things are so; others are convicted on the subject; others are opposed.

I have been among the Islands thirteen weeks, and have given three lectures on every Sabbath but two, and on one Sabbath gave four, and very frequently on other evenings. I visit families all the time I am able, and have a great many questions to answer, mostly in relation to the state of the dead between death and the Resurrection, and the final end of the wicked. These subjects are very plain and simple to me; I have been studying them for eighteen years, with a sincere desire to know the truth on these subjects; and I think I have the truth. It does me good to see these long standing errors giving way to the truth of God's word, which must and will gain ground. The seed is sown all over the land, and the fruit is beginning to appear. I find many who have come to a knowledge of these doctrines from their own study, persons of independent minds, not held in sectarian bondage.

I have a very large field to labor in. If I had a dozen bodies I could find employment for them in these Islands. Here is a good chance for any of our brethren, whose hearts are all on fire, ready to burst for want of vent; here you can speak and find people to hear. But you must come with your souls full of love to God and man, with a willingness to spend and be spent, looking for no reward but what comes from your Master. That is sure, viz: homes, friends, houses, lands, fathers, mothers, brothers, and sisters, every where; yes, and with persecution; and in the world to come, eternal life. This much is sure; then they will find very kind and hospitable friends, open houses and open hearts.

I am well, body and mind. I love the work. I enjoy it. My reward is enough; I ask no more. My soul is like a well-watered garden; and my feet are like hind's feet. By my God I can run through a troop, and by my God I can leap over a wall.

Pamphlets and tracts on the state of the dead, are greatly needed here. Could not our friends in Boston, or elsewhere, just send me a bundle, if it was not more than a dozen; much good might be done by them. I have found a few are like missionaries, going every where preaching. Brethren, help us.

Yours, BENJ. SPALDING.
South West Harbor, Mt. Desert, Me.

BEAUTIFUL.—The following lines are from the pen of Geo. D. Prentice:—

"Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then to pass away and leave us to muse on faded loveliness? Why is it that the stars that hold their nightly festival around the midnight throne, are placed above the reach of our limited faculties, forever mocking us with their unapproachable glory? And why is it that the bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of affection to flow back in almighty torrents upon the human heart? We are born for a higher destiny than that of earth. There is a land where the stars will be set out before us like islands that slumber in the ocean, and where the beautiful beings that pass before us like a meteor, will stay in our presence forever."

PROCRASTINATION.—Near the close of his life Patrick Henry laid his hand on the Bible, and said to a friend, "Here is a book worth more than all others; yet it is my misfortune never to have read it with proper attention until lately." William Pitt, when he came to die, said: "I fear that I have, like many others, neglected my religious duties too much to have any ground to hope that they can be efficacious on my death-bed."

☞ The heart is a small thing, but desireth great matters. It is not sufficient for a kite's dinner, yet the whole world is not sufficient for it.

☞ The fountain of all blessing is Jesus Christ.

For the Crisis.

Two-Horned Beast.

Much has been said and written concerning this power; and yet, nothing has appeared to satisfy the inquiring mind relative to this power, to that certainty which has been obtained concerning other powers symbolized by other beasts in the books of Revelation and Daniel. And never has there been so great desire to hear concerning this two-horned beast power as at the present. Therefore, after delaying for months to hear from some one more capable of doing justice to this most important subject, I am constrained by earnest solicitation, and a sincere desire to benefit the church, and faithfully to do my Master's will, to give what light I have upon this subject; praying the Spirit of the Lord may "guide us into *all truth* and show us things to come."

The Dragon of Rev. 12 seems to have been, or rather *was* the Devil manifested through Pagan Rome; for we read that when Michael had cast out this Dragon, the heavens are called upon to rejoice, and the inhabitants of earth to mourn because the *Devil* is come down unto them having *great wrath*. Again, ver. 11, he is called the accuser of our brethren which accused them before our God day and night. That the Devil has been permitted to accuse our brethren before the throne, we have testimony in abundance. In Job 1:9–11 we find him accusing Job of serving God for profit, and that he (the best of God's servants,) should curse him if any one would touch his property, or his person. He stood at the right hand of Joshua, the high priest, to resist him, (Zech. 3: 1,) and continued his accusations against the church, and even against the Son of God himself, till he (the Son) arose triumphant to the Father; at which time Michael with his angels is to make war on him (the Devil) and his angels, which resulted in the casting out of this accuser from heaven, as before remarked.

That this "war in heaven" was at, or after the ascension of Christ, and before the ten persecutions commenced, we have the fact, that when he was cast down to the earth, (v. 13,) he persecuted the woman that brought forth the man child. And this persecution was under Pagan Rome and before the church fled into the wilderness. Michael had had one conflict personally with the Devil about the body of Moses, so says Jude; and being successful he is permitted with his angels to drive from "before our God," and cast down to the earth, the Devil and his angels; and through old Paganism (for the Devil always works through mediums) ten bloody persecutions follow. And after Constantine espoused the cause of the church, and stopped that bloody human sacrifice, the Devil raised up another power, symbolized by a leopard beast, to destroy the church of God.

After the interposition of the Lord in behalf of the church in the days of Constantine, there was an interval before the rise of the leopard beast, in the which the church had rest. But this was of short continuance. Paganism, says Prof. Brittain, "laid hold on *spiritualism*." Yes, and so have the *mediums of the Devil* ever since.

But the Leopard beast comes up, and the same Devil that had accused our brethren before God,—the same Devil that was cast out of heaven into the earth,—the very Satan that our Savior saw in prospect as lightning falling from heaven; gave him his power, his seat, and great authority. That is, the power and seat and great authority that the Leopard beast possessed was given him by the Devil, and he has ever used it to promote his cause. Through this power he was to operate forty-two months—to make war on the saints. And how lamentably true has been the fulfillment of this prophecy. Over fifty millions have fallen martyrs to this cruel power. And all this to establish that doctrine of the Devil, "ye shall be as Gods"–Spiritualism. A spiritual Christ that did not die—a spirit or soul in man that cannot die; were the principles upon which that Papal power arose. But it has had its day. The Judgment has set on that power, and his dominion has been taken away. The saints are no longer under his cruel torture.

But this was not the last power with which the church would have to struggle. After that Satan had failed to exterminate the woman in her wilderness state by means of the papacy, he being still wroth with the woman went to make war on the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ. The remnant of her seed must then suffer under another than the papal power, yet still under the supervision of the Dragon (Devil.) And here let me quote at length from a dissertation on the prophecies by Ethan Smith, A. M., published in 1811. On page 33, section 3, of this work, under the head, "*Antichrist another power beside the papal hierarchy*," we have the following:

"But the papal hierarchy was not the only, or last power predicted to be raised up in judgment to the wicked world, as too many have seemed to imagine. A power was to be raised up, for the execution of judgment on the wicked nations, to destroy that *Mother of harlots, to hate her, and to burn her with fire.*

Surely this terrible power was to be *subsequent* to the reign of popery; and distinct from Popery. The characteristics of this new Power or antichrist are such as were never applicable to Popery. The Romish hierarchy never denied the Father or the Son; did not deny that Jesus Christ has come in the flesh. The Pope professed the highest veneration for God and Christ and the christian religion. And though his profession was hypocritical, yet it having been uniform from the beginning, and thus constituting a characteristic, it evinced that he was not the Antichrist of the last times. For it is the essential characteristic of the latter, that he denies the Father and the Son; denies that Jesus Christ has come in the flesh. 1 John 2: 22.

The predictions noted in this Dissertation decide that Antichrist was to be a terrible atheistical power, to arise in the last days, and to bring upon itself swift destruction. He ascendeth from the bottomless pit, and goeth into perdition. *His judgment lingereth not and his damnation slumbereth not.* His ruin is nearly connected with his origin. His reign is thus to be of short continuance. But could this have been said of the Papal hierarchy? Surely not. That was to continue for many centuries; even 1260 years.

This *subsequent* power to the Papacy is introduced by John in Rev. 13: 11 thus: And I beheld another beast coming up out the earth; and he had two horns like a lamb, and he spoke as a dragon. That there might not be any mistake about the *rise* of this power being *after* the forty-two months beast, he further says, (v. 12,) "And he exerciseth all the power of the *first beast* BEFORE *him*." H. PRATT.

(To be concluded.)

Choice Selections.

Selected for the Crisis.

The Fall of Man.

The devil, having departed from the beginning, and become an enemy to the truth, immediately determined upon war, if by any means he might dethrone his Sovereign, and overthrow his kingdom: and as man was associated with the Lord Christ, and stood with him in the interest and on the party of the government, *his* ground became, as it were, the outpost or frontier of the empire, and presented the natural point for commencing the attack.

As man was made in the image of God, and crowned with his glory and honor, it might be supposed that the mysterious character of his dominion extended to an ascendancy over the angels; for, indeed, without any exception, he was by the Lord God set *over the works of his hands*; against man, therefore, this proud, disobedient and rebellious spirit rose up, as against his Lord and Sovereign. And as man had begun to exercise the highest acts of sovereignty, by giving names to the creatures, which were among the first exercises in a way of administration that existed in the creation, he was considered as standing *high* upon the ground of this dominion; so that, in this his wonderful union with his Creator, the reasons are apparent why the devil aimed at man his first blow.

And here, again, we may view and admire the depth of the divine counsel, that the same circumstances in the state of man which occasioned his overthrow, led to his recovery, viz., that the matter which raised against him an enemy, was a cause of infinite value and an interest in common between him and the Lord Christ, in which the Lord his maker had the greatest share!

The serpent, which for powers of intelligence was above all the beasts of the field, was the proper instrument to be employed in carrying this dark design into effect; for which purpose, the necessary trial of man, to give him the knowledge of truth and obedience, according to the good pleasure of God, afforded a fair opening.

From what has been observed respecting a certain analogy subsisting between the subjects of both worlds, the association of this angelic spirit with the serpent may not seem so strange; for in such a political concern, or matter of state, whilst the Lord of heaven associated with man in the interest of the government, a design of rebellion would naturally cause those subjects of the upper world to seek a correspondence abroad, in order to draw into their interest the subjects of this, where immediately the scene of action was designed to commence.

And it should ever be a warning to all who are distinguished for their natural endowments, not to trust even to their superior sagacity and genius; that the most subtile and intelligent of all the creatures of the world, was the first to be drawn into that accursed enterprise, in which he was crushed to the ground and irrevocably lost: for, though the other creatures will be preserved, and enjoy at last the glorious liberty of the children of God; yet by the irrevocable decree of Heaven, the serpent and all his generation shall die. On account of this early connection of the arch rebel with the serpent, and also of his subtile and wily character, he himself is doomed to bear the hateful name of the serpent.

Upon this ground, therefore, of the interest of the kingdom, and the question who shall have the dominion? the *war of ages* first broke out; and notwithstanding the successful attempts which have been made, *in these last days*, to *conceal the nature* of Jesus Christ's gospel, and to divert the attention of men from the *hope of Israel* in the *restoration* of *the* kingdom—*doctrine* of the kingdom *is still*, and to the great day of decision *will be* the point, the *all-interesting* ground of the solemn controversy. And being at once assaulted by the subtilty of the serpent, and the falsehood (i. e., "ye shall not surely die," Gen. 3: 4,) of the devil, the woman was deceived and fell: and by one of the deepest stratagems that was ever conceived, together with the natural force of, perhaps, as tempting an object as ever allured the human eye, the man also was overcome and ruined.

By the fall man lost the image of God . . . the crown of glory and honor fell from his head, and he ceased to be lord of the creation, and became like *the beasts that perish*, as necessarily as the breathless body loses its glory and strength, and changes into a corpse. This event most strikingly illustrated the all-important truth, that all the blessedness, glory and power of creatures arise from their union with the blessed, glorious and almighty Word; that *life* and the *favor* of God is enjoyed only through the Lord of Life, the Beloved One, who was *set up from everlasting*. And being thus without strength, have left the *Rock of Ages*, man, and the whole creation with him, necessarily fell under the power and tyranny of the great enemy, the devil, who, by *displacing Adam, came in and took possession of the whole realms, and set up over man and all the creation the* REIGN *of* DEATH. . . .

Falling from Christ his life, Satan rose over him armed with *power* derived from his *separation* from the *only Source of life* (Ps. 36: 9; Col. 3: 4,) and which is therefore called *the power* of death, and set up over him the dominion of darkness, and tyranny and horror. But the darkness and misery of the power and reign of the devil in the world (or the aion or age) *serves* thus to *brighten* the illustration of the *light* and *blessedness* of the power and (coming) reign of the Lord of light and glory.—*Spaulding's Divine Theory.*

THE CHRISTIAN WARFARE.—There is not a step the christian takes toward heaven but the world, the flesh, or the devil is disputing it with him. And even if there were no world or devil *without*, there is always world enough and devil enough *within* him to keep him in danger—to warn him to keep close to the great Captain of his salvation.

☞ The best antidote against melancholy is occupation.

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THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

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Poetry.

For the Crisis.

"WHERE THOU ART IS HEAVEN."

I would not choose this dreary earth
For my abiding home;
I find its joys fade at their birth,
See tears where'er I roam.
But O, there is a world to come,
To the faithful to be given;
And there with Christ I'd have my home,
"For where thou art is heaven."

Then I will glory in the cross,
Oft to confess his name;
All things of earth I'll count but loss,
And still despise the shame.
And glad a pilgrim I will roam,
Though earthly ties be riven,
That I may dwell with Christ at home,
"For where thou art is heaven."

O Lord, forbid that I should come
Short of the promised rest,
Grant I may meet in that bright home
The ones I've loved the best.
Still shall my strongest love to thee,
My Savior dear be given,
My fondest hope with thee to be,
"For where thou art is heaven."

L. A. D.

Winhall, Vt.

Original Articles.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 3.

My Beloved Sister:—Why need you seek to do *great* things, in order to secure salvation? I am aware that very many like yourself stumble at the simplicity of the way of faith—they verily think, as did a brother B., that they "must do something more than that!" Let me tell you the incident, and just how he was led to see his folly.

I was attending a protracted meeting in an adjoining town, and had been endeavoring, according to the ability given me by God, to assist souls in finding Jesus. A brother, who had for years been stumbling at this simple way, called on me, and requested to be instructed in relation to the exercise of faith. Well, I endeavored to simplify it in various ways, but all had no effect. I was almost ready to give up, thinking I could not in any way help his mind. At length, in reply to my remark that he must make the unreserved surrender of himself, and his all to God, and that it was his privilege and duty when he did this, to begin then to reckon himself the Lord's; simply believe that his offering was an acceptable one through Jesus Christ, he exclaimed, "*O that is too simple; I must do something more than that!*" Just then an illustration struck my mind; it was this. Bro. B., supposing you had a watch, and it would not keep good time. You try to regulate it, but all of your efforts are vain; now what would you do with it? "I would take it to the watch-maker, and have it repaired," was his reply. Very well, but would you stand constantly by his side, and assist a little here, and a little there? "O no! I should place the watch in his hands, and go away about my business." Yes, yes, brother B., now do just so with that *heart* of yours.—It is out of order—it does not keep good time, it is not in harmony with that of Christ. Take it to him—he is the great Repairer of hearts—he knows precisely how to regulate it—it was for this very purpose he came to earth, that he might put hearts in order—place it in his hands, and as you remarked respecting the watch—"go away about your business." "That is it! that is it! I will do it!" he exclaimed, with much earnestness.

Why, sister F., the way of faith is simplicity itself. Look at the case of the man who came to the Savior, saying, "Lord, if thou wilt, thou canst make me clean." Listen to the reply:—*I will—be thou clean.*" He sends a blind man to the pool of Siloam, there to wash off the clay which he had put upon his eyes. He washed, and came seeing. Was the virtue in Siloam's pool? Nay, verily, but in the *faith* that led him there to wash. Naaman was one of those who suppose they "must do something more" than simply obey the command. He wanted to be healed of the leprosy, and having some faith in the testimony of the "little maid" who was taken captive, and brought from the land of Israel to wait upon Naaman's wife, he went to visit the prophet Elisha. The prophet did not wait upon him in person, although he was a great general, but sent his servant to him, with the humiliating direction for him to go and bathe seven times in Jordan, and then he would be healed.

Naaman turned his chariot away in a rage. Bathe seven times in that despised Jordan! Are not Abana and Pharpar, rivers of Damascus, better than the waters of Israel? May I not wash in them and be clean?

He thought something more was necessary, and he had it all fixed up in his mind beforehand just how the prophet would effect the cure. "Behold, I thought he will surely come out to me, and stand, and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper." Ah! but Elisha did no such thing. Those who mark out the way just how God must work, in accomplishing their salvation, invariably are disappointed.

Naaman's servant understood just where his master's pride was wounded, and so he very meekly inquired of him, "My father, if the prophet had bid thee do some great thing, would'st thou not have done it? how much rather then, when he saith to thee, wash, and be clean." O yes, there is no doubt but that Naaman would very readily have done some "*great thing*," and so would thousands do, could they thereby obtain salvation. But this simple "believe on the Lord Jesus Christ, and thou shalt be saved," is too small—too trifling—"I must do something more than that," is the feeling felt, if not always expressed. "If by having one of my legs amputated, I could become a christian, I would be one to-day," said a beloved friend, with whom I had been conversing in regard to the interests of his soul. The way of faith looked to him like folly—he could not believe that on such a simple point, man's eternal destiny turned—that such a great change as the christian spoke of could result from such a simple exercise. He, too, wished to do something more than merely believe—he, too, wanted to do some "great thing," or behold some striking outward manifestation.

But my letter is long, and I will defer some further thoughts touching this point unto a future letter. Yours in love,

Mary D. Wellcome.

For the Crisis.

The Word of God more than Honey for Sweetness.

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth."—Ps. 119: 107.

"Sweeter also than honey and the dropping of honey-combs."—Ps. 19: 10.

The delicious honey dropping from the new made honey-comb is not so sweet to the believer as the word of God to his soul. And what is sweeter than honey?

In our day human art will manufacture honey, and the semblance to genuine honey is so perfect that the deception is scarce perceptible to the unpractised taste. Those, therefore, who would obtain the genuine, purchase it in the honey-comb, or get it direct from the hive; for human skill has never yet been able to manufacture the beautiful, perfect cells, in which "the little busy bee" lays up its treasure in storehouses.

In our day, too, there is much manufactured Scripture; and perverted, "corrupted," and "wrested" scripture, sold in the theological market for the genuine word, and the people buy it at large prices, and eat it with greediness, supposing they are feasting on the pure word; but alas! how deceived.

If the people would discover their error, and have the real honey of the word, let them come to the fountain head of truth,—the *Bible*; here is the delicious truth dropping from the honey-comb in all its native purity and sweetness.

O. R. Fassett.

☞ Most men know what they hate, few what they love.

Selected for the Crisis.

"GOD KNOWS IT ALL!"

Dear Bro. Grant:—I clipped these lines from an old paper. I have often felt the sentiment expressed by this beautiful language. If the solemn recognition of the divine presence were with us ever, it would have a powerful effect to deter us from sin, and secure further conformity to the mind of Christ. I feel now while rejoicing in the truth, a renewed determination to endure hardship as a good soldier of Jesus Christ, mindful of the awful truth, "Thou God seest me."

Yours in patient waiting,
Paulina D. Campbell.

New Britain, Ct.

GOD KNOWS IT ALL.

In the dim recess of thy spirit's chamber,
Is there some hidden grief thou may'st not tell?
Let not thine heart forsake thee, but remember
His pitying eye who sees and knows it well.
God knows it all!

And art thou tossed on billows of temptation,
And wouldst do good, but evil oft prevails?
O, think, amid the waves of tribulation,
When earthly hopes, when earthly refuge fails,
God knows it all!

And dost thou sin—thy deed of shame concealing
In some dark spot no human eye can see?
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee?
God knows it all!

Art thou oppressed, and poor, and heavy hearted,
The heavens above thee in thick clouds arrayed,
And well nigh crushed, no earthly strength imparted,
No friendly voice to say—"Be not afraid?"
God knows it all!

Art thou a mourner? are thy tear-drops flowing
For one too early lost to earth and thee?
The depths of grief no human spirit knowing,
Which moan in secret, like the moaning sea—
God knows it all!

Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot!
There's One who sees the End from the Beginning—
Thy tear of penitence is unforgot.
God knows it all!

Then go to God! Pour out your hearts before him!
There is no grief your Father cannot feel;
And let your grateful songs of praise adore him—
To save, forgive, and every wound to heal.
God knows it all—God knows it all!

For the Crisis.

Jots and Tittles.

GATHERED BY H. L. H.

Envy can see nothing but faults, and if called to describe the sun, would look through a smoked glass and see nothing but spots.

When our faith accepts and honors God's promises, then God rewards and honors our faith.

God holds the faithful in peace, however much the world may seethe and rage around.

The storm tries the strength of the cable, and trials prove the power of faith.

Where God builds a church, the Devil builds one to oppose it.

Lazy preachers might well take an example of diligence from Satan himself.

Be kind—more flies are caught with a spoonfull of molasses than with a barrel of vinegar.

Ten-horned beasts and christians with four or five pairs of elbows are ugly customers.

If you stop to stone every dog, you'll make a short journey.

If you halt every mean man, you'll have to sit up nights to do it.

If you undertake to straighten every thing else, you will get crooked yourself.

Peace and poverty sometimes are well yoked, but pride and poverty always made a poor team.

The world may make a man unfortunate but not miserable; that is for himself to do.

Wisdom dwells with those who make her welcome. Peace springs from purity.

Humility.—Humility is the chief jewel and ornament of the Christian, and it is to be found in the cross. "Learn of me," says Christ, "for I am meek and lowly in heart, and ye shall find rest unto your souls." Let your face, like that of Moses, ever shine to others; but see to it that thou make no looking-glasses for thyself.

☞ Health is a toy that we play with, much as a child does, for the pleasure, seemingly of breaking it.

For the Crisis.

Thoughts on Eccl. 12: 7.

There is no Scripture, perhaps, more frequently quoted to prove continued being than Eccl. 12 : 7,—and possibly, none more completely misapplied or less apprehended. The difficulty would be removed if we would but observe that there is an ellipsis in the text, which, when filled, takes it out of the hands of the immortalists and turns the force of the argument against themselves; or, if they still tenaciously adhere to it, involves them in inextricable difficulties, as we shall presently see.—"Then shall *the dust* return to the earth *as it was*, and the spirit shall return unto God who gave it. Or, to give both members of the sentence in full, Then the dust shall return to the earth *as it was*; and then the spirit shall return to God (who gave it) *as it was*. But some will say, that is far fetched, and is not correct: very well, if it be incorrect then the opposite must be right, Then the spirit shall return *as it was not*. Now one thing is made manifest; either one or the other *is* true, that the spirit returns *as it was*, or as it *was not*; and which ever extremity is taken, matters not, for both are fatal to the error we combat; for it is *assumed* that the spirit is "the man proper"—"the accountable person"—"the rational intelligence"—"the immortal soul," &c; that it possesses individuality, identity, consciousness, and locomotion; that it is analagous to God and cannot die. Now if either of these hypotheses be true, save the last, and the first position be admitted, that "the spirit returns as it was," then it necessarily follows, that the spirit thought, said and did *before* it was given, all that it has so performed *after* it was given. This proves too much, for it proves a prior *individual* existence, and endorses "the conflict of ages," "the transmigration of souls," the old doctrine of the Essenians, and the modern one of the "Latter-day Saints." Otherwise, the spirit returns as it was not; for on the same hypothesis, if it be responsible for all that it has done since it was given, it returns with the impress of all these acts, &c., which it had not before, for in this case it was given *pure*.

Again, in either of these cases, it destroys the assumption that the Spirit is *man*, and a part of God; for God cannot sin, and *man* has sinned and does once more. If that were true, God would be divided and multiplied, and each added part sinning against its original part, and the original one condemning those parts of himself to "Eternal Torment." What a tangled web we weave, and into what inextricable confusion do we plunge ourselves when we depart from "the Word;" get wiser than "what is written," and "spoil" ourselves "through philosophy and vain deceit, after the tradition of men . . . and not after Christ."

Well, then, what is the truth in the case? I understand it to be this; that when *man* turns to dust again, that the Spirit, a *universal principle of life*, contained in the atmosphere; common to all breathing animals; from which is extracted life, as it is inhaled into the lungs, from whence it is imparted to the blood, and by its circulation distributed to the whole system; this life principle, called here spirit, *returns* to God; who gave it when he "breathed into *his* (the man's) nostrils the breath of life, and man became a living soul." Hence the spirit has no *individuality*, but the dust *will* have, when *reorganized* by a resurrection from the *dead*, and "the Eternal" shall again impart to it *his* Spirit and *his* breath, no more to be taken from it, in consequence of sin having entered the world, and death by sin. "Neither can they *die any more*, for they are equal unto the angels; and are the children of God, being the children of the resurrection." Geo. W. S. . . .

Olena, Huron Co., Ohio.

Atheism.—There is no being eloquent for Atheism. In that exhausted receiver the mind cannot use its wings, the clearest proof that it is out of its element.—*Hare.*

A critic is always more feared than loved.

For the Crisis.

Answer to S. J. Higgins' Queries.

In the Crisis of Oct. 27th, your article appeared with the four following questions:

QUERIES.

Will Bro. Brewer please answer the following questions?

1st. Which beast is to continue forty and two months, (or, as in the margin, make war,) the leopard or the two-horned beast? See Rev. 13 : 5. "And there was given unto HIM a mouth speaking great things and blasphemies; and power was given HIM to continue (*margin make war*,) forty and two months.—Ver. 7. "And it was given unto HIM to make war with the saints and overcome them."

Answer 1st. I consider the mouth and the two-horned beast one and the same power.

Dan. 7: 8, 20,—25.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, AND A MOUTH SPEAKING GREAT THINGS. That horn that had eyes, and A MOUTH that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until A TIME AND TIMES and the dividing of time.

Rev. 13: 5–9.

And there was given unto him a MOUTH SPEAKING GREAT THINGS, and blasphemies: and POWER WAS GIVEN UNTO HIM TO CONTINUE FORTY AND TWO MONTHS. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. AND IT WAS GIVEN UNTO HIM TO MAKE WAR WITH THE SAINTS, AND TO OVERCOME THEM: AND POWER WAS GIVEN HIM OVER ALL KINDREDS, AND TONGUES AND NATIONS. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.

By the above you will doubtless perceive that the horn of Dan. 7th and the mouth of Rev. 13th are identical. Daniel declares the saints should be given into his hands, a time and times and the dividing of time. John has the same period forty and two months.

Query 2d.—To whom does this *him* refer?

Answer.—To the same.

Query 3d.—Where is it written that the two-horned beast, that was to come up AFTER the leopard beast and exercise *all the power* of the FIRST beast BEFORE him, was to continue forty and two months?

Answer 3d. It is not written anywhere that the two-horned beast was to come up AFTER the leopard beast. *But* it is written that the TWO-HORNED BEAST should practice his miracles IN THE SIGHT OF THE BEAST. See verse 14th. If the two-horned beast was to perform his miracles IN THE SIGHT of the beast, most certainly they must have been contemporaneous. I have heard some persons quote the word used in this query, i. e., *after*, as though it was written. The above period only specifies the time that *the saints were to be given into* HIS HAND.

Query 4th.—If the miracles (plural) of the two-horned beast are simply *claiming divine authority* to burn heretics, what are the miracles of the *false prophet?*

I do not and never did understand the miracles (plural) of this power to be *simply* claiming and exercising divine authority to burn heretics. But in order to show that the two-horned monster has most essentially and effectually, in the estimation of his simple, faithful devotees, wrought a plurality of his deceptive miracles, and deceived them thereby, I will show. Concerning the miracle of causing fire to come from heaven. *It was to be a deception*, to say the most concerning this matter, whether it is his claiming power from the Almighty to burn heretics on the great day of Auto de Fe; when kings, emperors, bishops, priests, monks, nuns, and assembled thousands, witnessed the pious fraud; or, whether it is something more marvellous like the following, you must decide for yourself.

Here is a scene for contemplation, witnessed at the Holy Sepulchre during the ceremony of the Holy Fire, which takes place *once a year*. Says the writer:—

"In the Holy Sepulchre the hatred between the sects is fierce and undying. The Greek and Roman Catholics are the most numerous . . . during the ceremony of the Holy Fire, WHICH TAKES PLACE ANNUALLY. The scenes of ferocity and violence that occur are indescribable. Religious insanity and all the horrors of blood thirsty fanaticism destroy many of the devotees. Crimes of the darkest character are committed with impunity. Half naked men and frantic women struggle madly through the crowd, *with live coals of fire* pressed to their breasts. Bodies of the stabbed and maimed are dragged out dead. The chanting of the priests, the howling of the burnt, the groaning of the crushed, fill the thick, suffocating air; and from the swaying mass arise dying shrieks of 'Immanuel! Immanuel! Glory to God!' Sickened with the disgusting and humiliating spectacle, the beholder turns away with the startling words of Ferdinand upon his lips—'Hell is empty and all the devils are here.'"

Great God, what a picture of human depravity, and what a mass of moral putrefaction; yea, what prodigious deception! Truly, God has sent them a strong delusion!

And now in order to make out a plurality, I will name only a few of the legion of miracles that this two-horned beast has professed to work in the *sight of men.*

First. The transubstantiation of the bread and wine to the flesh and blood of the Lord Jesus. The following account of the liquefaction of the blood of St. Janarius, is related by a respectable eye witness:—

"The grand procession on this occasion was composed of a numerous body of the clergy, and an immense number of people of all ranks, headed by the Archbishop of Naples himself, who carried the phial containing the blood of the saint. A magnificent robe of velvet, richly embroidered, was thrown over the shoulders of the bust; a mitre, refulgent with jewels, was placed on its head. The Archbishop, with a solemn pace and a look full of awe and veneration, approached, holding forth the sacred phial which contained the precious lump of blood. He addressed the saint in the humblest manner, fervently praying that he would graciously condescend to manifest his regard to his faithful votaries, the people of Naples, by the usual token of ordering that lump of his sacred blood to assume its natural and original form. In these prayers he was joined by the multitude around, particularly the women. My curiosity prompted me to mingle with the multitude. I got, by degrees, very near the bust. Twenty minutes had already elapsed since the Archbishop had been praying with all possible earnestness, and turning the phial round and round without any effect. An old monk stood near the Archbishop and was at the utmost pains to instruct him how to handle, chafe, and rub the phial. He frequently took it into his own hand; but his manœuvres were as ineffectual as those of the Archbishop.

By this time the people had become noisy, the women had become quite hoarse with praying. The monk continued his operations with increased zeal, and the Archbishop was all over in a profuse sweat with vexation. An acquaintance whispered it might be prudent to retire. I directly took the hint, and joined the company I had left. An universal gloom overspread all their countenances. One very beautiful young lady cried and sobbed as if her heart had been ready to break. The passions of some of the rabble without doors took a different turn; instead of sorrow, they were filled with indignation and rage at the old saint's obduracy—and some went so far as to call him an *old ungrateful yellow-faced rascal.* It was now almost dark, and, when least expected, the signal was given that the *miracle* was performed. The populace filled the air with repeated shouts of joy. A band of music began to play. *Te Deum* was sung; couriers were dispatched to the royal family (then at Portico,) with the glad tidings; the young lady dried up her tears; the countenances of our company brightened in an instant; and they sat down to cards, without further dread of eruptions, earthquakes, or pestilence!"

Truly they were deceived by the miracles the pope,—the horn,—the mouth,—yea, the two-horned beast gave them power to do in their sight. Said the Rev. Anthony Gavin, in his work, "The Master-Key of Popery,"—

"I remember that when the Rt. Hon. Lord Stanhope, then General of the English forces, was in Saragossa, after the battle

he went to see the treasures of the church of The Lady, Del Pillar, which was showed to him, and I heard him say these words:—*If all the Kings of Europe should gather together all their treasures,* AND PRECIOUS STONES, *they could not buy half of the riches of this treasury.*"

And by this expression of so wise and experienced a man, every body may judge of the value.

"In the room of her treasures are *innumerable* heads, arms, legs, eyes and hands, made of gold and silver, presented to her by the people, who have been cured, as they believe, BY MIRACLE *through the Virgin's divine power* and intercessions!"

Legions of such miracles might be quoted from the Lives of the *Romish Saints.* It will not be expedient to enlarge on the *deceptive miracles* of Sts. Patrick, George, Andrew, Thos. A. Becket, &c., &c., known only in the annals of the blasphemously so called Holy Roman Catholic Church.

With respect to this power, I will now quote, in addition to my former articles, a brief extract from *Croly on the Apocalypse.*

"In the twelfth century, the attempts of the little christian congregation of the Alps to translate the gospel, came like a thunder clap to the ears of Rome. In the absence of all rule of Scripture, the Papacy had followed the course of human nature, adding superstition to superstition, and power to power. The sitter on its throne, in the fantastic madness of ambition and ignorance, assumed the attributes of Deity, proclaimed himself infallible, the remitter of sins, Lord of the gates of hell and heaven, the vicar of God, the image of God on earth, the fountain of sanctity to man. He made saints, HE WROUGHT PRETENDED MIRACLES. He was worshipped with incense. THE KING OF KINGS, he sent forth his oracular voice to the sovereigns of the earth. He claimed tribute of all nations. He took away and gave diadems, and commanded their wearers to come and kiss the dust at his footstool."

Compare Rev. 13: 7, 8, with Rev. 16, and then lay the above facts by the side of the following, and I think the case is made out that the "little horn" of Daniel, the "mouth" of Rev. 13th, and the two-horned beast are the same. Says Croly,—

"With the title of UNIVERSAL BISHOP, the power of the papacy and the dark ages alike began. The Latin language, overwhelmed in the dialects of the Gothic invaders, had ceased to be spoken. The Latin Scriptures were thus in an unknown tongue, and the people, disturbed and impoverished by a perpetual war, had neither time nor knowledge for their translation. The ignorance had reached the clergy, and THE POPE, MORE A WARRIOR AND A STATESMAN than a priest, found he could rise to dominion without writings of either prophet or apostle. The Scripture died out of the world's memory."

Another writer, speaking of *Pope* Clement II. has said,—

"Vespasian Colonna, one of the prominent families in Rome, having a quarrel with the pope, besieged him with 3000 foot and 800 horse, and the pope took refuge in the castle of St. Angelo. The pope concluded a truce, but no sooner was the army gone than the pope, not thinking himself bound to observe an agreement extorted from him by violence, pronounced the sentence of deposition against Cardinal Pompey Colonna, and at the same time sent all the troops he had there in Rome and the neighboring castles into the territories of the Colonnas, with orders to destroy all before them with fire and sword. They took several of their towns, dismantling some, burning others, and committing everywhere such devastations as reduced a great part of the country to a desert."

Says Koch, in his history of Europe, page 18, London edition,—

"Under the pontificate of Pope Gregory II., usurping all the rights of sovereignty and at the same time reviving the ancient names of the Senate and the Roman people, the Pope was recognized as chief head of this new republic, and had the general direction of all affairs, both at home and abroad. The territory of this republic, formed of the Dutchy of Rome, extended from north to south, from Viterbo as far as Terracina, and from east to west from Narni to the mouth of the Tiber. Such was the weakness of the Eastern empire, that all the efforts of the emperors to reduce the Romans to subjection were unavailing. The Greek viceroy—the Duke of Naples, who had marched to besiege Rome, was killed in battle, together with his son, and the Exarch himself was compelled to make peace with the republicans."

This was the two-horned beast, in my humble opinion, that John saw coming up out of the earth, and that did his miracles in the SIGHT OF THE FIRST BEAST; or, as Sawyer renders it in his new translation' "And he exercised all the power of the first beast IN HIS PRESENCE."—The Douay translation has the following:—"And he executed all the power of the former beast in his sight." Penn's celebrated translation has it, "And I saw another wild beast coming up out of the earth, and it had horns like a lamb, and it exerciseth all the authority of the first beast *before it.* Wakefield,—"And he executeth all the authority of the first beast IN HIS PRESENCE. Professor Murdock's Syriac has the following: "And I saw another beast of prey which came out of the earth, and he had two horns like a lamb, and he spoke like a dragon, and *before him he exercised all the authority of the first beast of prey.*" Thomson has the following: "And I saw another wild beast coming up out of the earth, and it had two horns like a lamb, and it spoke like a dragon; and it executeth all the authority of the *first beast in his presence.*" Prof. Whiting has it thus:—"And I saw another wild beast ascending out of the earth, and he had two horns like a lamb, and he spoke like a dragon. And he exerciseth all the power of the *first wild beast in his sight.*"

In my articles on the 13th of Rev., published in the Crisis, Sept. 22d and 29th, I think I showed from historical facts when the dragon gave his seat to the leopard beast. Then the latter became the ruling power for a time, until the latter part of the eighth century; and one writer, Simpson on the prophecies, says, page 320,—

"It was the year of our Lord 755 that the pope of Rome *absolutely shook off the authority of the Emperor.* From this year, therefore, the commencement of the popedom in its full sense is to be dated. This year, too, Pepin king of France sent the keys of *Revenna* and *Pentapolis* to the pope, (the two horns like a lamb, lamblike because they needed a protector, not full grown horns or beasts,) and about the same time it was the woman or the great city of Rome began to play the whore publicly, and commit fornication with the kings of the earth, establishing the worship of images in the church. First, by the decree of a synod held at ROME A. D 726; afterwards by a council held at Nice, A. D. 787. In this council were present two hundred and fifty bishops, out of all the western States. Here was confirmed the supremacy of the pope and image worship."

It appears to me that it is a matter of *utter impossibility* for any power to arise on earth and fill the mould of prophecy, in the future, from the following considerations:

First. The horn of Dan. 7th was to make war against the saints. And they were to be given into his hands, for a time, times and the dividing of time. He has most assuredly had them in his power.

Second. If the two-horned beast *is yet to arise,* then the leopard must arise again in order for the two-horned beast to perform his miracles *in his sight;* and you will not fail to observe that during the existence of this power it was to be a time of persecution, for they that would not worship should be *killed.*

Third. The two-horned beast was to exercise all the power of the *first beast* before him, i. e., *in his sight;* and make an *image* to the wounded beast; consequently we are yet to witness the leopard beast coming into power; an *image* to be made; and there must be some correspondence in order to be an image. And if the two-horned beast is yet to arise, and exercise ALL THE POWER of the first before him, there must be some correspondence both in the sovereignty and its duration.

Fourth. The Lord Jesus speaking of this papacy in Matt. 24: 15–21 declares that there NEVER SHOULD BE ANY LIKE IT AGAIN: consequently, if the power of Dan. 12: 11 and Matt. 24: 15–21 was the papacy, and the two-horned beast *is not* the papacy, then it follows that the two-horned beast must arise and exercise ALL THE POWER THAT THE PAPACY DID.

May God in mercy fill us with that wisdom which is easily to be entreated. And, as Koch aemrks in the following language, "A new and *powerful monarchy* rose on the ruins of the German Empire. That of the ROMAN PONTIFFS, WHICH MONOPOLIZED BOTH SPIRITUAL AND TEMPORAL DOMINIONS: AND EXTENDED ITS INFLUENCE OVER ALL THE KINGDOMS OF CHRISTENDOM." I look for no other. It has been very justly remarked, "if prophecy has been fulfilled once, why expect a repetition?" Mosheim, (Ecclesiastical History, vol. 1, page 95) speaking of the affairs of Pope Stephen, concludes as follows: "AND THUS WAS THE BISHOP OF ROME RAISED TO THE RANK OF A TEMPORAL PRINCE."

Lastly. As the question, "What are the miracles of the *false prophet?*" is not involved in this subject, I shall not pretend to answer. Wishing to be led into all truth and preserved from error, I remain thy Bro. looking for the coming of Jesus as the next and only event, as revealed in the word, that we should look for. Amen.

S. S. BREWER.

Fairhaven, Mass., Nov. 12, '58.

For my expository argument on the 13th of Rev. I wish all that have not would notice it. It may be found in the numbers of the Crisis for Sept. 22d and 29th. Read it in connection with the above.

The World's Crisis.

MILES GRANT ----- EDITOR.

BOSTON, DECEMBER 1, 1858.

Office...167 Hanover street.

☞ THE NEW TRACT, entitled "What is Man? A Bible View of his Creation. The meaning of Soul, Spirit, Death and Hell," is now ready for delivery. Price 5 cts. single, postage 1 ct; $3.00 per hundred. This tract weighs just one ounce; and those taking eight or more, will save *half the postage,* as a parcel weighing more than eight ounces is charged but *half a cent* per ounce. Those ordering more than twenty-five, and less than an hundred, will be allowed a reduction of 25 per ct. on the retail price.

☞ Read the article upon "Spiritualism," by "J. P.," on the fourth page.

The Soul.—No. 7.

We have now examined the first nine passages in the Bible that contain the word *nephesh* or soul, and find it used *first,* and primarily, to represent the whole being, whether man, or any other animal. In the *second* place, we find the word rendered *life,* but applied indiscriminately to man and beast. We have found no intimation yet that soul or *nephesh* represents any more when applied to man, than to beast,—no hint that it is used to indicate an immortal, conscious entity, existing separately from the material organism.

We pass on in our examination, and come to the 10th, 11th, 12th and 13th examples, where nephesh is used, which are found in Gen. 9: 10, 12, 15 and 16 and applied to beasts. Verse 10. "And with every *living creature* (*khayah nephesh,* living soul.) that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth." In this passage, every animal is called just what *man* is called in Gen. 2: 7—"a living soul," (*khayah nephesh.*) Ver. 12. "And God said, this is the token of the covenant which I make between me and you, and every *living creature* (*khayah nephesh*) that is with you." Ver. 15. "And I will remember my covenant, which is between me and you, and every *living creature* (*khayah nephesh*) of all flesh." Ver. 16. "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every *living creature* (*khayah nephesh,* living soul,) of all flesh that is upon the earth." These passages are too plain to need comment. Soul, or *nephesh,* is used in these examples in its *primary* sense, meaning the whole creature. Take another example in Ezk. 47: 9. "And it shall come to pass, that every *thing* (*nephesh*) that liveth, which moveth, whithersoever the rivers shall come, shall live." The word thing, representing the fish in the rivers, cannot mean "immortal, never dying souls," but simply that every creature is a *soul.*

We pass to the *fourteenth* example, where the word *nephesh* occurs, which is in Gen. 12: 5. "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the *souls* that they had gotten in Haran; and they went forth to go into the land of Canaan." There can be no doubt but that "souls" in this Scripture refer to the whole beings, and it is also evident that they had no existence before they were "gotten in Haran."

We have now come down the stream of time over *two thousand* years, but have not found the least evidence that man is an "immortal soul," or that he has one in him. Why all this silence? Why no intimation that death only applies to the *body,* or "house" in which a man lives? We have passed over many records of death, but find no hint that any part of the man is alive between death and the resurrection.

Let us return and look at the Bible necrology. The first is a murder, recorded in Gen. 4: 8–10. "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and *slew him.*" Did he send the good man to heaven by this means? Read on. "And the Lord said unto Cain, where is Abel thy brother? And he said I know not; am I my brother's keeper? And he said, what hast thou done? the voice (not of Abel) of thy brother's *blood crieth* unto me from the *ground.*" Observe, the Lord does not say, Abel's soul has come to me declaring that you have killed *him!* Where is Abel? Let Paul answer. Heb. 11: 4. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, *being dead,* yet speaketh," or as in the margin, "is yet spoken of." We see that Paul declares Abel is yet "*dead.*"

The next death is recorded in Gen. 5: 5. "And all the days that *Adam* lived were nine hundred and thirty years; and *he died.*" This proves Satan a liar, for he said Adam should not die. How is it possible to get the idea from the Bible that Adam is now alive, unless we believe Satan?

The next record is in Gen. 5: 8. "And all the days of Seth were nine hundred and twelve years; and *he died.*"—Ver. 11. And all the days of Enos were nine hundred and five years; and he died." Were these men *alive* when they were *dead?* If so, how do we know but they were *dead* when *alive?* Similar records, to the foregoing, continue till we come to Enoch, ver. 24. "And Enoch walked with God, and he was not, for God took him." Says Paul in Hebrews 11: 5, "By faith Enoch was translated that he should not see *death.*" He went *bodily,* or in other words, *Enoch* was taken, and as *he* went, all others will go,—that is, *bodily.* We find no promise of seeing God *out* of the body. Job says, "though after my skin, worms destroy this body, yet in my *flesh* shall I see God." Job 19: 26. This scripture can not be fulfilled without a resurrection of the *dead.* Job does not intimate that he shall see God *out* of his flesh, but says, "*Man* lieth down, and riseth not till the heavens be no more, they shall not *awake,* nor be raised out of their *sleep.*" Job. 14: 12. But, says David, "I shall be satisfied when *I awake* with thy likeness." Ps. 17: 15. Says Paul, when speaking of the work of Christ, "Who shall change our *vile body,* that *it* may be fashioned like unto his glorious body." Phil. 3: 21. Why do not some of the Bible writers tell us that when man dies he goes to heaven? We can find no proof that man exists in a conscious state out of his body. The idea is *absurd.*

"The Strait Gate."

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." LUKE 13: 24.

The way to life is illustrated in various ways. Sometimes it is represented as a *course* over which persons run for a prize: hence Paul,—"So run, that ye may obtain." Again, "Ye did run well." And again, "That I have not run in vain."

He speaks of himself as engaged in combat, as contending for victory. "So fight I, not as one that beateth the air." And to Timothy, "Fight the good fight of faith." In this running and fighting of which the apostle speaks, we have an exemplification of the command of Christ, "Strive to enter in at the *strait* gate."

It has, undoubtedly, been noticed, that the word is not—straight, but *strait*—the *former,* signifying not crooked; the *latter,* narrow, close, difficult. From what we learn from this and other parts of the "Sacred Book," together with what has been developed in the history of man, we are satisfied that the way to life is extremely difficult. Paul, with all his wisdom and his spiritual acquirements, was under the necessity of keeping under his body and bringing it into subjection. He assigns as a reason, "Lest that by any means, when I have preached to others, I myself should be a cast-away." To guard against this result, and, if possible, counteract the power of temptation, he exhorts the believer to "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And as if the above did not fully express and bring out the number of evils with which he had to contend, and the triumphs he had achieved, he says, "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armor of righteousness on the right-hand and on the left. By honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Who, after reading the above, can doubt that Paul did "strive to enter in at the strait gate?" Based on his effort is the remark, "I have fought a good fight, I have finished my course, I have kept the faith." What an example of affliction and patience we discover in his life. And after all this suffering has been endured, and he is made to drink the bitterest cup of gall, he very calmly calls it a "light affliction," which he assures us is nothing in comparison with the exceeding and eternal weight of glory."

But there is another phase to this subject. In the connection in which the corresponding passage is found in Matt. 7, the Savior says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Enter ye in at the strait gate," &c. Now it would seem from the manner in which these passages are connected, that striving to enter in at the strait gate consists in doing to others as we would that they should do to us; or, as elsewhere, loving our neighbor as we do ourselves. Taking this view of the matter, we may consider man's duty divided into two departments. The *first,* comprising all our duty to our Maker which is set forth in the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;" the *second,* including all the duties of life beside, and is, or consists, in loving our neighbor as ourselves. To do this is to live up to the "golden rule;" to fail to do it is to lose sight of the chief end of our existence.

To conform to this rule requires an effort, a GREAT effort. Hence the command, "*strive* to enter in at the strait gate." Let not the lusts of the natural heart have dominion over you. Do not be swerved from the right, but constantly pursue that which is good. Let not that inordinate love of riches influence your action, and blind your mind, and harden your hearts to the wants of suffering humanity. Avarice is said to be the "root of all evil." It is the quintessence of selfishness. Wherever this is predominant the heart becomes hard, the conscience seared, the sensibilities blunted, the affections of the soul vitiated, and the whole nature of man depraved. Should this evil principle become general, or gain the ascendancy in the universe, earth would soon become depopulated, and heaven turned into a pandemonium. Virtue cannot live with this evil principle. Indeed, truth and error are not more incompatible than are virtue and avarice. To harbor or foster the latter in our hearts, is to live for ourselves regardless of the wants of others, and to persist in this course is to travel in the broad way that leads to everlasting death. But to take an opposite course, to crucify self, to take up the cross daily, however contrary to our natural wishes, is an evidence that we are in the narrow way that leads to life. We have written thus much, but have hardly introduced the subject, yet we trust we have suggested some thoughts to the mind of the reader that may be of some benefit.

Let us "strive to enter in at the strait gate," that when the Master of the house rises up and shuts to the door, we may be found with the sanctified at the marriage feast.

Look Here!

Bro. C. F. Hudson is rather hard up. He has written a good book, "Debt and Grace." It has stirred the theological world a good deal; but in the hard times last year, his friends were unable to help him as anticipated, so they left him, like Issachar, couching between two burdens. He owes $100 or more, which is due in a few days. Now who will help? Who *owes* Bro. H.? Let such remit at once to Hon. W. G. Crosby, Boston, Mass. Who wants a book? Let such send $1.25 to Bro. Grant, or to me, and get it. Every little helps. Come, take hold. If you don't, I shall.

H. L. HASTINGS.

Rochester, N. Y.

☞ One hole neglected in a fence will cost ten times as much as it will do to mend it at once.

☞ One hour lost in the morning by lying in bed, will put back all the business of the day.

For the Crisis.

The Two-Horned Beast.—No. 3.

Mr. Smith on the 39th page thus continues: "Of the same characters Peter thus writes; Knowing this first, that there shall come scoffers in the last days, walking after their own lusts, and saying where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water perished. But the heavens and earth, which are now, by the same word are reserved unto fire against the day of judgment and perdition of ungodly men.' There have ever been men of this infidel cast; but in the last days there is to arise a *generation* of them, whose influence and audacity are to be such, that they are spoken of as though they never existed. Peter proceeds to note their willful ignorance of the *deluge* and of the *future judgment.* (Just as though God could not control the laws of nature.) He exposes the falsehood of their premises, showing that the same word of God which had predicted the deluge has predicted the coming of Christ, which these scoffers deny.

Peter in his second epistle, 2d chap., gives a further description of this power of infidelity, and its impious agents; in the which are the following characteristics: *Privately* bringing in damnable heresies; denying the Lord who bought them; and bringing upon themselves swift destruction. "And *many* shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not; and their damnation slumbereth not." He enforces this latter idea of their impending ruin by mentioning the ruin of the old world, and of Sodom and Gomorrah. He then proceeds in mentioning various traits of their character; such as walking *after the flesh; despising government;* presumptuous, self-willed; not afraid to speak evil of dignities; having eyes full of adultery; beguiling unstable souls; cursed children; who have forsaken the right way, and gone astray; following the way of Balaam. (Balaam went to curse the people of God. These follow him.) They are also wells without water; clouds carried with a tempest, they speak great swelling words of vanity; promising *liberty* while they themselves are the servants of corruption. Liberty is their darling theme, while corruption is the origin, and slavery the result of their principles.

Jude fills his epistle with lively descriptions of this same power of infidelity, and of the scoffers of the last days. He speaks of the characters that he was about to describe, as being before of old ordained to this condemnation.

Here we find a clue to direct us in the inquiry who they are. In the original it is, of old fore-written to this judgment; alluding, no doubt, to the ancient predictions written by the prophets concerning this power. . . . Jude describes them, crept in unawares, denying the only Lord God, and our Lord Jesus Christ. Here is the notable characteristics of Antichrist. Denying the Father and the Son: denying that Jesus Christ is come in the flesh . . . He then proceeds to recapitulate some of the characteristics noted by Peter and adds the following; filthy dreamers; *going in the way of Cain.* [This is terribly significant.] Cain hated his brother and *slew* him because his own works were evil and his brother's were righteous. . . Wandering stars, (i. e. carrying on their operations in different countries.) These be they who separate themselves, sensual, having not the Spirit. [Here is something striking.] Their plans are formed separately from the mass of mankind. All is done in the dark. All these features have a striking relation to the rise and progress of the licentious infidel power under consideration."

Had Mr. Smith lived in our day, he could not have better portrayed the now existing power.

H. PRATT.

ASTRONOMY.—The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—*Cicero.*

☞ Such is the disposition of mankind, if they cannot blast the action, they will censure the vanity.

he went to see the treasures of the church of The Lady, Del Pillar, which was showed to him, and I heard him say these words:—*If all the Kings of Europe should gather together all their treasures,* AND PRECIOUS STONES, *they could not buy half of the riches of this treasury.*"

And by this expression of so wise and experienced a man, every body may judge of the value.

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With respect to this power, I will now quote, in addition to my former articles, a brief extract from *Croly on the Apocalypse.*

"In the twelfth century, the attempts of the little christian congregation of the Alps to translate the gospel, came like a thunder clap to the ears of Rome. In the absence of all rule of Scripture, the Papacy had followed the course of human nature, adding superstition to superstition, and power to power. The sitter on its throne, in the fantastic madness of ambition and ignorance, assumed the attributes of Deity, proclaimed himself infallible, the remitter of sins, Lord of the gates of hell and heaven, the vicar of God, the image of God on earth, the fountain of sanctity to man. He made saints, HE WROUGHT PRETENDED MIRACLES. He was worshipped with incense. THE KING OF KINGS, he sent forth his oracular voice to the sovereigns of the earth. He claimed tribute of all nations. He took away and gave diadems, and commanded their wearers to come and kiss the dust at his footstool."

Compare Rev. 13: 7, 8, with Rev. 16, and then lay the above facts by the side of the following, and I think the case is made out that the "little horn" of Daniel, the "mouth" of Rev. 13th, and the two-horned beast are the same. Says Croly,—

"With the title of UNIVERSAL BISHOP, the power of the papacy and the dark ages alike began. The Latin language, overwhelmed in the dialects of the Gothic invaders, had ceased to be spoken. The Latin Scriptures were thus in an unknown tongue, and the people, disturbed and impoverished by a perpetual war, had neither time nor knowledge for their translation. The ignorance had reached the clergy, and THE POPE, MORE A WARRIOR AND A STATESMAN than a priest, found he could rise to dominion without writings of either prophet or apostle. The Scripture died out of the world's memory."

Another writer, speaking of *Pope* Clement II. has said,—

"Vespasian Colonna, one of the prominent families in Rome, having a quarrel with the pope, besieged him with 3000 foot and 800 horse, and the pope took refuge in the castle of St. Angelo. The pope concluded a truce, but no sooner was the army gone than the pope, not thinking himself bound to observe an agreement extorted from him by violence, pronounced the sentence of deposition against Cardinal Pompey Colonna, and at the same time sent all the troops he had there in Rome and the neighboring castles into the territories of the Colonnas, with orders to destroy all before them with fire and sword. They took several of their towns, dismantling some, burning others, and committing everywhere such devastations as reduced a great part of the country to a desert."

Says Koch, in his history of Europe, page 18, London edition,—

"Under the pontificate of Pope Gregory II., usurping all the rights of sovereignty and at the same time reviving the ancient names of the Senate and the Roman people, the Pope was recognized as chief head of this new republic, and had the general direction of all affairs, both at home and abroad. The territory of this republic, formed of the Dutchy of Rome, extended from north to south, from Viterbo as far as Terracina, and from east to west from Narni to the mouth of the Tiber. Such was the weakness of the Eastern empire, that all the efforts of the emperors to reduce the Romans to subjection were unavailing. The Greek viceroy—the Duke of Naples, who had marched to besiege Rome, was killed in battle, together with his son, and the Exarch himself was compelled to make peace with the republicans."

This was the two-horned beast, in my humble opinion, that John saw coming up out of the earth, and that did his miracles in the SIGHT OF THE FIRST BEAST; or, as Sawyer renders it in his new translation, "And he exercised all the power of the first beast IN HIS PRESENCE."—The Douay translation has the following:—"And he executed all the power of the former beast in his sight." Penn's celebrated translation has it, "And I saw another wild beast coming up out of the earth, and it had horns like a lamb, and it executeth all the authority of the first beast before it." Wakefield,—"And he executeth all the authority of the first beast IN HIS PRESENCE." Professor Murdock's Syriac has the following: "And I saw another beast of prey which came out of the earth, and he had two horns like a lamb, and he spoke like a dragon, and *before him he exercised all the authority of the first beast of prey.*" Thomson has the following: "And I saw another wild beast coming up out of the earth, and it had two horns like a lamb, and it spoke like a dragon; and it executeth all the authority of the *first beast in his presence.*" Prof. Whiting has it thus:—"And I saw another wild beast ascending out of the earth, and he had two horns like a lamb, and he spoke like a dragon. And he exerciseth all the power of the *first wild beast in his sight.*"

In my articles on the 13th of Rev., published in the Crisis, Sept. 22d and 29th, I think I showed from historical facts when the dragon gave his seat to the leopard beast. Then the latter became the ruling power for a time, until the latter part of the eighth century; and one writer, Simpson on the prophecies, says, page 320,—

"It was the year of our Lord 755 that the pope of Rome *absolutely shook off the authority of the Emperor.* From this year, therefore, the commencement of the popedom in its full sense is to be dated. This year, too, Pepin king of France sent the keys of *Revenna* and *Pentapolis* to the pope, (the two horns like a lamb, lamblike because they needed a protector, not full grown horns or beasts,) and about the same time it was the woman or the great city of Rome began to play the whore publicly, and commit fornication with the kings of the earth, establishing the worship of images in the church. First, by the decree of a synod held at ROME A. D 726; afterwards by a council held at Nice, A. D. 787. In this council were present two hundred and fifty bishops, out of all the western States. Here was confirmed the supremacy of the pope and image worship."

It appears to me that it is a matter of *utter impossibility* for any power to arise on earth and fill the mould of prophecy, in the future, from the following considerations:

First. The horn of Dan. 7th was to make war against the saints. And they were to be given into his hands, for a time, times and the dividing of time. He has most assuredly had them in his power.

Second. If the two-horned beast *is yet to arise,* then the leopard must arise again in order for the two-horned beast to perform his miracles *in his sight;* and you will not fail to observe that during the existence of this power it was to be a time of persecution, for they that would not worship should be *killed.*

Third. The two-horned beast was to exercise all the power of the *first beast* before him, i. e., *in his sight;* and make an *image* to the wounded beast; consequently we are yet to witness the leopard beast coming into power; an *image* to be made; and there must be some correspondence in order to be an image. And if the two-horned beast is yet to arise, and exercise ALL THE POWER of the first before him, there must be some correspondence both in the sovereignty and its duration.

Fourth. The Lord Jesus speaking of this papacy in Matt. 24: 15–21 declares that there NEVER SHOULD BE ANY LIKE IT AGAIN: consequently, if the power of Dan. 12: 11 and Matt. 24: 15–21 was the papacy, and the two-horned beast *is not* the papacy, then it follows that the two-horned beast must arise and exercise ALL THE POWER THAT THE PAPACY DID.

May God in mercy fill us with that wisdom which is easily to be entreated. And, as Koch aemrks in the following language, "A new and *powerful monarchy* rose on the ruins of the German Empire. That of the ROMAN PONTIFFS, WHICH MONOPOLIZED BOTH SPIRITUAL AND TEMPORAL DOMINIONS: AND EXTENDED ITS INFLUENCE OVER ALL THE KINGDOMS OF CHRISTENDOM." I look for no other. It has been very justly remarked, "if prophecy has been fulfilled once, why expect a repetition?" Mosheim, (Ecclesiastical History, vol. 1, page 95) speaking of the affairs of Pope Stephen, concludes as follows: "AND THUS WAS THE BISHOP OF ROME RAISED TO THE RANK OF A TEMPORAL PRINCE."

Lastly. As the question, "What are the miracles of the *false prophet?*" is not involved in this subject, I shall not pretend to answer. Wishing to be led into all truth and preserved from error, I remain thy Bro. looking for the coming of Jesus as the next and only event, as revealed in the word, that we should look for. Amen.

S. S. BREWER.

Fairhaven, Mass., Nov. 12, '58.

For my expository argument on the 13th of Rev. I wish all that have not would notice it. It may be found in the numbers of the Crisis for Sept. 22d and 29th. Read it in connection with the above.

The World's Crisis.

MILES GRANT ----- EDITOR.

BOSTON, DECEMBER 1, 1858.

Office... 167 Hanover street.

☞ THE NEW TRACT, entitled "What is Man? A Bible View of his Creation. The meaning of Soul, Spirit, Death and Hell," is now ready for delivery. Price 5 cts. single, postage 1 ct; $3.00 per hundred. This tract weighs just one ounce; and those taking eight or more, will save *half the postage,* as a parcel weighing more than eight ounces is charged but *half a cent* per ounce. Those ordering more than twenty-five, and less than an hundred, will be allowed a reduction of 25 per ct. on the retail price.

☞ Read the article upon "Spiritualism," by "J. P.," on the fourth page.

The Soul.—No. 7.

We have now examined the first nine passages in the Bible that contain the word *nephesh* or soul, and find it used *first,* and primarily, to represent the whole being, whether man, or any other animal. In the *second* place, we find the word rendered *life,* but applied indiscriminately to man and beast. We have found no intimation yet that soul or *nephesh* represents any more when applied to man, than to beast,—no hint that it is used to indicate an immortal, conscious entity, existing separately from the material organism.

We pass on in our examination, and come to the 10th, 11th, 12th and 13th examples, where nephesh is used, which are found in Gen. 9: 10, 12, 15 and 16 and applied to beasts. Verse 10. "And with every *living creature* (*khayah nephesh,* living soul.) that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth." In this passage, every animal is called just what *man* is called in Gen. 2: 7—"a living soul," (*khayah nephesh.*) Ver. 12. "And God said, this is the token of the covenant which I make between me and you, and every *living creature* (*khayah nephesh*) that is with you." Ver. 15. "And I will remember my covenant, which is between me and you, and every *living creature* (*khayah nephesh*) of all flesh." Ver. 16. "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every *living creature* (*khayah nephesh,* living soul,) of all flesh that is upon the earth." These passages are too plain to need comment. Soul, or *nephesh,* is used in these examples in its *primary* sense, meaning the whole creature. Take another example in Ezk. 47: 9. "And it shall come to pass, that every *thing* (*nephesh*) that liveth, which moveth, whithersoever the rivers shall come, shall live." The word thing, representing the fish in the rivers, cannot mean "immortal, never dying souls," but simply that every creature is a *soul.*

We pass to the *fourteenth* example, where the word *nephesh* occurs, which is in Gen. 12: 5. "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the *souls* that they had gotten in Haran; and they went forth to go into the land of Canaan." There can be no doubt but that "souls" in this Scripture refer to the whole beings, and it is also evident that they had no existence before they were "gotten in Haran."

We have now come down the stream of time over *two thousand* years, but have not found the least evidence that man is an "immortal soul," or that he has one in him. Why all this silence? Why no intimation that death only applies to the *body,* or "house" in which a man lives? We have passed over many records of death, but find no hint that any part of the man is alive between death and the resurrection.

Let us return and look at the Bible necrology. The first is a murder, recorded in Gen. 4: 8–10. "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and *slew him.*" Did he send the good man to heaven by this means? Read on. "And the Lord said unto Cain, where is Abel thy brother? And he said I know not; am I my brother's keeper? And he said, what hast thou done? the voice (not of Abel) of thy brother's *blood crieth* unto me from the *ground.*" Observe, the Lord does not say, Abel's soul has come to me declaring that you have killed *him!* Where is Abel? Let Paul answer. Heb. 11: 4. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, *being dead,* yet speaketh," or as in the margin, "is yet spoken of." We see that Paul declares Abel is yet "*dead.*"

The next death is recorded in Gen. 5: 5. "And all the days that *Adam* lived were nine hundred and thirty years; and *he died.*" This proves Satan a liar, for he said Adam should not die. How is it possible to get the idea from the Bible that Adam is now alive, unless we believe Satan?

The next record is in Gen. 5: 8. "And all the days of Seth were nine hundred and twelve years; and *he died.*"—Ver. 11. And all the days of Enos were nine hundred and five years; and he died." Were these men *alive* when they were *dead?* If so, how do we know but they were *dead* when *alive?* Similar records, to the foregoing, continue till we come to Enoch, ver. 24. "And Enoch walked with God, and he was not, for God took him." Says Paul in Hebrews 11: 5, "By faith Enoch was translated that he should not see *death.*" He went *bodily,* or in other words, *Enoch* was taken, and as *he* went, all others will go,—that is, *bodily.* We find no promise of seeing God *out* of the body. Job says, "though after my skin, worms destroy this body, yet in my *flesh* shall I see God." Job 19: 26. This scripture can not be fulfilled without a resurrection of the *dead.* Job does not intimate that he shall see God *out* of his flesh, but says, "*Man* lieth down, and riseth not till the heavens be no more, they shall not *awake,* nor be raised out of their *sleep.*" Job. 14: 12. But, says David, "I shall be satisfied when *I awake* with thy likeness." Ps. 17: 15. Says Paul, when speaking of the work of Christ, "Who shall change our *vile body,* that *it* may be fashioned like unto his glorious body." Phil. 3: 21. Why do not some of the Bible writers tell us that when man dies he goes to heaven? We can find no proof that man exists in a conscious state out of his body. The idea is *absurd.*

"The Strait Gate."

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." LUKE 13: 24.

The way to life is illustrated in various ways. Sometimes it is represented as a *course* over which persons run for a prize: hence Paul,—"So run, that ye may obtain." Again, "Ye did run well." And again, "That I have not run in vain."

He speaks of himself as engaged in combat, as contending for victory. "So fight I, not as one that beateth the air." And to Timothy, "Fight the good fight of faith." In this running and fighting of which the apostle speaks, we have an exemplification of the command of Christ, "Strive to enter in at the *strait* gate."

It has, undoubtedly, been noticed, that the word is not—straight, but *strait*—the *former,* signifying not crooked; the *latter,* narrow, close, difficult. From what we learn from this and other parts of the "Sacred Book," together with what has been developed in the history of man, we are satisfied that the way to life is extremely difficult. Paul, with all his wisdom and his spiritual acquirements, was under the necessity of keeping under his body and bringing it into subjection. He assigns as a reason, "Lest that by any means, when I have preached to others, I myself should be a cast-away." To guard against this result, and, if possible, counteract the power of temptation, he exhorts the believer to "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And as if the above did not fully express and bring out the number of evils with which he had to contend, and the triumphs he had achieved, he says, "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armor of righteousness on the right-hand and on the left. By honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Who, after reading the above, can doubt that Paul did "strive to enter in at the strait gate?" Based on his effort is the remark, "I have fought a good fight, I have finished my course, I have kept the faith." What an example of affliction and patience we discover in his life. And after all this suffering has been endured, and he is made to drink the bitterest cup of gall, he very calmly calls it a "light affliction," which he assures us is nothing in comparison with the exceeding and eternal weight of glory."

But there is another phase to this subject. In the connection in which the corresponding passage is found in Matt. 7, the Savior says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Enter ye in at the strait gate," &c. Now it would seem from the manner in which these passages are connected, that striving to enter in at the strait gate consists in doing to others as we would that they should do to us; or, as elsewhere, loving our neighbor as we do ourselves. Taking this view of the matter, we may consider man's duty divided into two departments. The *first,* comprising all our duty to our Maker which is set forth in the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;" the *second,* including all the duties of life beside, and is, or consists, in loving our neighbor as ourselves. To do this is to live up to the "golden rule;" to fail to do it is to lose sight of the chief end of our existence.

To conform to this rule requires an effort, a GREAT effort. Hence the command, "*strive* to enter in at the strait gate." Let not the lusts of the natural heart have dominion over you. Do not be swerved from the right, but constantly pursue that which is good. Let not that inordinate love of riches influence your action, and blind your mind, and harden your hearts to the wants of suffering humanity. Avarice is said to be the "root of all evil." It is the quintessence of selfishness. Wherever this is predominant the heart becomes hard, the conscience seared, the sensibilities blunted, the affections of the soul vitiated, and the whole nature of man depraved. Should this evil principle become general, or gain the ascendancy in the universe, earth would soon become depopulated, and heaven turned into a pandemonium. Virtue cannot live with this evil principle. Indeed, truth and error are not more incompatible than are virtue and avarice. To harbor or foster the latter in our hearts, is to live for ourselves regardless of the wants of others, and to persist in this course is to travel in the broad way that leads to everlasting death. But to take an opposite course, to crucify self, to take up the cross daily, however contrary to our natural wishes, is an evidence that we are in the narrow way that leads to life. We have written thus much, but have hardly introduced the subject, yet we trust we have suggested some thoughts to the mind of the reader that may be of some benefit.

Let us "strive to enter in at the strait gate," that when the Master of the house rises up and shuts to the door, we may be found with the sanctified at the marriage feast.

Look Here!

Bro. C. F. Hudson is rather hard up. He has written a good book, "Debt and Grace." It has stirred the theological world a good deal; but in the hard times last year, his friends were unable to help him as anticipated, so they left him, like Issachar, couching between two burdens. He owes $100 or more, which is due in a few days. Now who will help? Who *owes* Bro. H.? Let such remit at once to Hon. W. G. Crosby, Boston, Mass. Who wants a book? Let such send $1.25 to Bro. Grant, or to me, and get it. Every little helps. Come, take hold. If you don't, I shall.

H. L. HASTINGS.

Rochester, N. Y.

☞ One hole neglected in a fence will cost ten times as much as it will do to mend it at once.

☞ One hour lost in the morning by lying in bed, will put back all the business of the day.

For the Crisis.

The Two-Horned Beast.—No. 3.

Mr. Smith on the 39th page thus continues: "Of the same characters Peter thus writes; Knowing this first, that there shall come scoffers in the last days, walking after their own lusts, and saying where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water perished. But the heavens and earth, which are now, by the same word are reserved unto fire against the day of judgment and perdition of ungodly men.' There have ever been men of this infidel cast; but in the last days there is to arise a *generation* of them, whose influence and audacity are to be such, that they are spoken of as though they never existed. Peter proceeds to note their willful ignorance of the *deluge* and of the *future judgment.* (Just as though God could not control the laws of nature.) He exposes the falsehood of their premises, showing that the same word of God which had predicted the deluge has predicted the coming of Christ, which these scoffers deny.

Peter in his second epistle, 2d chap., gives a further description of this power of infidelity, and its impious agents; in the which are the following characteristics: *Privately* bringing in damnable heresies; denying the Lord who bought them; and bringing upon themselves swift destruction. "And *many* shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not; and their damnation slumbereth not." He enforces this latter idea of their impending ruin by mentioning the ruin of the old world, and of Sodom and Gomorrah. He then proceeds in mentioning various traits of their character; such as walking *after the flesh; despising government;* presumptuous, self-willed; not afraid to speak evil of dignities; having eyes full of adultery; beguiling unstable souls; cursed children; who have forsaken the right way, and gone astray; following the way of Balaam. (Balaam went to curse the people of God. These follow him.) They are also wells without water; clouds carried with a tempest, they speak great swelling words of vanity; promising *liberty* while they themselves are the servants of corruption. Liberty is their darling theme, while corruption is the origin, and slavery the result of their principles.

Jude fills his epistle with lively descriptions of this same power of infidelity, and of the scoffers of the last days. He speaks of the characters that he was about to describe, as being before of old ordained to this condemnation.

Here we find a clue to direct us in the inquiry who they are. In the original it is, of old fore-written to this judgment; alluding, no doubt, to the ancient predictions written by the prophets concerning this power. . . . Jude describes them, crept in unawares, denying the only Lord God, and our Lord Jesus Christ. Here is the notable characteristics of Antichrist. Denying the Father and the Son: denying that Jesus Christ is come in the flesh . . . He then proceeds to recapitulate some of the characteristics noted by Peter and adds the following; filthy dreamers; *going in the way of Cain.* [This is terribly significant.] Cain hated his brother and *slew* him because his own works were evil and his brother's were righteous. . . Wandering stars, (i. e. carrying on their operations in different countries.) These be they who separate themselves, sensual, having not the Spirit. [Here is something striking.] Their plans are formed separately from the mass of mankind. All is done in the dark. All these features have a striking relation to the rise and progress of the licentious infidel power under consideration."

Had Mr. Smith lived in our day, he could not have better portrayed the now existing power.

H. PRATT.

ASTRONOMY.—The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—*Cicero.*

☞ Such is the disposition of mankind, if they cannot blast the action, they will censure the vanity.

For the Crisis.

My Experience.

Somewhere about five years ago I stepped into the store of friends, where I was in the habit of trading, and there was present an adventist, who was conversing on the subject of the sleep of the dead and immortality only through the Messiah. I was very soon interested—not in acquiescence with his views, but in opposition. I quoted Scripture to my own satisfaction, at least, and especially the answer of our Lord to the thief when they were on the cross; this was, in my view, then a clincher. I came off, as I supposed, triumphant over the adventist, notwithstanding he told me of his old Bible at home where the *comma* was in a different place from where it was in my Bible. Well, I thought as he was reduced down to a *comma* as the support of his faith, he certainly must be in the dark; and of course as he taught that "the dead know not anything" he was infidel. He offered to lend me books to read, but I was afraid of infidel leaven, and declined accepting or reading.

See how the leaven has worked! From that time I have often come across such passages as these in my Bible: "Life and immortality are brought to light in the gospel;" "Who only hath immortality." And when I met with such passages in my scripture reading, I thought of the conversation with the advent friend, and it seemed to me it looked very much like the teaching he taught; but then the *comma!*—"this day in paradise" would settle the question for that time; but then those above quoted and similar passages of scripture *would* come up in my mind, and I would think of my advent friend. I went a little further; occasionally would step in to the meeting of advent brethren, in hopes to hear something more about "these things;" but I never happened in when these subjects were the theme of discourse. And so I was yet in the dark, afraid to search and read lest the leaven of infidelity should work—and yet desiring to learn more about "these things." In this unsettled and doubtful state of mind I continued, until about six months since I took up a copy of the Crisis; and it was the first ever I had seen or heard of. An article which I saw attracted my attention, and I was interested. I looked at the title of the paper, and the place of publication, and soon found that it advocated the views of my advent friend. I looked over the list of publications, and made a memorandum of some works by Jacob Blain, Lenfest, Preble and others, and the next mail bore my order and money to the Crisis office, from whence I received the publications. By this time I was hungry for the truth, being now in the right state of preparation to receive it, viz: a purpose to read and think for myself, and to follow where the truth should lead me, yet firmly resolved not to go one step in the reception of any teaching unless I found Bible for it. I saw that if I would be free to receive truth, I must be single eyed, and not bend the scriptures to my creed or to any other man's creed.

The first of these works which I read was "the excellency of the Lord's anointed." It seemed very much like Bible teaching, and quite a different view of Messiah from the "creed;" but it came with the convicting power of truth, and I laid the book down thankful that it had fallen into my hands. I saw such a Christ presented as I had never before seen, and that he is the "Son of God." And so it was with Jacob Blain, "Glad tidings," "Pauline Theology," by H. L. Hastings, and others. I read them with a hearty relish, and was so interested in these truths that I sat up the greater part of several nights reading them; and from that time (six months since) until the present, I have had no doubts or wavering as to what is God's truth in regard to the righteous and the wicked, viz: that he will destroy the wicked, banish sin and woe from his universe, and set up his everlasting kingdom "on the earth," where he will gather all his saints, and give unto them, through Christ, immortality and eternal life.

I rejoice in these great and glorious truths. I feel that I am emancipated from the errors in which I was formerly held. Human creeds are now too confined for me. I want the whole Bible for my creed; and this hope of future glory is like an anchor to the soul, entering into that within the vail, and taking hold on earth, and not in a region beyond the clouds, of which we know nothing, only as we are misled by false philosophy and the traditions of men. But we do know something of the earth; and we can think of its destined beauty renovated, purified and restored to perhaps more than original beauty and perfection. This is (as the sailors say) good holding ground in which to let go the anchor Hope.

Since I have come to understand *when* Christ's everlasting kingdom will be set up, and *where* it will be, I find no difficulty in that *comma*. I think that the thief understood his question and the answer of the Messiah, and that he will receive his reward as promised in that day, when all the rest of God's saints will receive theirs, viz: at the Lord's second coming to set up his kingdom. This is just what the thief asked for; I think he prayed believing.

At Wilbraham campmeeting I saw baptism administered. I supposed it a matter of not much consequence as to the mode. I had been sprinkled and taught that sprinkling with blood was the mode in which persons were inducted into the priesthood under the former dispensation; that the Messiah went down to the river Jordan and was sprinkled, not with blood, but being the antitype, with water; that sprinkling or pouring was significant of the baptism of the Holy Spirit, being the thing which is signified by water baptism, and therefore that sprinkling or pouring is the scriptural mode.

But after I came home I began to think that being buried with Christ in baptism meant something, and on thinking further on this subject I could not see how sprinkling or pouring is significant of death, burial and resurrection; that to be sprinkled is not "being buried with him in baptism;" and that nothing could be so significant of that as going into the water. I saw it all. My duty was clear. I at once made up my mind to be baptized at the first opportunity which should occur, and I find to my comfort that obedience is the narrow path in which to find peace. It keeps the glorious hope bright; whereas disobedience will bring darkness and doubt, and will end in death. Now I had read about being "buried with him in baptism" hundreds of times, without any conviction of its meaning—why should it appear to my mind of such force and significance now? I will tell you. *Now I believe* in the resurrection—a *whole* resurrection—whereas formerly I believed in only a half resurrection, and, I might say, only half believed in that; for it had no practical influence. But now I see the significance of immersion, because I believe that the whole man goes into the grave, and at the resurrection the whole man will come up out of the grave.

Just so in regard to the Messiah and his being offered for my sins. I now believe that a whole Christ was offered on the cross—that "His soul was made an offering for sin;" that "He poured out his soul unto death." My belief was once that a human body *only* was offered for the sins of the world, while Christ himself went to Paradise. It makes all the difference in the world whether we believe the whole or only half the Scriptures—a whole or only a half resurrection: and I rejoice in that liberty wherewith the truth has made me free, and hope to continue steadfast unto the end.

W. S. O.

Hartford, Conn., Nov. 23d, 1858.

Book Notice.

Bro. Grant:—At the request of some ministering brethren, I have just got out a tract of sixteen pages, containing the two hundred proof texts for *destruction*, and a brief explanation of them; also the *ten* passages that prove the universe will be cleansed from woe and sin when Christ has finished his mediatorial work, as is seen in 1 Cor. 15:25–26. It also refers to all the texts relied on to prove endless misery, and some remarks on them, showing that they are few and figurative, and so no proof of the doctrine. Its title is:—The Wicked not Immortal. I shall sell any number at the rate of $1,00 per hundred, which is cheaper than sixteen page tracts are ever sold; my object being, not to sell for profit, but to spread truth by a cheap tract, hoping that brethren will be induced to buy and give to friends, &c. Sixteen hundred pages, and one hundred families supplied for $1,00!! Postage will be seventeen cents, per hundred, nine cents for fifty and five cents for twenty-five—a less number, one cent apiece. But in the Eastern States they can be sent the cheapest by Express, where one hundred are sent. It can be had at the Crisis office, and soon of Eld. J. Marsh, Rochester, and at my house No. 19, Division street, Buffalo.

J. Blain.

Boston, Nov. 27, 1858.

Will the Expositor please copy?

☞ One hour gained by rising early, is worth one month of labor in the year.

Obituary Notices.

Died, in Hartford, Me., Aug. 24, 1858, Ruth W. Delano, daughter of Jesse and Sarah Delano, aged 23 years.

Her disease was consumption. She was a great sufferer, yet never murmured or complained, but seemed perfectly resigned to her lot. She had a good hope through grace which afforded her consolation through her sickness, and gave her the assurance that all was well. She expressed much satisfaction in having christian people visit her. I called and prayed with her a number of times during her sickness, and found her mind clear and calm. She was ever ready to converse upon the subject of religion, and spoke of death with composure. Said she was ready and willing to go at any time. One day, while seated by her bedside, she requested us to sing,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Her countenance expressed the peace she enjoyed within. She was much beloved by all who knew her. May the Lord give grace to sustain the afflicted parents, and sanctify the affliction to the good of all, and bring us to enjoy everlasting life in the kingdom of God.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

E. M. Haggett.

Died, at Newfield, Conn., Wednesday evening, at 10 o'clock, Nov. 3d, after a long and painful illness, Mrs. Harriet E. Cook, aged 26 years, daughter of Reuben and Lucy Chase of Newfield, Conn.

Sister Cook was baptized some eight years since by Bro. Mathewson, since which time for quite a period she did not enjoy her mind as a christian. Since last spring her health has been rapidly declining, and she became thoughtful for the future. At her own request her mother presented her petition for prayer at the Collinsville campmeeting. The brethren then prayed for her; and some who had attended the meeting talked and prayed with her on their return. Since which time she renewed her confidence in God, and felt willing to die, and freely expressed herself to that effect, though naturally fearful of death. She was not afraid to die, and desired her friends to meet her in the kingdom. She did not speak much during the last few days that she lived, and on Wednesday eve passed quietly and peacefully away. She sleeps in Jesus. "So he giveth his beloved sleep." She left three young children and a large circle of friends to mourn her loss.

Her funeral was attended by a large concourse of people at the church in Newfield, where the writer was permitted to address the people from 1 Thess. 4: 13, 14.

"And now they'll think of one, who in
Her youthful beauty died,
The fair, meek blossom, that grew up
And faded by their side;
In the cold, moist earth they laid her,
When the forest casts the leaf,
And they'll weep that one so lovely
Should have a life so brief.
Yet not unmeet it was that one,
Like that young friend of theirs,
So gentle and so beautiful,
Should perish with the flowers."

C. H. P.

Died, in Portland, Me., Nov. 18th, after a few days of extreme suffering, caused by the explosion of a fluid lamp, Mary E., wife of Mr. W. F. Brock, and eldest daughter of Ezra and Mary A. Scammon, aged 23 years 7 months.

The following lines, composed by one of the bereaved relatives, are designed to give some idea of the intense anguish of the weeping mother; of the sorrow of the almost heart-broken husband, as well as of the grief of others in this mourning circle.

That they all may find the blessed Savior to be their support in this hour of trial, is the earnest prayer of the writer, who attended the funeral of the deceased.

I am sad, I am lonely, O ask me not why?
The loved ones of my heart I have seen fade and die,
They have gone and have left me a wanderer here,
Then ask me not why I now shed the lone tear?

I loved my dear children with the purest of love;
But now taken from me here lonely I rove,
Mid the storms and the tempests that burst o'er my head;
O fain would I sweetly repose with my dead.

R. R. Y.

Yarmouth, Me., Nov. 26, 1858.

Died, of consumption, in Ellsworth, Me., Oct. 30th, Catherine, daughter of Wm. S. and Rachel Griffin, aged 19 years 4 months and 10 days.

The subject of this notice was a believer in the personal coming of Christ to raise the dead, and to give life and immortality to all who love his appearing, and also to restore the earth to its Eden beauty and perfection. Sr. Catherine bore her sufferings with christian fortitude and resignation, and fell asleep in Jesus with the expectation of soon awaking in his likeness. She leaves many friends to mourn her loss, to whom I would say, prepare to meet the loved one in the morn of the resurrection, where death shall sever friends no more. Funeral discouse by the writer.

N. G. Reed.

Died, of consumption, in Portsmouth, Me., Nov. 3d, 1858, Horace L. Haines, aged 15 years, in hope of immortality.

H. D. Stetson.

Foreign News.

New York, Nov. 26.

Steamship Africa, from Liverpool, 13th inst., arrived off Sandy Hook at 7.30 this morning.

Le Nord says the English government consents to France engaging Indian Coolies for Colonial laborers.

The report that the reduction of the French army to the extent of 100,000 men was in contemplation, caused buoyancy on the London Exchange.

A commission has been appointed to proceed to Africa and examine on the spot the question of emigration.

Montalembert's trial is fixed for the 17th. The French papers are not permitted to publish the proceedings.

The Bank of France returns show a decrease of 23,000,000 francs in specie during the month.

The Spanish expedition, consisting of eight steamers, against the Riff pirates, has sailed.

Navigation was closed at St. Petersburg.

Russia is said to be in treaty for the purchase of Monaco, near Villafranca.

The Russian treaty with Japan is completed.

More serious insurrections are reported in Asiatic Turkey.

The China and Calcutta mail of Oct. 9th, reached England. The news is anticipated by telegraph.

The Calcutta mails of Oct. 9th reached London on the 12th.

Lord Clyde had gone to Lucknow, and the Governor General was about to follow him.

Lord Elgin, after arranging the tariff at Shanghae, would proceed to Hong Kong.

The last dispatches from China announce that Admiral Rigault, after taking possession of the establishments at Turane, had immediately marched on the city of Hue, the capitol of Cochin China and of the entire empire of Annam.

Details of the taking of Turane show that the gun-boats destroyed five forts in half an hour. Turane had been declared French territory.

The Emperor Napoleon had returned the compliment recently paid to him by Queen Victoria, having forwarded to Her Majesty a twelve pound howitzer, invented by himself, bearing the name "Alliance."

The Paris correspondent of the London Globe says that Galway is about to be adopted by France as the outlet of her postal communication with North America, and that the Lever line will succeed in large subsidy from the Emperor, the projected Havre line having withdrawn in favor of the Galway enterprise.

RUSSIA.

A rumor was circulating in Ataly to the effect that the Emperor of Russia, in order to make his maratime position at Villafiance more effectual, desired to purchase the Principality of Monaco, which is almost close to it. It was believed that a large offer would not be refused by the Prince of Monaco.

The Russian Ambassador to Japan had arrived at Marseilles with an advantageous treaty.

FRANCE.

Several Jews had been appointed members of the Council in Algeria, in order to show that France recognizes religious equality.

The project started by the British Governor of the Ionian Islands to cede five of the Islands to Greece, was received with marked disfavor by the French ministerial journals.

AUSTRIA.

The Austrian government has received notification from Russia of its intention to terminate the treaty of commerce made between the two countries in 1846.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If the Lord will, I purpose to preach at
Peace Dale, R. I., Sunday, - Dec. 5th.
Arnold's Bridge, Tuesday evening, Dec. 7th.
Meet me at Apponaug on Monday train from Kingston.
River Point, Wednesday evening, Dec. 8th.
Sunday, Dec. 12th, wherever a door opens.

H. F. Carpenter.

Bro. Chas. H. Perkins appoints to preach at Arnold's Bridge, R. I., Thursday eve., Dec. 2d.

J. G. Smith appoints to preach at
Wilmot, N. H., (where J. Hazen may appoint,) - - - - - Dec. 12th.
Loudon Mills, N. H., - - - Dec. 19th.

I will be with the brethren at River Point on Sabbath Dec. 12th; if supplied on that day, they will please write me at Pawtucket. I purpose spending a few weeks in R. I., where brethren may request my labors.

J. Blain.

The Brethren in Portsmouth wish Bro. Boutell to be with them the 3d Sabbath in Dec. instead of the 2d, as the appointment now stands.

I will preach, Providence permitting, at Coventry, Centre Village, Dec. 2d and 3d.

W. S. Campbell.

I will meet the brethren as follows:—
Pomfret, Vt., - - - Dec. 5th and 7th.
Dinsmore Hill, Vt., - - - Dec. 12th.

C. N. Lewis.

I will preach as follows:—
Providence, R. I., - Sunday, Dec. 5th.
Worcester, Mass., - - - - Dec. 7th.
Groton Junction, Mass., - - - Dec. 8th.
Manchester, N. H., - - - Dec. 9th.

S. W. Bishop.

Eld. Wm. M. Ingham appoints to preach as follows:
Mt. Vernon, Me., (Bean school-house,) Dec. 4th and 5th.

Providence permitting, Bro. H. Pratt will meet with the brethren in
Willington, Ct., - - - - Dec. 5th.

J. G. Smith appoints to preach in
Worcester, - Nov. 28th and Dec. 5th

Appointments for Danielsonville, Ct.
Bro. A. Fox, Nov. 28th and Dec. 5th.

NOTICES.

Notice.

The third Quarterly Meeting of the Rock Island District will be held at Wilton Junction, Iowa, to commence Wednesday, Dec. 8th, at 7 P. M.

Also, the third Quarterly Meeting of Military Track District will be held at Warsaw Prairie, Hancock Co., Ill., to commence Wednesday, Dec. 22d.

I would give notice to the friends in Brown Co., that I will spend a few days in the vicinity of Walker's Neck, and hold a meeting as the brethren may arrange, to commence Wednesday, Dec. 15th, at 7 P. M. Also, after our meeting at Warsaw Prairie, I will spend a few days in Missouri, as the friends may arrange. Give me notice at our Quarterly Meeting. I hope we shall see a general rally. Moses Chandler, Evangelist.

Cordova, Ill., Nov. 15th, 1858.

Notice.

The Lord willing, Brn. Decker and Flavel, of Newark, N. J., will meet with the church in Worcester, Sunday, Dec. 12th, and present their argument on the time of the coming of the Lord.

Notice.

There will be a conference holden at South Hope, Me., commencing Thursday evening, Dec. 25th, and continuing over the Sabbath.

S. K. Partridge.
J. R. Hall.

☞ I still owe Crosby $125, due Dec. 1st. A few subscribers to the Crisis have copies of my book to sell. May I remind them of the time when I must pay, and ask them to remit avails, as arranged, to Hon. W. G. Crosby, Boston?

C. F. Hudson.

Business.

To Correspondents.

T. M. Storer—All right.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

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Sinfulness, steeped down in tears?
Glimpses bright of that blest haven,
Fairer than the flowers of Eden,
Unto sin-sick souls are given,
But to lead them, gently lead them
From the famine and the dearth,
But to feed them, only feed them
In the fields of richer growth.

Are you thirsting? Are you thirsting
Now, to taste of righteousness?
There are bursting, for you bursting
Streams of everlasting bliss.
Come, but taste the waters, healing,
Come with anxious, holy feeling,
At the throne of mercy kneeling.
Thou art pleading, strongly pleading
To be cleansed and freed from sin,
Now art needing, only needing
Christ the Hope but formed within.

Thou art gazing, now art gazing
On the water's healing flow.
'Tis amazing, O amazing!
All are cured who e'er may go.
O, the healing of that fountain,
Rushing down from Calvary's mountain,
Unto righteousness anointing.
Thou art pardoned. Thou art pardoned
From thy sins, once pressing sore,
And thy burdened, thy once burdened
Soul may taste and thirst no more.

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But to show the veracity of the Bible, which we contend is the power of God unto salvation to all those that believe, let us look back in the annals of human affairs, or the past dealings of God with his people. We may say six thousand years have almost made their annual rounds since man first became acquainted with the precepts that stand recorded in the beginning of that book; and during this long roll of ages what mighty changes have taken place. Thousands have lived, moved in circles, filled spheres, in the great drama of human life, played their parts, and have passed off from that stage of action where but yesterday, as it were, they developed themselves with energy and ambition amidst the scenes of life, and the accociations of the living; but to-day, like the fleeting beauty of the changeable, they are numbered with the forgotten dead. Yet through all of earth's changes, the same witness that speaks of creation's morn 6000 years ago, lives to-day. Though thousands and millions have lived and died; though empires and kingdoms have risen and fallen; though conquerors and conquering nations have deluged the earth with human blood, in their avidity to blot out inspired truth, yet the same record that informs us of creation and the beauty of this mundane sphere, when in its primeval state, lives to-day. Though the fountains of the mighty deep have once been broken up, and the earth inundated with water that destroyed the ungodly and disobedient in the days of Noe; yet the same word that saluted the ear of Adam 6000 years ago while in the cool of the day and in the paradise of God he communed with his Maker, is still in existence, and its perpetuity may well be expressed in the language of Him who spake as never man spake,—"Though heaven and earth pass away, my word shall not pass away."

It is the same word that informed Adam's happy pair of the tree of life and the tree of death, and the nature of their fruit, the one promulgating life and happiness, the other sorrow and death, that is demonstrated to be true, not only by the first Adam and his posterity suffering that Word's predicted consequence of disobedience, but by virtue of the second Adam's obedience, the first disobeyed and died, the second obeyed and lived; hence by the two most eminent characters spoken of in the whole Bible, it is proven to be true; it has been literally and incontrovertibly demonstrated, not only to be the word of God, but also, as the great Apostle has said, the power of God unto salvation to all those that believe; and vain is the attempt of any individual or society to overthrow the fact, or in other words, to substitute something else in its place, or preach another gospel to preclude the one that Jesus advocated. How absurd the idea for man to institute a system which might be termed the power of man unto salvation, which thousands are doing at the present time; but all is to no purpose, as the history of the past must convince every sentient being.

Almost every philosopher throughout all past ages of the world has prescribed remedies to cure man of the effects of sin. Every school of grace has instituted plans and schemes which it was thought would prove to humanity a complete relief. Still humanity struggles on under the heavy and intolerable burden, trying every proscribed remedy, that peradventure the burden might be removed; all of which proves man's inability to heal himself, or remove the effects of moral transgression. God, who is man's Creator, can be his only physician. He has prescribed a remedy that will heal man forever. He has given us his only Son that we might have life, who through suffering and obedience was made perfect, and became the author of eternal salvation to all those that believe. All that is necessary is to believe and obey. The first Adam disobeyed and died. The second Adam obeyed and lived. The first proves the word of God true by his disobedience and dying; the second proves it true by his obedience and living. Oh! who cannot see the truthfulness of God's word and the beauty and harmony of its teachings concerning the plan of redemption?

Yes, in redemption, O what grace!
Its wonders! O what thought can trace!
Here wisdom shines forever bright;
Praise him! my soul, with sweet delight.

GEO. MOYER.

Chemung, Ill.

For the Crisis.

Rev. 6: 17.

"For the great day of his wrath is come; (the Revelator saw this prophetically, so he spake of it in the *present* tense,) and who shall be able to stand?" A very solemn and important question is here asked. "It is appointed unto man once to die, and after this the judgment." "We must all appear before the Judgment seat of Christ." "As in Adam all die, even so in Christ shall all be made alive; (all shall have a resurrection,) *but every man in his own order*." That *order* is given in John 5: 28, 29. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Now, who shall abide his coming, who shall stand when he appeareth?

First, we will notice those who will not be able to stand in that day of final decision. 1st, the liar. 2d, the profane swearer. 3d, the thief. 4th, the Sabbath breaker. 5th, the murderer. 6th, the drunkard. 7th, the hypocrite. 8th, the nominal professor. 9th, the moralist. 10th, the infidel; *none of these will be able to stand in that great day of God's wrath.*

Secondly, who will be able to stand in that day? Those that love God with all the heart, and serve him with all their might. Or, in other words; "The pure in heart" will be able to stand in that day.

We are led from this subject to make two remarks; 1st, that the Judgment day will be a very solemn day to impenitent sinners! Secondly; it will be a very happy and glorious day to the penitent,—the *pure* in heart!

P. TANDY.

"IT DON'T COST MUCH."—Only a little attention makes my little girl very happy. said a good minister of the Gospel of our Savior,

"Who was once a child,
And children still he loves."

Our attention was attracted by seeing the minister intent on repairing a small article of pleasure for his child; he seeing us about to remark upon his small work, looked up with benignity, and said, "I love to please my little girl—it don't cost much." Happy father, thought I, where there is such gentle attention to a child, there must be some other good qualities which make him a good pastor of Christ's flock.

For the Crisis.

Spiritualism.

ITS CAUSE AND CURE.

That Spiritualism, in its recent developments, is immoral, unchristian, and calculated to disarrange the order of nature, and the laws of God and man, none can doubt who have watched its progress, and seen its foreshadowings. It is doubtless one of the strong delusions of the latter day, so often alluded to by the Apostles of Christ. Signs and lying wonders; that if it were possible, would deceive the very elect. Spiritual wickedness in high places. Doctrines of devils, forbidding to marry, &c. A tree is known by its fruit, and if this tree is to be thus judged by the fruit it has already produced, we have not much to expect from it, but "apples of Sodom."

I shall not dispute, as many now do, the reality of these phenomena, and call them all "humbug;" for these unbelievers are the most likely to become dupes, when convinced that all is not deception. I shall content myself for the present, with what is acknowledged by the advocates of this system; that it proceeds from the same cause as the ancient witchcraft, divination, necromancy, and oracles of heathen and jewish history, and which is denounced in the Bible as one of the greatest of crimes, and worthy of death. What I wish now to attempt to prove is, the cause that has produced this widely spreading contagion, and the encouragement which it receives from the popular doctrines of the day.

The foundation stone on which spiritual manifestations are based is the heathen and anscriptural doctrine, of the natural immortality of the soul, and the conscious state of the dead. So long as the church and the world hold these doctrines so tenaciously, and represent them as the fundamental truths of religion, it will be in vain to contend against the influence of Spiritualism, and it is no wonder, under these circumstances, that our polemick theologians are so shy of this subject, and spend all their powder on trifles of little consequence, either in this world or in that which is to come, while they permit this wide spreading delusion, that is shaking the very foundations of the church and civil society, to go unnoticed, and "unwiped of justice." Why is this? Is it because they are convinced that any successful effort to destroy this abounding iniquity, would be an act of suicide to themselves, and result in the overthrow of that long-cherished pride, that has dared to arrogate to the creature, an attribute of the Creator: immortality! "God only hath immoriality." No creature possesses it, but as a gift of God to those who "seek for it," and who are made worthy to enjoy this inestimable privilege, of the sons of God.

Let us trace this system of Spiritualism to its source, and we shall find it not very respectable or reliable in its parentage. It can however boast its antiquity, for it originated in Eden, under the tree of the knowledge of good and evil: good lost and evil found. "Ye shall not surely die"—this little seed has produced an abundant harvest, and well nigh filled the whole earth. It furnished Paganism with all her gods and goddesses, who are most of them deified dead men, exalted to an higher sphere, and supposed to be superintending the affairs of men in the flesh, and worthy of their worship and adoration. It has given to Rome her "purgatory," where the souls of the dead are said to be purified by fire, and made fit for heaven, as soon as the priest is satisfied with the sum paid for their ransom. It has furnished Rome likewise with her multitude of saints, whose shrines have been for so many centuries profitable to the church, and made her rich, and increased in goods, and in need of nothing but "to do justly, to love mercy, and to walk humbly with God:" a lesson she has got to learn.

The Protestant church is not without her share of this spiritual leaven, that has leavened the whole lump of humanity. It has given her an eternal hell of torment, where countless millions of the damned are said to curse and blaspheme their maker in ever-increasing torment, without the least hope of respite or relief, through the countless ages of eternity.

It has rendered the doctrine of the resurrection, a dead letter in her creed; for if the saints have their reward at death, the resurrection is passed already, or is at least a useless ceremony, and therefore a matter of minor importance, while Christ and his Apostles make the resurrection of dead, the sum and substance of our future hope. "They shall be recompensed at the resurrection of the just; if there be no resurrection, then those who have fallen asleep in Christ have perished." This is the doctrine of the Bible, but not of the church. The protestant church professes to believe in the conscious state of the dead, which of itself is a misnomer; as well as a flat contradiction to the word of God, which declares that "the dead know not any-thing—that their thoughts perish," &c But who can long be satisfied with this belief, without any demonstration of it? If our departed friends are indeed conscious, and yet feel an interest in those whom they have left behind, then why not communicate? Paganism says they do; Rome says they do, and to some purpose; and the protestant church is on the fence, and in a state of suspense to consider on which side to jump off, back again to Rome, or forward to Spiritualism! Truly her condition is precarious, if there were no third course, for it is evident she cannot long sustain her present position, and we see daily, some choosing one side, and some another. The reformed church now, is but a mere remnant on the map of the world, and the pressure from Rome on the one side, and Spiritualism on the other, is likely to make that little less.

Here then we see clearly the history of Spiritualism; it is a natural consequence of the belief of the immortality of the soul, and the conscious state of the dead; it is, as one has well defined it, "orthodoxy gone to seed." Sowed so liberally, on such well prepared ground, what can we expect, but an abundant harvest?

If we have rightly judged the cause of Spiritualism, we shall be better prepared to discover the cure; it is simply this: remove the cause, and the effect will cease. But how is this to be done? By rejecting heathen philosophy, and popish superstition; and taking the word of God for our guide, and not the traditions of men, that have made the word of God of none effect.

The immortality of the soul is no where to be found in the Bible: man lost all title to immortality by the transgression of our first parents; they were shut out from the tree of life, lest they should eat and live forever as sinners. In the gospel, the only way to obtain eternal life, is by faith in the Son of God, and obedience to his will: all those who reject this only hope of dying man, "shall not see life, but shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." Man is represented in the Bible as a dying creature, "crushed before the moth, as the flower of the field, as a shadow that passeth away;" and no where in any other character than as subject to death, as the penalty of sin. "The soul that sinneth, it shall die."

In the Bible, death is represented as a sleep, a rest, a state of darkness, where there is no knowledge, or wisdom, or work; where nothing is known that is done under the sun. If this doctrine cannot be proved from scripture, it is in vain to attempt to prove any thing against the preconceived opinions of men.

Now if this doctrine be true, that the that the dead know not anything, how can they communicate? Let spiritualism be what it may, it is not what it pretends to be, the spirits of the dead.

"The storm that wrecks the winter sky,
No more disturbs their sweet repose;
Than summer evenings latest sigh,
That shuts the rose."

"I long to lay this painful head and aching heart
Beneath the soil,
And slumber in that dreamless bed
From all my toil."

Here is both rhyme and reason, in spite of orthodoxy; truth will at times creep out, and chase away the clouds of error from the mind, however bewildered in a maze of superstition and credulity, that has hung on the world for ages.

Some will inquire, what then is Spiritualism? I think I have shown what it is not, if the Bible be true; and I care little what it is, if it is not what it pretends to be, it is a *lie;* and that is enough to warn me against its influence. It may be a hidden law of nature, mesmerism, clairvoyance, magnetism, demonology, and witchcraft, &c., &c. If these ghosts are laid, like Othello, "its occupation is gone," and it will sink in merited oblivion; and be amongst the rubbish of past ages, soon forgotten.

J. P.

A FACT NEEDING NO COMMENT.—A writer in an influential paper states that he has been shown a list of forty trance-speaking spiritualist mediums of both sexes, including most of the prominent mediums in the country, who have either separated from their husbands and wives, or are living in extreme unhappiness. It is said that most of those who pretend to be mediums become reckless of all moral principle.—*Messenger.*

Choice Selections.

George Muller's Orphan House.

Toronto, Sept. 19th, 1858.

As my letter was delayed, I add a few extracts from the report of G. Muller, Bristol, England, respecting his Orphan Houses, and other objects, for the year ending May 26th, 1858, which was lent me by a friend, on showing him a notice in an old *Missionary* respecting these Orphan Houses. This is the same gentleman, who wrote you a few years ago, a short account of Mr. M.'s work, which you inserted in the *Missionary*. It is really surprising what this excellent man has been enabled to accomplish by his firm and prayerful trust in God. He has built and paid for two Orphan Houses with accommodation for seven hundred orphans, and intends building a third one to accommodate three hundred more, for which he has the funds in hand. He says:

"*Without any one having been applied to for anything* by me, the sum of $102,714 9*s*. 6*d*.," (sterling, over half a million dollars) "has been given to me for the orphans, *as the result of prayer to God*, since the commencement of the work (twenty-five years ago), which sum includes the amount received for the building fund, for the houses already built, and the one to be built. It may also be interesting to the reader to know that the total amount which has been given for the other objects since the commencement of the work, amounts to £38, 297 12*s*. 11*d*., and that which has come in by the sale of Bibles since the commencement, £2, 222 4*s*. 8*d*. by the sale of Tracts, £2, 294, 6*s*, 11*d*. and the payments of the children in the day schools, from the commencement, £2, 138 11*s*, 4*d*. Besides this, also a great variety and number of articles of clothing, furniture, provisions, &c., have been given *for the use* of the orphans."

I would state that during the year, eighty-two missionaries have been assisted by grants amounting to £3, 531, 12*s*. 4*d*. by Mr. M.'s Institution, in all parts of the world; four day schools with two hundred and six scholars have been supported and seven others assisted with money or copies of the Holy Scriptures; one Sunday school with one hundred and fifty-seven children supported, and eleven others assisted with Bible and Testaments, and one adult school, numbering ninety-five scholars supported; two thousand and four Bibles and seven hundred and ten Testaments were given away, besides a large number sold at reduced prices, and 1, 334, 791 tracts and books have been circulated.

The report says further:

"Of the four hundred and ninety-nine orphans who were, on May 26th, 1858, in the two houses, two hundred and ninety-six were in the new orphan house No. 1, and two hundred and three in the new orphan house No. 2. The former is fitted up for the accommodation of one hundred and forty orphan girls above seven years of age, eighty boys above seven years, and eighty male and female orphans from their earliest days till they are above seven or eight years of age. The infants, after having passed the age of seven or eight years, are removed into the departments for older boys and girls. The new orphan house No. 2 is fitted up for two hundred female infant orphans, and for two hundred older female orphans. When the cases of the orphans waiting for admission on May 26th, 1857, came before me for investigation, it was found that some of the girls had become too old; some had been otherwise provided for; some had been lost sight of; some we found unsuitable for the Orphan Institution, and some had died while waiting for admission. Thus it comes, that though we had at that time altogether the names of nine hundred and ninety orphans waiting for admission, and received only two hundred and nineteen during the past year; we have now only two hundred and seventy-nine boys and forty-six girls waiting, while we had on May 26, 1858, altogether one hundred and ninety-seven vacancies yet in the new orphan house. As fast as cases can be investigated, and are found suitable, the female orphans are admitted; generally, some are received every week. The reader will see that while there are two hundred and seventy-nine boys waiting for admission without vacancies, we have still many vacancies for female orphans.

'As far as I am able to judge, I have now all I require in the way of pecuniary means for the third house also, so that I am able to accomplish the full enlargement of the orphan work to one thousand orphans.

"Pause, esteemed reader! Nearly seven years had I been, day by day, asking the Lord for the needed means to carry out the desire of my heart, concerning the one thousand orphans. Not a single day had elapsed since first I began to pray for means, in which I had not been enabled in the assurance of faith, yea in the full assurance of faith that it would be granted, to bring my request before God, and generally I had prayed even more than once a day concerning the matter. When I began my request for means, viz., to entreat the Lord to give me thirty-five thousand pounds, I knew well what difficulty there was in the way to my obtaining this sum, looking at it naturally. I am too calm, too calculating a person, too much looking at the matter fully, too much in the habit of weighing all the difficulties of a case, as to be carried away by excitement or imagination. I knew I had no ground naturally to expect this large sum; for months, therefore, I had not prayed at all for means for this enlargement, but had only asked the Lord to show me very clearly whether it was his will that I should go forward; but having once come fully to this conclusion, on the grounds which are stated at large in the report published in 1851, I was as certain that the Lord would give me all I needed, as if I had had the money already in hand. It might, at that time, have been naturally said to me, How will you be likely to obtain this large sum of £35,000 for the Building Fund, and at the same time be able to meet the current expenses of the work already in existence? The reply of faith was, I know not whence the money is to come, but I know that God, on whom I depend, is able to provide me with all I need for the current expenses, and also to give me money for the Building Fund. When twelve and a-half years since, I might say contrary to all my former desires, I was led as by an unseen hand, to decide upon leaving the four rented houses, and to build the new orphan house for three hundred children; it was said, how strange it was that I should think of enlarging the work from one hundred and twenty to three hundred orphans, when for years previously, I had almost habitually had to wait upon the Lord for daily supplies day by day. Yet so it was, that the Lord gave me all I needed for the Building Fund, although that was no less than £15,055 3*s*. 2*d*., and I had £776 14*s*. 3*d*. more than I required. Moreover, all the current expenses were met in the meantime, and I was able to begin housekeeping with about £500 in hand, whilst before, I had thought of building that large house, we had had rarely, very rarely, as much as £100 in hand, and often, very often, scarce 100 pence. So this time, whilst the means for the Building Fund were coming in, I had to meet the current expenses, which for the orphans alone amounted to £26,249 10*s*, from May 26, 1851, to February 17, 1858, and for the other objects in the same time, £25,670 9*s*. 6*d*., being altogether, £51,919 19*s*. 6*d*., and when the new house for 400 orphans was opened on November 12, 1857, I had in hand £2292 0*s*. 1*d*. for the current expenses of the orphans. See, esteemed reader, how unbelief is put to shame, and natural reasoning is confounded. Had I, at my own bidding, or for my own honor, or for the gratification of self, in some way or other begun this enlargement, I could have expected nothing but to be confounded. Or, good though my intentions had been, had I not been called for the work, I could have expected nothing but to be confounded. Or, had I regarded iniquity in my heart, whilst I was seeking to carry out this enlargement, I might have prayed much outwardly, but I should not have had my desires granted as to the obtaining of the means."

—H. D. V.—*The Missionary.*

FRETTING.—Do not fret! If you are poor, look to the miseries of many who are possessed with wealth, and then thank God for your poverty. If you are sick, there is no necessity for fretting, for the morrow may bring to you health. Have you enemies? If so, don't fret or get in a passion, but strive to outlive their maliciousness and envy *by noble deeds*. Don't fret if you cannot wear such fine clothes and live in such a big house as your neighbor, but resolve that in whatever state God has placed you, with whatever circumstances he has encompassed you, to be content. It is a short time we have to live at the most. Don't spend it in fretting. There is not much comfort to be taken in this world unless we endeavor to take everything easy.

☞ I have found by experience that they who have spent all their life in cities, contract not only an effeminacy of habit, but of thinking.—*Goldsmith.*

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Poetry.

For the Crisis.

THE HEALING FOUNTAIN.

Are you weary? Are you weary
Of this Earth, its toils, its fears?
Is all dreary? Dark and dreary
Sinfulness, steeped down in tears?
Glimpses bright of that blest haven,
Fairer than the flowers of Eden,
Unto sin-sick souls are given,
But to lead them, gently lead them
From the famine and the dearth,
But to feed them, only feed them
In the fields of richer growth.

Are you thirsting? Are you thirsting
Now, to taste of righteousness?
There are bursting, for you bursting
Streams of everlasting bliss.
Come, but taste the waters, healing,
Come with anxious, holy feeling,
At the throne of mercy kneeling.
Thou art pleading, strongly pleading
To be cleansed and freed from sin,
Now art needing, only needing
Christ the Hope but formed within.

Thou art gazing, now art gazing
On the water's healing flow.
'Tis amazing, O amazing!
All are cured who e'er may go.
O, the healing of that fountain,
Rushing down from Calvary's mountain,
Unto righteousness anointing.
Thou art pardoned. Thou art pardoned
From thy sins, once pressing sore,
And thy burdened, thy once burdened
Soul may taste and thirst no more.

MINNIE V. CADY.

Sutherland Falls, Vt.

Original Articles.

For the Crisis.

The Bible.

A faithful witness of creation's morn, a true record of the communications and revelations that God has made to his people throughout all ages of the world; that book of books, the origin and fountain of pure wisdom, who can measure its existence? Who, with the assistance of human wisdom, can think to penetrate the mind of Jehovah to reach its origin, or who can indulge in a conjecture to charge its production to the wisdom of finite humanity, whose existence is like the flower of the field that blossoms to-day, and to-morrow fades away, and whose mind is equally as changeable as the four winds of heaven. The heathen exhibit more profound wisdom and learning, and more true devotion in adoring their idol gods, than the infidel with all his boasted knowledge and superior reason, who will thus conjecture upon the word of inspiration, who desires to say in his heart, there is no God.

But to show the veracity of the Bible, which we contend is the power of God unto salvation to all those that believe, let us look back in the annals of human affairs, or the past dealings of God with his people. We may say six thousand years have almost made their annual rounds since man first became acquainted with the precepts that stand recorded in the beginning of that book; and during this long roll of ages what mighty changes have taken place. Thousands have lived, moved in circles, filled spheres, in the great drama of human life, played their parts, and have passed off from that stage of action where but yesterday, as it were, they developed themselves with energy and ambition amidst the scenes of life, and the associations of the living; but to-day, like the fleeting beauty of the changeable, they are numbered with the forgotten dead. Yet through all of earth's changes, the same witness that speaks of creation's morn 6000 years ago, lives to-day. Though thousands and millions have lived and died; though empires and kingdoms have risen and fallen; though conquerors and conquering nations have deluged the earth with human blood, in their avidity to blot out inspired truth, yet the same record that informs us of creation and the beauty of this mundane sphere, when in its primeval state, lives to-day. Though the fountains of the mighty deep have once been broken up, and the earth inundated with water that destroyed the ungodly and disobedient in the days of Noe; yet the same word that saluted the ear of Adam 6000 years ago while in the cool of the day and in the paradise of God he communed with his Maker, is still in existence, and its perpetuity may well be expressed in the language of Him who spake as never man spake,—"Though heaven and earth pass away, my word shall not pass away."

It is the same word that informed Eden's happy pair of the tree of life and the tree of death, and the nature of their fruit, the one promulgating life and happiness, the other sorrow and death, that is demonstrated to be true, not only by the first Adam and his posterity suffering that Word's predicted consequence of disobedience, but by virtue of the second Adam's obedience, the first disobeyed and died, the second obeyed and lived; hence by the two most eminent characters spoken of in the whole Bible, it is proven to be true; it has been literally and incontrovertibly demonstrated, not only to be the word of God, but also, as the great Apostle has said, the power of God unto salvation to all those that believe; and vain is the attempt of any individual or society to overthrow the fact, or in other words, to substitute something else in its place, or preach another gospel to preclude the one that Jesus advocated. How absurd the idea for man to institute a system which might be termed the power of man unto salvation, which thousands are doing at the present time; but all is to no purpose, as the history of the past must convince every sentient being.

Almost every philosopher throughout all past ages of the world has prescribed remedies to cure man of the effects of sin. Every school of grace has instituted plans and schemes which it was thought would prove to humanity a complete relief. Still humanity struggles on under the heavy and intolerable burden, trying every prescribed remedy, that peradventure the burden might be removed; all of which proves man's inability to heal himself, or remove the effects of moral transgression. God, who is man's Creator, can be his only physician. He has prescribed a remedy that will heal man forever. He has given us his only Son that we might have life, who through suffering and obedience was made perfect, and became the author of eternal salvation to all those that believe. All that is necessary is to believe and obey. The first Adam disobeyed and died. The second Adam obeyed and lived. The first proves the word of God true by his disobedience and dying; the second proves it true by his obedience and living. Oh! who cannot see the truthfulness of God's word and the beauty and harmony of its teachings concerning the plan of redemption?

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GEO. MOYER.

Chemung, Ill.

For the Crisis.

Rev. 6: 17.

"For the great day of his wrath is come; (the Revelator saw this prophetically, so he spake of it in the *present* tense,) and who shall be able to stand?" A very solemn and important question is here asked. "It is appointed unto man once to die, and after this the judgment." "We must all appear before the Judgment seat of Christ." "As in Adam all die, even so in Christ shall all be made alive; (all shall have a resurrection,) *but every man in his own order.*" That *order* is given in John 5: 28, 29. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Now, who shall abide his coming, who shall stand when he appeareth?

First, we will notice those who will not be able to stand in that day of final decision. 1st, the liar. 2d, the profane swearer. 3d, the thief. 4th, the Sabbath breaker. 5th, the murderer. 6th, the drunkard. 7th, the hypocrite. 8th, the nominal professor. 9th, the moralist. 10th, the infidel; *none of these will be able to stand in that great day of God's wrath.*

Secondly, who will be able to stand in that day? Those that love God with all the heart, and serve him with all their might. Or, in other words; "The pure in heart" will be able to stand in that day.

We are led from this subject to make two remarks; 1st, that the Judgment day will be a very solemn day to impenitent sinners! Secondly; it will be a very happy and glorious day to the penitent,—the *pure* in heart!

P. TANDY.

"IT DON'T COST MUCH."—Only a little attention makes my little girl very happy. said a good minister of the Gospel of our Savior,

"Who was once a child,
And children still he loves."

Our attention was attracted by seeing the minister intent on repairing a small article of pleasure for his child; he seeing us about to remark upon his small work, looked up with benignity, and said, "I love to please my little girl—it don't cost much." Happy father, thought I, where there is such gentle attention to a child, there must be some other good qualities which make him a good pastor of Christ's flock.

For the Crisis.

Spiritualism.

ITS CAUSE AND CURE.

That Spiritualism, in its recent developments, is immoral, unchristian, and calculated to disarrange the order of nature, and the laws of God and man, none can doubt who have watched its progress, and seen its foreshadowings. It is doubtless one of the strong delusions of the latter day, so often alluded to by the Apostles of Christ. Signs and lying wonders; that if it were possible, would deceive the very elect. Spiritual wickedness in high places. Doctrines of devils, forbidding to marry, &c. A tree is known by its fruit, and if this tree is to be thus judged by the fruit it has already produced, we have not much to expect from it, but "apples of Sodom."

I shall not dispute, as many now do, the reality of these phenomena, and call them all "humbug;" for these unbelievers are the most likely to become dupes, when convinced that all is not deception. I shall content myself for the present, with what is acknowledged by the advocates of this system; that it proceeds from the same cause as the ancient witchcraft, divination, necromancy, and oracles of heathen and jewish history, and which is denounced in the Bible as one of the greatest of crimes, and worthy of death. What I wish now to attempt to prove is, the cause that has produced this widely spreading contagion, and the encouragement which it receives from the popular doctrines of the day.

The foundation stone on which spiritual manifestations are based is the heathen and anscriptural doctrine, of the natural immortality of the soul, and the conscious state of the dead. So long as the church and the world hold these doctrines so tenaciously, and represent them as the fundamental truths of religion, it will be in vain to contend against the influence of Spiritualism, and it is no wonder, under these circumstances, that our polemick theologians are so shy of this subject, and spend all their powder on trifles of little consequence, either in this world or in that which is to come, while they permit this wide spreading delusion, that is shaking the very foundations of the church and civil society, to go unnoticed, and "unwiped of justice." Why is this? Is it because they are convinced that any successful effort to destroy this abounding iniquity, would be an act of suicide to themselves, and result in the overthrow of that long-cherished pride, that has dared to arrogate to the creature, an attribute of the Creator: immortality! "God only hath immortality." No creature possesses it, but as a gift of God to those who "seek for it," and who are made worthy to enjoy this inestimable privilege, of the sons of God.

Let us trace this system of Spiritualism to its source, and we shall find it not very respectable or reliable in its parentage. It can however boast its antiquity, for it originated in Eden, under the tree of the knowledge of good and evil: good lost and evil found. "Ye shall not surely die"—this little seed has produced an abundant harvest, and well nigh filled the whole earth. It furnished Paganism with all her gods and goddesses, who are most of them deified dead men, exalted to an higher sphere, and supposed to be superintending the affairs of men in the flesh, and worthy of their worship and adoration. It has given to Rome her "purgatory," where the souls of the dead are said to be purified by fire, and made fit for heaven, as soon as the priest is satisfied with the sum paid for their ransom. It has furnished Rome likewise with her multitude of saints, whose shrines have been for so many centuries profitable to the church, and made her rich, and increased in goods, and in need of nothing but "to do justly, to love mercy, and to walk humbly with God:" a lesson she has got to learn.

The Protestant church is not without her share of this spiritual leaven, that has leavened the whole lump of humanity. It has given her an eternal hell of torment, where countless millions of the damned are said to curse and blaspheme their maker in ever-increasing torment, without the least hope of respite or relief, through the countless ages of eternity.

It has rendered the doctrine of the resurrection, a dead letter in her creed; for if the saints have their reward at death, the resurrection is passed already, or is at least a useless ceremony, and therefore a matter of minor importance, while Christ and his Apostles make the resurrection of dead, the sum and substance of our future hope. "They shall be recompensed at the resurrection of the just; if there be no resurrection, then those who have fallen asleep in Christ have perished." This is the doctrine of the Bible, but not of the church. The protestant church professes to believe in the conscious state of the dead, which of itself is a misnomer; as well as a flat contradiction to the word of God, which declares that "the dead know not any-thing—that their thoughts perish," &c But who can long be satisfied with this belief, without any demonstration of it? If our departed friends are indeed conscious, and yet feel an interest in those whom they have left behind, then why not communicate? Paganism says they do; Rome says they do, and to some purpose; and the protestant church is on the fence, and in a state of suspense to consider on which side to jump off, back again to Rome, or forward to Spiritualism! Truly her condition is precarious, if there were no third course, for it is evident she cannot long sustain her present position, and we see daily, some choosing one side, and some another. The reformed church now, is but a mere remnant on the map of the world, and the pressure from Rome on the one side, and Spiritualism on the other, is likely to make that little less.

Here then we see clearly the history of Spiritualism; it is a natural consequence of the belief of the immortality of the soul, and the conscious state of the dead; it is, as one has well defined it, "orthodoxy gone to seed." Sowed so liberally, on such well prepared ground, what can we expect, but an abundant harvest?

If we have rightly judged the cause of Spiritualism, we shall be better prepared to discover the cure; it is simply this: remove the cause, and the effect will cease. But how is this to be done? By rejecting heathen philosophy, and popish superstition; and taking the word of God for our guide, and not the traditions of men, that have made the word of God of none effect.

The immortality of the soul is no where to be found in the Bible: man lost all title to immortality by the transgression of our first parents; they were shut out from the tree of life, lest they should eat and live forever as sinners. In the gospel, the only way to obtain eternal life, is by faith in the Son of God, and obedience to his will: all those who reject this only hope of dying man, "shall not see life, but shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." Man is represented in the Bible as a dying creature, "crushed before the moth, as the flower of the field, as a shadow that passeth away;" and no where in any other character than as subject to death, as the penalty of sin. "The soul that sinneth, it shall die."

In the Bible, death is represented as a sleep, a rest, a state of darkness, where there is no knowledge, or wisdom, or work; where nothing is known that is done under the sun. If this doctrine cannot be proved from scripture, it is in vain to attempt to prove any thing against the preconceived opinions of men.

Now if this doctrine be true, that the that the dead know not anything, how can they communicate? Let spiritualism be what it may, it is not what it pretends to be, the spirits of the dead.

"The storm that wrecks the winter sky,
No more disturbs their sweet repose;
Than summer evenings latest sigh,
That shuts the rose."

"I long to lay this painful head and aching heart
Beneath the soil,
And slumber in that dreamless bed
From all my toil."

Here is both rhyme and reason, in spite of orthodoxy; truth will at times creep out, and chase away the clouds of error from the mind, however bewildered in a maze of superstition and credulity, that has hung on the world for ages.

Some will inquire, what then is Spiritualism? I think I have shown what it is not, if the Bible be true; and I care little what it is, if it is not what it pretends to be, it is a *lie;* and that is enough to warn me against its influence. It may be a hidden law of nature, mesmerism, clairvoyance, magnetism, demonology, and witchcraft, &c., &c. If these ghosts are laid, like Othello, "its occupation is gone," and it will sink in merited oblivion; and be amongst the rubbish of past ages, soon forgotten.

J. P.

A FACT NEEDING NO COMMENT.—A writer in an influential paper states that he has been shown a list of forty trance-speaking spiritualist mediums of both sexes, including most of the prominent mediums in the country, who have either separated from their husbands and wives, or are living in extreme unhappiness. It is said that most of those who pretend to be mediums become reckless of all moral principle.—*Messenger.*

Choice Selections.

George Muller's Orphan House.

Toronto, Sept. 19th, 1858.

As my letter was delayed, I add a few extracts from the report of G. Muller, Bristol, England, respecting his Orphan Houses, and other objects, for the year ending May 26th, 1858, which was lent me by a friend, on showing him a notice in an old *Missionary* respecting these Orphan Houses. This is the same gentleman, who wrote you a few years ago, a short account of Mr. M.'s work, which you inserted in the *Missionary.* It is really surprising what this excellent man has been enabled to accomplish by his firm and prayerful trust in God. He has built and paid for two Orphan Houses with accommodation for seven hundred orphans, and intends building a third one to accommodate three hundred more, for which he has the funds in hand. He says:

"*Without any one having been applied to for anything* by me, the sum of $102,-714 9*s.* 6*d.*," (sterling, over half a million dollars) "has been given to me for the orphans, *as the result of prayer to God,* since the commencement of the work (twenty-five years ago), which sum includes the amount received for the building fund, for the houses already built, and the one to be built. It may also be interesting to the reader to know that the total amount which has been given for the other objects since the commencement of the work, amounts to £38, 297 12*s.* 11*d.*, and that which has come in by the sale of Bibles since the commencement, £2, 222 4*s.* 8*d.* by the sale of Tracts, £2, 294, 6*s*, 11*d*. and the payments of the children in the day schools, from the commencement, £2, 138 11*s*, 4*d*. Besides this, also a great variety and number of articles of clothing, furniture, provisions, &c., have been given *for the use* of the orphans."

I would state that during the year, eighty-two missionaries have been assisted by grants amounting to £3, 531, 12*s.* 4*d.* by Mr. M.'s Institution, in all parts of the world; four day schools with two hundred and six scholars have been supported and seven others assisted with money or copies of the Holy Scriptures; one Sunday school with one hundred and fifty-seven children supported, and eleven others assisted with Bible and Testaments, and one adult school, numbering ninety-five scholars supported; two thousand and four Bibles and seven hundred and ten Testaments were given away, besides a large number sold at reduced prices, and 1, 334, 791 tracts and books have been circulated.

The report says further:

"Of the four hundred and ninety-nine orphans who were, on May 26th, 1858, in the two houses, two hundred and ninety-six were in the new orphan house No. 1, and two hundred and three in the new orphan house No. 2. The former is fitted up for the accommodation of one hundred and forty orphan girls above seven years of age, eighty boys above seven years, and eighty male and female orphans from their earliest days till they are above seven or eight years of age. The infants, after having passed the age of seven or eight years, are removed into the departments for older boys and girls. The new orphan house No. 2 is fitted up for two hundred female infant orphans, and for two hundred older female orphans. When the cases of the orphans waiting for admission on May 26th, 1857, came before me for investigation, it was found that some of the girls had become too old; some had been otherwise provided for; some had been lost sight of; some we found unsuitable for the Orphan Institution, and some had died while waiting for admission. Thus it comes, that though we had at that time altogether the names of nine hundred and ninety orphans waiting for admission, and received only two hundred and nineteen during the past year; we have now only two hundred and seventy-nine boys and forty-six girls waiting, while we had on May 26, 1858, altogether one hundred and ninety-seven vacancies yet in the new orphan house. As fast as cases can be investigated, and are found suitable, the female orphans are admitted; generally, some are received every week. The reader will see that while there are two hundred and seventy-nine boys waiting for admission without vacancies, we have still many vacancies for female orphans.

'As far as I am able to judge, I have now all I require in the way of pecuniary means for the third house also, so that I am able to accomplish the full enlargement of the orphan work to one thousand orphans.

"Pause, esteemed reader! Nearly seven years had I been, day by day, asking the Lord for the needed means to carry out the desire of my heart, concerning the one thousand orphans. Not a single day had elapsed since first I began to pray for means, in which I had not been enabled in the assurance of faith, yea in the full assurance of faith that it would be granted, to bring my request before God, and generally I had prayed even more than once a day concerning the matter. When I began my request for means, viz., to entreat the Lord to give me thirty-five thousand pounds, I knew well what difficulty there was in the way to my obtaining this sum, looking at it naturally. I am too calm, too calculating a person, too much looking at the matter fully, too much in the habit of weighing all the difficulties of a case, as to be carried away by excitement or imagination. I knew I had no ground naturally to expect this large sum; for months, therefore, I had not prayed at all for means for this enlargement, but had only asked the Lord to show me very clearly whether it was his will that I should go forward; but having once come fully to this conclusion, on the grounds which are stated at large in the report published in 1851, I was as certain that the Lord would give me all I needed, as if I had had the money already in hand. It might, at that time, have been naturally said to me, How will you be likely to obtain this large sum of £35,000 for the Building Fund, and at the same time be able to meet the current expenses of the work already in existence? The reply of faith was, I know not whence the money is to come, but I know that God, on whom I depend, is able to provide me with all I need for the current expenses, and also to give me money for the Building Fund. When twelve and a-half years since, I might say contrary to all my former desires, I was led as by an unseen hand, to decide upon leaving the four rented houses, and to build the new orphan house for three hundred children; it was said, how strange it was that I should think of enlarging the work from one hundred and twenty to three hundred orphans, when for years previously, I had almost habitually had to wait upon the Lord for daily supplies day by day. Yet so it was, that the Lord gave me all I needed for the Building Fund, although that was no less than £15,055 8*s.* 2*d.*, and I had £776 14*s.* 3*d.* more than I required. Moreover, all the current expenses were met in the meantime, and I was able to begin housekeeping with about £500 in hand, whilst before, I had thought of building that large house, we had had rarely, very rarely, as much as £100 in hand, and often, very often, scarce 100 pence. So this time, whilst the means for the Building Fund were coming in, I had to meet the current expenses, which for the orphans alone amounted to £26,249 10*s*, from May 26, 1851, to February 17, 1858, and for the other objects in the same time, £25,670 9*s.* 6*d.*, being altogether, £51,919 19*s.* 6*d.*, and when the new house for 400 orphans was opened on November 12, 1857, I had in hand £2292 0*s.* 1*d.* for the current expenses of the orphans. See, esteemed reader, how unbelief is put to shame, and natural reasoning is confounded. Had I, at my own bidding, or for my own honor, or for the gratification of self, in some way or other begun this enlargement, I could have expected nothing but to be confounded. Or, good though my intentions had been, had I not been called for the work, I could have expected nothing but to be confounded. Or, had I regarded iniquity in my heart, whilst I was seeking to carry out this enlargement, I might have prayed much outwardly, but I should not have had my desires granted as to the obtaining of the means."

—H. D. V.—*The Missionary.*

FRETTING.—Do not fret! If you are poor, look to the miseries of many who are possessed with wealth, and then thank God for your poverty. If you are sick, there is no necessity for fretting, for the morrow may bring to you health. Have you enemies? If so, don't fret or get in a passion, but strive to outlive their maliciousness and envy *by noble deeds.* Don't fret if you cannot wear such fine clothes and live in such a big house as your neighbor, but resolve that in whatever state God has placed you, with whatever circumstances he has encompassed you, to be content. It is a short time we have to live at the most. Don't spend it in fretting. There is not much comfort to be taken in this world unless we endeavor to take everything easy.

☞ I have found by experience that they who have spent all their life in cities, contract not only an effeminacy of habit, but of thinking.—*Goldsmith.*

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Poetry.

For the Crisis.

LONGING FOR HOME.

O when shall I see Jesus,
And in his Kingdom rest;
And join the ransomed host
Of all the good and blest?

O when shall I see Jesus,
And calmly at his side
Behold his heavenly beauty,
With the immortal bride?

O when shall I see Jesus,
And worship at his feet;
When with enraptured pleasure,
Beloved friends I'll greet?

When shall I pluck sweet flowers
From the gardens of delight,
And feast my eyes with rapture
On their rich and pleasing sight?

When shall I pluck fair fruit
From the blessed tree of Life?
When will my gracious Master come,
And end this mortal strife?

If I am faithful to the end,
And all my crosses bear,
Jesus will bid me welcome home,
His love and smiles to share.

O. L. R.

Springfield, Mass.

Original Articles.

For the Crisis.

Resurrection of Little Children.

Will life never visit their mouldering urn?
Will day never dawn on the night of their grave?
O yes, from the land of the foe they'll return,
For their God is all mighty, and willing to save.

It has been observed several times to me, "Why don't you take up a prominent article of faith and discuss it?" To such I have replied, that I am unfitted for controversy, being too timid as well as too ignorant to stretch out into the broad ocean of theological debate. But if there be one subject which excites my sympathy above another, (always excepting the doctrine of the Atonement,) it is that which relates to the resurrection of little children.

Scarcely is the mind relieved from one horror which has marred the character of God, when another starts to chill us with its gloom. Years ago I had heard the dreadful doctrine propagated, that the lurid pit of hell was swarming with "infants a span long!" The mind turns appalled from the contemplation; but soon reason ignores the fearful heresy, and our souls expand with rapture as we repeat the comforting assurance, "God is Love."

Though among christians generally this dreadful dogma meets with opprobrium, yet even among the Adventists, who claim to have more light than others, there is a doctrine which, though not going to such length as the above, is repugnant to the dearest affection and purest nature of humanity, to the Bible and the manifest purposes of God, and that is, *the eternal nothingness of the infant dead.*

The only inherent of our nature approved of by Heaven, is the love of parents for their children; and the care which a mother has for the babe which sleeps upon her bosom, is the most striking emblem of that solicitude which the Savior evinces for those weak and trembling ones who draw their life from him. That it is antagonistic to the most tender feelings of the heart, bear witness O ye thousands of bereaved mothers who have looked in anguish upon your darlings, cold in death, and whiter than their shrouds! Who have stood by and seen the little casket shut him from your straining gaze, and felt the screws which fastened on the lid as if they were burying themselves in your own bosom! Who have bent over the cruel grave, and *felt* the clods which rattled on the coffin beat heavily upon your hearts! Say, then, ye weeping mothers! what is the first sweet consolation which steals into your soul, like the streaks of dawn on a dark and tempestuous night? Answer. "My child shall live again!" Yes, and it is the *only* comfort which you could then receive, and surely comes from God.

Even those who advocate that no day shall ever break upon the everlasting night which shrouds the infant's grave, say that their feelings are against the chilling doctrine; but the word of God decides the matter otherwise. This I most emphatically deny. Instead of the Bible deciding in favor of the revolting dogma, it is only by straining and distorting the Sacred Word that, in any case, it implies it at all. In the numerous places where both faith and works are jointly laid down as the *sine qua non* of salvation through Christ, they could not possibly apply to creatures alike unable to exercise the one, or perform the other. But, when little children are particularly spoken of, it is evident that they are objects of especial sympathy and love. For instance, the mothers eagerly pressing forward to have their little ones blessed by our Lord were driven back by the officious disciples, as if their Master were above noticing such puny mortals; but he rebuked with his displeasure their ungracious zeal, and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And he took them up in his arms—those arms, by whose strength the universe is sustained, gently entwined around a

"Lamb of the world's extended fold,"

while from his lips showered blessings upon its unconscious head. Does such an act show that a child, dying in its infancy, should lie unnoticed and uncared for through all eternity, like the ashes of the meanest brute? Shall all those miniatures of the Divine image which the destroyer has broken, lie low, and forgotten melt into irremediable nothingness? Not so; for "thus saith the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; *and they shall come again from the land of the enemy.*" Jer. 31: 15, 16.

This passage is beautifully alluded to in connection with the wholesale butchery of Herod; and some who wish to compromise the matter, say that the *seed of the righteous* will be raised, though they died during their infancy. Are we then to presume that all the slaughtered innocents, whose young blood dyed the reeking sword of the murderer, were the children of righteous parents? This certainly was not the case; for one of the tyrant's own sons fell in the general massacre. Thus every *rational inference* tends to establish the resurrection of children.

Hearken, then, to the sweeping declaration of Christ himself,—"Marvel not at this; for the hour is coming in which *all* that are in the graves shall hear His (the Son of Man's) voice, and shall come forth." John 5: 28.

And in the winding up of the awful panorama of the Apocalypse, St. John saw the dead *small and great* stand before God. Rev. 20: 12. "And the sea gave up the dead which were in it." 20: 13. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. Will that destruction be complete, or will the "King of Terrors" be granted terms of compromise, and be allowed to hold within his dark domains those sinless ones which his remorseless dart had stricken ere they knew good or evil? No; not a hair of their bright heads shall he retain. The greedy grave must disgorge the least of its prey. Not one small bone shall lie in endless rot. When the trumpet shall sound and the dead are raised, those who have done good and those who knew no evil shall arise together. Because while one who ever breathed the breath of life remains with dust, death is not vanquished, and "the land of the enemy" still holds a captive.

Christ's oft repeated types of heaven and innocence were lambs and little children. And in the lovely picture of the Millennial earth, how beautifully children are brought in to fill the glorious landscape! The snake shall roll his scales of green and gold without his deadly fangs; and beside the den of the cockatrice shall play a weaned child. The lowing of the ox shall mix in harmony with the deep boom of the lion's roar. The leopard and the kid shall lie down together.

"And children straying through the thornless woods,
Shall twine long fetters of the blooming rose,
And with the fragile bonds shall sportive lead
The king of beasts."

To me it seems that if little children were excluded from the kingdom, the kingdom were imperfect. The rose, bud and flower, is beautiful; the shrubs and trees, each in its kind and variety, are beautiful also; so are birds and beasts, and rivers and fields, and stars and rainbows; but to my eye and heart there is nothing so lovely and so loveable, as a beautiful child. Its smile is innocence, and Christ has said "Of such is the kingdom of heaven." JNO. F. COTTON.

For the Crisis.

What is Life?

Often and often, from my childhood, through my youth upwards, have I asked myself this question, and as often does the response, in a low, mournful cadence, come whispering to my heart, "passing away, passing away!"

I see it in the brilliant but evanescent rainbow, as it melts from the blue vault of heaven—the beautiful flowers that give their fragrance to the air and then wither and die—the soft whispering of the summer wind that tells in low murmurs of the shady dells it has visited, the wild flowers it has kissed, and the leafy trees it has bent in its glad embrace; I see it in the fleecy cloud, whose image, like enchanted land, floats on the bosom of the lake—I hear it in the brook which rushes with a wild song to the river, and the river, which floats majestically on to the ocean, seems ever singing, as it goes "passing away, passing away."

It is written on the smooth pebble by the sea shore, on the lofty ledge which has reared for ages its beetling head against the wild waves of the ocean, on the mountain top, and in the deepest valley, and even low down in the bowels of the earth there are records which tell that all things are "passing away." I hear it now in the low, measured tick of the clock as it lays its finger on each little moment of time—but more than all I hear it in the *muffled thobbings of my own heart*, which tell in language not to be misunderstood, that youth, health, and life itself are "passing away."

I have been a dreamer through my whole life. In my childhood I dreamed of palaces, with pictured halls and marble fountains, framed in the glorious net-work of nature; of cottages embowered in vines and shubbery, where love and peace went hand in hand; of coral caves, in the depths of the sea, and caverns in the heart of the earth, of unearthly music, and fairies whose touch turned each goblet to gold.

In my youth I have dreamed of life and love in its fullness, when neither care nor grief should touch with its mildew-blight the heart, or chill the fervor of the brain; where the dust and the turmoil of life should be expelled, and the mind find room for expansion amid the silent auxiliaries of nature and art. I have hoped for these until *hope has perished*, and the dream itself, like a blossom leaning its cheek upon a snow-drift, is among the things which are "passing away."

But now, as I stand in the noon-tide of life, looking back upon the way I have trodden, where sunshine and shade have together held their sway, and on through the unknown vista of the future, another dream comes o'er me. I turn to an ancient record which lies with folded leaves on my table, a record which from olden time has been handed down to man, from the finger of the Almighty God, and there I read that "life is a *dream*, a vapor, an empty show," that "all is vanity under the sun;" "that which is crooked cannot be made straight, that which is wanting cannot be numbered;" that "all go unto one place; all are of the dust and all turn to dust again."

To go back to nothingness, all our glorious aspirations clipped, hope itself annihilated, the harness of life worn, thrown aside, and the body laid, like that of a beast in the noisome grave! With what horror does the mind recoil from a doom like that!—the blood leaps madly against its barriers, and we exclaim with vehemence, O for *immortality* beyond the grave!

Again, my fingers run over the leaves of the record, and I read. Far down on the track of time a new era dawns on the world; what prophets had foretold and ancient bards sung, transpires in a little village of the East—the wonderful Advent of the Son of God! And with him, to those who follow his precepts, comes a promise of life beyond the grave; a resurrection from the dead. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

O, what a glorious hope! to rise phœnix-like from the grave, and with "immortality thrilling through every fibre of our being," exclaim, "O! death, where is thy sting? O! grave, where is thy victory!" Then, and then only can the question be truly answered, "what is life!" Let us then *dream* no more, but with faith and patience, with watchfulness and prayer, so travel on the journey of life, that we may win for ourselves the crown of immortal youth and joy! That when Earth shall be purified by fire, the wilderness made again to blossom as the rose, Paradise restored, and the kingdom of Christ our Lord established over all the earth, we may be permitted the unspeakable privilege of entering in, to go no more out forever and ever.

E. S. M.

Yarmouth, Me.

For the Crisis.

"The Angel of God."

The angel of the Lord—the angel of God, &c., in the Old Testament, has been supposed to have been our Lord, Messiah, in his pre-existent state.

This may be tested by the use of this or like language in the New Testament. See Matt. 1: 20-24; 2: 13-19; 28: 2; Luke 1: 11; 2: 9; Acts 5: 14; 8: 26; 12: 23. We have the phrase with and without the article TEN TIMES. It so occurs that it CANNOT signify Jesus, the Word, or Christ, because the angel was sent to announce Jesus. The birth of Christ and the course of Joseph into Egypt, and his return, occurred according to the word of the angel.

"*The angel* strengthened him in his agony, and by consequence could not have been he—the Christ. "The angel of the Lord" came down from heaven and rolled away the stone from the sepulchre at the resurrection of Jesus; therefore this living angel was altogether distinct from Him who rose from the dead.

Surely it is sheer ignorance and great error to assert the popular impression on this point, for the angel of God was neither less or more than God's angel! Amen.

Hence "the Son of God" is only and indeed the Son of God; and that also for the reason given by "the angel." Luke 1: 35. His name is Gabriel. Luke 1: 19; Dan. 8: 9, 10. But "the angel" with Israel "in the wilderness," was *Michael.* Dan. 10: 13-21; 12: 1; Jude 9; Acts 7; 35. These *two* appeared together. Dan. 10: 21; 9: 21; 8: 13-14; 1 Pet. 1: 12.

J. B. C.

PRESENT SUFFERINGS AND FUTURE JOY.—The sufferings of the just may well be likened to fleeting shadows on passing dreams. As soon as the bright morning of eternity begins to dawn, the shades of mortality are dissipated forever, and they forget at once, in the glorious light of God's majesty, the tribulation that endures but for a night. The unspeakable joys of which they now partake so absorb their souls that there is no room left for sorrow or sufferings. And if their past trials are even remembered by them, it is but to swell their harps with fresh rapture, and to tune their voices to louder and sweeter anthems in the praise of Him, who has given them in exchange for their sufferings endless joy—in exchange for the cross a crown of unfading glory.

☞ There is none can baffle men of sense but fools, on whom they can make no impression.

For the Crisis.

The Word with God.

JOHN 1: 1, 2.

It is undoubtedly true that the term "word" is *generally* used, in the sacred scriptures, in the sense of truth spoken by God or man; but this does not prove that it is *always* so used and must always be so understood. The word "heavens" generally refers to the created firmament above us, yet the apostle uses it to denote the spiritual dispensation in distinction from the Law. Heb. 9: 23.

The proof "that Christ was thus personated" is found in several passages. First, in the connection of the passage, in the third and fourth verses, in which the personal pronouns are applied to the Word, and in the fourteenth, where the Word is recognized as the "*only begotten*" Son "of the Father," full of grace and truth. Moreover, the same verse declares, that the Word was made flesh, which is true of the Son of God, but not of abstract truth. Rev. 19: 13. It is affirmed that "his name is called the word of God."

As the term God is used in a subordinate sense in the sacred scriptures, in application to rulers inferior to the Supreme, its application to the Word or Son of God is perfectly compatible with the great truth of the divine Unity, and the testimony of Jesus, that the Father is "the only true God." John 17: 1-3; 1 Cor. 8: 6.

The terms word and word of God, are very appropriately applied to his "only begotten" Son. A word is a medium of manifestation of thought or idea. The begotten Son of God is the "One Lord BY whom are all things." The grand medium of the manifestation of Jehovah's perfections. We behold "the light of his glory in the face of Jesus Christ." O let it be our prayer now, to be "changed into the same image" more and more. Let our high and holy praise ascend to the God of salvation, for the precious hope that we shall, at his coming, "see him as he is," and be "like him" forever. H. GREW.

For the Crisis.

Sound Words.

"Advent faith," "Advent hope," "Advent truth," "Advent glory," "Advent Bible," "Advent preachers," "Advent believers," "Advent movement," "Adventism," "Advent*ists*," "*Advents*," "Advent*ites*," "Original Advent faith," "Advent conferences," "Advent papers," "Advent churches." There, isn't that a pretty batch of nicknames! What do they all mean? Who gave any such names? Did God? No. Did Christ? No. Did the apostles? No. Have followers of Christ any business with them? No. Is the Lord so poor that he can't afford names for his children? No. Is it "holding fast the form of sound words" to pick up all such names as these? No. Brethren, isn't it best for us to have Bible names for Bible things? Come, let us put away these "childish things"—these relics of carnality, and be christian men and women. Let us hold the truth of God, the faith of Christ, and rejoice in hope of the glory of God. Let us have the hope of the gospel, and a gospel *name* for it. Let us be christians—not mere sectarians; abhoring that which is evil—cleaving to that which is good. I know but *two* kinds of men in the world—saints and sinners—wheat and tares—righteous and wicked. I am a companion of all them that fear God. What do you say to this "*position?*" Let *Christ*, not *sect*, be honored.

H. L. H.

THE CERTAINTIES OF CHRISTIANITY.—"Behold," says Hannah More, "the heart-consoling, exhilarating, triumphant *certainties* of Christianity. 'I *know* that my Redeemer liveth, and that He shall stand in the latter day upon the earth.' 'In my flesh I shall see God; whom mine eyes shall behold, and not another.' 'I am the resurrection and the life, saith the Lord, whosoever liveth and believeth in me shall never die.' Here is the true balm of Gilead—here is the healing cordial for every human woe."

☞ Vice stings us even in our pleasures, but virtue consoles us even in our pains.

For the Crisis.

Bible Order.

Bible men will be in favor of this kind of order in the church. The first question to be settled is, how do men get into the Gospel church? We answer, by faith, and in no other way. Acts 5: 14.—"And believers were added to the Lord." Acts 4: 47.—"And the Lord added to the church daily such as should be saved." Again, as in John, "I am the vine; ye are the branches." How do they become branches? by faith. Gal. 3: 26.—"For ye are all the children of GOD by faith in Christ Jesus." Children of God, or in the church, and of course members of it, without any other act only believing, having operative faith. John 1: 12.—"But as many as received him to them gave he power to become sons of God, even to them that believe on his name." Then it ollows that all who have the true faith are members of the true church. The securing of names to be known cannot be urged Biblically. It is by their fruit they are to be known. In taking the INVOICE, fruit only is to be recognised.

Again, the word churches, used so many times in the Bible, what does it denote? Not that there are many kinds of churches denominationally. It is only used on account of their locality. The church of Christ in Rome, in Ephesus, in Corinth, in Philippi, and so on. Hence, in speaking of them collectively, they are called churches. Truthfully they are churches, *yet one church.*

We next come to bishops, elders and deacons. Some explanation here would relieve us who are called to duty.—What is the difference between elders, bishops and deacons? I see by consulting Timothy, Titus and Peter, the same characteristics are required, with but one exception, "apt to teach." Now are elders and bishops called to the same office? Are they to be set apart and ordained as teachers? Paul declared himself an elder. And if teachers or preachers, can they be ordained till the gifts can be found? Again, if elders and deacons are synonymous terms used to identify the scriptural persons to look after the interest of the church, her wants, her needs, her widows, with her poor, and every department, to make her more vigorous and healthy, then it can be seen there is a difference in the office and in the work. And if we find them providentially in the church at work, shall we not say Amen? I believe the Bible to be a perfect rule of faith and practice, and the closer we follow this rule, the better for Christ and his precious cause. Instruction, reproof, correction enough here, to thoroughly furnish to all good works. Then do not let us get out of order in trying to get in.

Suppose the necessity of a paper with names attached is urged upon the church, and a part cannot *conscientiously* sign it, the majority carry it, and move on. Now who are "*the church?*" They say we, whose names are attached. And this has divided the church. But suppose it is *said* all we who have not signed, and who have, who live as the grace of God teaches, righteously and godly in this present world? Then the names have accomplished no purpose. I may be fearful, but I have not forgotten the time when I with others came out of creed bondage into gospel liberty. Now then thirty of us being together as a church, it was inquired if any thing more was necessary to give us Bible order. We had elders and deacons. Names were thought needful by some to identify and keep us together. An old pilgrim father who was with us, who had lived four score winters, his locks had grown grey in the service of Christ, having leaped the partition walls, with caution, weakness and earnest solicitation, inquired of the Elder—"Is it required Biblically?" No requirement was the reply. [illegible] to the Bible.

☞ [illegible]

For the Crisis.

The Day of the Crucifixion.

The only reason why Friday has been fixed on as the day of the crucifixion, is because it is recorded by the Evangelists that the crucifixion was followed by a Sabbath; and it is inferred that that Sabbath was the seventh day. But it does not follow that it was the seventh day Sabbath, from the fact that the Jews had other Sabbaths besides the seventh day; and also from the fact that this inference is in direct contact with positive statements; as will be seen hereafter.

That the crucifixion was the day before the Paschal Sabbath, there is abundant proof; and also, that the *Passover Sabbath* was on the fifteenth day of the first month, is evident from the following: Lev. 23: 5, 7.—"In the fourteenth day of the first month, at even, is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein." Ex. 12: 17.—"And ye shall observe the feast of unleavened bread; for in this self same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever."

According to the 12th of Exodus, the Paschal Lamb was to be killed in the end of the fourteenth day, and they were to eat it in the night following; and the day with the Jews ended at sunset; (for in the account of the creation of the world, it is said: "The evening and the morning were the first day;") so that the feast of the passover began in the commencement of the fifteenth day; consequently it synchronises with the feast of unleavened bread. And of this day it is said: "ye shall do *no servile work therein*;" hence it was a Sabbath. And that this was the Sabbath that followed the crucifixion, is evident from John 18: 28, which reads thus: "Then led they Jesus from Caiaphas unto the hall of Judgment: and it was early: and they themselves went not into the judgment hall lest they should be defiled, but that they might eat the Passover."

Those who were defiled could not keep the passover in the first month, but had to postpone it unto the second month. (See Num. 9: 5, 12. And this is the reason why the Jews went not into the judgment hall lest they should be defiled, but that they might eat the passover, showing conclusively that the crucifixion was before the feast of the passover. Again, John 19: 14, reads thus:—"And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King."

According to Deut. 16: 4, there was to be no leavened bread found in their land for seven days; consequently the preparation of the passover was the day preceding the feast in which they cleansed their houses from all leaven, and prepared to sacrifice the Paschal lamb. The Lord's Supper being instituted the night previous, it would be in the commencement of the fourteenth day, while "Christ our Passover was sacrificed for us" in the end of the fourteenth day, which makes the type and antitype agree in the time. Again, it is evident from Mark 14: 1, 2, that the real passover was not eaten by the Jews at the time Christ instituted, the last supper," because, he says: "After two days was the feast of passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft and put him to death. But they said, not on the feast day, lest there be an uproar among the people."

Their design was to put him to death before the feast began, as all the people were gathered together annually to this feast; and they feared an uproar among the multitude of people if he was put to death on the feast day when they would be gathered together. The last supper could not therefore have been the true passover, as the crucifixion would then have been on the feast day; whereas they said, not on the feast day, lest there be an uproar among the people. And that their design succeeded is evident from the above quotations from John. Now having shown that Christ was crucified on "the preparation of the passover," and before the feast day began, and also that that feast day was a Sabbath; the following passage will be seen to apply not to the seventh day, but to the Passover Sabbath. John 19: 31.—"The Jews, therefore, because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath, (for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken away."

The word *day* does not occur but once in this verse, in the original Greek; and the above is a more literal rendering than the common version. "That Sabbath was an high day;" for it was a yearly Sabbath to commemorate their deliverance from Egyptian bondage. That it was not the seventh day Sabbath is evident from Matt. 27: 62–66, which reads thus: "Now the next day, that followed the day of the Preparation, the chief priests and Pharisees came together unto Pilate, saying, sir, we remember that deceiver said, while he was yet alive, after three days I will arise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people he is risen from the dead, so the last error shall be worse than the first. Pilate said unto them, ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone and setting a watch."

There are two good reasons against its being the seventh day Sabbath. They made the sepulchre sure "until the third day," because he said he would rise "after three days;" whereas, had it been the seventh day, his resurrection would have been after two days; as he rose the first day of the week, or Sunday, or the *second* day after his death. And again; the Pharisees would have also broken the seventh day Sabbath, of which they professed to be strict observers; while admitting it to have been the Passover Sabbath, and not the seventh day, the difficulty vanishes. But the translators have not translated Mark 15: 42 literally; for literally translated, it would read thus: And already even had come, because it was Preparation, that is, before Sabbath. They render it—"And now when the even was come, because it was the Preparation, that is, the day before the Sabbath;" and by thus making it more definite than the original, they favor the *inference* that it was the seventh day sabbath.

And here we may state what is true, that the word Sabbath in the Greek is used to represent the week; both the end of the week, and the first of the week. So that when it is said, "In the end of the Sabbath, as it begun to dawn towards the first day of the week," it is literally, "In the end of the week, as it began to dawn toward the first of the week." So then a passage of that kind does not favor the inference that the seventh day Sabbath followed the day of Christ's death.

Now Luke gives an account of Christ's death, and says, "Joseph of Arimathea went to Pilate and begged the body of Jesus. And he took it down and wrapped it in linen, and laid it in a sepulchre, that was hewn in stone, wherein never man before was laid. And that day was the Preparation and *Sabbaton epephoske*"—literally, and Sabbaths began to light up. This shows that as soon as the burial of Christ was completed, a Sabbath began; it was not, therefore, the seventh day Sabbath; for in this case he would have been in the grave only two days and two nights; whereas Jesus said to the Jews: "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40. Thus, by the authority of Christ himself, Thursday was the day he was crucified; for Thursday night and Friday is one day, Friday night and Saturday two days, Saturday night and Sunday (when he arose) three days and three nights.

Again, according to Luke, the same day that Christ arose, the two disciples on their way to Emmaus said to Jesus, not knowing him, "The chief priests and rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done."—Luke 24: 18–22. Now if Christ was crucified on Thursday, Sunday could be said to be "the third day *since* these things were done." It could not therefore have been on *Friday*, for it cannot be that Friday is the first day since Friday, which must be in order to have Sunday the third day since. Therefore he was crucified Thursday, the day before the Passover Sabbath.

Wm. Hobbs.

Cambridge, Mass.

The Strait Gate.—The strait gate of the gospel is wide enough to admit any sinner, but too narrow for the admission of any sins.

The World's Crisis.

MILES GRANT.....EDITOR.

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☞ The Discussion, lately held in this city between Dr. J. Litch and the Editor, will be ready in a few days. Price single, 37 1-2 cents. Postage 4 cents. More particulars next week.

The Soul.—No. 8.

Having examined the first fourteen examples in the Bible, where the word *nephesh*, soul, occurs, and found no intimation that it represents an immortal part in man, but applicable alike to man and beast, representing,

1. The whole being, whether man or beast;

2. The principle of life, common to all living creatures;

We pass now to the 15th text where the word occurs, which is in Gen. 12: 13. "Say, I pray thee, thou art my sister; that it may be well with me for thy sake; and *my soul shall live* because of thee." The plain inference from this passage is, that he feared his soul would not live unless the advice given be followed. What is the meaning of the phrase, "my soul," which frequently occurs in the Bible? Some seem to have the idea it represents an immortal part, which exists independently of the body, and at death goes to heaven or a hell of suffering. We think the truth on this subject will be very plain after a little examination. It is proper to substitute *life* for *soul* in any passage in the Bible, where it will make sense. We often hear the expression, "we should *live a life* of virtue," so, in the passage under consideration, it would be correct to say, "and my *life* shall *live*;" or, in other words, I shall live, myself shall live.

We now assume that, "my soul," "me" and "myself" are synonymous expressions. Num. 23: 10. "Let *me* (margin, my *soul*) *die* the death of the righteous, and let my last end be like his." Here we see that "*me*," from *nephesh*, means the same as "my soul." Either form is correct. Had our translators rendered *nephesh* soul, in this passage, it would have overthrown the idea that the soul is immortal. Again, 1 Kings 20: 32. "So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, thy servant Ben-haded saith, I pray thee let *me* (nephesh) live." Ps. 59: 3. "For, lo, they lie in wait for *my soul*; the mighty are gathered against me." Ps. 35: 13. "I humbled *my soul* with *fasting*." Does an immortal soul that can exist independently of an organism, become humbled by fasting? The plain meaning of the passage is, that David humbled *himself* by fasting. When he says, "they lie in wait for my *soul*," the obvious meaning is, "they lie in wait for" *me*, or my *life*, not for an immortal soul hid away in some obscure recess of David's body. Ps. 131: 2. "Surely I have behaved and quieted *myself* (margin, my soul) as a child that is weaned of his mother." Here we have *nephesh* rendered *myself*, which gives the correct idea. Jude 16: 30. "And Sampson said, "Let *me* (marg. my *soul*) *die* with the Philistines." In this passage, *nephesh* is rendered "me." The marginal reading shows that the *soul* may die, and there is no way to avoid the conclusion that what is represented by the word *nephesh* may die, whether it be a part of the man, or the whole being.

When David used the phrase, "my soul," it is evident he did not mean another man in himself. From passages quoted, we think it is clear that "my soul," "me" and "myself," when translated from *nephesh*, mean the same thing—the *whole man*—as when the word is first employed to represent him in Gen. 2: 7.

Jer. 18: 20. "Shall evil be recompensed for good? for they have digged a pit for *my soul*." Let us turn to the place where we have a record of the consummation of the event referred to in this passage. Jer. 38: 6. "Then took they *Jeremiah*, and cast *him* into the *dungeon* of Malchiah." The last passage quoted shows that the "my soul" which was to be cast into the pit was the man Jeremiah.

We think this point is plain; and if the phrase, "my soul," is equivalent to "me" and "myself," we should naturally conclude that "his soul" means the same as *himself* or *he*.

What saith the Scripture? Rev. 16: 26. "He (*nephesh*) that laboreth, laboreth for himself." In the margin we have *soul* instead of the word *he*. Ps. 105: 17–18. "He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters; *he* (*nephesh*, margin, his soul,) was laid in iron." No one supposes that Joseph had an immortal soul which "was laid in iron." But the *nephesh*—the man Joseph—"was laid in iron." Gen. 37: 21. "And Reuben heard it, and he delivered him out of their hands; and said, let us not kill *him*, (*nephesh*.) In this Scripture *nephesh* is rendered *him*, and it is plainly shown that the *nephesh* or man may be *killed*. Again, in Deut. 19: 6, we read, "Lest the avenger of blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay *him*," (*nephesh*.) Ps. 22: 29. "None can keep alive his own soul." Should we conclude from this passage that the soul is immortal and can never die? 1 Kings 19: 4. "And he (Elijah) requested for *himself* (nephesh) that he might die." This text shows that *nephesh* stands for the whole man, and that *himself* is equivalent to "his soul." Amos 2: 14. "Neither shall the mighty deliver *himself*," (*nephesh*, margin, his soul.) Job 18: 4. "He teareth *himself*, (*nephesh*, marg. his soul) in his anger." Does he tear his immortal soul? Job 32: 2. "He justified *himself* (*nephesh*, margin, his soul) rather than God." We do not see how further quotations can make it plainer that "his soul" is synonymous with "himself," "he" and "him," each meaning the *whole man*.

The same remarks are true of "our soul." Ps. 35: 25. "Let them not say in their hearts, ah, so would *we* (*nephesh*, marg. our soul) have it."

Again, "your souls" means the same as *yourselves*. Lev. 11: 43. "Ye shall not make *yourselves* (*nephesh*, margin, your souls) abominable with any creeping thing." Jer. 37: 9. "Thus saith the Lord, deceive not *yourselves* (*nephesh*, marg. your souls.) Many similar examples might be brought if necessary.

We will look at few passages where the phrase "their soul" is equivalent to themselves." Esther 9: 31. "As they had decreed for *themselves*," (*nephesh*, margin, their souls.) Isa. 46: 2. "*Themselves* (*nephesh*, margin, their soul) are gone into captivity." Isa. 47: 14. "They shall not deliver *themselves* (*nephesh*, marg. their souls) from the power of the *flame*." Job 36: 14. "*They* (*nephesh* their soul) *die* in youth." Here it is again plainly taught that souls *die*.

The same remarks are true of "her soul" and "thy soul." Her soul and herself are used interchangeably, and thy soul and thyself.

In the examples we have been considering, we have the *primary* use of *nephesh*, which represents the *whole being*. Whenever we say, "O my soul, praise the Lord," it is equivalent to saying, O me, or myself, praise the Lord; but the latter is not so elegant. When we say, "Our souls are sad," it is the same as to say, we are sad.

We come back to Gen. 12, 13: having examined the first fifteen passages in the Bible where the word *nephesh* occurs, but do not yet find any proof of an immortal soul in man.

Meetings at Poultney, Vt.

Our first meeting in this place was on Lord's day, Sept. 26, 1858, at which time we had a very intelligent and attentive congregation to listen in the morning to the reward of the righteous, and in the afternoon, the punishment of the wicked.

Poultney is a pleasant village, located on the Rutland and Troy R. R., 18 miles from the former place. It is the seat of Troy Conference Academy, a flourishing institution, in a very eligible situation.

The cause of Christ has been low in this place for several years, but God is doing a *great work* here at the present time. In compliance with a petition from several prominent citizens, who were not professors of religion, we commenced meetings again on Lord's day, Nov. 21st, and have continued them every evening till the present, (Nov. 26th.) We think we have never seen a place more thoroughly aroused upon religious subjects, than this is now. Every body appears to be interested in some way. At first great prejudice and opposition was manifested towards the doctrine of life only through *Christ*. The Methodists refused to read a notice of our meetings, and said many hard things, as well as members of other churches. At first not a single professor of religion extended a friendly hand, or invited us to call and see them. We made home with a noble-hearted gentleman, who had made no profession of religion, where we were kindly cared for by himself and his christian wife. As we brought out the truth of the Lord, several preachers did their best to convince the people that we were preaching heresy. Some came out boldly and met us like men, face to face in our meetings, while others fought out of sight. But the Spirit of the Lord God was present to give edge and point to the truth, and it took strong hold upon the people. Large congregations assembled, and on Tuesday evening, (Nov. 23) we got enough together to hold a prayer meeting before preaching; and at the close, we had another, when one rose for prayers.

The next evening four presented themselves for prayers, and since that time the interest has continued to increase, and about a dozen have been converted, and testified for Jesus. Quite a good number of backsliders have been reclaimed, and a host of people are under conviction; yet, we trust that the work has only just begun.

Prejudice has vanished like dew before the sun, and those who were most bitterly opposed are now united heart and hand in the work. The Methodist Church that refused to give the notice have extended an official invitation to have the meetings moved from Union Hall to their house, where we may preach without any restriction. We think we have never seen a greater revolution in one week in a place, than in this. Those who have not spoken to each other for years, are now warm friends again. The truth is spreading with great power and effect. Thus far, every one that has been converted, so far as we have been able to ascertain, was awakened by the preaching on the doctrine of the *destruction* of the wicked, and life only through Christ. All say, "It is the *goodness* of God that has led me to repentance." It is truly heart-cheering to hear them express their love for God. One who has preached the Gospel, says he never saw the lovely character of the Lord as it now appears, since he has seen the truth on the subject of punishment. A noble hearted man, who has just found peace, says he was the most wicked man in the place, and the people were surprised when they saw him rise for prayers. When speaking of his conviction, he remarked, that the preaching of eternal misery had no effect on him, and was certain he should never have been moved under such preaching; but when he saw that God, in mercy, would *destroy* the wicked, he was melted by a consideration of his goodness. We see the same happy results wherever we have presented it, and we are more and more satisfied that the preaching of the doctrine of eternal misery has made more infidels, and dishonored God more than any other ever advocated by our fallen race. But, if the soul be immortal, there is no way to avoid the conclusion that the wicked must be eternally miserable.

We feel resolved, in the strength of the Lord, to preach, write and talk against the monstrous heresy, so long as our kind heavenly Father allows us to breathe the breath of life. We have counted the cost, and our trust is in the Holy One of Israel. It is too late to make any compromise between truth and error; but it is *very important* that we present the truth in *kindness*, as well as with firmness. The truth always suffers unless it is delivered in *love*.

The Awful Curse.

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." 1 Cor. 16: 22.

Before proceeding to notice this passage, we may remark, that the system of divine truth, denominated the gospel, abounds in promises to fallen man. When we fully acquaint ourselves with its sacred contents, there is no one thing with which we feel so fully impressed as that it respects every condition of fallen humanity, that it has to do, in the provision it has made, with all the ills of human life. And the fact that it is so full in its provision, so extensive in its application, so impartial in its offers and perfect in its results, shows it to be of divine origin. Never was it in the power of mortals to devise a system like it, otherwise it would have been done. Efforts have not been wanting in past ages in this direction certainly. And as it regards the present age, common observation may discover, that one of the most distinguishing features of what is called "*progression*" is the leaving or forsaking of the "Fountain of living waters," and hewing out "broken cisterns that can hold no water." The nature of their works show they are seeking to climb up "some other way."

It is well for poor mortals that the Being with whom they have to do, is of great mercy and compassion. Indeed, the distinguishing feature of mercy's plan is that Christ died for his enemies. "God commendeth his love toward us, in that, while we were yet sinners Christ died for the ungodly." This thought should always find a prominent place in the preacher's discourse. The more we dwell on this theme the better. We can never go beyond the bounds of his love; it is infinite and eternal like himself.

The character referred to in the passage is man. "If any man love not," &c.

The gospel has no respect of persons. It judges not of class, but character. There is no difference between Jew and Greek. The same Lord over all, is rich unto all that call on his name. In speaking, however, of those who do not love Christ, we too often refer to individuals who are guilty of outbreaking sins; or, to the sceptic, who denies revelation. But why should the mind rest with those classes, seeing their doom is sure, their fate certain? Are there not hundreds and thousands who, to all human appearance, maintain a moral life, and yet are destitute of that love which is a prerequisite to salvation? They are destitute of his love, for they do not keep his commandments, an exemplification of which is a sure sign of this indwelling love. Not to recognize Christ as the centre and source of all good in this work of salvation, is to give evidence of a weakness which can scarcely be tolerated. To have a system which only has enough Christ in it, simply to initiate it into the family of religions known under the term "nominal christianity," is to have the name but not the resemblance. It is worse; it is to

> "Steal the livery of the court of heaven
> To serve the devil in."

It is to have a house without a foundation; and however perfect the architecture, it is no proof against the raging elements. It is built upon the sand and will fall. Studied essays and philosophical arguments, can never add virtue to such a system; can never reach the heart, and hence, can never save one soul.

The fact is, men spend more time and money to see how they can get along without Christ, than to be saved by Christ.—They do not love to yield to him, to give themselves to his service. If there be any submission to Christ, it is not hearty, but partial, and circumstantial at that. There is some good to be secured, or some evil to be avoided, which requires it for the time being. The great trouble is, the heart is not in the matter, the man has not been fully immersed in the spirit of the truth. He may plead his virtue, his morals, or his good life, but if he have not the Lord Jesus Christ, this fearful threatening is out against him. He may have had a love for him in time past, but he must love now. It is not only a personal, but a practical and present work. If he love not, let him be *anathema*—accursed. That is, let him be cut off and "devoted to punishment.' He must lose the joys of heaven—of glory. He has shown himself unworthy the society of the redeemed. Life is forfeited, and destruction is visited upon him.

Maran-atha, i. e., "The Lord is coming." The anathema or curse has been pronounced, and the time when the curse shall be carried into effect is when the Lord comes. For, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all the ungodly among them of all their ungodly deeds." This is the doom of the workers of iniquity. Would we escape this awful curse, we must love virtue and cleave fast to Christ. He is the saint's hiding-place, and will save them in the hour of trial.

Working and Thinking.

It is a no less fatal error to despise labor when regulated by intellect, than to value it for its own sake. We are always, in these days, trying to separate the two; we want one man to be always thinking and another to be always working, and we call one a gentleman and the other an operative; whereas the working man ought always to to be thinking, and the thinker often to be working; and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers. Now it is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the two cannot be separated with impunity. All professors should be liberal, and there should be less pride felt in peculiarity of employment, and more in excellence of achievment.—*Ruskin.*

Fret not.—A sensible physician once remarked, that the most efficient cause of death in this country is *fretting*. This habit seems almost inseparable from the impatient enterprise of the American character.

VOL. VIII. NO. 14. THE WORLD'S CRISIS.

For the Crisis.

The Two-Horned Beast.—No. 4.

"This infernal power will now bring into the most furious operation his new and master engine against the church, because he learns that the kingdom of Christ is *at the door*." p. 45.

The Devil will never give up his hold on this world without a struggle, in which all of his available powers will be engaged. Neither will it be less effective under the reign of this two-horned beast power than under the Pagan, or Papal power; with this difference; this last is but momentary; but be assured that the final conflict will not find him wanting in energy or malice.

"What has given rise to the well-known maxim, '*The darkest time is just before day?*'—The severest struggle is often just before relief comes. This idea has been found *true* in the greatest and smaller events. When the Devil found he was about to be cast out of the youth brought to Christ, (Matt. 9 : 20,) he exerted all his violence upon the unhappy subject. He threw him down, cried out, *tore him*, yea *rent him sore*, and left him as dead. The reason is evident; *it was his last time*." Deliverance will come in a time of necessity, not in a time of triumph of the church.

The importunate widow—"the crying day and night"—"a time of trouble such as was not since there was a nation," (Dan. 12 : 1)—"the dark and cloudy day" of Ezek. 34, all indicate "*trial*;" and thus, says Daniel, are purified, made white and TRIED. But none is more significant than Rev. 14, when the last message to the world is given. Warning (says Mr. Smith p. 183) is given concerning all who worship the *beast* or receive his mark. This bold warning through the church must be very *offensive* to those who are implicated. *Infidel* powers, or Antichristian Babylon, and those who partake of her *sins*, and are now notified of it, and that they are about to receive of her *plagues*, will be far from taking this in good part from the witnesses of Christ, and *God only knows what the former will now be enraged to do against the latter!* The texts which follow are indicative of evil to the church. Verses 12 and 13; "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Here the *patience* of the saints is to be tried. Now it is to be known *who* keep the commands of God and have the faith of Christ. Now the voice from heaven announces, that *from henceforth* and while the troubles then overwhelming the church shall continue, peculiarly blessed are the pious, who find rest in their graves. The cruelties of the enemies of the church *here indicated* soon demand the presence of the Captain of her salvation. The next verse accordingly presents him upon the *white cloud* with his *sharp sickle*.

The first message separated some for the "*watch tower*."

The second showed the fall of Babylon; and her power being ended she could only *threaten* the messengers.

The third will discover who will seek to *save* their lives, and a POWER ripe for "perdition." O for wisdom to *count the "number!"*

H. PRATT.

THE ROOT OF EVIL.—The following sensible paragraph is from the Newark Daily Advertiser:

"One thing is as clear as the sun, that the absorbing ambition to seize the glittering prize of gold was never before so prolific a root of evil as it is now. We do not know which is working the greatest mischief among us, the lust for political power or the lust of pelf. When we come to add to this burning appetite in so many men, the powerful, almost supernatural energy communicated to it by the vicious tastes and demands of families for luxury, show and extravagance to rival other families, and win an absurd distinction, founded upon nothing better than money, it is not difficult to account for many of these astounding falls from virtue and high moral position, and their accompaning defalcations, which occasionally convulse society."

WHICH IS MAD?—If a man were every day to throw a purse of money, or even a single guinea in the sea, he would be looked upon as a madman and his friends would soon confine him as such. But a man who throws away that which is of more value than gold, than mines, than the whole world,—even his health, his peace, his time, his soul; such an one is admired, esteemed, and applauded by the greater part of the world!

From the Islands.

BRO. GRANT:—I received a bundle of tracts last week, and from the express mark, I concluded they must come from Boston. Whoever is the donor, has my unfeigned hearty thanks. May the good Lord bless that liberal soul. And while they have watered others, may they also be watered. While they have scattered, may they increase, until their souls shall become like a well watered garden, even like the chariot of Aminadab, yes, and they find it "more blessed to give than to receive."

O! it filled my whole soul with joy and gratitude. I fell upon my knees, and thanked God, when I had received them, and opened and seen their contents, and found they were just what I needed. Had I selected them myself, I could not have suited myself better. I praised God with all my heart, that he had disposed some of his children to consider my case, and the wants of the cause in these Islands, where minds are open to receive these long neglected Bible truths. I had just given away my last tract, for I had had a few with me, which I had to use very sparingly, leaving one in a neighborhood; and that one was just like a missionary, going from house to house.

A great interest had been produced here by the course Bro. King, a Methodist preacher here took, in opposition to the truths contained in one of my tracts, on the state of the dead, and destruction of the wicked. He read extracts from it himself, and made many remarks from it, and against it, in the pulpit, and it set everybody to talking, and inquiring about the subject. They wanted to know what the awful tract was, what it contained, and on what proof it rested, and it was very natural and right that they should do so, and they found some of them, at least, to be simple Bible doctrine.

Last Sabbath I gave three lectures at South West Harbor, where the excitement had been very general, to a crowded congregation. I seldom ever had a greater burden resting on me; and I never experienced greater help from God, or had a more attentive, candid audience.

Yesterday I commenced scattering my precious gift, the tracts, and could the donor see the joy it produces in my own breast and the tears of gratitude which are shed, and the pleasure and willingness with which they receive the tracts and the promise to read and investigate, he or she would feel well paid. I have now ten Islands, making five townships, which are open freely. I have free access to every meeting house, and school house, and every family too. I have all the privilege any man could ask, to comfort and instruct; and O for the wisdom which comes from above, which is profitable to direct. Pray for unworthy me, dear Bro. Grant, and all ye brethren and sisters, who love Jesus, and love his truths, and rejoice to see them spread far and wide.

Yours with gratitude,

BENJAMIN SPAULDING.

Mt. Desert, Me., Nov. 30th.

From Bro. C. F. Churchil

BRO. GRANT:—It has been some time since I penned a line for the waiting ones scattered abroad. I should like to speak some word of encouragement to cheer their hearts a little longer. Dear brethren and sisters, faint not. "Let not your hearts be troubled," saith the heavenly Jesus; "ye believe in God, believe also in me; in my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also." Blessed promise! "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." These are cheering promises, and soon will they be realized. Soon we shall behold the heavenly Promiser, and be like him; for we shall see him as he is. Soon our trials and wanderings will have an end. Soon the warfare will end. Soon we shall be where the weary rest, and the wicked cease from troubling. Home, with all its loveliness, appears in view, with the King in his beauty, and its peaceful inhabitants; for they shall be all righteous; neither shall they die any more. O blissful home! God grant that we all may share it among the blest, is my prayer.

CHRISTIAN F. CHURCHILL.

Aroostook, Me.

For the Crisis.

Scatter the Seed.

If the husbandman sow not, his faith must indeed be strong if he expects to reap an abundant harvest. It may justly be affirmed that much is lost that is sown; but it should be a sufficient reward to know *all* is not lost, when there is but one way in which any thing can be saved. The ways to destroy are comprehended in the term diversity; but there is but one way to life—one plan of salvation—"One Lord, one Faith, one Baptism." How beautifully and how forcibly is this fact set forth by our dear Savior in the parable of the sower. He scattered the seed with a liberal hand, with a hope that some might fall in pleasant places; and, although some fell among thorns, and some by the wayside, and some in stony places, yet blessed be the Lord, some fell upon good ground, and brought forth fruit, some thirty, some sixty, and some an hundred fold. Many ways to destruction, but one way to life. Are we all walking in it? God grant it. And if we are, how imperative is the duty enjoined upon us to labor in the vineyard of the Master.

"Be instant in season and out of season." Scatter the seed abundantly. Mayhap, one seed may fall in good ground, and then will your heart leap within you for joy that you have profited the Master. What are we profited if we know the truth, and spread it not? Remember the parable of the talents and the unprofitable servant. He knew that his master was a hard man, reaping where he had not sown, and yet he hid his talent in the earth, neglecting to make a profitable use of it, while those of his fellow servants who had used the talents committed to them in a profitable manner, were themselves profited much. With these truths in our minds, let us strive continually to increase the harvest of the Lord.

Several years ago, some of the seed fell in this place and took root, and although its growth has been slow, still does it increase and bring forth fruit. Our numbers are yet few, but they are devoted to the truth, and have at last made arrangements to have that truth they love preached to those who will listen.

Two weeks ago, last Lord's day, Bro. G. W. Stetson preached twice, and an appointment was given out for every fourth Sabbath, at least during the present winter. His preaching was powerful, and from its continuance we have every reason to hope that much good will result. Quite a number are quietly investigating, and with them the victory is already won; it may not declare itself for awhile, but truth must triumph, when honestly sought.

Should any of the preaching brethren be journeying this way, they are earnestly requested to stop with us. A. H. B.

Plymouth, Ohio, Nov. 29, 1858.

IMPORTANT FROM MEXICO—ATTACK ON THE CAPITAL BY THE LIBERALS.—WASHINGTON, Nov. 20.—The steamship Gen. Rusk, which arrived at New Orleans on Sunday last, brought the Brownsville (Texas) Flag, which says that Gen. Blanco of the Liberal party, with an army of 1500 men, attacked and entered the City of Mexico, advancing to within one block of the Capitol, Oct. 13. Gen. Zuloaga made an imposing resistance, and lost 400 of his soldiers, beside having a large number wounded. The loss on the part of the Liberals was comparatively small. Gen. Blanco held his position for a few hours, and then retired to Tamboga, where he remained encamped at last accounts. The city would have been completely captured by the Liberals, but the partisans within, upon whose movements the whole triumph depended, not being previously advised of the intended attack, were not prepared to render any efficient aid. The Liberal forces were concentrating about the Capitol with a force sufficient to render its capture inevitable. The whole republic, with the exception of the Capitol, is now in possession of the Liberals. Gen. Eequegaray was severely wounded, in a daring attempt to capture the Castle of Perote with a handful of men. Another account says, that Zuloaga had only about 1000 men, while the other had 3000, and that with a little exertion the latter might have taken the City of Mexico.

THE POPULATION OF THE GLOBE.—A distinguished Professor of the University of Berlin has lately produced a paper in relation to the population of the world, which is believed to be more reliable than anything which has yet appeared on this subject. After some detailed estimates in regard to the five great divisions of the world, he arrives at the conclusion that the present population is about twelve hundred and eighty-three millions, as follows:

Population of Europe, 272,000,000; of Asia, 720,000,000; of America, 200,000,000; of Africa, 89,000,000; of Australia, 2,000,000. Total population of the globe, 1,283,000,000.

The average number of deaths per annum, in certain places where records are kept, is is about one to every forty inhabitants. At the present time the number of deaths in a year would be about 32,000,000, which is more than the entire present population of the United States. At this rate the average number of deaths per day, is about 87,761, the average per hour about 3653, the average per minute 61. Thus, at least every second, a human life is ended. As the births considerably exceed the deaths, there are probably 70 or 80 human beings born per minute.

Obituary Notices.

Died, in So. Hope, Me., Oct. 29th, of consumption, Sister ANN BOWLEY, wife of Robert Bowley, aged thirty-five years.

Sr. Bowley was deeply wrought upon by the Spirit of God some years ago, but with many others, in a time of religious declension, her faith and love grew cold. During the winter, nearly five years ago, she was again awakened, and took a decided stand on the side of the Lord and his truth. She was one of those who looked with confidence to the autumn of 1854, for the consummation of her hope. Ever constant in her attendance on the means of grace, and ever ready to speak of the goodness of God in the presence of his people, she was at that time one of our most faithful ones. Since that time she has had many severe trials; her husband left her seven years ago for California, since which time she has had the care of her four children, and faithfully has she discharged the duties that have devolved upon her. She has been a devoted and affectionate wife, a judicious and exemplary mother, a kind and faithful friend.

Her funeral was attended by Elder S. K. Partridge, who addressed a large and attentive audience, from 1. Pet. 1 : 23.

AMELIA CRABTREE.

Died, in Bridgeport, Conn., Nov. 16th, JOHN H. ATHERTON, aged 7 years, one month and 12 days.

In a little over two short months, two of our little ones have been taken away by death. But I rejoice in the hope of soon seeing Jesus, when the dead shall be raised, and come forth robed with immortality. We mourn not as those that have no hope. Praise the Lord. In the midst of my affliction I can lift up my heart to God and cry, "Come, Lord Jesus, and come quickly." Usher in the glad day, when earth shall be changed, and the promise that was made to Abraham and his seed shall be fully realized, and Jesus shall take the kingdom, and his saints possess it forever and ever.

JESSE H. ATHERTON.

Died, in Monson, Mass., Nov. 21st, 1858, Mr. ETHAN BLISS, aged 69 years.

The subject of this notice, my dear husband, was a believer in the sleep of the dead and the immediate appearing of the Savior, with kindred truths. His disease was typhoid fever. His funeral was attended by a Methodist minister. Text, Job 7 : 16.

LUCINA BLISS.

Died, in Portsmouth, N. H., MARY ALBERTINA, only child of brother and sister Wolcott, aged seven years and two months.

Parents, thy hopes are blasted now,
Thy loved one in the grave laid low;
The cherished object of thy care
No more can pain or pleasure share.

Till Jesus comes her sleep is blest,
No tumult can disturb her rest,
Save when the last loud trumpet's sound
Shall wake the millions in the ground.

Faith views a world of glory near,
Where Jesus wipes away each tear;
There, where no sorrow comes, or pain,
The loved of earth shall meet again.

Then sorrow not as others do,
With such a blessed hope in view;
For "Tina" loved the Savior here,
And soon with him she will appear.

Died, in Lynn, Sept. 30th, MARTHA E. THOMAS, daughter of J. Wesley, and Nancy Thomas, aged 7 months and 9 days.

Father, mother, you are lonely
  Since your babe has gone to rest;
But be patient, you shall meet her
  In the land that's ever blest.

Let your trusting faith now centre
  On the waking of the dead;
When with joy you hope to greet her,
  Where no farewell tears are shed.

M. K. H.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. M. Batchelor appoints to preach in
Rutland, Vt., Wednesday, - - Dec. 15th.
Chateaugay, N. Y., - - - Dec. 16th.
Massena, - - - - Dec. 17th,
and continue over two Sundays.

I have appointments to preach as follows: At Warner, Universalist Meeting house, the 2d Sabbath in Dec. At Canterbury Townhouse the 3d Sabbath; and at South Sutton the 4th. T. M. PREBLE.

Bro. S. S. Brewer will preach in Portsmouth, N. H., the second Sabbath in December. E. H. DENNETT.

Providence permitting, I will preach at
South Reading, Sunday, - - Dec. 12th.
Lynn Dye House, - - - Dec. 19th.
CHAS. H. PERKINS.

J. G. Smith appoints to preach at
Wilmot, N. H., (where J. Hazen may appoint,) - - - - - Dec. 12th.
Loudon Mills, N. H., - - - Dec. 19th.

I will be with the brethren at River Point on Sabbath Dec. 12th; if supplied on that day, they will please write me at Pawtucket. I purpose spending a few weeks in R. I., where brethren may request my labors. J. BLAIN.

I will meet the brethren in:—
Dinsmore Hill, Vt., - - - Dec. 12th.
C. N. LEWIS.

NOTICES.

Notice.

Also, the third Quarterly Meeting of Military Track District will be held at Warsaw Prairie, Hancock Co., Ill., to commence Wednesday, Dec. 22d.

I would give notice to the friends in Brown Co., that I will spend a few days in the vicinity of Walker's Neck, and hold a meeting as the brethren may arrange, to commence Wednesday, Dec. 15th, at 7 P. M. Also, after our meeting at Warsaw Prairie, I will spend a few days in Missouri, as the friends may arrange. Give me notice at our Quarterly Meeting. I hope we shall see a general rally. MOSES CHANDLER, Evangelist.

Cordova, Ill., Nov. 15th, 1858.

Notice.

There will be a conference holden at South Hope, Me., commencing Thursday evening, Dec. 25th, and continuing over the Sabbath.

S. K. PARTRIDGE.
J. R. HALL.

Business.

To Correspondents.

☞ The "Story for Children," in Crisis of Nov. 17, was *selected* for the Crisis by "M. D. W."

A. B. Rice—All right; paid to No. 182.

J. S. Arnold—All right.

T. M. Storer—All right.

Bro. A. M. Higgins' P. O. address is Palmer Depot, Mass. Any who wish to obtain his valuable family medicines, can get them by addressing him at that place; or Bro. B. Hitchcock, Bristol, his state agent for Ct.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

J K Bellows 182, S P Gheer 182, P Banta 182, P Cannon 182, S F Hubbard 182, $50 cts. each.

W J Cabot 200, T C Taylor 194, W F Leath 182, N G Calkins 189, M Hobart 169, B Moody 194, Alv. Lord 194, A S Sheldon 182, N Safford 182, W Ellmore 436, Mrs. J H Hartwell 168, A Hastings 156, G Dillabaugh 191, H Barnard 288, J Porter 196, W J Hoyt 182, A Dolloff 195, S Tibbetts 169, J C Libby 185, E Gridley 195, Mr. Prescott 194, Mrs. C Wilson 184, M M Flint 182, W Rogers 195,—$1.00 each.

B N Childs 178, Z K Stetson 175, E R Wormwood 200, W F Carpenter 177, G Sutton 220, R P Valentine 156, Mrs. H Sackett 217,—$2.00 each.

El. Griffin 208, $1.32; E Lloyd 159, $2.48.

For Books and Tracts.—H O Page $2.00, B N Childs $1.00, W J Cabot 50 cts, Dr. T Hungtington $3.27, G Dillabaugh $1.00, J K Bellows 6 cts, C Balch $1.00, R Neal 20 cts, S Ayres $3.00, W W Doughty $1.25, H Pratt $1.00, J Howell 15 cts.

Books and Tracts.

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Poetry.

For the Crisis.

"ON THIS DREARY EARTH."

AIR—"We are coming, sister Mary."

On this dreary earth I wander, a pilgrim sad and lone,
I am looking for the Savior to come and take me home;
O, the happy day is coming, I long to be away,
And in my contemplation methinks I hear him say;
CHO.—I am coming, lonely pilgrim, I am coming by and by,
Are you ready, lonely pilgrim? for the time is drawing nigh.

Then we'll be up and doing, and in the Lord be strong,
Be waiting, watching, praying, for the time will not be long
When Christ shall come in glory, then we shall with him stay,
And reign with him forever in bright, eternal day.
CHO.—For he's coming, lonely pilgrim, he's coming by and by,
Are you ready, lonely pilgrim? for the time is drawing nigh.

O, what a glorious meeting, when life's trials all are o'er,
O what delightful greeting with our friends on Canaan's shore;
Then we'll pray, and strive, and struggle, till the victory is won,
We'll not lay down our armor till our labor all is done.
CHO.—For he's coming, &c.

We have some loved ones sleeping beneath the cold, cold ground,
But we shall cease our weeping when the last trump shall sound;
For in immortal beauty they'll soon arise and sing
In joyful strains of triumph to our exalted King.
CHO.—For he's coming, &c.

In this dark world of sorrow our hearts are often pained,
But nothing shall disturb us when that bright world we've gained;
No deep heart-riven anguish, no pain or death to fear,
No parting there with dear ones, no silent, farewell tear.
CHO.—O, he's coming, &c.

When we've reached that blissful kingdom, and joined the blood-washed band,
And to all the dear beloved ones extend pure friendship's hand,
We'll wear the crown of glory, and the palm of victory bear,
While music most delightful shall fill the balmy air.
CHO.—For he's coming, &c.

MARY L. PRATT.

Vineland, Wis.

Original Articles.

For the Crisis.

Jots and Tittles.

GATHERED BY H. L. H.

A little jogging puts the clock out of tune; so a little passion the heart.

A man cannot wrestle with his God while he wrangles with his neighbor.

Dying comforts are for dying hours.

If a woman would have the world respect her husband, she must set the example.

Some men live through their troubles three times; in prospect, in reality, and in retrospect.

What madness it is for a man to starve himself to enrich his heir, and so turn a friend into an enemy! For his joy at your death will be proportioned to what you leave him.

Patience is a tree whose roots are bitter, but the fruit is very sweet.

One of the infirmities of our nature is always to mistake feeling for evidence, and to judge of the season by a cloud, or ray of sunshine.

Ten poor men can sleep tranquilly upon a mat, but two kings are not able to live in peace in a quarter of the world.

The Bible is the most betrashed book in the world. Coming to it through commentaries is much like looking at a landscape through garret windows, over which generations of unmolested spiders have spun their webs. Our real commentators are our strongest traits of character; and we usually come out of the Bible with all those texts sticking to us which our idiosyncrasies attract.

A clear conscience is a good staff for old age.

The most hungry men are not the most greedy, nor are the greatest grumblers those who are worst used.

There is a great difference between *hoarding money* because we love it, and *saving* it that we may benefit others.

"Can you tell me how to find the Sheriff's office?" said a stranger. "Yes," said Dr. B. "Every time you earn five dollars, spend [illegible]."

Long stories about little things, (especially in newspapers) compel readers to [illegible] the poor cow, who drank a whole hogshead of water for one little potatoe in the bottom.

For the Crisis.

Thoughts on Eccl. 12 : 7.

In our first article on Eccl. 12 : 7, our inquiry was, whether Solomon, in the language therein employed, taught the doctrine of the soul's immortality *without* a resurrection. We now proceed to inquire whether Solomon, David, Job, or the patriarchs, taught that doctrine. And to this end we shall quote from any "Standard author" of the "Orthodox school," that we may happen to lay our hands on, John Mason Good, M. D., &c., in his "Book of Nature," London Ed., by J. and J. Harper, N. Y., 1831, in his 2d lecture on the "Nature and Duration of the Soul," when speaking of Solomon, Page 341, says:—"Solomon admitted the doctrine of the resurrection of the body and a state of retribution, while he *disbelieved* the doctrine of the *separate immortality* of the soul: and *the* distinction ought to be constantly kept in view while perusing his writings; since otherwise, they may appear in different places to contradict themselves. Thus, in order to confound the pomp and pageantry of the proud and the powerful, and to show them the vanity and nothingness of life, he (Solomon) adverts to the last of these doctrines (immortality) and confines himself to it. Eccl. 3 : 19, 20. 'That which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath (or spirit) so that a man hath no pre-eminence above a beast, for all is vanity: all go unto one place; all are of the dust, and all turn to dust again.'—But when addressing himself to the young and giddy pursuer of pleasure, in order to alarm him in the midst of his gay and licentious career, he as distinctly alludes and as carefully confines himself to the first of these doctrines, (Resurrection.)—His language then is, ch. 11 : 9, 'Rejoice, O young man, in thy youth,'—and tread as thou wilt the flowery paths of indulgence and pleasure—'but know thou that for all these things God will bring thee into judgment.' It has been said by some writers, that the judgment here referred to relates to the present world, and must be so interpreted to avoid the self-contradiction just adverted to. But Solomon's wisdom stands in no need of the *feeble* and *rushlight* illumination of *such* commentators!"

There, I think that will do for Solomon. And what does this "Orthodox" witness say of Job? Page 338. "In this sublime and magnificent poem (the book of Job,) the doctrine upon the subject before us is, a *patriarchal* or traditionary belief of a future state of retributive justice, *not* by the natural immortality of the soul, but by a resurrection of the body." On the same page he says, "The Hindoo philosophers, (*land of Paganism*) totally and universally deny a resurrection of the body, and support the doctrine (of future existence,) *alone* upon the natural immortality of the soul: and the Arabian philosophers (patriarchal) pass over the immortality of the soul, and rest alone upon a resurrection of the body."

Good proceeds to show, p. 334, how this doctrine (immortality) was *imported* into *Greece* from *India* by the Pythagoreans; from Greece it was transported to Rome with the Platonic improvement, but upon the whole, (p. 340,) "philosophy seems to have made but an awkward handle of the question. The whole of the *actual knowledge* possessed at any time, appears to have been traditionary, (patriarchal) for we may well doubt whether, without such a basis to have built upon, philosophy would have ever started any well grounded opinion in favor of a future state."

The italics and brackets in the foregoing are mine. Notwithstanding the Dr. gives such impartial testimony, still he believed the "Indian doctrine" himself. But Paul says, 2 Tim. 1 : 10, "Christ hath *illustrated life and incorruption by the gospel.*"—(Dr. Adam Clarke's trans.) Again, Paul says, Gal. 3 : 8, "The *gospel* was *preached* unto Abraham." Now if we can find out *two* things: *first*, what the *Gospel* is; and *second*, what it was that was preached to the "*Patriarchs!*" Well, Clarke (vol. 2, New Test. Com., p. 595,) says: "Jesus Christ died, and lay under the empire of death; he arose again from the dead, and thus has *illustrated the doctrine of the resurrection*: he took the same *human body* up into heaven, in the sight of his disciples; and thus has *illustrated* the doctrine of *incorruption*. In his death, resurrection and ascension, the doctrine of eternal life, and the resurrection of the human body, and its final *incorruptibility*, are fully illustrated by *example*, and established by *fact*." Paul has here settled the question: that man's immortality comes by a resurrection from the dead, and calls this the gospel. Then the doctrine of the resurrection was what was preached unto Abraham when it was said, "In thee shall all nations be blessed." Now we see also where Solomon, David, and the land of Idumea, Dedan and Teman got their "tradition;" it came by revelation. This also determines which of the "two traditions" was *truth*; the one came from heaven, the other from the garden—"thou shalt not surely die." The one is handed down by the descendants of "Blessed be Shem," the other by the descendants of "Cursed be Canaan."

Again, Adam Clarke twice emphatically says, pp. 274 and 599, vol. 2, "That *without* this resurrection there can be *no judgment* and *no future state of rewards and punishments*." Pray what good could his immortal soul be to him? No wonder the apostles preached Christ and the resurrection, for they were commanded to preach the "gospel of the kingdom . . . in all the world for a witness unto all nations and then shall the end come." Luke 24 : 47; Matt. 24 : 14.

G. W. S.

Olena, Ohio.

For the Crisis.

Cheer up, Pilgrim!

What! pilgrim, art thou faint and weary in the way to Zion? Is thy burden heavier than thou canst bear? Cast thy burden upon the Lord; he will sustain thee; he will never suffer the righteous to be moved.

Is the stormy wind and tempest abroad, and seest thou no place of shelter? God is thy refuge. Does thy vigor fail thee, and dost thou faint for very feebleness? God is thy strength. Do afflictions and sorrows gird thee round as a garment, and findest thou no friend to aid thee? God is a present help in time of trouble, and they that come unto him he will in no wise cast out.

Pilgrim, be of good cheer; hold thee on thy way. Is the river thou hast to cross deep and forbidding? Listen to the voice of thy Lord; "When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee."

Do trials and persecutions beset thee? What readest thou?—"They that will live godly in Christ Jesus shall suffer persecution." If the sorrows and cares of the world press thee down, cast them all on God, for he careth for thee. For the Lord is good, his mercy is everlasting, and his truth endureth to all generations; and they that trust in him shall be as mount Zion, which cannot be removed, but abideth forever.

IDA E. SHERMAN.

Bristol, R. I.

For the Crisis.

The Lord's Wheat.

We hear men talking about *their* wheat, *his* wheat, *my* wheat, and *our* wheat, and of *various* kinds of wheat. But the Psalmist David, in his 15th Psalm, tells us what the Lord's wheat is; let us hear him describe it. He proceeds thus; Lord, who shall *abide*, (or be garnered) in thy tabernacle? who shall *dwell* in thy holy hill? Now hear; "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not." "*He that putteth not out his money to usury*; (what does this mean? why, it means just what it says;) *nor taketh reward against the innocent.*" Now mark! "*He that doeth these things*, (above mentioned,) *shall never be moved.*"

The Lord's fan is in his hand; he is soon coming to thoroughly purge his floor, and he declares that he will gather the wheat into his garner; but that he will burn up the chaff with unquenchable fire. We infer, that if no persons are the Lord's *true wheat* but those described here, that the pile of wheat will be comparatively small; while the heap of chaff will be *immense!* "*Many* are called, but *few* chosen."

P. TANDY.

☞ We say of the blind man, from whom the visible world is shut out, that he is poorer by half the world than the man who sees. O ye spiritually blind, ye indeed are poorer than we by a whole world!—*Tholuck.*

☞ A judicious silence is always better than truth spoken without charity.

For the Crisis.

Bishop Law "Reproving Presumption."

In a periodical just shown me, though it bears most sacred names, I find a dialogue as to the Bible use of the word "soul" and "surely die." Gen. 2 : 7–19. The editor reports the objector in the dialogue as saying—

"Well, I believe that a dead man is dead, and that the dead know not any thing."

(Answer by the Editor.) "A dead man is certainly dead; but not necessarily unconscious. Adam died in the day he ate the forbidden fruit, and yet he lived centuries after."

Objector. "He did not die in that day. It is in the margin 'dying thou shalt die.' He only began to die that day."

Editor. "If you, sir, know any thing of the significance of that Hebrew expression, you would know that it occurs in the Bible in numerous instances, and it it is invariably rendered thou shalt surely die, and it can mean nothing else. You have been misled by some one who knew nothing of what he affirmed, or else he was not a truthful man; for all who have any knowledge of the subject, know that it will not bear the meaning you attach to it."

Thus the editor discoursed "excathedra," as if his learning and position gave him Episcopal authority—as if his word was law. It is not my purpose to balance the truth and error of this unaccountable language; but to quote the higher and more truthful words of one who was as well informed as he was honored. In the "Theory of Religion," by Edmund Law, D. D., late Lord Bishop of Carlisle, Heb. 2 : 14–15. He says, p. 373,—

"In what sense are we delivered from death by the sufferings of Christ? To determine this, it will be necessary to examine the Scripture sense of the word *dehat*, and this may be best seen where it is first used in that denunciation which brought *Adam* and his posterity under it; and where we must suppose it used in all plainness and propriety of speech imaginable. Gen. 2 : 17. And accordingly we find the original here as full and emphatic as words can make it. (Comp. Gen. 37 : 33; Ex. 21 : 19, where the same reduplication of the word signifies *entirely, totally*, and should have been so rendered here. See this confirmed in Taylor's Scrip. Div., Ch. 9, p. 104, Note.) They are rendered 'thou shalt *surely*'—but might with more propriety have been rendered, thou shalt UTTERLY DIE! (The Bishop quotes Athanasius, who thinks the *doubling* the expression denotes (that he, Adam) should not only die, but remain in the corruption of death, as we should all have done had not the *second Adam* ordained for us a happy resurrection. (Vid. Patrick on Gen. 2 : 17, with Taylor's Scheme of Scrip. Div., p. 104, and more especially, Ibbot's Sermons. Vol. 2, S. 30, p. 182.)

"The words (Gen. 2 : 17,) should be rendered thou shalt *utterly die*, (see all the authorities named,) which one would think sufficiently explained—in the sweat of thy face shalt thou eat bread, *till thou return unto the ground; for out of it wast* thou taken; dust thou art, and unto dust shalt thou return. Now what do we imagine they could understand by this denunciation, but a forfeiting of that natural *life* or CONSCIOUS existence, which their Creator had been lately pleased to confer? The forfeiting which must include a loss of all those benefits that then did or ever could proceed from him. This, and nothing LESS, must be implied in that most solemn sentence."

"Nor can we conceive the unhappy subjects of it to have been at that time so very ingenious, as to explain it away by distinguishing upon the several component parts of their constitution; and concluding that by death no more was meant than only a separation of these same parts, while the principal of them was still *living* in some different *manner*, or that it was a continuation of the *conscious being*, though in some other place! No; this was the philosophy of after ages; concerning which, all I have to say at present is, that one of its most eminent patrons cannot help observing that *he does not* find it in the Scriptures." He refers to Archbishop Tillotson.

Thus the editor himself (it seems from this) "knows nothing on this subject;" or "is *not a truthful* man." His words surely turn on himself, and show that he is quite uninformed, or else "he *hath spoken presumptuously*." Deut. 18 : 22.

J. B. C.

☞ The light which must guide us in every step of our progress is the Bible.

Choice Selections.

Seasonable Kindness.

Real necessity often goads men to the commission of crime, and when the downward course is once taken, and self respect is forfeited, the road to ruin is opened and easily travelled. A kind word, a sympathizing look, and a charitable act will keep from the first offence and save the tempted and despairing one from the fatal fall. The following story was related at a recent meeting of a charitable society:

Some three or four months since, as a merchant of Boston was busily engaged in his counting-room, a youth about eighteen or nineteen years of age walked in and asked, "Will you buy a cake of soap?"

Almost without looking at him the merchant replied, "No, I do not want any."

"Do buy a cake of soap, for I am starving," besought the youth.

The merchant looked at the lad, and, seeing that he had a bright, intelligent countenance, asked him some questions.

The youth said he was born in France, was an entire stranger here, and again begged him to buy some soap. The gentleman was so pleased that he took him to his home, or rather boarding-place, and clothed and supported him for several days. In the meantime, the youth looked around for some employment, and after a while obtained an offer from a manufacturer of perfumery to go about the country and peddle his essences for eight dollars per month. This offer the gentleman advised him to accept. He went into a neighboring State to dispose of his essences, and while there, was arrested because he had no license, and thrown into jail, where he remained several days. "A clergyman of the place—it is not necessary to mention his name"—said the speaker "heard of his case, and went to see him in jail. He was so struck with the learning displayed by the young man, who could speak several languages, that he got him out of the jail and sent him to school." Not long after, the clergyman received a letter from a gentleman in another State, asking him if he did not know a fit person to teach a school in that place. This brought to mind the youth whom he had befriended, and who had displayed such abilities and acquirements, that he immediately gave him a letter of recommendation to the gentleman who had written to him, saying he was competent to teach any school. The young man came to Boston on the way to his school, and going to the merchant who had first extended to him a helping hand, and exhibiting his letter, said to him,—"When I made application to you to buy my soap, and you kindly assisted me and kept me from starving, you saved me from the crime of stealing. Before going to you, I had walked back and forth in front of a store where bread was exposed for sale, debating whether I had better not steal than starve. Your benevolence saved me from stealing, and has been the means of placing me in the way of honorable employment."

The young man went his way, and is now teaching school at the place to which he was invited. Such are the beneficent results which flow from the exercise of charity.—*Watchman and Reflector.*

Talking in Ecstatics.

It is a very common thing for some young women to indulge in hyperbole.

A pretty dress with them is apt to be "perfectly splendid;" a disagreeable person is too often "perfectly hateful;" a party in which the company enjoyed themselves, somehow becomes transmuted into the "most delightful thing ever seen."

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Apply your terms of praise with precision; use epithets with some degree of judgment and fitness.

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These words all have a different meaning, and you may say them all of different objects, and not use the word "perfect" once. That is a very large word. You will probably be obliged to save it for application to the Deity, or to His works, or to that serene rest which remains for those who love Him.—*Titcomb's Letters to Young People.*

☞ He's armed without that's innocent within.

For the Children.

"Remember"—or the Bullet.

His country was in danger. The spirit of the patriot was stirred. A youth of eighteen had gathered his little all in his knapsack, and was about to bid his mother farewell. With tears she said to him, "will you carry this Bible?" With deep emotion he answered, "Yes."

In all his marches over mountains and valleys, that Bible was never forgotten. In a hard battle, when many fell at his side, this young man escaped alive. After they had taken up the wounded and had buried their dead, he took his knapsack from his shoulders and sat down alone. As he thought of his spared life, he thought of his mother, and of his mother's Bible. He took it out, and on looking at the cover, found it had been perforated with a ball from the enemy. On opening the Bible, the bullet fell out. Then he had a curiosity to know where and at what passage of Scripture the bullet stopped. He turned on and on, until he found it stopped at the words in Eccl. 12 : 1, "Remember now thy Creator, in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." The young soldier fell a weeping. He first thought of his mother, then of his Bible, then of God his Creator and Preserver. He became thenceforward a praying soldier.

When he returned from the war, his country's liberties had been gained. He had found the Savior precious. And oh, what a meeting it was when he met his dear mother, and showed her the Bible that had saved his life in the day of battle! And what was better to her than all the rest, she saw the sweet passage that the bullet could not pass, the passage that had saved his soul: "Remember now thy Creator in the days of thy youth."—*Amer. Messenger.*

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A little boy in destitute circumstances was put out as an apprentice to a mechanic. For some time he was the youngest apprentice, and of course had to go upon errands for the apprentices, and not unfrequently to procure for them ardent spirits, of which all, except himself, partook, because, as they said, it did them good. He however used none; and, in consequence of it, was often the object of severe ridicule from the older apprentices, because, as they said, he had not sufficient manhood to drink rum. And as they were revelling over their poison, he, under their insults and cruelty, often retired and vented his grief in tears. But now every one of the older apprentices, we are informed, is a drunkard, or in the drunkard's grave; and this youngest apprentice, at whom they used to scoff, is sober and respectable, and worth a hundred thousand dollars. In his employment are about one hundred who do not use ardent spirits; and he is exerting upon many thousands an influence in the highest degree salutary, which may be transmitted by them to future generations, and be the means, through grace, of preparing multitudes not only for usefulness and respectability on earth, but for an exceeding and eternal weight of glory.

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Poetry.

For the Crisis.

"ON THIS DREARY EARTH."

AIR.—"We are coming, sister Mary."

On this dreary earth I wander, a pilgrim sad and lone,
I am looking for the Savior to come and take me home;
O, the happy day is coming, I long to be away,
And in my contemplation methinks I hear him say;
CHO.—I am coming, lonely pilgrim, I am coming by and by,
Are you ready, lonely pilgrim? for the time is drawing nigh.

Then we'll be up and doing, and in the Lord be strong,
Be waiting, watching, praying, for the time will not be long
When Christ shall come in glory, then we shall with him stay,
And reign with him forever in bright, eternal day.
CHO.—For he's coming, lonely pilgrim, he's coming by and by,
Are you ready, lonely pilgrim? for the time is drawing nigh.

O, what a glorious meeting, when life's trials all are o'er,
O what delightful greeting with our friends on Canaan's shore;
Then we'll pray, and strive, and struggle, till the victory is won,
We'll not lay down our armor till our labor all is done.
CHO.—For he's coming, &c.

We have some loved ones sleeping beneath the cold, cold ground,
But we shall cease our weeping when the last trump shall sound;
For in immortal beauty they'll soon arise and sing
In joyful strains of triumph to our exalted King.
CHO.—For he's coming, &c.

In this dark world of sorrow our hearts are often pained,
But nothing shall disturb us when that bright world we've gained;
No deep heart-riven anguish, no pain or death to fear,
No parting there with dear ones, no silent, farewell tear.
CHO.—O, he's coming, &c.

When we've reached that blissful kingdom, and joined the blood-washed band,
And to all the dear beloved ones extend pure friendship's hand,
We'll wear the crown of glory, and the palm of victory bear,
While music most delightful shall fill the balmy air.
CHO.—For he's coming, &c.

MARY L. PRATT.

Vineland, Wis.

Original Articles.

For the Crisis.

Jots and Tittles.

GATHERED BY H. L. H.

A little jogging puts the clock out of tune; so a little passion the heart.

A man cannot wrestle with his God while he wrangles with his neighbor.

Dying comforts are for dying hours.

If a woman would have the world respect her husband, she must set the example.

Some men live through their troubles three times; in prospect, in reality, and in retrospect.

What madness it is for a man to starve himself to enrich his heir, and so turn a friend into an enemy! For his joy at your death will be proportioned to what you leave him.

Patience is a tree whose roots are bitter, but the fruit is very sweet.

One of the infirmities of our nature is always to mistake feeling for evidence, and to judge of the season by a cloud, or ray of sunshine.

Ten poor men can sleep tranquilly upon a mat, but two kings are not able to live in peace in a quarter of the world.

The Bible is the most betrashed book in the world. Coming to it through commentaries is much like looking at a landscape through garret windows, over which generations of unmolested spiders have spun their webs. Our real commentators are our strongest traits of character; and we usually come out of the Bible with all those texts sticking to us which our idiosyncrasies attract.

A clear conscience is a good staff for old age.

The most hungry men are not the most greedy, nor are the greatest grumblers those who are worst used.

There is a great difference between hoarding money because we love it, and saving it that we may benefit others.

"Can you tell me how to find the Sheriff's office?" said a stranger. "Yes," said Dr. B. "Every time you earn five dollars, spend six."

Long stories about little things, (especially in newspapers,) compel readers to [illegible], and drink a whole [illegible] water for one little potatoe in the bottom.

For the Crisis.

Thoughts on Eccl. 12: 7.

In our first article on Eccl. 12: 7, our inquiry was, whether Solomon, in the language therein employed, taught the doctrine of the soul's immortality *without* a resurrection. We now proceed to inquire whether Solomon, David, Job, or the patriarchs, taught that doctrine. And to this end we shall quote from any "Standard author" of the "Orthodox school," that we may happen to lay our hands on, John Mason Good, M. D., &c., in his "Book of Nature," London Ed, by J. and J. Harper, N. Y., 1831, in his 2d lecture on the "Nature and Duration of the Soul," when speaking of Solomon, Page 341, says:—"Solomon admitted the doctrine of the resurrection of the body and a state of retribution, while he *disbelieved* the doctrine of the *separate immortality* of the soul: and *the* distinction ought to be constantly kept in view while perusing his writings; since otherwise, they may appear in different places to contradict themselves. Thus, in order to confound the pomp and pageantry of the proud and the powerful, and to show them the vanity and nothingness of life, he (Solomon) adverts to the last of these doctrines (immortality) and confines himself to it. Eccl. 3: 19, 20. 'That which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath (or spirit) so that a man hath no pre-eminence above a beast, for all is vanity: all go unto one place; all are of the dust, and all turn to dust again.'—But when addressing himself to the young and giddy pursuer of pleasure, in order to alarm him in the midst of his gay and licentious career, he as distinctly alludes and as carefully confines himself to the first of these doctrines, (Resurrection.)—His language then is, ch. 11: 9, 'Rejoice, O young man, in thy youth,'—and tread as thou wilt the flowery paths of indulgence and pleasure—'but know thou that for all these things God will bring thee into judgment.' It has been said by some writers, that the judgment here referred to relates to the present world, and must be so interpreted to avoid the self-contradiction just adverted to. But Solomon's wisdom stands in no need of the *feeble* and *rushlight* illumination of *such* commentators!"

There, I think that will do for Solomon. And what does this "Orthodox" witness say of Job? Page 336. "In this sublime and magnificent poem (the book of Job,) the doctrine upon the subject before us is, a *patriarchal* or traditionary belief of a future state of retributive justice, *not* by the natural immortality of the soul, but by a resurrection of the body." On the same page he says, "The Hindoo philosophers, (*land of Paganism*) totally and universally deny a resurrection of the body, and support the doctrine (of future existence,) *alone* upon the natural immortality of the soul: and the Arabian philosophers (patriarchal) pass over the immortality of the soul, and rest alone upon a resurrection of the body."

Good proceeds to show, p. 334, how this doctrine (immortality) was *imported* into *Greece* from *India* by the Pythagoreans; from Greece it was transported to Rome with the Platonic improvement, but upon the whole, (p. 340) "philosophy seems to have made but an awkward handle of the question. The whole of the *actual knowledge* possessed at any time, appears to have been traditionary, (patriarchal) for we may well doubt whether, without such a basis to have built upon, philosophy would have ever started any well grounded opinion in favor of a future state."

The italics and brackets in the foregoing are mine. Notwithstanding the Dr. gives such impartial testimony, still he believed the "Indian doctrine" himself. But Paul says, 2 Tim. 1: 10, "Christ hath *illustrated life and incorruption by the gospel*."—(Dr. Adam Clarke's trans.) Again, Paul says, Gal. 3: 8, "The *gospel* was *preached* unto Abraham." Now if we can find out *two* things: *first*, what the *Gospel* is; and *second*, what it was that was preached to the "*Patriarchs!*" Well, Clarke (vol. 2, New Test. Com., p. 595,) says: "Jesus Christ died, and lay under the empire of death; he arose again from the dead, and thus has *illustrated the doctrine of the resurrection*: he took the same *human body* up into heaven, in the sight of his disciples; and thus has *illustrated* the doctrine of *incorruption*. In his death, resurrection and ascension, the doctrine of eternal life, and the resurrection of the human body, and its final *incorruptibility*, are fully illustrated by *example*, and established by *fact*." Paul has here settled the question: that man's immortality comes by a resurrection from the dead, and calls this the gospel. Then the doctrine of the resurrection was what was preached unto Abraham when it was said, "In thee shall all nations be blessed." Now we see also where Solomon, David, and the land of Idumea, Dedan and Teman got their "tradition;" it came by revelation. This also determines which of the "two traditions" was *truth*; the one came from heaven, the other from the garden—"thou shalt not surely die." The one is handed down by the descendants of "Blessed be Shem," the other by the descendants of "Cursed be Canaan."

Again, Adam Clarke twice emphatically says, pp. 274 and 599, vol. 2, "That *without* this resurrection there can be *no judgment* and *no future state of rewards and punishments*." Pray what good could his immortal soul be to him? No wonder the apostles preached Christ and the resurrection, for they were commanded to preach the "gospel of the kingdom . . . in all the world for a witness unto all nations and then shall the end come." Luke 24: 47; Matt. 24: 14.

G. W. S.

Olena, Ohio.

For the Crisis.

Cheer up, Pilgrim!

What! pilgrim, art thou faint and weary in the way to Zion? Is thy burden heavier than thou canst bear? Cast thy burden upon the Lord; he will sustain thee; he will never suffer the righteous to be moved.

Is the stormy wind and tempest abroad, and seest thou no place of shelter? God is thy refuge. Does thy vigor fail thee, and dost thou faint for very feebleness? God is thy strength. Do afflictions and sorrows gird thee round as a garment, and findest thou no friend to aid thee? God is a present help in time of trouble, and they that come unto him he will in no wise cast out.

Pilgrim, be of good cheer; hold thee on thy way. Is the river thou hast to cross deep and forbidding? Listen to the voice of thy Lord; "When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee."

Do trials and persecutions beset thee? What readest thou?—"They that will live godly in Christ Jesus shall suffer persecution." If the sorrows and cares of the world press thee down, cast them all on God, for he careth for thee. For the Lord is good, his mercy is everlasting, and his truth endureth to all generations; and they that trust in him shall be as mount Zion, which cannot be removed, but abideth forever.

IDA E. SHERMAN.

Bristol, R. I.

For the Crisis.

The Lord's Wheat.

We hear men talking about *their* wheat, *his* wheat, *my* wheat, and *our* wheat, and of *various* kinds of wheat. But the Psalmist David, in his 15th Psalm, tells us what the Lord's wheat is; let us hear him describe it. He proceeds thus; Lord, who shall *abide*, (or be garnered) in thy tabernacle? who shall *dwell* in thy holy hill? Now hear; "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not." "*He that putteth not out his money to usury;* (what does this mean? why, it means just what it says;) *nor taketh reward against the innocent*." Now mark! "*He that doeth these things*, (above mentioned,) *shall never be moved*."

The Lord's fan is in his hand; he is soon coming to thoroughly purge his floor, and he declares that he will gather the wheat into his garner; but that he will burn up the chaff with unquenchable fire. We infer, that if no persons are the Lord's *true wheat* but those described here, that the pile of wheat will be comparatively small; while the heap of chaff will be *immense!* "*Many* are called, but *few* chosen."

P. TANDY.

☞ We say of the blind man, from whom the visible world is shut out, that he is poorer by half the world than the man who sees. O ye spiritually blind, ye indeed are poorer than we by a whole world!—*Tholuck*.

☞ A judicious silence is always better than truth spoken without charity.

For the Crisis.

Bishop Law "Reproving Presumption."

In a periodical just shown me, though it bears most sacred names, I find a dialogue as to the Bible use of the word "soul" and "surely die." Gen. 2: 7–19. The editor reports the objector in the dialogue as saying—

"Well, I believe that a dead man is dead, and that the dead know not any thing."

(Answer by the Editor.) "A dead man is certainly dead; but not necessarily unconscious. Adam died in the day he ate the forbidden fruit, and yet he lived centuries after."

Objector. "He did not die in that day. It is in the margin 'dying thou shalt die.' He only began to die that day."

Editor. "If you, sir, know any thing of the significance of that Hebrew expression, you would know that it occurs in the Bible in numerous instances, and it it is invariably rendered thou shalt surely die, and it can mean nothing else. You have been misled by some one who knew nothing of what he affirmed, or else he was not a truthful man; for all who have any knowledge of the subject, know that it will not bear the meaning you attach to it."

Thus the editor discoursed "excathedra," as if his learning and position gave him Episcopal authority—as if his word was law. It is not my purpose to balance the truth and error of this unaccountable language; but to quote the higher and more truthful words of one who was as well informed as he was honored. In the "Theory of Religion," by Edmund Law, D. D., late Lord Bishop of Carlisle, Heb. 2: 14–15. He says, p. 373,—

"In what sense are we delivered from death by the sufferings of Christ? To determine this, it will be necessary to examine the Scripture sense of the word *dehat*, and this may be best seen where it is first used in that denunciation which brought *Adam* and his posterity under it; and where we must suppose it used in all plainness and propriety of speech imaginable. Gen. 2: 17. And accordingly we find the original here as full and emphatic as words can make it. (Comp. Gen. 37: 33; Ex. 21: 19, where the same reduplication of the word signifies *entirely, totally*, and should have been so rendered here. See this confirmed in Taylor's Scrip. Div., Ch. 9, p. 104, Note.) They are rendered 'thou shalt *surely*'—but might with more propriety have been rendered, thou shalt UTTERLY DIE! (The Bishop quotes Athanasius, who thinks the *doubling* the expression denotes (that he, Adam) should not only die, but remain in the corruption of death, as we should all have done had not the *second Adam* ordained for us a happy resurrection. (Vid. Patrick on Gen. 2: 17, with Taylor's Scheme of Scrip. Div., p. 104, and more especially, Ibbot's Sermons. Vol. 2, S. 30, p. 182.)

"The words (Gen. 2: 17,) should be rendered thou shalt *utterly die*, (see all the authorities named,) which one would think sufficiently explained—in the sweat of thy face shalt thou eat bread, *till thou return unto the ground; for out of it wast* thou taken; dust thou art, and unto dust shalt thou return. Now what do we imagine they could understand by this denunciation, but a forfeiting of that natural *life* or CONSCIOUS existence, which their Creator had been lately pleased to confer? The forfeiting which must include a loss of all those benefits that then did or ever could proceed from him. This, and nothing LESS, must be implied in that most solemn sentence."

"Nor can we conceive the unhappy subjects of it to have been at that time so very ingenious, as to explain it away by distinguishing upon the several component parts of their constitution; and concluding that by death no more was meant than only a separation of these same parts, while the principal of them was still *living* in some different *manner*, or that it was a continuation of the *conscious being*, though in some other place! No; this was the philosophy of after ages; concerning which, all I have to say at present is, that one of its most eminent patrons cannot help observing that *he does not* find it in the Scriptures." He refers to Archbishop Tillotson.

Thus the editor himself (it seems from this) "knows nothing on this subject;" or "is *not a truthful* man." His words surely turn on himself, and show that he is quite uninformed, or else "he *hath spoken presumptuously*." Deut. 18: 22.

J. B. C.

☞ The light which must guide us in every step of our progress is the Bible.

Choice Selections.

Seasonable Kindness.

Real necessity often goads man to the commission of crime, and when the downward course is once taken, and self respect is forfeited, the road to ruin is opened and easily travelled. A kind word, a sympathizing look, and a charitable act will keep from the first offence and save the tempted and despairing one from the fatal fall. The following story was related at a recent meeting of a charitable society:

Some three or four months since, as a merchant of Boston was busily engaged in his counting-room, a youth about eighteen or nineteen years of age walked in and asked, "Will you buy a cake of soap?"

Almost without looking at him the merchant replied, "No, I do not want any."

"Do buy a cake of soap, for I am starving," besought the youth.

The merchant looked at the lad, and, seeing that he had a bright, intelligent countenance, asked him some questions.

The youth said he was born in France, was an entire stranger here, and again begged him to buy some soap. The gentleman was so pleased that he took him to his home, or rather boarding-place, and clothed and supported him for several days. In the meantime, the youth looked around for some employment, and after a while obtained an offer from a manufacturer of perfumery to go about the country and peddle his essences for eight dollars per month. This offer the gentleman advised him to accept. He went into a neighboring State to dispose of his essences, and while there was arrested because he had no license, and thrown into jail, where he remained several days. "A clergyman of the place—it is not necessary to mention his name"—said the speaker "heard of his case, and went to see him in jail. He was so struck with the learning displayed by the young man, who could speak several languages, that he got him out of the jail and sent him to school." Not long after, the clergyman received a letter from a gentleman in another State, asking him if he did not know a fit person to teach a school in that place. This brought to mind the youth whom he had befriended, and who had displayed such abilities and acquirements, that he immediately gave him a letter of recommendation to the gentleman who had written to him, saying he was competent to teach any school. The young man came to Boston on the way to his school, and going to the merchant who had first extended to him a helping hand, and exhibiting his letter, said to him,—"When I made application to you to buy my soap, and you kindly assisted me and kept me from starving, you saved me from the crime of stealing. Before going to you, I had walked back and forth in front of a store where bread was exposed for sale, debating whether I had better not steal than starve. Your benevolence saved me from stealing, and has been the means of placing me in the way of honorable employment."

The young man went his way, and is now teaching school at the place to which he was invited. Such are the beneficent results which flow from the exercise of charity.—*Watchman and Reflector*.

Talking in Ecstatics.

It is a very common thing for some young women to indulge in hyperbole.

A pretty dress with them is apt to be "perfectly splendid;" a disagreeable person is too often "perfectly hateful;" a party in which the company enjoyed themselves, somehow becomes transmuted into the "most delightful thing ever seen."

A young man of respectable parts and manly bearing is, very often "such a magnificent fellow!" The adjective "perfect," that stands so much alone as never to have the privilege of help from comparatives and superlatives, is sadly overworked, in company with several others of the intense and extravagant order. The result is that by the use of such language as this, your opinion soon becomes valueless.

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An Example for Youth.

A little boy in destitute circumstances was put out as an apprentice to a mechanic. For some time he was the youngest apprentice, and of course had to go upon errands for the apprentices, and not unfrequently to procure for them ardent spirits, of which all, except himself, partook, because, as they said, it did them good. He however used none; and, in consequence of it, was often the object of severe ridicule from the older apprentices, because, as they said, he had not sufficient manhood to drink rum. And as they were revelling over their poison, he, under their insults and cruelty, often retired and vented his grief in tears. But now every one of the older apprentices, we are informed, is a drunkard, or in the drunkard's grave; and this youngest apprentice, at whom they used to scoff, is sober and respectable, and worth a hundred thousand dollars. In his employment are about one hundred who do not use ardent spirits; and he is exerting upon many thousands an influence in the highest degree salutary, which may be transmitted by them to future generations, and be the means, through grace, of preparing multitudes not only for usefulness and respectability on earth, but for an exceeding and eternal weight of glory.

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Believers in the Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE,

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MILES GRANT, EDITOR.

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THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 171. BOSTON, MASS., DECEMBER 15, 1858. VOL. VIII. NO. [illegible]

Poetry.

For the Crisis.

A POETICAL LETTER.

[illegible]

A sower went forth sowing and bearing precious seed,
[illegible] weeping and [illegible], desiring all to heed;
Some fell along the wayside, exposed to birds of air,
And which they soon devoured, as their own lawful share.
Some falling upon stones, not having there much earth,
Forthwith it did spring up, ('twas premature in birth,)
[illegible] scorching heat of [illegible]
Not having taken root, it soon withered away.
And some among the thorns, in the midst of wealth and cares,
Were like [illegible];
O! what a solemn thought they did not count the cost!
Such in the judgment day most surely will be lost.
But some on good ground fell, [illegible] for the truth were bold;
They loved the truth so well they bore an hundred fold;
They laid a good foundation, they built upon the rock,
And when the wind blew hardest they could withstand the shock.
In the history of their times, as the day was getting late,
When the laborers were few, and the harvest very great,
The drunkards of Ephraim were slumbering around,
An aged man came blowing a trump of certain sound.
It roused the host of sleepers, it caused them to arise,
It broke their night of dreaming, it took them by surprise;
It set them all to searching the Bible o'er and o'er,
And still the blast grew louder;—it rung from shore to shore.
A noble band of brethren around him soon did stand,
From out of every compact, united heart and hand;
But soon that band of union by Satan's means were riven,
And many of that brotherhood to worldly strife were driven.
Some mounted on a hobby horse, and such would ride away;
Then some would follow after them to learn what they would say;
Then Jehu-like they'd drive it, until poor hobby died,—
Would then disparage others because they did not ride.
Thus, while onward [illegible] fast to the Judgment day,
[illegible]
[illegible] would drive along their [illegible]
[illegible]
[illegible] read my doggerel letter,
I hope both him and me may strive to grow much better;
That [illegible] shall shout about the harvest home,
Then bearing precious sheaves, to glory we may come.

Fairhaven, Mass.

Original Articles.

From Bro. J. P. Babcock.

Bro. Grant:—It is with earnestness and prayer, with a desire to glory in our Lord and Savior Jesus Christ, that I pen these few lines. There are many of the brethren that would like to know how we are getting along at Riverpoint.

Last Sabbath, (Nov. 7th,) was a day of joy, and the evening an evening of solemnity to many. Bro. E. Bellows preached an able discourse on the personality of Christ, taking up prophecy and the witnesses of the Apostles, &c., &c. At noon Bro. Bellows buried three in baptism. In the afternoon Bro. Joseph D. Brown, of Providence, preached a searching discourse on the duties of the ministers and the church. After Bro. Brown got through preaching, Bro. Benj. Roberts was ordained, and set apart for the ministry. Elds. E. Bellows, Joseph D. Brown and Reynolds were present. In the evening Bro. E. Bellows preached a short discourse, which was followed by a love feast. We came around the table. What a solemn sight to the christian! But our Elder Brother was absent, who poured out his blood for us. And we eat his body and drink his blood in remembrance of him, till he shall come again with eternal life.

My prayer is that we may do His will, and sit down with him at his table in his kingdom.

John P. Babcock.

Riverpoint, R. I.

For the Crisis.

The Kingdom of Heaven.

"The kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11: 12.

So various are the allusions in the New Testament to the kingdom of heaven, the kingdom of God, and the kingdom of Christ, many are at a loss to know how these representations are to be understood, and whether they refer to one and the same kingdom or not.

The kingdom of heaven is not unfrequently placed in opposition to the kingdoms of this world, and the children of the kingdom are represented as earnestly contending, and striving, to gain possession of their blood-bought inheritance. This world in which we live, and through which we are journeying, is not our home; it is polluted by sin and unbelief; and to rest in, or be satisfied with, things present, will deprive us of the promise of the world to come—the kingdom of heaven. Here, then, is the conflict, the struggle, the violent effort, and earnest force necessary to gain the victory over the world, the flesh, and the devil, before we can win a crown of immortality in the kingdom of God. "The kingdom of heaven suffereth violence, and the violent take it by force." "Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able." "Fight the good fight of faith, and lay hold on eternal life." These, and many other like passages of Scripture, plainly teach us that without an earnest and constant effort, we shall certainly fail of the promised blessing; that we need the whole armor of God, and constant vigilance to insure a final triumph over all the powers of darkness. "We wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." And "who is sufficient for these things?"

By all this, it appears that without an effort, without a struggle, without a sacrifice, we can never gain the kingdom of heaven. Those who are not willing to buy this pearl of great price, at whatever cost, will assuredly never possess it. If we are ashamed of Christ, of his word, and his truth, and hide our one talent in a napkin, or bury it in the earth, because it happens to be unpopular, and may expose us to contempt and persecution from the world, or the church, what can we expect but that Christ will be ashamed of such dishonest and slothful servants, when he comes to reward every man according to his works? If light is come into the world, and men love darkness rather than light, and hide their light under a bushel, how dwelleth the love of God in them?

Some who read this may understand what I mean in these remarks; but lest they should be dull of apprehension, I will be more explicit. For some years past, the attention of the christian church has been called to a re-examination of the subject of the natural immortality of the soul, and the state of the dead, prior to the resurrection. Almost every one who takes any interest in the moving events of the day, has more or less examined these subjects, and come to some sort of decision upon them in his own mind. With those who conscientiously believe in the immortality of all men, and the conscious state of the dead, after due examination of the scriptural argument, I have nothing to do; to their own master they must stand or fall. It is with those who have been partially convinced that the orthodox view of these subjects is not in accordance with God's word, and yet refuse to let the light that God has given them shine before men, for fear of reproach or persecution, or the loss of popularity. With such, and I know there are not a few who are in this case, I wish to say a few words in all christian love and fidelity.

Brethren, God has graciously opened your eyes to see wondrous things in his law; he has in some degree removed your prejudices against the truth, and thus cleared the way for an abundant entrance into his kingdom to come. He has given you a view of the beauty and glory of his character, as a God of infinite love, who will not keep his anger forever, because he delighteth in mercy. He has removed from your mind a load of uncertainty, doubt and distrust, in the dealings of God with the wicked in a future world. He has shown you that sin, sorrow, and all evil, will not be eternal; that the wickedness of the wicked shall come to an end, in their final destruction. It has given you a hope full of immortality, through faith in Christ, the author and giver of life; who has promised to raise his people up at the last day, and give them a name and place in his kingdom. Now what have you rendered to the Lord for all this? How have you requited him for all his goodness and mercy to you, in thus opening your eyes to see and know the truth? You have been ashamed to acknowledge him before the world. The fear of man has shut up your mouth, and made you dumb, when called upon to confess Christ before men. The love of popularity in the church, has made you a base and cringing hypocrite; professing what you do not believe, and hearing those you know to be earnest seekers after truth, reviled and accused of infidelity and heresy, &c., and you, like a pitiful coward sit still, and make no sign, even of disapproval, to such false accusations. Get you up in a snug corner, where you can be neither seen nor heard, you will confess, that "we have the scripture argument, and the truth on our side," but oh! don't mention it on any account; wait a little, the time is not yet come. Yet, when the truth becomes popular, when you can lose nothing by confessing it; when you can obtain the praise of man, and escape all danger and reproach, then you will be valiant for the truth; then you will say, come and see my zeal for the Lord!

And do you really think Christ will receive such service as this? Is this the way you follow him through *evil*, as well as good report? Oh, remember what he has declared to you, and to all who thus shun the cross: "Him who is ashamed of me, and of my words, before this wicked and adulterous generation, of him will the Son of man be ashamed, before his Father, and the holy angels." "Occupy till I come." Be valiant for the truth upon the earth.

But you may say, by way of excuse, these things are of minor importance, the belief in them is not necessary to salvation. Be it so; this is not the question; to others who have not enjoyed the light and knowledge you possess, they are not accountable for what they have *not*, but for the use, or abuse of what *they have*. "To him that *knoweth* to do good, and doeth it not, *to him* it is sin." How do you know but this is the very touch-stone and trial of your faith and love to Christ? Your hope of life and immortality may, under God, depend upon your faithfulness and obedience to Christ and his truth. Do not imagine that the mere silent belief in the personal reign of Christ, the final destruction of the wicked, or the sleep of the dead till the resurrection, can be of any avail to you, or any one, without a practical use of these glorious doctrines of the gospel. A mere speculative faith will save no one; the devils believe, and tremble; you may believe, and perish. If your faith is *dead*, and produces no fruit, Christ will say to you, as he did to the barren fig-tree, "cut it down, why cumbereth it the ground?"

Remember, then, that the kingdom of heaven suffereth violence, and the violent take it by force. The world, the flesh, and the devil, oppose your entrance; they will lay every impediment in your way; and if the fear of man, the love of the world, or the indulgence of ease and popularity, will prove a sufficient temptation to keep you out of the kingdom, all I have to say is, the devil has had an easy job of it, and may keep his fiery darts for more noble game.

J. P.

☞ Before we can have true love to the Lord and toward the neighbor, the loves of self and of the world must be subdued, and put down; for [illegible] they do not agree with the former loves, [illegible] directly opposed to them.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 4.

My Dear Sister:—I will cite your attention to one or two more illustrations of the way of faith, that have come under my own observation, for I have often derived great benefit from learning just how others have been enabled to believe. The first one to which I will cite you, bore from the commencement the impress of the Divine signet. I will relate the entire circumstance, as it illustrates another truth connected with christian experience, viz., *Divine guidance*.

Several years ago, I attended a camp-meeting in W——. The last night of the meeting I entered a tent where a prayer meeting was in progress. Several were gathered in a circle as subjects of prayer. I felt much burdened in mind after entering the tent, and such an uneasiness of spirit took hold upon me, that, in order to obtain relief, I left the tent. I became immediately calm, and a "still small voice" internally said, "Go to U. tent." I was a stranger to its inmates, and hesitated. I met a friend, and invited her to go with me to the U. tent. She declined, and after wandering about a little, I reasoned thus, as I heard the voice of prayer and praise from the tent I had left: "I will go back and unite in the exercises of that meeting, and not indulge in those feelings that led me away, for they were doubtless the influence of temptation." With this resolve, I re-entered the tent. God's Spirit was evidently moving in the assembly, but I felt it not, or rather, I did not partake of its influence in the manner it was there operating. I again felt that burden roll upon my soul, and such a spirit of uneasiness again possessed me, that, finding I could not *there* find rest, I arose and left the tent. All was now calm within—perfect stillness reigned in my heart, and once more came that inward voice, saying, 'Go to U. tent." It seemed passing strange to me why I should feel thus impressed to go to a tent where I was wholly unacquainted, but now I obeyed the impulse. As I passed within the door, the glory of God so came down upon me and filled my soul, that I gave utterance to the feeling by saying aloud, "Glory to God!" I felt that *power* was given unto me; I was "filled with the Holy Ghost," and for what purpose will soon be evident.

A class meeting was in progress. Soon after I had entered the tent, the leader addressed a young lady seated in the remotest corner of the tent. She was a penitent sinner, and requested prayers. The leader remarked, "We will offer prayer on your behalf." Once more that voice whispered, "Go kneel by her side, and teach her the way of faith." With difficulty I made my way to her, (for the tent was filled) and kneeled by her. My first inquiry was, "Are you willing to give yourself and your all to Christ?" "I am," was her prompt reply. Are you willing *now* to make the entire surrender of yourself to him?" "Yes, I am," said she decidedly. "Will you do it now?" "Yes." I requested her to say aloud, "*O Lord, I give myself to thee, I will now be thine.*" She did so very heartily. She was in earnest about it. I repeated to her some of the precious promises indicating that just at that point Christ had promised to accept and save her, closing with the language of the Apostle,—"Ye are servants to whomsoever ye yield yourselves servants to obey," and then added, "now you have consecrated yourself unto the Lord; you have yielded yourself to be his servant, to obey him henceforth; now he commands you to *believe on him*, and it is your duty now to reckon yourself the Lord's; say, "*I am thine, Lord.*" Here, for the first time, nature began to shrink. "I want to *feel* that I am the Lord's before I say so," was her reply. That was perfectly natural, was it not? But no, she must now begin a life of *faith*, and, as I told her, that would bring the *feeling* assurance that she was the Lord's. First, her faith must rest upon the promise—"I will receive you," and then, after faith had appropriated it, the witness would follow. She took encouragement, and said, "I am thine, Lord," "I am thine, Lord," several times; but the coveted feeling not being realized, she cried out, "Lord, let me *feel* that I am thine!" Once more I encouraged her to simply rest on the word of promise, and again with trembling she repeats the words, "I am thine, Lord," but soon she prays, "Lord, let me *feel* that I am thine." Words of encouragement brought her back again, and she repeats the precious words, "I am thine, Lord," until her faith waxed so strong that she bore it upward to the throne, and when she laid it upon the altar, she was saved: but still the voice had not so spoken to her heart, imparting the joy of assurance. One more test of her faith, and the victory was won. I led her on differently from what I had ever done before with any individual, but I did but follow the promptings of the Invisible Teacher.

"Now, sister, say, 'Praise the Lord, I am his.'" "But I want to *feel* to praise him," said she, thus reverting back to her former difficulty. But God will have her detached from this. "Are you the Lord's?" "Yes," was her reply. "Ought you not to praise him that you are his—praise him for receiving you?" "Yes, but I want to *feel* to praise." "Come now, my sister, think no longer of your feelings, but praise the Lord for his goodness in receiving you. Say, 'Praise the Lord, I am his.' She did so for a moment, and then cried out, "Lord, let me feel to praise thee." "Feeling or no feeling, praise the Lord," said I. She began again, and soon her voice increased to a higher tone—the Spirit began to inspire praise—higher and higher still rose the voice of praise, and now with the "*know so*" in her heart, she could with *feeling* say, "*Praise the Lord, I am his!*" An individual upon my right seized my hand; she was in much distress of mind, and, while I was endeavoring to lead her to the point of entire consecration, she would ever and anon cry out, "*Anything but that, Lord! Anything but that, Lord!*" I labored long to induce her to yield the cherished object, but apparently in vain, and sought to tear myself away, when all at once she exclaimed, "*Any way, Lord, only bless!*" and the power of God fell upon her, and weak and helpless she sank upon the ground. She had, like Naaman, marked out the way by which she desired to be blest; she wanted the "still small voice," and not until she yielded, and said, "*Any way*, Lord, only bless!" was her soul blessed. Another soul engaged my attention in that corner of the tent, and not until she too was delivered, did I come to a consciousness of what was passing around me.

The exercises of the meeting had closed, but how many had prayed I knew not, and when they ceased I knew not. I had done the work God sent me there to perform; victory had been in that retired corner; and when I arose and looked around, not only my own soul, but the tent also, seemed filled with the Divine glory. My letter is long, and I will close by saying, "*Feeling or no feeling, believe*, and say with the sister, "*Any way, Lord, only bless!*" Yours in love,

M. D. W.

Power of Temptation.—I know from experience that habit can, in direct opposition to every conviction of the mind, and but little aided by the elements of temptation, induce a repetition of the most unworthy actions. The mind is weak where it has once given way. It is long before a principle restored can become as firm as one that has never been moved. It is as in the case of a mound of a reservoir: if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that if it give way again, it will be in that place.—*Foster.*

☞ We fret against the doubtful; we submit to the inevitable.

☞ Nothing begets confidence sooner than punctuality.

☞ Children speak as they think, [illegible] what they know.

For the Crisis.

Take a Position.

"A double-minded man is unstable in all his ways."—Ja. 1: 8.

Mark the language! "All his ways." Are these words true? Who will deny them? And how [illegible], in this age of doubt, and infidelity, and strife and division, for the christian [illegible] to be well settled in the faith—well grounded in the truth. We are told that in this "age of progress," as "new truths are developed," if men would "keep up with the times," they must leave behind the principles that governed them yesterday, no matter how well suited they were to their condition, and take up the new dogma of to-day. No deep inquiry is made into the truth of these proposed dogmas; but their adaptation to satisfy the desires of the natural heart, their novelty and their popularity are the points to be decided upon. And thus men unfurl their banners and shout "progress!" So it is progress; such *terrible* progress as the ship makes in the maelstrom—swifter and swifter, until it reaches the vortex of destruction. Amid all this tumult, what is the christian's duty? What it ever has been and ever will be—*to take a position on the truth, and maintain it, in spite of the world, the flesh, and the Devil*. God's word is truth. All other words are false. A truth cannot be found in the world, whether new or old, but God is its author. And now, if it is so necessary to take a position, and a true one, the question arises, "Have we got the truth?"

If any one who has enlisted in the ranks of the second Advent belief is inclined at all to be doubtful, I would say, satisfy yourselves as quickly as possible. "Prove all things; hold fast that which is good." 1 Thess. 5: 21. Be certain you have the truth, for, be assured, all else will fail in the day of trial. Having searched and satisfied ourselves, what next? Why, take a fixed position on it, and prepare for battle. Take the whole armor of God, and wear it continually, and use it whenever occasion calls for it. But, above all things, don't distrust the ground you have chosen to stand upon. If our doctrines were truth once, they are truth now, and will remain so forever. Don't leave your position for another, because you think you can be more effectual there. Don't join as allies with every company you may see, because "Truth" is inscribed on their banner, and they invite you to join. Don't think God is with them more than with you. God is with genuine truth, and not with an article having merely an inscription without the reality. Don't, my Bro. Advent preacher, when you know there is error, and mainly error, in other professed creeds,—don't join them in a strife to overcome Satan. As well might the farmer try to kill thistles by sowing cockle. For the love you bear the truth—for the joy you have in the downfall of error—for the hope you have of final victory—don't, I beseech of you, leave the pure for the impure—the literal for the spiritual—the wheat for the chaff. "Watch ye, stand fast in the faith; quit yourselves like men, be strong." 1 Cor. 16: 13.

Frank [illegible].

Bakerville, Ct.

Christians the Temple of the Holy Ghost.—Sometimes speak to God, and at other times hear him speak to you. Let him regulate your soul. If he fill it, none can make you poor. Houses arched with gold, and palaces adorned with marble, are vile in comparison with that house which God hath chosen for his temple, and in which the Holy Ghost dwells. Illuminate this house with the light of righteousness. Its [illegible] never fade, for God who [illegible] preserve them, and give them [illegible] eternal beauty and majesty. [illegible]

☞ The Lord does not choose between good and evil, or between a greater and a less good; for he is the origin of all good.

☞ [illegible]

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By all this, it appears that without an effort, without a struggle, without a sacrifice, we can never gain the kingdom of heaven. Those who are not willing to buy this pearl of great price, at whatever cost, will assuredly never possess it. If we are ashamed of Christ, of his word, and his truth, and hide our one talent in a napkin, or bury it in the earth, because it happens to be unpopular, and may expose us to contempt and persecution from the world, or the church, what can we expect but that Christ will be ashamed of such dishonest and slothful servants, when he comes to reward every man according to his works? If light is come into the world, and men love darkness rather than light, and hide their light under a bushel, how dwelleth the love of God in them?

Some who read this may understand what I mean in these remarks; but lest they should be dull of apprehension, I will be more explicit. For some years past, the attention of the christian church has been called to a re-examination of the subject of the natural immortality of the soul, and the state of the dead, prior to the resurrection. Almost every one who takes any interest in the moving events of the day, has more or less examined these subjects, and come to some sort of decision upon them in his own mind. With those who conscientiously believe in the immortality of all men, and the conscious state of the dead, after due examination of the scriptural argument, I have nothing to do; to their own master they must stand or fall. It is with those who have been partially convinced that the orthodox view of these subjects is not in accordance with God's word, and yet refuse to let the light that God has given them shine before men, for fear of reproach or persecution, or the loss of popularity. With such, and I know there are not a few who are in this case, I wish to say a few words in all christian love and fidelity.

Brethren, God has graciously opened your eyes to see wondrous things in his law; he has in some degree removed your prejudices against the truth, and thus cleared the way for an abundant entrance into his kingdom to come. He has given you a view of the beauty and glory of his character, as a God of infinite love, who will not keep his anger forever, because he delighteth in mercy. He has removed from your mind a load of uncertainty, doubt and distrust, in the dealings of God with the wicked in a future world. He has shown you that sin, sorrow, and all evil, will not be eternal; that the wickedness of the wicked shall come to an end, in their final destruction. It has given you a hope full of immortality, through faith in Christ, the author and giver of life; who has promised to raise his people up at the last day, and give them a name and place in his kingdom. Now what have you rendered to the Lord for all this? How have you requited him for all his goodness and mercy to you, in thus opening your eyes to see and know the truth? You have been ashamed to acknowledge him before the world. The fear of man has shut up your mouth, and made you dumb, when called upon to confess Christ before men. The love of popularity in the church, has made you a base and cringing hypocrite; professing what you do not believe, and hearing those you know to be earnest seekers after truth, reviled and accused of infidelity and heresy, &c., and you, like a pitiful coward sit still, and make no sign, even of disapproval, to such false accusations. Get you up in a snug corner, where you can be neither seen nor heard, you will confess, that "we have the scripture argument, and the truth on our side," but oh! don't mention it on any account; wait a little, the time is not yet come. Yet, when the truth becomes popular, when you can lose nothing by confessing it; when you can obtain the praise of man, and escape all danger and reproach, then you will be valiant for the truth; then you will say, come and see my zeal for the Lord!

And do you really think Christ will receive such service as this? Is this the way you follow him through *evil*, as well as good report? Oh, remember what he has declared to you, and to all who thus shun the cross: "Him who is ashamed of me, and of my words, before this wicked and adulterous generation, of him will the Son of man be ashamed, before his Father, and the holy angels." "Occupy till I come." Be valiant for the truth upon the earth.

But you may say, by way of excuse, these things are of minor importance, the belief in them is not necessary to salvation. Be it so; this is not the question; to others who have not enjoyed the light and knowledge you possess, they are not accountable for what they have *not*, but for the use, or abuse of what *they have*. "To him that *knoweth* to do good, and doeth it not, *to him* it is sin." How do you know but this is the very touch-stone and trial of your faith and love to Christ? Your hope of life and immortality may, under God, depend upon your faithfulness and obedience to Christ and his truth. Do not imagine that the mere silent belief in the personal reign of Christ, the final destruction of the wicked, or the sleep of the dead till the resurrection, can be of any avail to you, or any one, without a practical use of these glorious doctrines of the gospel. A mere speculative faith will save no one; the devils believe, and tremble; you may believe, and perish. If your faith is *dead*, and produces no fruit, Christ will say to you, as he did to the barren fig-tree, "cut it down, why cumbereth it the ground?"

Remember, then, that the kingdom of heaven suffereth violence, and the violent take it by force. The world, the flesh, and the devil, oppose your entrance; they will lay every impediment in your way; and if the fear of man, the love of the world, or the indulgence of ease and popularity, will prove a sufficient temptation to keep you out of the kingdom, all I have to say is, the devil has had an easy job of it, and may keep his fiery darts for more noble game. J. P.

☞ Before we can have true love to the Lord and toward the neighbor, the loves of self and of the world must be subdued, and put down; for they do not agree with the former loves, but are directly opposed to them.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 4.

My Dear Sister:—I will cite your attention to one or two more illustrations of the way of faith, that have come under my own observation, for I have often derived great benefit from learning just how others have been enabled to believe. The first one to which I will cite you, bore from the commencement the impress of the Divine signet. I will relate the entire circumstance, as it illustrates another truth connected with christian experience, viz., *Divine guidance*.

Several years ago, I attended a camp-meeting in W——. The last night of the meeting I entered a tent where a prayer meeting was in progress. Several were gathered in a circle as subjects of prayer. I felt much burdened in mind after entering the tent, and such an uneasiness of spirit took hold upon me, that, in order to obtain relief, I left the tent. I became immediately calm, and a "still small voice" internally said, "Go to U. tent." I was a stranger to its inmates, and hesitated. I met a friend, and invited her to go with me to the U. tent. She declined, and after wandering about a little, I reasoned thus, as I heard the voice of prayer and praise from the tent I had left: "I will go back and unite in the exercises of that meeting, and not indulge in those feelings that led me away, for they were doubtless the influence of temptation." With this resolve, I re-entered the tent. God's Spirit was evidently moving in the assembly, but I felt it not, or rather, I did not partake of its influence in the manner it was there operating. I again felt that burden roll upon my soul, and such a spirit of uneasiness again possessed me, that, finding I could not *there* find rest, I arose and left the tent. All was now calm within—perfect stillness reigned in my heart, and once more came that inward voice, saying, 'Go to U. tent.' It seemed passing strange to me why I should feel thus impressed to go to a tent where I was wholly unacquainted, but now I obeyed the impulse. As I passed within the door, the glory of God so came down upon me and filled my soul, that I gave utterance to the feeling by saying aloud, "Glory to God!" I felt that *power* was given unto me; I was "filled with the Holy Ghost," and for what purpose will soon be evident.

A class meeting was in progress. Soon after I had entered the tent, the leader addressed a young lady seated in the remotest corner of the tent. She was a penitent sinner, and requested prayers. The leader remarked, "We will offer prayer on your behalf." Once more that voice whispered, "Go kneel by her side, and teach her the way of faith." With difficulty I made my way to her, (for the tent was filled) and kneeled by her. My first inquiry was, "Are you willing to give yourself and your all to Christ?" "I am," was her prompt reply. Are you willing *now* to make the entire surrender of yourself to him?" "Yes, I am," said she decidedly. "Will you do it now?" "Yes." I requested her to say aloud, "*O Lord, I give myself to thee, I will now to be thine.*" She did so very heartily. She was in earnest about it. I repeated to her some of the precious promises indicating that just at that point Christ had promised to accept and save her, closing with the language of the Apostle,—"Ye are servants to whomsoever ye yield yourselves servants to obey," and then added, "now you have consecrated yourself unto the Lord; you have yielded yourself to be his servant, to obey him henceforth; now he commands you to *believe on him*, and it is your duty now to reckon yourself the Lord's; say, "*I am thine, Lord.*" Here, for the first time, nature began to shrink. "I want to *feel* that I am the Lord's before I say so," was her reply. That was perfectly natural, was it not? But no, she must now begin a life of *faith*, and, as I told her, that would bring the *feeling* assurance that she was the Lord's. First, her faith must rest upon the promise,—"I will receive you," and then, after faith had appropriated it, the *witness* would follow. She took encouragement, and said, "I am thine, Lord," "I am thine, Lord," several times; but the coveted feeling not being realized, she cried out, "Lord, let me *feel* that I am thine!" Once more I encouraged her to simply rest on the word of promise, and again with trembling she repeats the words, "I am thine, Lord;" but soon she prays, "Lord, let me *feel* that I am thine." Words of encouragement brought her back again, and she repeats the precious words, "I am thine, Lord," until her faith waxed so strong that she bore it upward to the throne, and when she laid it upon the altar, she was saved: but still the voice had not so spoken to her heart, imparting the joy of assurance. One more test of her faith, and the victory was won. I led her on differently from what I had ever done before with any individual, but I did but follow the promptings of the Invisible Teacher.

"Now, sister, say, 'Praise the Lord, I am his.'" "But I want to *feel* to praise him," said she, thus reverting back to her former difficulty. But God will have her detached from this. "Are you the Lord's?" "Yes," was her reply. "Ought you not to praise him that you are his—praise him for receiving you?" "Yes, but I want to *feel* to praise." "Come now, my sister, think no longer of your feelings, but praise the Lord for his goodness in receiving you. Say, 'Praise the Lord, I am his.' She did so for a moment, and then cried out, "Lord, let me feel to praise thee." "Feeling or no feeling, praise the Lord," said I. She began again, and soon her voice increased to a higher tone—the Spirit began to inspire praise—higher and higher still rose the voice of praise, and now with the "*know so*" in her heart, she could with *feeling* say, "*Praise the Lord, I am his!*" An individual upon my right seized my hand; she was in much distress of mind, and, while I was endeavoring to lead her to the point of entire consecration, she would ever and anon cry out, "*Anything but that, Lord! Anything but that, Lord!*" I labored long to induce her to yield the cherished object, but apparently in vain, and sought to tear myself away, when all at once she exclaimed, "*Any way, Lord, only bless!*" and the power of God fell upon her, and weak and helpless she sank upon the ground. She had, like Naaman, marked out the way by which she desired to be blest; she wanted the "still small voice," and not until she yielded, and said, "*Any way*, Lord, only bless!" was her soul blessed. Another soul engaged my attention in that corner of the tent, and not until she too was delivered, did I come to a consciousness of what was passing around me.

The exercises of the meeting had closed, but how many had prayed I knew not, and when they ceased I knew not. I had done the work God sent me there to perform; victory had been in that retired corner; and when I arose and looked around, not only my own soul, but the tent also, seemed filled with the Divine glory. My letter is long, and I will close by saying, "*Feeling or no feeling, believe*, and say with the sister, "*Any way, Lord, only bless!*" Yours in love,

M. D. W.

Power of Temptation.—I know from experience that habit can, in direct opposition to every conviction of the mind, and but little aided by the elements of temptation, induce a repetition of the most unworthy actions. The mind is weak where it has once given way. It is long before a principle restored can become as firm as one that has never been moved. It is as in the case of a mound of a reservoir: if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that if it give way again, it will be in that place.—*Foster.*

☞ We fret against the doubtful; we submit to the inevitable.

☞ Nothing begets confidence sooner than punctuality.

☞ Bribes speak as they [illegible] than what they know.

For the Crisis.

Take a Position.

"A double-minded man is unstable in all his ways."—Ja. 1: 8.

Mark the language! "[illegible]" Are these words true? [illegible] them? And how [illegible] in this age of doubt, and infidelity, and strife and division, for the christian [illegible] to be well settled in the faith—well grounded in the truth. We are told that in this "age of progress," as "new truths are developed," if men would "keep up with the times," they must leave behind the principles that governed them yesterday, no matter how well suited they were to their condition, and take up the new dogma of to-day. No deep inquiry is made into the truth of these proposed dogmas; but their adaptation to satisfy the desires of the natural heart, their novelty and their popularity are the points to be decided upon. And then men unfurl their banners and shout "progress!" So it is progress; such *terrible* progress as the ship makes in the maelstrom—swifter and swifter, until it reaches the vortex of destruction. Amid all this tumult, what is the christian's duty? What it ever has been and ever will be—*to take a position on the truth, and maintain it, in spite of the world, the flesh, and the Devil.* God's word is truth. All other words are false. A truth cannot be found in the world, whether new or old, but God is its author. And now, if it is so necessary to take a position, and a true one, the question arises, "Have we got the truth?"

If any one who has enlisted in the ranks of the second Advent belief is inclined at all to be doubtful, I would say, satisfy yourselves as quickly as possible. "Prove all things; hold fast that which is good." 1 Thess. 5: 21. Be certain you have the truth, for, be assured, all else will fail in the day of trial. Having searched and satisfied ourselves, what next? Why, take a fixed position on it, and prepare for battle. Take the whole armor of God, and wear it continually, and use it whenever occasion calls for it. But, above all things, don't distrust the ground you have chosen to stand upon. If our doctrines were truth once, they are truth now, and will remain so forever. Don't leave your position for another, because you think you can be more effectual there. Don't join as allies with every company you may see, because "Truth" is inscribed on their banner, and they invite you to join. Don't think God is with them more than with you. God is with genuine truth, and not with an article having merely an inscription without the reality. Don't, my Bro. Advent preacher, when you know there is error, and mainly error, in other professed creeds,—don't join them in a strife to overcome Satan. As well might the farmer try to kill thistles by sowing cockle. For the love you bear the truth—for the joy you have in the downfall of error—for the hope you have of final victory—don't, I beseech of you, leave the pure for the impure—the literal for the spiritual—the wheat for the chaff. "Watch ye, stand fast in the faith; quit yourselves like men, be strong." 1 Cor. 16: 13.

Frank Burr.

Bakerville, Ct.

Cherishing the Temple of the Holy Ghost.—Sometimes speak to God, and at other times hear him speak to you. Let him regulate your soul. If he hath made you rich, none can make you poor. Roofs arched with gold, and palaces adorned with marble, are vile in comparison with that house which God hath [illegible] temple, and in which the Holy Ghost dwells. Illuminate this house with the light of righteousness. Its [illegible] never fade, for God who [illegible] preserve them, and give them [illegible] eternal beauty, and majesty [illegible]

☞ The Lord does not choose between good and evil, or between a [illegible] less good; for he is the [illegible] of all good.

☞ That [illegible] poor gain who [illegible] of charity.

☞ [illegible]

For the Crisis.

The Two-Horned Beast.—No. 5.

That this power is now being developed with terrible precision to me is a matter [illegible] are described :—"It doeth great wonders . . . and deceiveth them that dwell on the earth by means of those miracles which he had power to do in sight of the beast;" i. e., the beast whose dominion or power to [illegible]. This same character is noticed in Matt. 24 : 24, and *after* the 1260 days of tribulation; thus definitely marking the *chronology* of the "two-horned beast" power as being *after* the papal power. "Then (after the tribulation) if any man shall say, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show *great signs* and *wonders*; (precisely the work of the two-horned beast,) insomuch that, if it were possible, they shall deceive the very elect." Paul calls this last infidel and anti-christian development the *revelation* "of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the *truth* that they might be saved." 2 Thess. 2 : 9, 10. Believing God procured righteousness for Abraham, and if we would not be found having on our *own righteousness*, we too should *believe God.*

Mr. Smith, in referring to this passage in Thess. says, (page 94,) "The passage, I conceive, contains a prophetic glance at the whole apostacy, both in its papal and antichristian form." Page 98,—"Thus we are taught in the prophetic parts of the sacred scriptures to expect the rise of a terrible atheistical power, and a vast influence of infidelity in the last days, or just previous to the millennium."

Paul, in his letter to the Ephesians, speaks more definitely concerning this power. He speaks of "*the evil day*," and the necessity of having on "the whole armor of God that ye may be able to stand against the wiles (cunning craftiness) of the Devil." Showing that the Devil will be the *prime* mover in opposition to the church; and in verse 12 of this 5th chap., he describes his agencies.—"For we wrestle not against flesh and blood, but against principalities, against POWERS, against the RULERS of the DARKNESS of this world, against WICKED SPIRITS (marg.) in high places. . . . Stand, therefore, having your loins girt about with TRUTH." The last conflict will then be under the control of *wicked spirits*, called, in 1 Tim. 4 : 1, "seducing spirits," teaching "doctrines of devils"—"thou shalt not surely die;" or, in a more modern phrase, *there is no such thing as death*."

That the spirits of devils, now manifest throughout the world, will involve the world with their anti-christian principles, and develop the real "Antichrist" (the two-horned beast of the Scriptures,) is fully proved from Rev. 16 : 13, 14.—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of Devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Says Prof. Weethee, "Six propositions naturally flow from this text.

1. Those bodies symbolized by these *unclean spirits* will deluge the world in the last days with their *doctrines*.
2. These doctrines are antichristian.
3. These agents will work *wonders*. (Precisely the work [illegible] the two-horned beast.)
4. These doctrines will gain, by their [illegible] great *associated* power.
5. That associated power will league in battle against every opposition.
6. Their grand enemy will be found to be the WORD OF GOD AND HIS ARMY."

How perfectly are these "propositions" being fulfilled, though the author had not his eye on modern "[illegible]alism"—"unclean spirits." These [illegible] demand close attention. [illegible] the nations to [illegible] the great [illegible]. But what if [illegible] should go down [illegible] a brother. Then the great battle would not [illegible] spiritualism is the gathering [illegible]

POINTS OF RESEMBLANCE. p. 64.

"First point. . . . Frogs are certain harbingers [illegible] *pestilence* [illegible] *ag.* [illegible]. So likewise are the unclean spirits [illegible] portion of [illegible]. They go forth at the beginning of the pouring out of the *vials*, and are the [illegible] of [illegible] ag[illegible] which [illegible] occupy the [illegible] time between the [illegible] season of the [illegible] OF [illegible] AD[illegible] of our Savior.

Second point. Croaking. . . . How expressive when applied to the *mass* of the present age! (Yea, and still more expressive when applied to "UNCLEAN SPIRITS.")

Third point. No danger apprehended. The frog is esteemed harmless. No fear is entertained from them by the multitude. So with the wise (spiritualists) and their doctrines." So also with the lamb-like beast, though "he doeth great wonders, and speaks like a dragon.

On page 338 of Smith's Dissertations on the Prophecy, from which we have quoted, we have the following in connection with the sixth vial:

"The origin of this agency is interesting:—Out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. The dragon here is the devil, as we learn in Rev. 12 : 12. . . . The devil will be suffered to exercise a powerful agency among men *at that period*. . . . His operations will be multiform, peculiar and mischievous. And the great infidel power, and his tool, the papacy, will unite in dispatching their agents over the world. And so completely under the direction of the wicked one will the whole agency be found to be, that it is said, For they are *spirits of devils*. Their subtlety is indicated;—like frogs, unclean, hateful reptiles! Sly, out of sight, slippery, stationary, or *swift* in their motion, as will best answer their purpose; creeping into every apartment; . . . sly, yet bold, impudent and disgusting. Their power of deceit is noted. *Working miracles; doing wonders* in the sight of men."

"The depth of their scheme, the unity of their design, their incredible perseverance, the corruptions of the human heart, and the agency of Satan, will all unite to give the most astonishing force to their operations. Every incident, every *corrupt passion*, and all the power of sly insinuation will be pressed into their service. In a word, *licentiousness, infidelity* and false religion will unite their influence to aid the same cause! The extent of this agency is amazing; *Going forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty*."

What can be plainer than this, that *Spiritualism*, or the "*spirits of Devils*," will be the wonder-working, or miraculous power that will head up against the word of God and his army? H. PRATT.

A Movable Conscience.

There are some kinds of chemical substances which, being exposed at a low temperature, maintain their form and figure, but which, being subjected to a slight degree of heat, exhale and disappear. So it is with some men's consciences. For instance, let a man promise that he will bear such and such a part in a venture. Now, if the matter goes to a settlement, and the settlement is made so that his feelings are regarded, he feels himself bound to pay what he has promised. But if any one among those with whom he has been dealing is avaricious or grasping, and takes advantage of him, and if his feelings become wounded and inflamed, you will hear such a man say, "Well, if they had done right, I would have paid the money; but they have acted so meanly toward me, that I declare I won't pay a cent!" Just as though a man's obligations to pay what he has solemnly *promised* to pay, depended merely upon the fact of his being angry or in a good humor! Just as though conscience is to be heeded when a man's mind is serene and quiet, and to be laid aside when men are tempest-tossed with their own passions! What is the worth of a movable conscience which may be shifted at pleasure?—*Beecher.*

You have killed that Sermon.

The preacher labored faithfully this morning. Many were affected under the sermon. Among the rest were some of your children. Now is a good time for you to come in to help your pastor in the work upon your own family. But alas! instead of this, you have destroyed the feeling of conviction in the hearts of those affected. "How?" you ask in astonishment. Why, when returned from church, instead of talking with those serious children, you began to criticise the preacher in their hearing! During the sermon you were half asleep part of the time, and reading a hymn book another part; and now your work must be finished up in a criticism of the discourse. It was too long, or too short. It was too cold, or else rather boisterous. The hymns were inappropriate; the prayers too commonplace. Then the preacher was not dressed to suit. All this you have to talk before these children, but a little while ago so thoughtful. When you are done they are thoughtless no longer. You have made their cold. Your words have drawn off their good impressions.—*Index.*

The World's Crisis.

MILES GRANT ----- EDITOR.

BOSTON, DECEMBER 15, 1858.

Office....167 Hanover Street.

The Soul.—No. 9.

We have now examined the first fifteen passages in the Bible where *nephesh*, the word rendered soul, occurs, but find no trace yet of an *immortal* soul. If the popular doctrine be true, it is most remarkable that we find no mention of the soul's immortality in the Bible records of the first two thousand years, in which we have a multitude of deaths recorded. If true, why is it that Satan is the *only* one who taught it, and for this reason is called a *liar?*

We will continue our examination, to see if we can find any thing from *inspired* men to harmonize with the saying of the great deceiver. The 16th text where *nephesh* occurs is in Gen. 14 : 21. "And the king of Sodom said unto Abram, give me the *persons*, (*nephesh*, marg. souls) and take the goods to thyself." Here we have another example of the *primary* meaning of *nephesh*. It is rendered person thirty times in the Old Testament. This is a plain, simple rendering of the word, and many passages would be better understood if *person* were substituted for *soul*.

17th example. Gen. 17 : 14. "That *soul* shall be cut off from his people." Here, again, is the primary use of *nephesh*.

18th text. Gen. 19 : 17. "And it came to pass when they had brought them forth abroad, that he said, escape for thy *life*, (*nephesh*,) look not behind thee, neither stay thou in all the plain, escape to the mountain, lest *thou be condemned*." This is the angel's instruction to Lot when he left Sodom. In this example *nephesh* is used in its secondary sense; but, as we have before found, it is used in the same sense when applied to the brute creation, and never represents, when thus used, a separate, conscious identity.

The 19th example is in the 19th verse of this same chapter. "Behold now, thy servant hath found grace in thy sight and thou hast magnified thy mercy, which thou hast showed unto me in saving my *life*, (*nephesh*) and I cannot escape to the mountain, lest some evil take me, and *I die*." We apprehend Lot knew nothing about the popular idea of these days, that when a good man *dies*, he goes to live in glory, before the resurrection of the dead; if so, why so anxious to stay out of heaven, and live in this wicked world?

20th text. Gen. 19 : 20. "Behold now, this city is near to flee unto, and it is a little one; oh, let *me* escape thither, (is it not a little one?) and my *soul* shall *live*." What is the inference? If he does not escape thus, his soul, or *himself* may *die*. Does he mean that he may keep his immortal soul alive by fleeing into Zoar? The very idea is absurd. "My soul," in this last example, is equivalent to "myself," meaning the whole man.

In our next, we purpose to give the fourth and last signification of the word *nephesh*. And when we have examined its fourth use, we think our readers will have no difficulty in understanding any passage where this word occurs. The more thoroughly this subject is examined, the clearer the truth shines, and the more hideous, disjointed and deformed is the appearance of the fabled immortality of the soul. We think we speak advisedly, when we call the doctrine of the immortality of the soul a *fable*, which originated with Satan, and was first believed by the heathen. We could not ask to have this point clearer to our own mind. Praise the Lord, for the light that shines upon his holy word in these last days. If any of our readers are not satisfied that *man is mortal*, permit the writer to urge them to give this point a thorough and impartial examination before they call "the sleep of the dead" a 'damnable heresy.' They will find this truth peculiarly adapted to meet the tide of infidelity now setting in upon us. Brethren and sisters, awake to this subject. Let the fear of reproach have no power over you. "Stand up for Jesus."

☞ There are many who had rather meet their bitterest enemy in the field, than their own hearts in their closet.

☞ When we rightly understand the nature of dependence, there is no more opposition between dependence upon the Lord and dependence upon the neighbor, than there is between love to the Lord and love toward the neighbor.

Meeting at Poultney, Vt.

POULTNEY, Dec. [illegible]th, 185[illegible].

The interest in this place continues unabated. The Lord is doing a great work for this people. They are astonished at the simplicity of the Bible truth, and wonder why they have not seen it before. Many who thought they should never be able to see any consistency in the doctrine of the Scriptures, now embrace it with delight, rejoicing to see its harmony combined with the justice, love and mercy of God. This remark is particularly true in relation to the subject of future punishment. The church members are surprised to see a class of men interested who had left the place of worship, and seemed to care but little or nothing about any thing of a religious character. Yet this class of individuals are among the most noble hearted in community, and the first to embrace the truth when separated from the fables with which it has been enveloped. These men are not of that class whose opinions are only echoes of some rich or popular ones, but those who think *for themselves*. They are men that can be trusted in the hour of peril, when adverse winds blow a tempest around,—men who do not ask first, "Will this be popular?" "Will it give me reputation in society?" But they say, "give us the *truth*," if friends all forsake, and worldly hopes be blasted forever. We love to associate with such noble hearts, when their energies are thrown into the cause of Christ.

At this point of our report, permit the insertion of a note dropped upon the desk by an intelligent lady, at the close of one of our evening meetings. We introduce this, as one testimony among many, showing the *effect* of preaching on the destruction of the wicked; and, so far as we know, this is the uniform result in every place.

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"If they hear not Moses and the prophets," &c. This language was designed as a reproof to the Jews. Let us look at it, first, as applicable to the ancient people of God; and, secondly, as applicable to ourselves.

The history of the Jewish nation is made up of incidents and events of no ordinary character. Small in their beginning, for they were a mere handful, they, under the blessing of heaven, prospered into a nation. From some seventy souls who went down into Egypt, there "sprang" "so many as the stars of the sky in multitude, and as the sand which is on the seashore innumerable." From the time we begin to mark the unparalled prosperity of this people, we are no less astonished at the mighty power of God displayed among them: "Marvellous things did he in the sight of their fathers, in the land of Egypt, in the fields of Zoan." "He divided the sea, and caused them to pass through." "In the day-time also he led them with a cloud, and all the night with a light of fire." He opened the rock in the wilderness, and streams in the desert. He gave them to eat of "angels' food," and sent them the "corn of heaven." "He brought them to the border of his sanctuary," and, casting out the heathen before them, he "divided them an inheritance by line, and made the tribes of Israel to dwell in their tents." He watched over them, and they were to him as the "apple of his eye." He bestowed upon them the choicest of heaven's favors, and all was directed for their good. When they became ungrateful, and manifested a disposition to worship the gods of the nations; when they had tempted and provoked the "Most High," and kept not his testimonies; he did not at once destroy them, but, "being full of compassion, forgave their iniquity." "Yea, many a time turned he his anger away, and did not stir up all his wrath." He sent them prophets who warned them against the awful sin of apostasy, and who did, at the same time, endeavor to recover them to a holy life. They had also the scriptures—the writings of the prophets—together with the Pentateuch—the writings of Moses—from these they might learn the will of heaven. If they did not know, the fault was their own; if they rejected Christ, it was because they had first rejected Moses; had they known practically the latter, they would have received the former. "Had ye," says Christ, "believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

The Jews sinned against great light! Not content with rejecting Moses and the prophets, they must fill up their cup by first rejecting, and then crucifying the Son of God. What more could be done for the Lord's vineyard than had been done? How insulting were the scribes and Pharisees, after Christ had wrought miracles and performed wonders, to say, "We would see a sign from thee!!" How sinful they were, after he had fulfilled so many prophecies, to say in his last expiring agony, "Let him now come down from the cross, and we will believe him!" How forcible, yea, how applicable the language which the Savior addressed to them, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

We have two instances where this truth was practically developed and demonstrated. First, in the case of Lazarus. Here was an instance of a person being dead four days raised to life. It was a case that did not admit of doubt. The whole transaction was witnessed by a number of individuals in open daylight. A part of the witnesses were not believers in Christ, and yet they testify to the reality of the miracle. Here then is sufficient evidence against that class that Christ addressed. Not only did they not believe that Lazarus had been raised from the dead, but sought to put him to death. "They did not believe," though one had come from the dead. The same was true with regard to Christ. They hired the soldiers to report a falsehood in order to destroy the effect of his resurrection. Thus in a second instance, confirming the remark of Christ,—"If ye hear not Moses and the prophets, neither will ye be persuaded, though one rose from the dead."

(To be continued.)

Bro. D. T. Taylor.

We have just received painful intelligence from our dear Bro. Taylor. He says:—"Alas, how heavily drags the time to me. I am doing nothing; have not preached but two Sundays for four weeks. No remedy yet reaches my disease, which is spinal,—also ossification [changing to bone] of the heart. I may never recover. Yet, believing in the power and efficacy of faith, I *humbly* and *earnestly* request the brethren every where to pray God for my restoration to health."

O let the prayer of faith ascend for our dear brother, that he may be *speedily* restored to health and active labor in the vineyard of the Lord. We propose, that those who have *faith in God*, should fast Friday night, Dec. 24th, and retire to their closets at 6 o'clock, if convenient, to unite in presenting a petition to our heavenly Father for Bro. Taylor's recovery. "*The prayer of faith shall save the sick.*"

For the Crisis.

A Name.

Some have recently appeared scrupulous relative to the name they should bear as an association of christians. Many contend that, as a church, they should bear no denominational title except "The church of God," or "Church of Christ," averring this to be the appellation by which Christ's followers were scripturally designated.

Now where God *particularizes*, I would be careful to observe *all* he has commanded. For whatever the injunction laid on man by his Creator, is highly important to be complied with, whether the test be *eating* or refraining from the same. Obedience is God's test. But, my punctilious Bro. or Sister, neither, or both of these titles, cover the appellations which formerly designated Christ's followers from the world. Jesus Christ almost invariably called them "Disciples." I do not recollect as he spake of them as a "Church" but in one or two instances. If he had been as fearful as some of bearing a semblance to others in name, I doubt whether he would ever have denominated them "Disciples" at all. There existed "The Pharisee's Disciples." John's "Disciples," Plato's Disciples, and his most bitter opponents, the Jews, who gloried in calling themselves "Moses' Disciples." A disciple means a learner—one who receives instruction from another. Hence the propriety of the name. Because others were called "Disciples," it did not prove any affinity existed between them. There exists quite a body of believers who are yet pleased to hold this as a denominational title, which is well enough. I see no particular virtue or sin in thus doing.

At a subsequent period, Christ's disciples were "called *Christians*," first at Antioch. Hence quite a large body of God's children have thought best to adopt this as a denominational title; but outsiders often call them *Christians*. But who gave this name to the disciples at Antioch is quite doubtful. Probably the residents of Antioch—outside of the "Disciples." But, as the Scriptures are silent relative to the originator of this name, perhaps we should not conjecture. All who desire to

For the Crisis.

The Two-Horned Beast.—No. 5.

That this power is now being developed with terrible precision to me is a matter [illegible] ... ascribed :—"It doeth great wonders ... and deceiveth them that dwell on the earth by means of those miracles which he had power to do in sight of the beast;" i. e., the beast whose dominion or power to [illegible]. This same character is noticed in Matt. 24: 24, and after the 1260 days of tribulation; thus definitely marking the *chronology* of the "two-horned beast" power as being *after* the papal power. "Then (after the tribulation) if any man shall say, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show *great signs* and *wonders;* (precisely the work of the two-horned beast,) insomuch that, if it were possible, they shall deceive the very elect." Paul calls this last infidel and anti-christian development the *revelation* "of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the *truth* that they might be saved." 2 Thess. 2: 9, 10. Believing God procured righteousness for Abraham, and if we would not be found having on our *own righteousness*, we too should *believe God*.

Mr. Smith, in referring to this passage in Thess. says, (page 94,) "The passage, I conceive, contains a prophetic glance at the whole apostacy, both in its papal and antichristian form." Page 98.—"Thus we are taught in the prophetic parts of the sacred scriptures to expect the rise of a terrible atheistical power, and a vast influence of infidelity in the last days, or just previous to the millennium."

Paul, in his letter to the Ephesians, speaks more definitely concerning this power. He speaks of "*the evil day,*" and the necessity of having on "the whole armor of God that ye may be able to stand against the wiles (cunning craftiness) of the Devil." Showing that the Devil will be the *prime* mover in opposition to the church; and in verse 12 of this 5th chap., he describes his agencies.—"For we wrestle not against flesh and blood, but against principalities, against POWERS, against the RULERS of the DARKNESS of this world, against WICKED SPIRITS (marg.) in high places. . . . Stand, therefore, having your loins girt about with TRUTH." The last conflict will then be under the control of *wicked spirits*, called, in 1 Tim. 4: 1, "seducing spirits," teaching "doctrines of devils"—"thou shalt not surely die;" or, in a more modern phrase, *there is no such thing as death.*"

That the spirits of devils, now manifest throughout the world, will involve the world with their anti-christian principles, and develop the real "Antichrist" (the two-horned beast of the Scriptures,) is fully proved from Rev. 16: 13, 14.—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of Devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Says Prof. Weethee, "Six propositions naturally flow from this text.

1. Those bodies symbolized by these unclean *spirits* will deluge the world in the last days with their *doctrines*.

2. These doctrines are antichristian.

3. These agents will work *wonders*. (Precisely the work of the two-horned beast.)

4. These doctrines will gain, by their deceptions, one great *associated* power.

5. The associated power will league in battle against every opposition.

6. Their grand enemy will be found to be the WORD OF GOD AND HIS ARMY."

How perfectly are these "propositions" being fulfilled, though the author had not the eye on modern "[illegible]"—"unclean spirits." These [illegible] demand close attention. They [illegible] the nations to the battle of the great day. But what if [illegible] should go [illegible] a brother. Then the great battle would not [illegible] is the gathering [illegible] POINTS OF RESEMBLANCE. [illegible]

[illegible] point.—1. Frogs are certain [illegible] ... So likewise are the unclean spirits [illegible] portion of [illegible]. They go forth at the beginning of the pouring out of the *vials*, and are the [illegible] of [illegible] agents which occupy the [illegible] time between [illegible] of the [illegible] and [illegible] advent of our Savior.

Second point. Croaking. How expressive when applied to the *mass* of the present age! (Yes, and still more expressive when applied to "UNCLEAN SPIRITS.")

Third point. No danger apprehended. The frog is esteemed harmless. No fear is entertained from them by the multitude. So with the wise (spiritualists) and their doctrines." So also with the lamb-like beast, though "he doeth great wonders, and speaks like a dragon.

On page 338 of Smith's Dissertations on the Prophecy, from which we have quoted, we have the following in connection with the sixth vial:

"The origin of this agency is interesting:—Out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. The dragon here is the devil, as we learn in Rev. 12: 12. . . . The devil will be suffered to exercise a powerful agency among men *at that period*. . . . His operations will be multiform, peculiar and mischievous. And the great infidel power, and his tool, the papacy, will unite in dispatching their agents over the world. And so completely under the direction of the wicked one will the whole agency be found to be, that it is said, For they are *spirits of devils*. Their subtlety is indicated;—like frogs, unclean, hateful reptiles! Sly, out of sight, slippery, stationary, or *swift* in their motion, as will best answer their purpose; creeping into every apartment; . . . sly, yet bold, impudent and disgusting. Their power of deceit is noted. *Working miracles; doing wonders* in the sight of men."

"The depth of their scheme, the unity of their design, their incredible perseverance, the corruptions of the human heart, and the agency of Satan, will all unite to give the most astonishing force to their operations. Every incident, every *corrupt passion*, and all the power of sly insinuation will be pressed into their service. In a word, *licentiousness*, *infidelity* and false religion will unite their influence to aid the same cause! The extent of this agency is amazing; *Going forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.*"

What can be plainer than this, that *Spiritualism*, or the "*spirits of Devils,*" will be the wonder-working, or miraculous power that will head up against the word of God and his army? H. PRATT.

A Movable Conscience.

There are some kinds of chemical substances which, being exposed at a low temperature, maintain their form and figure, but which, being subjected to a slight degree of heat, exhale and disappear. So it is with some men's consciences. For instance, let a man promise that he will bear such and such a part in a venture. Now, if the matter goes to a settlement, and the settlement is made so that his feelings are regarded, he feels himself bound to pay what he has promised. But if any one among those with whom he has been dealing is avaricious or grasping, and takes advantage of him, and if his feelings become wounded and inflamed, you will hear such a man say, "Well, if they had done right, I would have paid the money; but they have acted so meanly toward me, that I declare I won't pay a cent!" Just as though a man's obligations to pay what he has solemnly *promised* to pay, depended merely upon the fact of his being angry or in a good humor! Just as though conscience is to be heeded when a man's mind is serene and quiet, and to be laid aside when men are tempest-tossed with their own passions! What is the worth of a movable conscience which may be shifted at pleasure?—*Beecher.*

You have killed that Sermon.

The preacher labored faithfully this morning. Many were affected under the sermon. Among the rest were some of your children. Now is a good time for you to come in to help your pastor in the work upon your own family. But alas! instead of this, you have destroyed the feeling of conviction in the hearts of those affected. "How?" you ask in astonishment. Why, when returned from church, instead of talking with those serious children, you began to criticise the preacher in their hearing! During the sermon you were half asleep part of the time, and reading a hymn book another part; and now your work must be finished up in a criticism of the discourse. It was too long, or too short. It was too cold, or else rather boisterous. The hymns were inappropriate; the prayers too [illegible]. Then the preacher was not dressed to suit. All this you have to talk before these children, but a little while ago so thoughtful. When you are done they are thoughtless [illegible]. Your words have drawn off their good impressions.—*Index.*

The World's Crisis.

MILES GRANT . . . . . EDITOR.

BOSTON, DECEMBER 15, 1858.

Office . . . 167 Hanover Street.

The Soul.—No. 9.

We have now examined the first fifteen passages in the Bible where *nephesh*, the word rendered soul, occurs, but find no trace yet of an *immortal* soul. If the popular doctrine be true, it is most remarkable that we find no mention of the soul's immortality in the Bible records of the first two thousand years, in which we have a multitude of deaths recorded. If true, why is it that Satan is the *only* one who taught it, and for this reason is called a *liar?*

We will continue our examination, to see if we can find any thing from *inspired* men to harmonize with the saying of the great deceiver. The 16th text where *nephesh* occurs is in Gen. 14: 21. "And the king of Sodom said unto Abram, give me the *persons*, (*nephesh*, marg. souls) and take the goods to thyself." Here we have another example of the *primary* meaning of *nephesh*. It is rendered person thirty times in the Old Testament. This is a plain, simple rendering of the word, and many passages would be better understood if *person* were substituted for *soul*.

17th example. Gen. 17: 14. "That *soul* shall be cut off from his people." Here, again, is the primary use of *nephesh*.

18th text. Gen. 19: 17. "And it came to pass when they had brought them forth abroad, that he said, escape for thy *life*, (*nephesh*,) look not behind thee, neither stay thou in all the plain, escape to the mountain, lest *thou be condemned*." This is the angel's instruction to Lot when he left Sodom. In this example *nephesh* is used in its secondary sense; but, as we have before found, it is used in the same sense when applied to the brute creation, and never represents, when thus used, a separate, conscious identity.

The 19th example is in the 19th verse of this same chapter. "Behold now, thy servant hath found grace in thy sight and thou hast magnified thy mercy, which thou hast showed unto me in saving my *life*, (*nephesh*) and I cannot escape to the mountain, lest some evil take me, and *I die*." We apprehend Lot knew nothing about the popular idea of these days, that when a good man *dies*, he goes to live in glory, before the resurrection of the dead; if so, why so anxious to stay out of heaven, and live in this wicked world?

20th text. Gen. 19: 20. "Behold now, this city is near to flee unto, and it is a little one; oh, let *me* escape thither, (is it not a little one?) and my *soul* shall *live*." What is the inference? If he does not escape thus, his soul, or *himself* may *die*. Does he mean that he may keep his immortal soul alive by fleeing into Zoar? The very idea is absurd. "My soul," in this last example, is equivalent to "myself," meaning the whole man.

In our next, we purpose to give the fourth and last signification of the word *nephesh*. And when we have examined its fourth use, we think our readers will have no difficulty in understanding any passage where this word occurs. The more thoroughly this subject is examined, the clearer the truth shines, and the more hideous, disjointed and deformed is the appearance of the fabled immortality of the soul. We think we speak advisedly, when we call the doctrine of the immortality of the soul a *fable*, which originated with Satan, and was first believed by the heathen. We could not ask to have this point clearer to our own mind. Praise the Lord, for the light that shines upon his holy word in these last days. If any of our readers are not satisfied that *man is mortal*, permit the writer to urge them to give this point a thorough and impartial examination before they call "the sleep of the dead" a 'damnable heresy.' They will find this truth peculiarly adapted to meet the tide of infidelity now setting in upon us. Brethren and sisters, awake to this subject. Let the fear of reproach have no power over you. "Stand up for Jesus."

☞ There are many who had rather meet their bitterest enemy in the field, than their own hearts in their closet.

☞ When we rightly understand the nature of dependence, there is no more opposition between dependence upon the Lord and dependence upon the neighbor, than there is between love to the Lord and love toward the neighbor.

Meetings at Poultney, Vt.

POULTNEY, Dec. [illegible]th, 1858.

The interest in this place continues unabated. The Lord is doing a great work for this people. They are astonished at the simplicity of the Bible truth, and wonder why they have not seen it before. Many who thought they should never be able to see any consistency in the doctrine of the Scriptures, now embrace it with delight, rejoicing to see its harmony combined with the justice, love and mercy of God. This remark is particularly true in relation to the subject of future punishment. The church members are surprised to see a class of men interested who had left the place of worship, and seemed to care but little or nothing about any thing of a religious character. Yet this class of individuals are among the most noble-hearted in community, and the first to embrace the truth when separated from the fables with which it has been enveloped. These men are not of that class whose opinions are only echoes of some rich or popular ones, but those who think *for themselves*. They are men that can be trusted in the hour of peril, when adverse winds blow a tempest around,—men who do not ask first, "Will this be popular?" "Will it give me reputation in society?" But they say, "give us the *truth*," if friends all forsake, and worldly hopes be blasted forever. We love to associate with such noble hearts, when their energies are thrown into the cause of Christ.

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Both the sufficiency and perfection of Revelation are clearly referred to in the passage before us. We see its sufficiency in the nature and amount of the principles revealed; its perfection, in its complete adaptation to the wants of mankind. It is suited not only to the wants of one generation, but to all. It is an infinite store of knowledge; it is the fountain of wisdom, and the source of truth. It contains those elementary principles, a thorough knowledge of which will make wise unto salvation. It is not only full in its representation, having made provision for all the ills of life; but it is free, being offered to all, irrespective of moral attainments. Not only are men invited to "the truth," but they are informed that it can be purchased "without money, and without price." And in order that all may be without excuse, it is said, "Whosoever will, let him take the water of life freely."

"If they hear not Moses and the prophets," &c. This language was designed as a reproof to the Jews. Let us look at it, first, as applicable to the ancient people of God; and, secondly, as applicable to ourselves.

The history of the Jewish nation is made up of incidents and events of no ordinary character. Small in their beginning, for they were a mere handful, they, under the blessing of heaven, prospered into a nation. From some seventy souls who went down into Egypt, there "sprang" "so many as the stars of the sky in multitude, and as the sand which is on the seashore innumerable." From the time we begin to mark the unparalled prosperity of this people, we are no less astonished at the mighty power of God displayed among them: "Marvellous things did he in the sight of their fathers, in the land of Egypt, in the fields of Zoan." "He divided the sea, and caused them to pass through." "In the day-time also he led them with a cloud, and all the night with a light of fire." He opened the rock in the wilderness, and streams in the desert. He gave them to eat of "angels' food," and sent them the "corn of heaven." "He brought them to the border of his sanctuary," and, casting out the heathen before them, he "divided them an inheritance by line, and made the tribes of Israel to dwell in their tents." He watched over them, and they were to him as the "apple of his eye." He bestowed upon them the choicest of heaven's favors, and all was directed for their good. When they became ungrateful, and manifested a disposition to worship the gods of the nations; when they had tempted and provoked the "Most High," and kept not his testimonies; he did not at once destroy them, but, "being full of compassion, forgave their iniquity." "Yea, many a time turned he his anger away, and did not stir up all his wrath." He sent them prophets who warned them against the awful sin of apostasy, and who did, at the same time, endeavor to recover them to a holy life. They had also the scriptures—the writings of the prophets—together with the Pentateuch—the writings of Moses—from these they might learn the will of heaven. If they did not know, the fault was their own; if they rejected Christ, it was because they had first rejected Moses; had they known practically the latter, they would have received the former. "Had ye," says Christ, "believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

The Jews sinned against great light. Not content with rejecting Moses and the prophets, they must fill up their cup by first rejecting, and then crucifying the Son of God. What more could be done for the Lord's vineyard that had been done? How insulting were the scribes and Pharisees, after Christ had wrought miracles and performed wonders, to say, "We would see a sign from thee!!" How singular they were, after he had fulfilled so many prophecies, to say in his last expiring agony, "Let him now come down from the cross, and we will believe him!" How forcible, yea, how applicable the language which the Savior addressed to them, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

We have two instances where this truth was practically developed and demonstrated. First, in the case of Lazarus. Here was an instance of a person being dead four days raised to life. It was a case that did not admit of doubt. The whole transaction was witnessed by a number of individuals in open daylight. A part of the witnesses were not believers in Christ, and yet they testify to the reality of the miracle. Here then is sufficient evidence against that class that Christ addressed. Not only did they not believe that Lazarus had been raised from the dead, but sought to put him to death. "They did not believe," though one had come from the dead. The same was true with regard to Christ. They hired the soldiers to report a falsehood in order to destroy the effect of his resurrection. Thus in a second instance, confirming the remark of Christ,—"If ye hear not Moses and the prophets, neither will ye be persuaded, though one rose from the dead."

(To be continued.)

Bro. D. T. Taylor.

We have just received painful intelligence from our dear Bro. Taylor. He says:—"Alas, how heavily drags the time to me. I am doing nothing; have not preached but two Sundays for four weeks. No remedy yet reaches my disease, which is spinal,—also ossification [changing to bone] of the heart. I may never recover. Yet, believing in the power and efficacy of faith, I *humbly* and *earnestly* request the brethren every where to pray God for my restoration to health."

O let the prayer of faith ascend for our dear brother, that he may be *speedily* restored to health and active labor in the vineyard of the Lord. We propose, that those who have *faith in God*, should fast Friday night, Dec. 24th, and retire to their closets at 6 o'clock, if convenient, to unite in presenting a petition to our heavenly Father for Bro. Taylor's recovery. "*The prayer of faith shall save the sick.*"

For the Crisis.

A Name.

Some have recently appeared scrupulous relative to the name they should bear as an association of christians. Many contend that, as a church, they should bear no denominational title except "The church of God," or "Church of Christ," averring this to be the appellation by which Christ's followers were scripturally designated.

Now where God *particularizes*, I would be careful to observe *all* he has commanded. For whatever the injunction laid on man by his Creator, is highly important to be complied with, whether the test be *eating* or refraining from the same. Obedience is God's test. But, my punctilious Bro. or Sister, neither, or both of these titles, cover the appellations which formerly designated Christ's followers from the world. Jesus Christ almost invariably called them "Disciples." I do not recollect as he spake of them as a "Church" but in one or two instances. If he had been as fearful as some of bearing a semblance to others in name, I doubt whether he would ever have denominated them "Disciples" at all. There existed "The Pharisee's Disciples," John's "Disciples," Plato's Disciples, and his most bitter opponents, the Jews, who gloried in calling themselves "Moses' Disciples." A disciple means a learner—one who receives instruction from another. Hence the propriety of the name. Because others were called "Disciples," it did not prove any affinity existed between them. There exists quite a body of believers who are yet pleased to hold this as a denominational title, which is well enough. I see no particular virtue or sin in thus doing.

At a subsequent period, Christ's disciples were "called *Christians*," first at Antioch. Hence quite a large body of God's children have thought best to adopt this as a denominational title; but outsiders often call them *Christians*. But who gave this name to the disciples at Antioch is quite doubtful. Probably the residents of Antioch—outside of the "Disciples." But, as the Scriptures are silent relative to the originator of this name, perhaps we should not conjecture. All who desire to

[illegible] inational title, have a perfect right [illegible] [illegible] But [illegible], inspiration claims no virtue for this [illegible].

But has God allowed the creatures of His footstool the privilege of choosing names to suit their own convenience and taste? It most certainly has. This privilege seemed to be granted Adam at the first. There are few exceptions to this general rule; for instance, there were certain illustrious persons whose names God would have *expressive* of their character,—of the work they were to accomplish,—the position they were to occupy; or indicating some peculiar phase of his professed church, as Abraham, John the Baptist, Lo-ammi, Lo-ruhama, Jesus, &c. And when God says the name must be John, it will not answer to call it Zechariah, if all the relatives do desire it. Though Zechariah was an excellent name, signifying "the memorial of Jehovah." But this will not answer for his son, that must be John; which Dr. Clarke says, "should always be written Jehovah chanan," meaning, "the grace, gift, or mercy of Jehovah." How significant of the great work he was to perform, to prepare the way for the Savior of lost man!

But the instances are very rare where Jehovah ever interferes with names. This prerogative generally belongs to man. Of course God has no need of names. He can comprehend every thing, from the *least* to the *greatest*, equally without a name as with. But we are the poor, weak creatures that stand in need of names; therefore God allows us to give names that we can comprehend, and that will designate the different things of which we may desire to speak. Every nation has a different name for a Supreme Being; but each alike intelligent to our Creator; and the same may be said of all other names.

When God built the first man out of the dust of the earth, he gave him a very appropriate name, one that was not very significant of Divinity, or that was calculated to elate him. It was "red earth!" or in English, Adam, which means "red earth." And when a companion was formed for him, God called them both Adam; that is, *red earth*. But the man for convenience gave another name to his wife. But did God consider it an infringement upon *his* order, because he called his wife Eve? Nay, verily. Though he could comprehend and designate between two bearing the same name, it would be a convenience *for them* to have this addition. So with God's children. He well knows who are his, and recognizes such as belonging to his church. But think you he will consider it a violation of his order when we adopt a name expressive of our faith, especially when that faith is so *peculiar* as to differ from most of the *professed* churches of God? It does appear to me we should glorify God in this period of the world's history to do so.

It is well known that very few of the so-called evangelical churches, as a body, preach, pray, or sing, about the personal Second Advent of Jesus Christ. Indeed, many of said churches discard the doctrine altogether—a doctrine on which hangs all the christian's hope of future life and glory. Now that there exists a little company who so love this event that they feel inclined to obey the divine injunction, to actually *haste* unto the coming of the Lord, what denominational name shall they bear for convenience sake among men? Shall it not be something expressive of that doctrine which has made them thus *peculiar*—a gazing stock to the world, etc.? As many, if not most of the religious sects ignore the personal second advent of Christ, would it not be proper for us to show, by our very name as well as *nature*, we consider it the crowning point of the gospel hope? Looking and waiting for Jesus has identified us before the world as a *peculiar* people; and for one I am willing to stand before the world an acknowledged believer in the second advent of Jesus Christ. Though the world, and many that *profess* to be separate from the world, have made *the waiting for Jesus* very unpopular, I do not feel ashamed of my *real* name. I *am* truly waiting for Jesus' second advent; and why is not the name that expresses this faith appropriate? We see the Scriptures are by no means imperative in this matter. But if we must be particular to the letter for a New Testament name, which one shall we take? There are quite a number of them. The Master usually called his followers "Disciples;" and once or twice as a "Church." Afterward the inspired apostles called them "Believers"—"Church of God"—"Church of Christ," and somebody called them "Christians."

Now, Brs. and Srs., if we take a New Testament name, which shall we take? If the Master had desired us to bear one of these names, would he not have told us which?

BEULAH MATHEWSON.

Bakersville, Ct., Dec. 1858.

For the Crisis.

Advent Itinerancy.

BRO. GRANT:—I send you a few more thoughts upon this subject; for as long as the Gospel dispensation lasts, it will be necessary for the ministers of Christ to travel over hill and dale, through heat and cold and storms, to feed the sheep and lambs, and hunt up those who are wandering, and bring them back to the fold. But how are they to be sustained in their labors of love? Many who reap spiritual things from this self-denying labor are very loth to sow even carnal things. In some instances, where congregations have been so wonderfully blessed by the ministrations of some of the servants of God, that they have wholly forgotten that the minister had aught of his own depending upon him for life's sustenance. This negligence is contributing may be justifiable when the preacher has a salary, or is employed in an association where he is sure of receiving a compensation; but when it is known that a man leaves his home and all its comforts, and undergoes all the perplexities incident to a traveling preacher, who is obliged to throw himself and family upon the mercy of those for whom this sacrifice is made, after receiving the benefits of his visit, to send him off with a mere God bless you, and come again soon, is wholly unchristian. The laborer is worthy of his hire, and the duty of supporting the minister of the Gospel is just as imperative as any other.

No doubt one great cause of deficiency amongst us is the want of a systematic plan for raising funds for the maintenance of the Gospel. In the Apostolic age, St. Paul exhorted his brethren to lay by them in store weekly, as God had prospered them, that there be no gatherings when he came; and the adoption of this plan at the present time, would save the laborers in the Lord's vineyard much embarrassment.

I believe in a systematic organization for the maintenance of the ordinances of the Gospel; not a cumbersome code of by-laws and creeds and resolutions and preambles; but a few scriptural commands and admonitions embodied in the form of a covenant, is sufficient for the true child of God. This has been adopted in many places, and its beneficial results have proved its importance. The following is from the memorandum of one of those who are engaged in this missionary work.

"Started out on a three week's mission. Travelled 116 miles to get to an appointment. Stopped on the way. Walked six miles, preached twice, and got an earnest request to come again soon, but not one cent to pay expenses. Attended several other meetings with the same result. Went on to my appointment, which was 2 1-2 miles from the depot. Started on foot, carrying a heavy valise—blistered my feet—was a little tried—thought some of the brethren who had horses and carriages idle, ought to find conveyance to and from the railroad. Got to the place—found a good home and a pleasant family. At meeting God attended the word. Seven rose for prayers, and brethren abundantly blessed. Next morning started for the depot on foot. Soon it began to rain, got a little wet, but arrived at the depot in season for the train. By this time I had been out four days, and paid out more than I had received. As brother present thought if the other two weeks would be as profitable as this, he did not wonder there were no more engaged in this kind of labor; and that no one, unless God really required it of them, would endure these privations."

What an awful account some will have to settle in the judgment court for negligence of duties. While some are sacrificing the comforts of home for the salvation of souls, others are having a large salary, and doing nothing comparatively for Christ. The weeping day is at hand when God will put righteousness to the line and justice to the plummet.

D. N. B[illegible].

☞ Rev. John Hickling, the oldest Methodist preacher in the world, and the last survivor of the "helpers" of John Wesley, died in England a short time since. He was in the 71st year of his ministry, and was nearly 93 years old.

[illegible]

Died, in Rutland, Vt., Nov. 6th, Sr. ELIZA CLARK, wife of Hannah Clark, aged [illegible] years.

Sr. Clark has been a consistent christian for twenty-five years. She first united with the Christian church in Shrewsbury, and afterwards associated with the Baptist Church [illegible], with the privilege of [illegible] [illegible] [illegible] [illegible] hope of a future life is in the resurrection of the dead at the coming of Christ, she embraced this hope with joy and died triumphantly in this faith, believing she should sleep but a short time. When first told she must soon die, she exclaimed, "Bless the Lord." Her last exhortations to the family and friends were of the most [illegible] [illegible] [illegible] [illegible] "Christian Advent Church" in Rutland, which has lost a faithful member, whose example will be remembered with pleasure and imitated with profit. The funeral was attended by Eld. L. Howard.—ED.

Died, in Brimfield, Mass., Oct. 23d, ALVIN [illegible], son of Bro. J. E. and Sister Ainsworth, aged 19 years.

The subject of this notice was industrious, well beloved, and obedient to his parents; rare qualities in this degenerate age. Our afflicted brother and sister request the prayers of the church for grace to sustain them in this time of deep sorrow.

"How long shall death the tyrant reign?"
"Weeping may endure for a night, but joy cometh in the morning." "HE will *swallow up death in victory*, and the Lord God will wipe away tears from off all faces." Isa. 25: 8. Discourse, by request, from Ps. 25: 17.—"The troubles of my heart are enlarged: O bring thou me out of my distresses."

H. PLATT.

"Farewell, dear child! I bid adieu,
How deep the anguish of the heart!
Our loss is great—we weep for you—
Yet God can heal the painful smart.

We miss thee here in every place,
Thy voice no more we hear:
Silent thou sleep'st in death's embrace,
Nor knowest joy nor fear.

Our thoughts will linger round the spot;
Our tears bedew thy lonely bed;
With feelings ne'er to be forgot,
We oft will weep around thy head.

Thy parents oft with flowing tears,
And brothers round thy grave will stand;
Thy brothers, too, in after years
Will weep thy loss in this drear land."

Died, in Somerville, Mass., on the 8th day of the present month, our beloved and respected Sister PRESCOTT DICKINSON, aged 62 years and 8 months.

Her fatal disease was hemorrhage of the lungs. Our sister had been more or less feeble for several years, and a large part of the time confined to the house, but no serious apprehensions were entertained by the family of immediate decease, and therefore the stroke fell upon them very suddenly.

Sister Dickinson was, in the full sense of the word, a christian. She had been a professor of religion for many years, and had adorned that profession with a "well ordered life and godly conversation." She was a mother in Israel truly, as many of us in the ministry can testify who have made her home our home, and have been entertained with her kind hospitalities and holy conversation. She was a firm believer in the doctrine of immortality through Jesus Christ alone, to be given at his personal appearing.

Sister D. has left a kind husband and several lovely and loving children to mourn her loss. May the blessing of the Lord rest on them, and bring them finally, with wife and mother, to the land of rest and glory.

The funeral was attended on Saturday the 11th, at 2 P. M., by a large number of sympathizing friends. Services were conducted by the Rev. Mr. Averill and the writer.

E. BURNHAM.

Boston, Dec. 13th, 1858.

Died, in Roxbury, Mass., Nov. 28th, 1858, of brain fever, CAROLINE, wife of Andrew J. Magine, aged 25 years.

Sr. M. was a great sufferer; but she rests where trouble never enters. She was a member of the church in this place for some years, and is the first upon whom death has laid his cold and icy hands. [illegible] afflicted us, but his will be done. She is gone, and we shall see her no more until the trumpet sounds and the dead in Christ shall rise to immortality. She leaves a husband and two children to mourn her loss. This church deeply sympathizes with her bereaved companion in his affliction. The hope of soon meeting her in that land where death never enters has sustained him thus far, and our earnest prayer is it may continue to do so until the end. May God grant, for his Son's sake, that this severe affliction may be sanctified to the husband and mourning friends [illegible] [illegible] [illegible] [illegible] praise to him forever. Funeral [illegible] by Eld. H. F. Carpenter.

[illegible] salt of life is work; the [illegible] of life poesy; the water of life faith.—*Mrs. Jameson.*

Foreign News.

[illegible] New York, Dec. 12.

Steamship [illegible] from Liverpool Nov. 27, arrived [illegible] afternoon.

The Daily News [illegible] Naples has been in any way censured or superseded and understands that [illegible] promoted Minister [illegible] vice Lord Blomfield, [illegible].

It is considered certain that the Great Eastern will be ready for her first trip to Portland by midsummer next.

The London Times, in response to the defense by the [illegible] of Commissioner Reed, reiterates its charges against him, and says that a comparison of the English treaty, which obtains everything, with the American treaty, which obtains nothing, is all that is necessary to prove its assertion. The same journal has a satirical article on the proposition alleged to be in contemplation at Washington to place a tax on tea, drawing attention to the manner in which a like proposition was treated at Boston in 1773. An American self-imposed tea tax certainly teaches one lesson, and that is, that it is not a bad government, so much as a meddling, domineering government, that alienates the members of a free State.

The Tralee Chronicle publishes the following letter from Valentia, dated Nov. 21:—Nothing of importance occurred since my last, until Friday, when the weather was so fine that no further pretext could be advanced for not proceeding with the laying down of the shore end of the cable. The vessels accordingly proceeded to sea, and succeeded in submerging the few miles of shore cable, and making a splice with the deep sea portion, about five miles off Douglas Head. This operation was easily performed, and it is much to be regretted that the remaining seven miles of shore cable left at Greenwich, was not brought here and added to the part now laid down. Had this been done, there is no doubt but the result would be satisfactory. This is more evident from the fact that after passing the spot where the shore end terminates, some of the men, in their anxiety to continue the underrunning of the small cable, discovered a kink, leaving the conducting wire exposed to the water, and therefore injuring to some extent the conducting power of the wire. The defective part was immediately cut out, but the underrunning was discontinued, though it is probable that other defects of the kind could have been discovered had they proceeded. This cannot be said to be giving the recent cable a fair trial. I am not aware that the shore cable has been tested since it was laid down, nor is there any person of sufficient experience here to do so.

FRANCE.

The trial of Count de Montalembert, and M. Douniol, editor of the Correspondent, commenced on the 24th. The speeches of Messrs. Berryer and Dufaure, for the accused, are said to have been magnificent beyond description. The former spoke for two hours and a half, and said that the prosecution was "unjust, unfounded, ill-advised, and, he would add, rash." When he concluded, a tremendous shout of "bravo" burst from the lower end of the Court. The President ordered the police to turn out any one they could find who had cried out, but the police could not put their finger upon any one. The judges deliberated one hour, and pronounced the following judgment: Montalembert to be imprisoned six months, and pay a fine of 3000 francs; Douniol, one month imprisonment and 1000 francs fine.

Editorial Notice.

☞ THE DISCUSSION will be ready on Thursday, the 16th. Orders which have been sent, and may be, shall be promptly attended to. The delay has been unavoidable.

The price, single, 37 1-2 cts; 1-4 off per dozen. Postage 4 cts.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be likely to be inserted till the week following.

Providence permitting, I will commence another series of meetings in Rockley, Vt., Saturday evening, Dec. 25th, to continue one week or more. MILES GRANT.

Eld. J. Turner will preach at
Worcester, (Warren Hall,) Dec. 19th.

Elder J. Blain will preach at
Pittsville, (near River point,) - Dec. 19th.

Eld. I. C. Houtell will preach in
Portsmouth, N. H., - Dec. 19th and 26th.

Eld. E. Burnham will preach in
Portsmouth, N.H., Dec. 28th, 29th 30th, and 31st.

Eld. J. Couch will preach in
Portsmouth, N. H., Jan. 2d and 9th.

Eld. J. Kimball will meet with the brethren, in Warner, N. H., where Bro. Moses Davis may appoint, Dec. 19th.
Goralls[illegible] Dec. 21st, Sunday, Jan. 2d.

Eld. W. Sutherland appoints to preach as follows:—
Northfield, Mass., Dec. 17th.
Vernon, Vt., - - - - Dec. 19th.
West Brattleboro, Vt., - - Dec. 22d.
Hinsdale, N. H. - - - Dec. 23th.

Bro. Samson Cook appoints to preach at Bridgewater, Vt., Brooks School House, Dec. 17th, 18th, and over the following Lord's day.

Eld. M. Batchelor appoints to preach in Mansfield, [illegible] Dec. 17th, and continue the meetings over the Sabbath.

I have appointments to preach as follows: At Canterbury Town-house the 2d Sabbath in Dec.; and at South Sutton the 4th. P. M. PARSONS.

Providence permitting, I will preach at Lynn (Dye House,) - - - Dec. 19th.
CHAS. H. PERKINS.

J. G. Smith appoints to preach at
London Mills, N. H., - - Dec. 19th.

NOTICES.

[illegible] Providence permitting, [illegible] [illegible] [illegible] [illegible] continue over the following Sabbath.

North-Western Pennsylvania Conference.

A conference is appointed to meet at Blooming Valley, Crawford Co., Pa., to commence Thursday evening, June [illegible], 1859, and continue over the following Sunday. We hope to see a general rally of brethren and sisters from the surrounding country, and have the [illegible] forgotten. JOHN T. GUNN,
For the Brethren.

Notice.

The third Quarterly Meeting of Military Track District will be held at Warsaw Prairie, Hancock Co., Ills., to commence Wednesday, Dec. 22d.

I would give notice to the friends in Brown Co., that I will spend a few days in the vicinity of Walton's Mill, and hold meetings as the brethren may arrange, to commence Wednesday, Dec. 15th, at 7 P. M. Also, after our meeting at Warsaw Prairie, I will spend a few days in Missouri, as the friends may arrange. Give me notice at our Quarterly Meeting. I hope we shall see a general rally. MILES CHAMBERS, Evangelist.

Cordova, Ill., Nov. 15th, 1858.

Notice.

There will be a conference holden at South Hope, Me., commencing Thursday evening, Dec. 25th, and continuing over the Sabbath.
S. K. PARTRIDGE.
[illegible]

Business.

To Correspondents.

Hodgdon—All right.
A. B. Rice—All right, paid to No. 182.
J. S. Arnold—All right.
T. M. Storer—All right.

Cash Receipts.

Those who send us money for the paper, or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

J. Lewis, 201, $1.00; W. Hale, 182, $2.00; S Ingalls 190, 80 cts; J Gifford 182, $1.44; J L Leah 166, $2.13.

P. Cook 182, H S Cone 182, C W Potter 182, N Goodrige 182, J D Goodrige 182, C Fletcher 182, F D Fletcher 182, Mrs. S Taylor 182, —50 cts. each.

W G Pool 182, S A Dikeman 182, P I Stacey 193, S Dow 160, A Stratton 193, W Nichols 182, W Payne 194, M Crane 182, W Tuttle 182, B Tuttle 182, J B Whitmore 188, Jer. Hill 193, J Pulsiver 182, A H Smith 195, W P Baker 97, [illegible] 194, L R Gaines 195, B Herrick 156, A Kerr 195, W C Ford 182, H Tripp 182, A Friend, for the poor,—$1.00 each.

E Blodgett 208, L Fyler 188, W Smith 196, H T Hart 210, A Barrett 170, R P Grant 182, A H Bolton 182, [illegible], D Nelson 182—$2.00 each.

For Books and Tracts—M. [illegible] 5 cts; Z T Wood $1.00; S Harper 20 cts; L Kendall $1.30; A H Bolton $4.88; S Ingalls 20 cts; W Jackson 30 cts; J Lewis $1.00; C [illegible] [illegible]; J P [illegible] 13 cts; O E Sergeant 20 [illegible]; J B [illegible] [illegible]; Kimball 12 cts.

Books and Tracts.

BOOKS AND PAMPHLETS.

—PUBLISHED BY—

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On all books and pamphlets sent by mail, the postage has to be *pre-paid*. Any of the following works will be sent, any distance under 3000 miles, postage free, on receipt of the retail price:

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SIX SERMONS on the Inquiry, *Are the Wicked Immortal?* [illegible] to which is added a sermon on CHRIST THE LIFE-GIVER, or the Faith of the Gospel, by the [illegible]. These Sermons are prefaced with a Biographical Sketch of the Author. This work contains the [illegible] of the origin [illegible] Six Sermons, each fully [illegible]. Price in plain binding 50 cents; in gilt 75 cents. A cheap edition, in paper covers, 20 [illegible].

FUTURE PUNISHMENT, by Rev. H. H. Dobney, Baptist Minister, England. Third edition. 200 pages. This work is very valuable, showing that literal *death* is the punishment of the wicked. Price, in paper covers, 30 cents.

THE DISCUSSION between Prof. MATTISON of the Methodist E. Church, and the EDITOR of the *Bible Examiner*. Question—"Do the Bible teach that the creature man—which the Lord God formed of the dust of the ground—has a separate and deathless entity called the *soul*?" Price 25 cents in paper cover; 38 cents bound.

MAN'S DESTINY—IMMORTALITY; the Arguments from Nature and Scripture, by Rev. T. M. [illegible], D.D., St. Louis, Mo., Reviewed by the Editor of the *Bible Examiner*. Price, in pamphlet, 30 cents; bound 38 cents.

"THE WATCHTOWER, or MAN IN DEATH, and the Hope for a Future Life."—A pamphlet of 96 pages. A thorough examination of the modern [illegible] mis-named "spiritualism," but which is really [illegible]. Price 20 cents.

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Glad Tidings; [illegible]

[illegible]

hold the name of "Christians" as a denominational title, have a perfect right thus to do, so far as I am able to discover. But one thing [illegible] is evident, Inspiration claims no virtue for this [illegible].

But has God allowed the creatures of his footstool the privilege of choosing names to suit their own convenience and taste? In most cases he has. This privilege seemed to be granted Adam at the first. There are few exceptions to this general rule; for instance, there were certain illustrious persons whose *names* God would have *expressive* of their character,—of the work they were to accomplish,—the position they were to occupy; or indicating some peculiar phase of his professed church, as Abraham, John the Baptist, Lo-ammi, Lo-ruhama, Jesus, &c. And when God says the name must be John, it will not answer to call it Zechariah, if all the relatives do desire it. Though Zechariah was an excellent name, signifying "the memorial of Jehovah." But this will not answer for his son, that must be John; which Dr. Clarke says, "should always be written Jehovah chanan," meaning, "the grace, gift, or mercy of Jehovah." How significant of the great work he was to perform, to prepare the way for the Savior of lost man!

But the instances are very rare where Jehovah ever interferes with names. This prerogative generally belongs to man. Of course God has no need of names. He can comprehend every thing, from the *least* to the *greatest*, equally without a name as with. But we are the poor, weak creatures that stand in need of names; therefore God allows us to give names that we can comprehend, and that will designate the different things of which we may desire to speak. Every nation has a different name for a Supreme Being, but each alike intelligent to our Creator; and the same may be said of all other names.

When God built the first man out of the dust of the earth, he gave him a very appropriate name, one that was not very significant of Divinity, or that was calculated to elate him. It was "red earth!" or in English, Adam, which means "red earth." And when a companion was formed for him, God called them both Adam; that is, *red earth*. But the man for convenience gave another name to his wife. But did God consider it an infringement upon *his* order, because he called his wife Eve? Nay, verily. Though he could comprehend and designate between two bearing the same name, it would be a convenience *for them* to have this addition. So with God's children. He well knows who are his, and recognizes such as belonging to his church. But think you he will consider it a violation of his order when we adopt a name expressive of our faith, especially when that faith is so *peculiar* as to differ from most of the *professed* churches of God? It does appear to me we should glorify God in this period of the world's history to do so.

It is well known that very few of the so-called evangelical churches, as a body, preach, pray, or sing, about the personal Second Advent of Jesus Christ. Indeed, many of said churches discard the doctrine altogether—a doctrine on which hangs all the christian's hope of future life and glory. Now that there exists a little company who so love this event that they feel inclined to obey the divine injunction, to actually *haste* unto the coming of the Lord, what denominational name shall they bear for convenience sake among men? Shall it not be something expressive of that doctrine which has made them thus *peculiar*—a gazing stock to the world, etc.? As many, if not most of the religious sects ignore the personal second advent of Christ, would it not be proper for us to show, by our very *name* as well as *nature*, we consider it the crowning point of the gospel hope? Looking and waiting for Jesus has identified us before the world as a *peculiar* people; and for one I am willing to stand before the world an acknowledged believer in the second advent of Jesus Christ. Though the world, and many that *profess* to be separate from the world, have made *the waiting for Jesus* very unpopular, I do not feel ashamed of my *real* name. *I am* truly waiting for Jesus' second advent; and why is not the name that expresses this faith appropriate? We see the Scriptures are by no means imperative in this matter. But if we must be particular to the letter for a New Testament name, which one shall we take? There are quite a number of them. The Master usually called his followers "Disciples;" and once or twice as a "Church." Afterward the inspired apostles called them "Believers"—"Church of God"—"Church of Christ," and somebody called them "Christians."

Now, Brn. and Srs., if we take a New Testament name, which shall we take? If the Master had desired us to hear one of these names, would he not have told us which?

BEULAH MATHEWSON.

Bakerville, Ct., Dec., 1858.

For the Crisis.

Advent Itinerancy.

BRO. GRANT:—I send you a few more thoughts upon this subject; for as long as the Gospel dispensation lasts, it will be necessary for the ministers of Christ to travel over hill and dale, through heat and cold and storms, to feed the sheep and lambs, and hunt up those who are wandering, and bring them back to the fold. But how are they to be sustained in their labors of love? Many who reap spiritual things from this self-denying labor, are very loth to sow even carnal things. In some instances, whole congregations have been so wonderfully blessed by the ministrations of some of the servants of God, that they have wholly forgotten that the minister had aught of his own depending upon him for life's sustenance. This negligence in contributing may be justifiable when the preacher has a salary, or is employed by an association where he is sure of receiving a compensation; but when it is known that a man leaves his home and all its comforts, and undergoes all the perplexities incident to a traveling preacher, who is obliged to throw himself and family upon the mercy of those for whom this sacrifice is made, after receiving the benefits of his visit, to send him off with a mere God bless you, and come again soon, is wholly unchristian. The laborer is worthy of his hire, and the duty of supporting the minister of the Gospel is just as imperative as any other.

No doubt one great cause of deficiency amongst us is the want of a systematic plan for raising funds for the maintenance of the Gospel. In the Apostolic age, St. Paul exhorted his brethren to lay by them in store weekly, as God had prospered them, that there be no gatherings when he came; and the adoption of this plan at the present time, would save the laborers in the Lord's vineyard much embarrassment.

I believe in a systematic organization for the maintenance of the ordinances of the Gospel; not a cumbersome code of bylaws and creeds and resolutions and preambles; but a few scriptural commands and admonitions embodied as the form of a covenant, is sufficient for the true child of God. This has been adopted in many places, and its beneficial results have proved its importance. The following is from the memorandum of one of those who are engaged in this missionary work.

"Started out on a three week's mission. Travelled 116 miles to get to an appointment. Stopped on the way. Walked six miles, preached twice, and got an earnest request to come again soon, but not one cent to pay expenses. Attended several other meetings with the same result. Went on to my appointment, which was 2 1-2 miles from the depot. Started on foot, carrying a heavy valise—blistered my feet—was a little tried—thought some of the brethren who had horses and carriages idle, ought to find conveyance to and from the railroad. Got to the place—found a good home and a pleasant family. At meeting God attended the word. Seven rose for prayers, and brethren abundantly blessed. Next morning started for the depot on foot. Soon it began to rain, got a little wet, but arrived at the depot in season for the train. By this time I had been out four days, and paid out more than I had received. A brother present thought if the other two weeks would be as profitable as this, he did not wonder there were no more engaged in this kind of labor; and that no one, unless God really required it of them, would endure these privations."

What an awful account some will have to settle in the judgment court for negligence of duties. While some are sacrificing the comforts of home for the salvation of souls, others are having a large salary, and doing nothing comparatively for Christ. The weeping day is at hand when God will put righteousness to the line and justice to the plummet.

D. N. SMITH.

☞ Rev. John Hickling, the oldest Methodist preacher in the world, and the last survivor of the "helpers" of John Wesley, died in England a short time since. He was in the 71st year of his ministry, and was nearly 93 years old.

Obituary Notices.

Died, in Rutland, Vt., Nov. 6th, Sr. ELIZA CLARK, wife of Harman Clark, aged 61 years.

Sr. Clark has been a consistent christian for twenty five years. She first united with the Christian church in Shrewsbury, and afterwards associated with the Baptist Church in Rutland, with the privilege of communing with all christians. When she heard the Savior was soon coming, and that the only hope of a future life is in the resurrection of the dead at the coming of Christ, she embraced this hope with joy, and died triumphantly in this faith, believing she should sleep but a short time. When first told she must soon die, she exclaimed, "Bless the Lord." Her last exhortations to the family and friends were of the most faithful nature. She ever loved holy conversation, and, for the last year, had been an active member of the "Christian Advent Church," in Rutland, which has lost a faithful member, whose example will be remembered with pleasure and imitated with profit. The funeral was attended by Eld. L. Howard.—[ED.

Died, in Brimfield, Mass., Oct. 23d, ALVIN E. AINSWORTH, son of Bro. J. E. and Sister Ainsworth, aged 19 years.

The subject of this notice was industrious, well beloved, and obedient to his parents, rare qualities in this degenerate age. Our afflicted brother and sister request the prayers of the church for grace to sustain them in this time of deep sorrow.

"How long shall death the tyrant reign?" "Weeping may endure for a night, but joy cometh in the morning." "HE will *swallow up death in victory*, and the Lord God will wipe away tears from off all faces." Isa. 25: 8. Discourse, by request, from Ps. 25: 17.—"The troubles of my heart are enlarged: O bring thou me out of my distresses!"

H. PRATT.

Farewell, dear child! I bid adieu,
How deep the anguish of the heart!
Our loss is great—we weep for you—
Yet God can heal the painful smart.

We miss thee here in every place,
Thy voice no more we hear:
Silent thou sleep'st in death's embrace,
Nor knowest joy nor fear.

Our thoughts will linger round the spot,
Our tears bedew thy lonely bed;
With feelings ne'er to be forgot,
We oft will weep around thy head.

Thy parents oft with flowing tears,
And brothers round thy grave will stand;
Thy brothers, too, in after years
Will weep thy loss in this drear land."

Died, in Somerville, Mass., on the 8th day of the present month, our beloved and respected Sister PRESCOTT DICKINSON, aged 62 years and 8 months.

Her fatal disease was hemorrhage of the lungs. Our sister had been more or less feeble for several years, and a large part of the time confined to the house, but no serious apprehensions were entertained by the family of immediate decease, and therefore the stroke fell upon them very suddenly.

Sister Dickinson was, in the full sense of the word, a christian. She had been a professor of religion for many years, and had adorned that profession with a "well ordered life and godly conversation." She was a mother in Israel" truly, as many of us in the ministry can testify who have made her home our home, and have been entertained with her kind hospitalities and holy conversation. She was a firm believer in the doctrine of immortality through Jesus Christ alone, to be given at his personal appearing.

Sister D. has left a kind husband and several lovely and loving children to mourn her loss. May the blessing of the Lord rest on them, and bring them finally, with wife and mother, to the land of rest and glory.

The funeral was attended on Saturday the 11th, at 2 P. M., by a large number of sympathising friends. Services were conducted by the Rev. Mr. Averill and the writer.

E. BURNHAM.

Boston, Dec 13th, 1858.

Died, in Roxbury, Mass., Nov. 28th, 1858, of brain fever, CAROLINE, wife of Andrew J. Maglue, aged 25 years.

Sr. M. was a great sufferer; but she rests where trouble never enters. She was a member of the church in this place for some years, and is the first upon whom death has laid his cold and icy hand. The Lord has sorely afflicted us, but his will be done. She is gone, and we shall see her no more until the trumpet sounds and the dead in Christ shall rise to immortality. She leaves a husband and two children to mourn her loss. This church deeply sympathise with her bereaved companion in his affliction. The hope of soon meeting her in that land where death never enters has sustained him thus far, and our earnest prayer is it may continue to do so until the end. May God grant for his dear Son's sake, that this severe affliction may be sanctified to the husband and mourning friends of our beloved sister, and bring them finally to unite with her around his throne, and sing praises to him forever. Funeral discourse by Eld. H. F. Carpenter.

L. N. F.

[illegible] The bread of life is love; the salt of life is work; the sweetness of life poesy; the water of life faith.—*Mrs. Jameson.*

For the Crisis.

Foreign News.

NEW YORK, Dec. 12.

Steamship Persia, Judkins, from Liverpool Nov. 27, arrived at 5 o'clock this afternoon.

The Daily News denies that Lord Napier has been in any way censured or superseded, and understands that he has been promoted Minister Plenipotentiary to Berlin, vice Lord Bloomfield, who retires on pension.

It is considered certain that the Great Eastern will be ready for her first trip to Portland by midsummer next.

The London Times, in response to the defense by the American Press of Commissioner Reed, reiterates its charges against him, and says that a comparison of the English treaty, which obtains everything, with the American treaty, which obtains nothing, is all that is necessary to prove its assertion. The same journal has a satirical article on the proposition alleged to be in contemplation at Washington to place a tax on tea, drawing attention to the manner in which a like proposition was treated at Boston in 1773. An American self-imposed tea tax certainly teaches one lesson, and that is, that it is not a bad government, so much as a meddling, domineering government, that alienates the members of a free State.

The Tralee Chronicle publishes the following letter from Valentia, dated Nov. 21:—Nothing of importance occurred since my last, until Friday, when the weather was so fine that no further pretext could be advanced for not proceeding with the laying down of the shore end of the cable. The vessels accordingly proceeded to sea, and succeeded in submerging the few miles of shore cable, and making a splice with the deep sea portion, about five miles off Douglas Head. This operation was easily performed, and it is much to be regretted that the remaining seven miles of shore cable left at Greenwich, was not brought here and added to the part now laid down. Had this been done, there is no doubt but the result would be satisfactory. This is more evident from the fact that after passing the spot where the shore end terminates, some of the men, in their anxiety to continue the underrunning of the small cable, discovered a kink, leaving the conducting wire exposed to the water, and therefore injuring to some extent the conducting power of the wire. The defective part was immediately cut out, but the underrunning was discontinued, though it is probable that other defects of the kind would have been discovered had they proceeded. This cannot be said to be giving the present cable a fair trial. I am not aware that the shore cable has been tested since it was laid down, nor is there any person of sufficient experience here to do so.

FRANCE.

The trial of Count de Montalembert, and M. Douedil, editor of the Correspondent, commenced on the 24th. The speeches of Messrs. Berryer and Dufaure, for the accused, are said to have been magnificent beyond description. The former spoke for two hours and a half, and said that the prosecution was "unjust, unfounded, ill-advised, and, he would add, rash." When he concluded, a tremendous shout of "bravo" burst from the lower end of the Court. The President ordered the police to turn out any one they could find who had cried out, but the police could not put their finger upon any one. The judges deliberated one hour, and pronounced the following judgment: Montalembert to be imprisoned six months, and pay a fine of 3000 francs; Douedil, one month imprisonment and 1000 francs fine.

Editorial Notice.

☞ THE DISCUSSION will be ready on Thursday, the 16th. Orders which have been sent, and may be, shall be promptly attended to. The delay has been unavoidable.

The price, single, 37 1-2 cts; 1-4 off per dozen. Postage 4 cts.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will commence another series of meetings in Poultney, Vt., Saturday evening, Dec. 25th, to continue one week or more.

MILES GRANT.

Eld. J. Turner will preach at
Worcester, (Warren Hall,) Dec. 19th.

Elder J. Blain will preach at
Fiskville, (near River point,) - Dec. 19th.

Eld. L. Boutell will preach in
Portsmouth, N. H., - Dec. 19th and 26th.

Eld. E. Burnham will preach in
Portsmouth, N.H., Dec. 28th, 29th 30th, and 31st.

Eld. J. Couch will preach in
Portsmouth, N. H., - Jan. 2d and 9th.

Eld. J. Kimball will meet with the brethren in Warner, N. H., where Bro. Moses Davis may appoint, Dec. 19th.
Cornish, Dec. 21st, Sunday, Jan. 2d.

Eld. W. Sutherland appoints to preach as follows:—
Northfield, Mass., - Dec. 17th.
Vernon, Vt., - Dec. 19th.
West Brattleboro, Vt., - Dec. 22d.
Hinsdale, N. H., - Dec. 26th.

Bro. Salmon Cook appoints to preach at Bridgewater, Vt., Branch School House, Dec. 17th, 18th, and over the following Lord's day.

Eld. M. Batchelor appoints to preach in
Manson, - Dec. 17th,
and continue over two Sundays.

I have appointments to preach as follows; At Canterbury Town-house the 3d Sabbath in Dec.; and at South Sutton the 4th.

T. M. PREBLE.

Providence permitting, I will preach at
Lynn, (Dye House,) - Dec. 19th.

CHAS. H. PERKINS.

J. G. Smith appoints to preach at
Loudon Mills, N. H., - Dec. 19th.

NOTICES.

Notice.

Providence permitting, I will commence a series of meetings Thursday evening, Dec. 16th, at the Town Hall, Brattleboro, Vt., to continue over the following Sabbath.

J. [illegible]

North Western Pennsylvania Conference.

A conference is appointed to meet at Blooming Valley, Crawford Co., Pa., to commence Thursday evening, Jan. 13th, 1859, and continue over the following Sunday. We hope to see a general rally of brethren and sisters from the surrounding country, and that the recollections of the last conference will not be forgotten.

JOHN T. OGILBY,
For the Brethren.

Notice.

The third Quarterly Meeting of Military Track District will be held at Warsaw Prairie, Hancock Co., Ill., to commence Wednesday, Dec. 22d.

I would give notice to the friends in Brown Co., that I will spend a few days in the vicinity of Walker's Neck, and hold a meeting as the brethren may arrange, to commence Wednesday, Dec. 15th, at 7 P. M. Also, after our meeting at Warsaw Prairie, I will spend a few days in Missouri, as the friends may arrange. Give me notice at our Quarterly Meeting. I hope we shall see a general rally.

MILES CHANDLER, Evangelist.

Cordova, Ill., Nov. 15th, 1858.

Notice.

There will be a conference holden at South Hope, Me., commencing Thursday evening, Dec. 25th, and continuing over the Sabbath.

S. K. PARTRIDGE.
J. E. HALL.

Business.

To Correspondents.

Hodgdon—All right.

A. B. Rice—All right; paid to No. 182.

J. S. Arnold—All right.

T. M. Storer—All right.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

J. Lewis 201, $1.50; W Hale, 192, $3.00; S Ingalls 190, 80 cts; J Gifford 182, $1.44; J L Leek 150, $2.13.

P. Cook 182, H S Cone 182, C W Potter 182, N Goodrige 182, J D Goodrige 182, C Fletcher 182, F D Fletcher 182, Mrs. S Taylor 182,—50 cts. each.

W G Poor 196, F A Dikeman 182, P I Stacey 195, S Dow 160, A Stratton 192, W Nichols 182, W Payne 194, M Crane 182, W Tuttle 182, B Tuttle 182, J B Whitmore 186, Jer. Hill 195, J Pulsiver 182, A H Smith 195, W F Baker [illegible], M [illegible] 191, L R Gaines 196, B Herrick 156, A Kelly 195, W C Ford 182, H Tripp 182, A Friend, for the poor,—$1.00 each.

E Blodgett 208, L Fyler 188, W Smith 196, H T Hart 210, A Barrett 119, R F Crain 182, A H Bolton 220, S G Raymond 222, J O Pettingill 196, Dr Nelson 121,—2.00 each.

For Books and Tracts.—M. Greenough 5 cts; Z T Wood $1.00; S Harper 30 cts; L Kendrell $1.30; A H Bolton $4.58; S Ingalls 20 cts; W Jackson 30 cts; J Lewis $1.00; O Dammon 35 cts; J G Merrick 13 cts; C E Stewart 30 cts; J B [illegible] 65 cts; J Kimball 12 cts.

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THE DISCUSSION between Prof. MATTISON, of the Methodist E. Church, and the EDITOR of the *Bible Examiner*. Question:—Does the Bible teach that the creature Man—which the Lord God formed of the dust of the ground—has a superadded entity called the soul?" Price 25 cents in paper covers; 38 cents bound.

MAN'S DESTINY—IMMORTALITY; the Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the *Bible Examiner*. Price, in pamphlet, 30 cents; bound 38 cents.

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Poetry.

For the Crisis.

WE ARE VOYAGERS.

Air—Nelly Gray.

We are voyagers on an ocean, and our destiny we know,
For our chart it has pointed out the way;
Our Leader, too, is cheering us as o'er the waves we go,
Saying, courage, sailor, soon we'll gain the day.

CHORUS.

Then we'll watch and we'll pray,
As our vessel bears away,
And we ne'er will be disheartened any more;
For the port is getting nearer,
And I hear the Leader say—
We soon shall reach the harbor and the shore.

Though hard the winds are blowing, and high the billows roll,
'Twill only make us sigh for land the more;
And our rest will be the sweeter when we reach the final goal,
And shout our voyage is over on the shore.
CHO. Then we'll watch, &c.

We have passed the coast of Babylon and the Medo-Persian light,
And we've left the coast of Grecia far behind;
We've been sailing down the Roman shore for eighteen hundred years,
And the chart declares the port we soon shall find.
CHO. Then we'll watch, &c.

J. A. LEROY.

West Poland, Me.

Original Articles.

For the Crisis.

"What is Truth?"

JOHN 18 : 38.

This important question is one in which all who are seeking for eternal life are deeply interested; and those propounding it should not, like Pilate, go away without receiving an answer equal in positive evidence to the momentous interrogation.

Many put the query in the same manner as did the governor of Jerusalem, with a sneering indifference, as if its existence were a myth; but to us it is the "pearl of great price," inasmuch as we are to be "sanctified through the truth." Nor are we left in ignorance where this inestimable treasure is to be found, for it is declared, "Thy word is truth."

A careful investigation of the divine oracles will not fail to satisfy the candid mind as to the eternal, life-giving power of God's most precious truth; therefore it is of the utmost importance that we should receive it into willing, loving and obedient hearts. Its grand efficacy, being mixed with faith in them that hear it, is the power of God to their salvation. Neither is it without power to those who receive it not. It is the power of God laden with dark sentences of wrath and fiery indignation.

It was an action worthy the Son of God to come down from the glories of heaven to bear witness to the truth, and to seal the testimony with his blood. He that "spake as never man spake," appealed continually to the truth, and by its power put to silence the reasoning of men and devils. To the supercilious pharisees and scribes, who prided themselves upon their knowledge of, and adherence to, the law and the prophets, he said; "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

I am astonished to think that so many men of intelligent minds will contend that there is not in the word of God sufficient evidence to convince them of its divine origin. It is not to opinions I would invite your attention, but facts; and the determined sceptic must have a dreadful struggle in combatting the overwhelming evidence of God's power. Look at the achievements of the divine truth, and say, is its influence a dead power? See the sick made whole, the lame to walk, the blind to see, the lepers are cleansed and the dead are raised, by Him and through Him who declared himself "The way, the truth and the life."

Again, see men, once ignorant of all languages save their own, speaking in that of every nation under heaven. The scarcely less wonder of the timid despising all fear. The unlearned made wise in the mysteries of things human and divine; putting to the blush the philosopher, awing the proud, enlightening the darkened, in the royal courts, [illegible] multitudes, and in the captive's dungeon, armed with an [illegible] spirit of wisdom, reason and truth, [illegible] confounded their adversaries. [illegible] greater wonder of the mind renewed by a knowledge of the truth. The [illegible] rise. The cruel, [illegible] the godless, are [illegible] into merciful, confiding, bountiful and faithful worshipers of the true God. The pagan hurls to the ground his hideous idols, overthrows their blood-stained altars, and bows himself in holy reverence at the footstool of Christ. Those fierce passions, which defied philosophy, laughed at tribunals, scorning alike terrors and rewards, have been vanquished by the almighty power of truth. Who shall deny that the power of God was here!

With such evidence of the power of truth before us, we who are the servants of the Most High may contemplate without fear the effects which spiritualists and other children of the Adversary are making to subvert all order and decency in the furtherance of their abominations.

Notwithstanding the furious persecutions which have swept over Christ and his church, from the manger in which reposed the infant Jesus down to the present, the truth has prevailed; although at times its enemies rejoiced at its apparent extinction; yet struggling through floods and mountains, and fire and blood, it shows its bright crest more dazzlingly than when lost sight of. We look at Christ when but a youth disputing with and confounding the doctors of the Sanhedrim. Then when his ministry begins, it is not under the patronage of the mighty of the earth, nor are his followers those of learning. He chooses a few poor, [illegible] and unlettered fisherman, and takes the field against the enemy. The hydra persecution is let loose upon them, and nails the Immaculate to the cross. But death cannot long hold the royal captive—the victim becomes the vanquisher. "Three days and I shall rise again." His word is truth. He arose and ascended to his Father. One by one his disciples dropped into their martyr graves, leaving behind them those seeds of truth which never can be uprooted.

After a review of the past, I would ask, what has truth to fear? What power will prevail against it? None. We who have tasted the sweets of Bible knowledge, know which is stronger, truth or error. Let us, therefore, have it for sword and buckler. Let it be written upon our banner, and on the frontlets between our eyes, and let it be in our hearts "a well of water springing up into eternal life."

M. COTTON.

Boston, Dec. 7th, 1858.

For the Crisis.

Work while the Day Lasts.

As time is fast rolling us on to the judgment, let us work while the day lasts; for we know not but these are the last opportunities we may have of speaking for Jesus, who bled and died for us. Oh, how earnestly should we pray for more holiness of heart, and grace to overcome in these trying times. I feel that this is truly a time when God's children are to be tried and made white, having washed their robes in the blood which cleanseth from all sin, that they may be worthy to enter the marriage supper of the Lamb. But, cheering thought, we shall soon be where there are no more trials or temptations to trouble the weary saint. How blessed the hope of the child of God! It sends a thrill of gladness through my heart to think that we are soon to meet with all the ransomed ones of earth. How sweet will be the rest of the weary, way-worn pilgrims, who have long been cross bearers, when redeemed from this world of sorrow and sadness; when they shall find a home in the earth restored to its Eden-like beauty; then will the king take the throne of his father David and reign forever triumphant over his enemies.

Sinner, would you be there to join in the songs of praise around the glorious throne? Would you be an heir to eternal life in that city whose streets are paved with gold? Then leave this vain world, and seek for nobler joys that will not fade away.

I long to be there. Gladly will I welcome sorrow here that I may have joy there. I can see my beloved friends laid away 'neath the green turf or the ocean wave, for I know when the Savior comes the graves will be opened, and we shall see our loved ones rise, never more to be touched by the icy fingers of death. Oh, let us be steadfast in the faith, looking forward to that time when we shall all meet to part no more. And let us remember that if we gain the crown, we must bear the cross; if we would secure the home, we must fight for it; be overcomers, and endure to the end.

Danielsonville.

☞ A passionate man scourgeth himself with his own scorpions.

For the Crisis.

[illegible]

Can I speak in measured numbers
Of that cause I must love still,
Which has gathered many wonders,
Expletory of its skill?

Yes, I may, but oh, the weakness
Of all words to speak its worth;
Every sentiment is meekness,
Heavenly love proclaimed its birth.

'Tis the cause for which the Savior
Poured his blood in purple tide;
And though faithful to it ever,
Many in its work have died.

Many, who though scorned, derided,
By the vile and hideous band
Of the Devil's willing minions,
Valiant stood, with sword in hand,

'Till the death-blow on them rested,
And they fell as martyrs fall;
E'en their death to us has tested,
They had consecrated all.

Others live who have not counted
Life so dear, but they would feel
Pleasure, if they too were wanted,
By their blood its truths to seal.

Oh, may I like faith possessing,
At my post both stand and fall;
Not alone by lip professing,
But by life—here is my all.

HO TZA.

For the Crisis.

Truth Lives and is Spreading.

As I travel through the country, I have the privilege of conversing with all classes, and find many candid men that express their mind freely on the doctrines of the Bible. As I see, by an Eastern paper, some are endeavoring to make capital of testimony from a loose and degraded character, concerning the destruction of the wicked, I will pen some facts that have fallen under my own observation.

I met a professor of religion, a candid, thoughtful, upright man, who took a letter from the Methodist church before he moved West to join some sister church on his arrival. He said he had never joined from this fact; his mind had undergone a change in relation to the punishment of the wicked. I asked the friend what were his views on that point? He answered, "I am not fully prepared to answer that question. Yet I am satisfied endless conscious being in misery is a fable." What are your reasons for rejecting endless torment? "I cannot harmonize it with the attributes of God as revealed in the Bible." Do you not understand the Bible teaches endless misery? "There are some texts of Scripture that seem to favor it, but I am satisfied when they are rightly understood they do not teach such an awful doctrine." Why do you call it an awful doctrine? "I call it awful because it represents the God of mercy and love as being so cruel, unmerciful and tyrannical. It furthermore places the human family in an unenviable situation. Who would dare to take the responsibility of becoming parents, and hazard the condition of their offspring burning in a lake of fire and brimstone endlessly? No one, either male or female, would dare take upon them the marriage covenant."

I remarked the people must look at it very differently, or they are very thoughtless and careless in the matter. "They are thoughtless; they do not reflect and weigh the subject; if they did think seriously on these things, one of two things would result; either the marriage institution would cease, and the earth be depopulated, or we reject this doctrine, so dishonoring to our Creator, and so inconsistent with our relation and nature, and the commands of the Bible concerning the marriage covenant."

I then referred to the Bible, teaching the destruction of the wicked, instead of their being punished in endless conscious being in misery. "I have often thought of that, and see a harmony in such a view with God's attributes, and the literal interpretation of the Bible." What do you think about preaching the destruction of the wicked, provided you should ascertain that is the Bible doctrine? "I am satisfied the minds of the people (I am speaking of the thoughtful) would be relieved on this subject. There are many like myself that are satisfied Universalism is not true, and endless misery is driving them into scepticism and infidelity."

This is one case among many that I have found in my travels West, who are rejecting the doctrine of endless misery, without even hearing a word about the wicked being destroyed, from preachers or books. One more case.

I was preaching in a certain place; had given a number of discourses in connection with the inquiry, "What is man that thou art mindful of him?" At the close of one discourse, after I had canvassed the subject somewhat thoroughly, a gentleman came and spoke to me on this wise: "I have been convinced for some time past that the destruction of the wicked is the doctrine of the Bible. But you are the first man I ever heard preach it. I will tell you how I was converted. When I lived in an eastern State, I heard a preacher undertake to describe the endless torment of the wicked. He had carried man along through life, in a course of opposition to God, and from death into hell—a lake of fire and brimstone. This lake he (preacher) described as rolling like the ocean waves. The sinner was placed in this liquid lake. He was rolled beneath the fiery wave and gone some thousands of years; as he came to the surface he raised both hands, while fire was streaming off his fingers, down his arms and head. He cried, 'Gabriel! Gabriel! how long must I remain in this awful lake of fire?' 'Forever!' was the answer, in a shrill tone. The next wave buried him, and he sank. Ages passed, and the wicked creature returned and again cried to Gabriel, with his hands uplifted as formerly, 'O Gabriel, do tell me how long I must remain in this unquenchable fire!' The angel answers him in a stern and solemn tone—'Forever! there is to be no end.' Again he sank, and ages upon ages passed, and he retired, wailing and gnashing his teeth, as he raised his hands to inquire of Gabriel again, 'how long he was to remain in that terrible place!'" The gentleman remarked, the preacher repeated this blood-chilling scene some half dozen times, describing it more horribly, if possible, every time this poor sinful wretch came in sight. "From that time I began to make inquiry, What does the Bible teach? Can this that I have heard be the condition of the impenitent? On searching the Scriptures, I found they taught the destruction of the wicked. Hence I embraced the doctrine, and have had no doubt since what the portion of the wicked will be."

By inquiring further, I found he was a preacher. I then asked him if he ever preached it? "I have talked it privately, but my health not being good, and preaching only occasionally, and there being so many sectarians opposed, I thought perhaps, as I did not understand the subject perfectly, I would not introduce it publicly for fear I might not be able to make it clear, and do more hurt than good to the cause of truth." He thought he had done wrong by not preaching it, as many minds were unsettled on that question, and were favoring universal salvation.

Another man told me, a short time since, that hearing the doctrine of the destruction of the wicked saved him, as he was an Universalist.

I will say in conclusion, before any one should make capital of one individual case that has backslidden from truth and gone after the leeks and onions in Egypt, they should take a look over the land filled with drunkards, thieves, gamblers, murderers, and guilty of every crime you can mention, that were strong believers in endless misery; and question them to-day, and they will say they have rejected endless torment, and also the Bible that teaches such an outrageous doctrine.

I will give an extract from a sermon, and close for now. (May be found in *Bible Ex.*, June, Nov., 1856.) "Why! you never heard that the doctrine of annihilation ever made a maniac in the world, while endless misery (hesitating) has made scores of them. This is one of the best evidences of its truth. The damned in hell would offer up a prayer that they might be annihilated; but for God to comply with their desire, would be showing them mercy; therefore he would not, or could not grant it." This is wonderful logic. It amounts to this. The doctrine that will make the most maniacs must be the most truthful, for its blessed effect in making maniacs "is one of the best evidences of its truth."

W. PRATT.

HOLINESS.—No gifts, no duties, no natural endowments, will evidence a right in heaven; but the least measure of true holiness will secure heaven to the soul. As holiness is the soul's best evidence for heaven, so it is a continued spring of comfort to it on the way thither. The purest and sweetest pleasures in this world are the results of holiness. Till we come to live holily, we never live comfortably. Heaven is epitomized in holiness; and, to say no more, it is the peculiar mark by which God has visibly distinguished his own, from other men—Ps. iv, 3: "The Lord hath set apart him that is godly for himself." As if he had said, this is the man, and that the woman, to whom I intend to be good for ever; this is a man for me. O holiness, how surpassingly glorious art thou!—*Flavel.*

For the Crisis.

"Lo here! or Lo there!"

Many have been confused with Luke 17: 20. It has been so read as to contradict every other plain and positive passage as to the reality and futurity of the Kingdom; but when read aright, it must be harmonious with them all, for the word is "not yea and nay."

"And when he was asked by the Pharisees when the Kingdom of God should come, he answered them and said; The Kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for behold, the Kingdom of God is within you." This is what they say falsely, or are forbidden to say at all. Then *He said* unto the disciples (what he would have us all believe) "As the lightning . . . so shall also the Son of man be in his day. . . And as it was in the days of Noah . . . (and) in the days of Lot, . . . thus shall it be in the day when the Son of man is revealed."

This language cannot apply to the mild and gracious introduction of the Gospel by John, Jesus and the Apostles. It is not true of the operation of grace. There is no analogy between conversion and the flood on the world of the ungodly; nor between grace reigning in the heart and the fiery tempest on Sodom. No, no. The whole context is made a jumble of folly or falsehood—outraging alike both observation and experience, and leaving the devout in a mass of doubt and confusion.

In every plain text where the kingdoms are numbered, they are not contemporaneous, but successive. Four are earthly, and the "*fourth*" is to be followed by "the Kingdom of God." Dan., chaps. 7, 8 and 9; Zech. 1: 18–21; Luke 21: 24.

In prayer, we are taught to cry; "Thy Kingdom *come*," and hence, as our Lord can never be confounded, nor confound us, we know he has not made our experience of the "*Kingdom in us*" contradict and confound all authorized prayer, that it may yet "*come*" to us and the world. But allow verse 21st to be the unauthorized utterance of ignorance or unbelief—"Neither shall they say, Lo here! or lo there! Behold, the Kingdom of God is within you." Then the contrast between what "they say" and what "*He* said unto his disciples," is maintained boldly and undeniably.

The particle "gar," translated "for," *is and must be*, often rendered "besides, further, moreover, indeed, certainly," &c. See Macknight on the particles. Either of these definitions will express the idea.

J. B. C.

Choice Selections.

The Minister and the Hams.

I had the following narrative from a most reliable source, and as near as may be, will give it in the language of the narrator:

I knew a man who, until past the meridian of life, manifested in all his transactions a mean, miserly spirit. Money was his God. He was proverbially "a mean man." Between forty and fifty years of age, he became a subject of "sovereign grace." His eyes were opened to see with great distinctness the truth of that word, "A man's life consisteth not in the abundance of the things which he possesseth." In a word, he was truly converted. At the period of which I speak, he was a wealthy farmer, on one of our rich prairies. He united with the people of God, he confessed, and most deeply deplored the sin of covetousness. He promised, with Divine help, to "live no longer unto himself." He was sincere in his promise and his purpose. Little did the poor man know himself, the power of habit, of temptation or of the conflict before him between the "old and new man."

As was then the custom in the Methodist church in the country, and is, to some extent, at this day, the minister in charge was in the habit of receiving his dues in provisions, etc. Soon after "Old Covetous" united with the class, the minister got out of meat; so he "harnessed up," and rode over to Bro. C——'s house.

"Good morning, Bro. C——."

"Good morning; glad to see you; won't you 'light?"

"No, thank you. Wife says we are out of meat, and I thought"—

(Old man.) "Out of meat, are ye?" (New man.) "Well, I'm glad to hear it; it will do me good to supply you. Go to my smoke house, yonder, and take the *best* ham you can find—mind and *take the biggest*."

On went the preacher, and soon returned, bearing a ham weighing twenty pounds. He passed on to his wagon.

Now came the conflict.

(Old man in his heart, *solus*.) "You old fool! that ham weighs twenty pounds! Hams are scarce—worth one shilling per pound." (New man, *solus*.) "God loveth the *cheerful* giver." "What shall it profit a man, though he gain the whole world and lose his own soul?" "O God, forgive me!" "Get thee behind me, Satan." Here, Mr., come back! come back! "Now," said he, "go again to my smoke-house, and *this time get two hams*. Get the very best—mind you get *rousers*."

Soon he returned, bearing forty pounds more of the precious meat; then came over the poor man again the spirit of covetousness.

(Old man.) "Well, I, be sure a fool! You will die in the poor-house yet! Forty, sixty pounds—worth eight dollars! Eight dollars gone slick!" (New man.) "Honor the Lord with thy substance." "Give, and it shall be given unto you. Rejoice not against me, O mine enemy; though I fall, I shall rise again." "Though I walk through the valley of the shadow of death, I will fear no evil." Oh! I am—*I am* in the valley.

Poor man he was, and like Bunyan's Christian, he sheathed his sword, and cried to him who was "able and willing"—"Lord, save me."

(New man.) "Here, Mr., come back! come back!" Now his manly form trembled! The water stood in his eyes, and then like a little child, he wept and sobbed as he told his minister of the warfare within. "And now, Mr. Devil," said he, "*If you don't quit this business, I'll give away every ham I've got in the smoke-house.*"

Then "Apollyon spread his wings and left him for a season."

The Book of Job.

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Poetry.

For the Crisis.

WE ARE VOYAGERS.

Air—*Nelly Gray.*

We are voyagers on the ocean, and [illegible] destiny we [illegible],
[illegible] it has pointed out the way;
Our Leader, too, is cheering us as o'er the waves we [illegible],
Saying, courage, sailor, soon we'll gain the day.

Chorus.
Then we'll watch and we'll pray,
As our vessel bears away,
And we ne'er will be disheartened any more;
For the port is getting nearer,
And I hear the Leader say—
We soon shall reach the harbor and the shore.

Though hard the winds are blowing, and high the billows roll,
'Twill only make us sigh for land the more;
And our rest will be the sweeter when we reach the final goal,
And shout our voyage is over on the shore.
Cho. Then we'll watch, &c.

We have passed the coast of Babylon and the Medo-Persian light,
And we've left the coast of Grecia far behind;
We've been sailing down the Roman shore for eighteen hundred years,
And the chart declares the port we soon shall find.
Cho. Then we'll watch, &c.

J. A. LEMAN.

West Poland, Me.

Original Articles.

For the Crisis.

"What is Truth?"

JOHN 18 : 38.

This important question is one in which all who are seeking for eternal life are deeply interested; and those propounding it should not, like Pilate, go away without receiving an answer equal in positive evidence to the momentous interrogation.

Many put the query in the same manner as did the governor of Jerusalem, with a sneering indifference, as if its existence were a myth; but to us it is the "pearl of great price," inasmuch as we are to be "sanctified through the truth." Nor are we left in ignorance where this inestimable treasure is to be found, for it is declared, "Thy word is truth."

A careful investigation of the divine oracles will not fail to satisfy the candid mind as to the eternal, life-giving power of God's most precious truth; therefore it is of the utmost importance that we should receive it into willing, loving and obedient hearts. Its grand efficacy, being mixed with faith in them that hear it, is the power of God to their salvation. Neither is it without power to those who receive it not. It is the power of God laden with dark sentences of wrath and fiery indignation.

It was an action worthy the Son of God to come down from the glories of heaven to bear witness to the truth, and to seal the testimony with his blood. He that "spake as never man spake," appealed continually to the truth, and by its power put to silence the reasoning of men and devils. To the supercilious pharisees and scribes, who prided themselves upon their knowledge of, and adherence to, the law and the prophets, he said; "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

I am astonished to think that so many men of intelligent minds will contend that there is not in the word of God sufficient evidence to convince them of its divine origin. It is not to opinions I would invite your attention, but facts; and the determined sceptic must have a dreadful struggle in combatting the overwhelming evidence of God's power. Look at the achievements of the divine truth, and say, is its influence a dead power? See the sick made whole, the lame to walk, the blind to see, the lepers are cleansed and the dead are raised, by Him and through Him who declared himself "The way, the truth and the life."

Again, see men, once ignorant of all languages save their own, speaking in that of every nation under heaven. The scarcely less wonder of the timid despising all fear. The unlearned made wise in the mysteries of things human and divine, putting to the blush the philosopher, awing the proud, enlightening the darkened, in the royal [illegible] mighty multitudes, and in the [illegible] dungeon, armed with an [illegible] of wisdom, reason and [illegible] confounded their adversaries. [illegible] of the mind [illegible] knowledge of the truth. The [illegible]. The royal [illegible] merciful, confiding, bountiful and faithful worshipers of the true God. The pagan hurls to the ground his hideous idols, overthrows their blood-stained altars, and bows himself in holy reverence at the footstool of Christ! Those fierce zealots, which defied philosophy, laughed at tribunals, scorning alike terrors and rewards, have been vanquished by the almighty power of truth. Who shall deny that the power of God was here!

With such evidence of the power of truth before us, we who are the servants of the Most High may contemplate without fear the effects which spiritualists and other children of the Adversary are making to subvert all order and decency in the furtherance of their abominations.

Notwithstanding the furious persecutions which have swept over Christ and his church, from the manger in which reposed the infant Jesus down to the present, the truth has prevailed; although at times its enemies rejoiced at its apparent extinction; yet struggling through floods and mountains, and fire and blood, it shows its bright crest more dazzlingly than when lost sight of. We look at Christ when but a youth disputing with and confounding the doctors of the Sanhedrim. Then when his ministry begins, it is not under the patronage of the mighty of the earth, nor are his followers those of learning. He chooses a few [illegible] and unlettered fisherman, and takes the field against the enemy. The hydra persecution is let loose upon them, and nails the Immaculate to the cross. But death cannot long hold the royal captive—the victim becomes the vanquisher. "Three days and I shall rise again." His word is truth. He arose and ascended to his Father. One by one his disciples dropped into their martyr graves, leaving behind them those seeds of truth which never can be uprooted.

After a review of the past, I would ask, what has truth to fear? What power will prevail against it? None. We who have tasted the sweets of Bible knowledge, know which is stronger, truth or error. Let us, therefore, have it for sword and buckler. Let it be written upon our banner, and on the frontlets between our eyes, and let it be in our hearts "a well of water springing up into eternal life."

M. COTTON.

Boston, Dec. 7th, 1858.

For the Crisis.

Work while the Day Lasts.

As time is fast rolling us on to the judgment, let us work while the day lasts; for we know not but these are the last opportunities we may have of speaking for Jesus, who bled and died for us. Oh, how earnestly should we pray for more holiness of heart, and grace to overcome in these trying times. I feel that this is truly a time when God's children are to be tried and made white, having washed their robes in the blood which cleanseth from all sin, that they may be worthy to enter the marriage supper of the Lamb. But, cheering thought, we shall soon be where there are no more trials or temptations to trouble the weary saint. How blessed the hope of the child of God! It sends a thrill of gladness through my heart to think that we are soon to meet with all the ransomed ones of earth. How sweet will be the rest of the weary, wayworn pilgrims, who have long been cross bearers, when redeemed from this world of sorrow and sadness; when they shall find a home in the earth restored to its Eden-like beauty; then will the king take the throne of his father David and reign forever triumphant over his enemies.

Sinner, would you be there to join in the songs of praise around the glorious throne? Would you be an heir to eternal life in that city whose streets are paved with gold? Then leave this vain world, and seek for nobler joys that will not fade away.

I long to be there. Gladly will I welcome sorrow here that I may have joy there. I can see my beloved friends laid away 'neath the green turf or the ocean wave, for I know when the Savior comes the graves will be opened, and we shall see our loved ones rise, never more to be touched by the icy fingers of death. Oh, let us be steadfast in the faith, looking forward to that time when we shall all meet to part no more. And let us remember that if we gain the crown, we must bear the cross; if we would secure the home, we must fight for it; be overcomers, and endure to the end.

Danielsonville.

☞ A [illegible] man scourgeth himself with his own scorpions.

For the Crisis.

[illegible]

Can I speak in measured numbers
Of that [illegible] I must love still,
Which [illegible] many [illegible],
[illegible] of its skill?

Yes, I [illegible], but oh, [illegible]
Of all words to speak its worth;
Every sentiment to [illegible]—
Heavenly love proclaimed its birth.

'Tis the cause for which the Savior
Poured his blood in purple tide;
And though faithful to it ever,
Many in its work have died.

Many, who though scorned, derided,
By the vile and hideous band
Of the Devil's willing minions,
Valiant stood, with sword in hand,

Till the death-blow on them rested,
And they fell as martyrs fall;
E'en their death to us has tested,
They had consecrated all.

Others live who have not counted
Life so dear, but they would feel
Pleasure, if they too were wanted,
By their blood its truths to seal.

Oh, may I like faith possessing,
At my post both stand and fall;
Not alone by lip professing,
But by life—here is my all.

Ho Tm.

For the Crisis.

Truth Lives and is Spreading.

As I travel through the country, I have the privilege of conversing with all classes, and find many candid men that express their mind freely on the doctrines of the Bible. As I see, by an Eastern paper, some are endeavoring to make capital of testimony from a loose and degraded character, concerning the destruction of the wicked, I will pen some facts that have fallen under my own observation.

I met a professor of religion, a candid, thoughtful, upright man, who took a letter from the Methodist church before he moved West to join some sister church on his arrival. He said he had never joined from this fact; his mind had undergone a change in relation to the punishment of the wicked. I asked the friend what were his views on that point? He answered, "I am not fully prepared to answer that question. Yet I am satisfied endless conscious being in misery is a fable." What are your reasons for rejecting endless torment? "I cannot harmonize it with the attributes of God as revealed in the Bible." Do you not understand the Bible teaches endless misery? "There are some texts of Scripture that seem to favor it, but I am satisfied when they are rightly understood they do not teach such an awful doctrine." Why do you call it an awful doctrine? "I call it awful because it represents the God of mercy and love as being so cruel, unmerciful and tyrannical. It furthermore places the human family in an unenviable situation. Who would dare to take the responsibility of becoming parents, and hazard the condition of their offspring burning in a lake of fire and brimstone endlessly? No one, either male or female, would dare take upon them the marriage covenant."

I remarked the people must look at it very differently, or they are very thoughtless and careless in the matter. "They are thoughtless; they do not reflect and weigh the subject; if they did think seriously on these things, one of two things would result; either the marriage institution would cease, and the earth be depopulated, or we reject this doctrine, so dishonoring to our Creator, and so inconsistent with our relation and nature, and the commands of the Bible concerning the marriage covenant."

I then referred to the Bible, teaching the destruction of the wicked, instead of their being punished in endless conscious being in misery. "I have often thought of that, and see a harmony in such a view with God's attributes, and the literal interpretation of the Bible." What do you think about preaching the destruction of the wicked, provided you should ascertain that is the Bible doctrine? "I am satisfied the minds of the people (I am speaking of the thoughtful) would be relieved on this subject. There are many like myself that are satisfied Universalism is not true, and endless misery is driving them into scepticism and infidelity."

This is one case among many that I have found in my travels West, who are rejecting the doctrine of endless misery, without even hearing a word about the wicked being destroyed, from preachers or books. One more case.

I was preaching in a certain place; had given a number of discourses in connection with the inquiry, "What is man that thou art mindful of him?" At the close of one discourse, after I had canvassed the subject somewhat [illegible], a gentleman came and spoke to me on this wise: "I have been convinced for some time past that the destruction of the wicked is the doctrine of the Bible. But you are the first man I ever heard preach it. I will tell you how I was converted. When I lived in an eastern State, I heard a preacher undertake to describe the endless torment of the wicked. He had carried man along through life, in a course of opposition to God, and from death into hell—a lake of fire and brimstone. This lake he (preacher) described as rolling like the ocean waves. The sinner was placed in this liquid lake. He was rolled beneath the fiery wave and gone some thousands of years; as he came to the surface he raised both hands, while fire was streaming off his fingers, down his arms and head. He cried, 'Gabriel! Gabriel! how long must I remain in this awful lake of fire?' 'Forever!' was the answer, in a shrill tone. The next wave buried him, and he sank. Ages passed, and the wicked creature returned and again cried to Gabriel, with his hands uplifted as formerly, 'O Gabriel, do tell me how long I must remain in this unquenchable fire!' The angel answers him in a stern and solemn tone—'Forever! there is to be no end.' Again he sank, and ages upon ages passed, and he retired, wailing and gnashing his teeth, as he raised his hands to inquire of Gabriel again, 'how long he was to remain in that terrible place!'" The gentleman remarked, the preacher repeated this blood-chilling scene some half dozen times, describing it more horribly, if possible, every time this poor sinful wretch came in sight. "From that time I began to make inquiry, What does the Bible teach? Can this that I have heard be the condition of the impenitent? On searching the Scriptures, I found they taught the destruction of the wicked. Hence I embraced the doctrine, and have had no doubt since what the portion of the wicked will be."

By inquiring further, I found he was a preacher. I then asked him if he ever preached it? "I have talked it privately, but my health not being good, and preaching only occasionally, and there being so many sectarians opposed, I thought perhaps, as I did not understand the subject perfectly, I would not introduce it publicly for fear I might not be able to make it clear, and do more hurt than good to the cause of truth." He thought he had done wrong by not preaching it, as many minds were unsettled on that question, and were favoring universal salvation.

Another man told me, a short time since, that hearing the doctrine of the destruction of the wicked saved him, as he was an Universalist.

I will say in conclusion, before any one should make capital of one individual case that has backslidden from truth and gone after the leeks and onions in Egypt, they should take a look over the land filled with drunkards, thieves, gamblers, murderers, and guilty of every crime you can mention, that were strong believers in endless misery; and question them to-day, and they will say they have rejected endless torment, and also the Bible that teaches such an outrageous doctrine.

I will give an extract from a sermon, and close for now. (May be found in *Bible Ex.*, June, Nov., 1856.) "Why! you never heard that the doctrine of annihilation ever made a maniac in the world, while endless misery (hesitating) has made scores of them. This is one of the best evidences of its truth. The damned in hell would offer up a prayer that they might be annihilated; but for God to comply with their desire, would be showing them mercy; therefore he would not, or could not grant it." This is wonderful logic. It amounts to this. The doctrine that will make the most maniacs must be the most truthful, for its blessed effect in making maniacs "is one of the best evidences of its truth."

W. PRATT.

HOLINESS.—No gifts, no duties, no natural endowments, will evidence a right in heaven; but the least measure of true holiness will secure heaven to the soul. As holiness is the soul's best evidence for heaven, so it is a continued spring of comfort to it on the way thither. The purest and sweetest pleasures in this world are the results of holiness. Till we come to live holily, we never live comfortably. Heaven is epitomized in holiness; and, to say no more, it is the peculiar mark by which God has visibly distinguished his own from other men—Ps. iv. 3: "The Lord hath set apart him that is godly for himself." As if he had said, this is the man, and that the woman, to whom I intend to be good for ever; this is a man for me! O holiness, how surpassingly glorious art thou!—*Flavel.*

For the Crisis.

"Lo here! or Lo there!"

Many have been confused with Luke 17: 20. It has been so read as to contradict every other plain and positive passage as to the reality and futurity of the Kingdom; but when read aright, it must be harmonious with them all, for the word is "not yea and nay."

"And when he was asked by the Pharisees when the Kingdom of God should come, he answered them and said; The Kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for behold, the Kingdom of God is within you." This is what they say falsely, or are forbidden to say at all. Then *He said* unto the disciples (what he would have us all believe) "As the lightning . . . so shall also the Son of man be in his day. . . And as it was in the days of Noah . . . (and) in the days of Lot, . . . thus shall it be in the day when the Son of man is revealed."

This language cannot apply to the mild and gracious introduction of the Gospel by John, Jesus and the Apostles. It is not true of the operation of grace. There is no analogy between conversion and the flood on the world of the ungodly; nor between grace reigning in the heart and the fiery tempest on Sodom. No, no. The whole context is made a jumble of folly or falsehood—outraging alike both observation and experience, and leaving the devout in a mass of doubt and confusion.

In every plain text where the kingdoms are numbered, they are not contemporaneous, but successive. Four are earthly, and the "*fourth*" is to be followed by "the Kingdom of God." Dan., chaps. 7, 8 and 9; Zech. 1: 18–21; Luke 21 : 24.

In prayer, we are taught to cry; "Thy Kingdom *come;*" and hence, as our Lord can never be confounded, nor confound us, we know he has not made our experience of the "*Kingdom in us*" contradict and confound all authorized prayer, that it may yet "*come*" to us and the world. But allow verse 21st to be the unauthorized utterance of ignorance or unbelief—"Neither shall they say, Lo here! or lo there! Behold, the Kingdom of God is within you." Then the contrast between what "they say" and what "*He* said unto his disciples," is maintained boldly and undeniably.

The particle "gar," translated "for," *is and must be*, often rendered "besides, further, moreover, indeed, certainly," &c. See Macknight on the particles. Either of these definitions will express the idea.

J. B. C.

Choice Selections.

The Minister and the Hams.

I had the following narrative from a most reliable source, and as near as may be, will give it in the language of the narrator:

I knew a man who, until past the meridian of life, manifested in all his transactions a mean, miserly spirit. Money was his God. He was proverbially "a mean man." Between forty and fifty years of age, he became a subject of "sovereign grace." His eyes were opened to see with great distinctness the truth of that word, "A man's life consisteth not in the abundance of the things which he possesseth." In a word, he was truly converted. At the period of which I speak, he was a wealthy farmer, on one of our rich prairies. He united with the people of God, he confessed, and most deeply deplored the sin of covetousness. He promised, with Divine help, to "live no longer unto himself." He was sincere in his promise and his purpose. Little did the poor man know himself, the power of habit, of temptation or of the conflict before him between the "old and new man."

As was then the custom in the Methodist church in the country, and is, to some extent, at this day, the minister in charge was in the habit of receiving his dues in provisions, etc. Soon after "Old Covetous" united with the class, the minister got out of meat; so he "harnessed up," and rode over to Bro. C——'s house.

"Good morning, Bro. C——."

"Good morning; glad to see you; won't you 'light?"

"No, thank you. Wife says we are out of meat, and I thought"—

(Old man.) "Out of meat, are ye?" (New man.) "Well, I'm glad to hear it; it will do me good to supply you. Go to my smoke house, yonder, and take the *best* ham you can find—mind and *take the biggest.*"

On went the preacher, and soon returned, bearing a ham weighing twenty pounds. He passed on to his wagon.

Now came the conflict.

(Old man in his heart, *solus.*) "You old fool! that ham weighs twenty pounds! Hams are scarce—worth one shilling per pound." (New man, *solus.*) "God loveth the *cheerful* giver." "What shall it profit a man, though he gain the whole world and lose his own soul?" O God, forgive me! "Get thee behind me, Satan." Here, Mr., come back! come back! "Now, said he, "go again to my smoke-house, and *this time get two hams.* Get the very best—mind you get rousers."

Soon he returned, bearing forty pounds more of the precious meat; then came over the poor man again the spirit of covetousness.

(Old man.) "Well, I'm a fool! You will die in the poor-house yet! Forty, sixty pounds—worth eight dollars! Eight dollars gone slick!" (New man.) "Honor the Lord with thy substance. Give, and it shall be given unto you. Rejoice not against me, O mine enemy; though I fall, I shall rise again." "Though I walk through the valley of the shadow of death, I will fear no evil." O! I am—I am in the valley.

Poor man he was, and like Bunyan's Christian, he sheathed his sword, and cried to Him who was "able and willing"—"Lord, save me."

(New man.) "Here, Mr., come back! come back!" Now his manly form trembled! The water stood in his eyes, and then like a little child, he wept and sobbed as he told his minister of the warfare within. "And now, Mr. Devil," said he, "*If you don't quit this business, I'll give away every ham I've got in the smoke-house.*"

Then "Apollyon spread his wings and left him for a season."

The Book of Job.

The Book of Job is generally regarded as the most perfect specimen of the poetry of the Hebrews. It is alike picturesque in the delineation of individual phenomena, and artistically skillful in the didactic arrangement of the whole work. In all the modern languages into which the Book of Job has been translated, its images, drawn from the natural scenery of the East, leaves a deep impression on the mind. "The Lord walketh on the heights of the waters, on the ridges of the wave, towering high beneath the force of the wind." "The morning red has colored the margin of the earth, and variously formed the covering of the clouds, as the hand of man holds the yielding clay." The habits of animals are described, as, for instance, those of the wild ass, the horse, the buffalo, the rhinoceros, and the crocodile, the eagle and the ostrich. We see "the pure ether spread, during the heat of the south wind, as a melted mirror over the parched desert."

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WHOLE NO. 172. BOSTON, MASS., DECEMBER 22, 1858. VOL. VIII, NO. 16.

Poetry.

For the Crisis.

CHRISTMAS.

When in silence o'er the deep,
Darkness kept its deathless sleep,
Soon as God his mandate spoke,
Light in wondrous beauty broke.

But a beam of holier light
Gilded Bethlehem's lonely night,
When the glory of the Lord—
Mercy's sunlight—shone abroad.

"Peace on earth, good will to men—"
Burst the glorious anthem then;
Angels, bending from above,
Joined that strain of holy love.

Floating o'er the waves of time,
Comes to us that song sublime,
Bearing to the pilgrim's ear
Words to soothe, sustain, and cheer.

For creation's blessed light,
Praise to thee, thou God of might;
Seraph strains thy name should bless,
For the Sun of righteousness.

E. C. Bowker.

Boston, 1858.

EXTRACT.

"Purity of motive and nobility of mind shall rarely condescend
To prove its rights, and prate of wrongs,
Or evidence its worth to others.
And it shall be small care to the high and happy conscience,
What jealous friends, or envious foes,
Or common fools may judge.
Should the Lion turn and rend every snarling jackall?
Or an eagle stop in his career
To punish the petulance of sparrows?
Should the palm tree bend his crown to chide the brier at his feet?
Nor kindly help his climbing if it hope and be ambitious?
Should the nightingale account it worth her pains to vindicate her music
Before some sorry finches that offered to judge of song?"

Original Articles.

For the Crisis.

Queer Things.

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An Inquiry.

WERE MOSES AND ELIAS PRESENT AT THE TRANSFIGURATION OF CHRIST?

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A. P. M.

Conesus Centre, N. Y.

Faith and Good Works.—By flowers, understand faith; by fruit, good works. As the flower is before the fruit, so is faith before good works; so neither is the fruit without the flower, or good works without faith.

For the Crisis.

"A Spirit hath not flesh and bones as ye see me have."

This assertion of the Great Teacher, Messiah, is found in Luke 24: 39. But it seems impossible that men, deluded with the dream of an immortal "inner man," as the crowning characteristic of the natural—"the old man," should exercise common sense on this point—to say nothing of faith.

Faith in God finds a correction of the prevailing false philosophy in these and other words of inspired truth. The apostles once *thought* that they had seen a spirit, (phantom, Matt. 14: 26,) but they were mistaken! Jesus said, "It is I." They again "thought the kingdom of God should immediately appear;" but they mistook entirely—both as to time and event—seeing that "flesh and blood cannot inherit the kingdom of God." 1 Cor. 15: 50. It can only be enjoyed in resurrection life. So here the apostles in themselves are erring in their fears and feelings, like other partially good men; for they "knew in part," and did not here speak by "the Holy Ghost." "They were terrified," and *supposed* that they had seen a spirit! Our Lord corrected their misapprehensions; showed his hands and his feet; and told them that "a spirit hath not flesh and bones as ye see me have!" This corrects their mistake; but does not deny that as certainly as Adam was "made a living *soul*," so he himself was constituted "a life-working Spirit." 1 Cor. 15: 45.

But the assertion of the popular error in the late discussion among us, requires a word of correction and illustration. The story of a ghost is published in the N. Y. *Post*, whose body was to have been dissected; whose bones were to have been disposed of by lot, among the medical students there engaged; and who advised Dr. Redman to "*draw first*," saying, "I will make you draw the prize!" The lucky doctor, acting on this advice, "drew first and *took the bones*." But on leaving Hartford, Ct., and removing to New York, he left part of the bones; then the ghost got up a noisy demonstration about his bones! To make sure, gratify its "*pride*" and secure attention, like some spoiled and saucy Miss, it got other ghosts to join it and bring the absent bones from Hartford, Ct., to New York city!! The mystic "Telegraph"—the organ of mysticism—keeps its readers informed as to the progress made in bringing the bones. One "bone dropped on the sidewalk in front of the doctors;" another comes "dropping from the ceiling," &c., while Dr. Redman "recognizes it (and them) as a bone belonging to the much talked of spirit!!!" These things are recorded "in the year of grace" 1858.

One paper, the *Rochester Democrat* of Dec. 4th, contains a letter from Mr. Worth, a companion of Hume the marvelous mystic monger. He forgets himself and subject and tells us of the spirit raps all round the room; its pulling his beard, closing his eyes, laying its *warm* hand on his forehead, and then climbing up, walking over the bed and lying down on it with the *weight of a child!*"

Note. In all these and thousands of other facts, the notions and conditions of matter are asserted! But all these mystics assert the like things of "spirit" so "spirits," (aside from matter.) The whole is a *re*-assertion of the old serpent's first "lie."—John 8: 44; Gen. 3: 34. They know not either matter or spirit in the light of God. Those so deluded are certainly caught in Satan's snare.—2 Tim. 2: 26. If God or truth were in them, they would not, could not so blunder about the bones, or other attributes of matter, while speaking of spirit. The trumpet must give a certain sound—"yea and amen, to the glory of God."

J. B. C.

True Joy.—That is the true and chief joy which is not conceived from the creature, but received from the Creator, which (being once possessed thereof) none can take from thee: whereto all pleasure, being compared, is torment, all joy is grief, sweet things are bitter, all glory is baseness, and all delectable things are despicable.—*Bernard.*

For the Crisis.

The Fearful Position of the Impenitent.

"Their foot shall slide in due time."—Deut. 32: 35.

This is a striking figure illustrating the fearful position of the finally impenitent in reference to future retribution. Like a person standing on a fearful declivity when their foot is liable to slide at any moment, and they fall irrecoverably to ruin and death! so the sinner is on the verge of eternity, and over the dark and dreadful abyss of "the second death;" and soon, ere he is aware, his "foot shall slide," and down—down—down to the regions of eternal darkness he shall fall to ruin and everlasting death! "Surely thou didst set them in slippery places: thou castedst them down into *destruction*. How are they brought into desolation, as in a moment! They are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." Ps. 73: 18–21.

A young man passing over the Franconia Notch of the White Mountains, had his foot slip, and he was carried down smooth rocks three hundred feet; and then was precipitated over a frightful precipice twenty feet on rocks below, and was taken up insensible. A young lady several years ago visiting Niagara Falls with friends, ventured on the verge of the precipice on the Canada side just below the falls, to pluck a flower that grew on the very brink. While bending over with her hand holding on to a shrub, and her friends' voices were heard entreating her to desist, the earth gave way beneath her, and all together slid, tumbling down the dreadful chasm, and her voice of wailing was lost in the roar of the cataract, and hushed in the silence of death.

Ere long the gay and the giddy in the pursuit and enjoyment of earthly pleasure, the venturesome on the rocks of error, will slide down the dread declivity of that awful abyss that is bottomless and eternal, and then their voice of "wailing and gnashing of teeth" will be hushed in the rolling billows of "the second death."—"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke shall they consume away." Ps. 37: 20. "And the smoke of their torment ascendeth up for ever and ever." "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be a cast away?" Luke 9: 24, 25. Or, "whosoever will save his life shall lose it . . . For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16: 25, 26. "This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. 20: 14, 15.

"But O, their end, their dreadful end!
Thy faithful word hath taught me so;
On slippery rocks I see them stand,
And fiery billows roll below."

O. R. Fassett.

☞ There are two things very hard; one is to take the shame of our sins to ourselves; the other is to give the glory of our services to Christ. Now, then, if I sacrifice to my own net; if I aim at my own credit or profit, and give the glory of all I do to self; then do I "sow to the flesh" and was never cast out of self, but act only from a natural conscience. But if I give the glory of all my strength and life in duty only to God; if I magnify grace in all, and can truly say in all I do, Yet not I; then am I truly cast out of self, and do what I do with a renewed conscience.—*Mead's Almost Christian.*

☞ Men are always prone to believe that they live among great events; to indulge their vanity and self-complacency by supposing that they are connected with important changes, and are perhaps helping them forward. Hence, every age, in its turn, has been called remarkable. But not in every age has this feeling been so universal, so strong and so operative, as in the present.

For the Crisis.

The Two-Horned Beast.—No. 6.

Before proceeding to the heading up of this power, I wish to bring in one more inspired witness, to prove that "*Spiritualism*" is the great agency by which the Armageddon battle is to be brought about. Also the testimony of the *Rev. Edward Bickersteth* concerning the "*Antichrist*" then and there to be developed. Isaiah, in his 8th chapter, speaks of a people that will associate together, but shall be broken in pieces. That will take counsel together, but it shall come to nought; and shows that this same people will form confederacies, and threaten those that will not join them; but enjoins the people of God to fear them not, "nor be afraid;" but to "sanctify the Lord of host himself; and let him be your fear, and let him be your dread." He shows further that this confederacy will be at a time when his people "will look for him," (the Lord.) He shows that they will invite them "to *seek* unto them that have familiar spirits, and unto wizards that peep, and that mutter." But, says the prophet, "should not a people seek unto their God? for the living to the dead?" "How perfectly fulfilled in "modern spiritualism!" Seeking unto the dead for information—"*for the living to the dead*." "To the law and the testimony; if they speak not according to *this word*, it is because there is no light in them." Do they speak according to "*this word*," which says, "Thou shalt surely die?" Just the opposite; "*There is no such thing as death*." Thus showing that "*there is no light in them*."

Again, they speak not according to "*this word*," when they say that "man knows more after, or in what is called, death than before." For *this word* says, "*The dead know not any thing*." And as there is *not* a single declaration in "*this word*" (the Bible) to show that the dead man, or any part of him, *does know any thing*, it is a fact that they do not speak according to "the law and testimony;" neither those who say that "there is about as much argument on one side as the other." See ver. 21.—"And they shall pass through it hardly bestead and hungry. (Their purpose seems almost accomplished.) And it shall come to pass, that when they shall be hungry, they shall fret themselves and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness,"—and this at "*the battle of the great day*." For after contrasting this darkness or dimness with a former one, and showing that it shall not be like that, he then gives the reason, 9: 5,—"For every *battle* of the warrior is with confused noise and garments rolled in blood; but this (this what? This *battle*,) shall be with *burning* and *fuel of fire*." But how do you know that it is Armageddon's battle? The next verse declares,—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called *Wonderful, Counsellor*, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." From which we derive the following facts:

1. Men will form confederacies, associations, &c.

2. It will be at a time when some will be waiting and looking for the coming of the Lord.

3. These confederacies will be "spiritualists"—"seeking unto them that have familiar spirits"—"the living to the dead."

4. It will result in a battle which will be unlike all others, even a battle of "burning and fuel of fire."

5. The reason why it will be unlike all others is thus given: "For unto us a child is born," who, in this battle, will succeed to the government of the entire world,—a government of peace, blessed be God, *for ever*. How perfectly this accords with Rev. 16: 14.—*Spirits of Devils* working miracles, gathering the Kings of the earth and the whole world to battle. Yes, as Kossuth says, "*The last battle in mankind's history*."

Mr. Bickersteth, in his "Practical Guide to the Prophecies," says, on p. 114,—"The Scriptures which have been quoted from the epistles of St. John and Matt. 24: 44, seem to me to justify our viewing the name of Antichrist [illegible], or in spirit, as descriptive of the veiled and mystical opponents of Christ, and [illegible]LARLY, or in person, as descriptive of an open and avowed enemy, to be put down at the coming of our Lord. The two forms of Antichrist seem clearly set before us in 2 Thess. 2. We see there a double withholding, and a double revealing; a man of sin and a lawless one. . . . The first, the Man of Sin, I think has fully been proved to apply to Popery; the second, the Lawless One, applies to the speedily to be developed Antichrist." P. 123.—"The spirit of Antichrist is to be found working its way to its last consummation by Infidelity in Protestant as well as in Papal and Mohammedan lands. It is greatly to be feared that the infidel form of Antichrist is now the prevailing form, and that among all classes of christians."

A correspondent from Paris writes; "Instead of there being thirty-five million of Catholics in France, there is thirty-five million of *infidels*."

In a note on p. 123, Mr. Bickersteth says; "The Socialists, or avowed Atheists, are rapidly spreading through our own land (England) as similarly minded men are on the continent." P. 124.—"Everywhere we see an open advance in the expression of infidelity. The growth of piety will more and more call forth the enmity of Satan, and that enmity will become more marked and more vivid, till it assumes its last shape and highest [illegible]. We are also told that the ten horns have one mind, and shall give their power and strength to the beast.—(Antichrist [illegible] last form.")

The author sees, then, considerable ground for the opinion entertained by some, that there may yet take place a heading up, as it were, of the prophecies in these last days; a concentrated and combined exhibition of the apostasy of short continuance, under avowed [illegible]ITY, in a more glaring and blasphemous defiance of God, and possibly under some INDIVIDUAL PERSON, and accompanied with *bitter sufferings of the church*.

The author gives the following extract of a letter from the able correspondent of the Record, dated Oct. 2, 1838: "[illegible]terly in fact has the christian faith [illegible] abjured in this country, that an Editor of one of the most popular journals here, and a distinguished author, declared to me a few days ago in conversation, that he was strongly of opinion that the world was traveling to the production of a new religion, which would finally abolish *christianity*. I told him that I agreed with him thus far; that new doctrines, which might be called *a new religion*, might at no distant time overspread many nations to such an extent as to blot out over wide tracts all who believe in the christian [illegible]lation; but that far from looking forward to the consummation with hope [illegible] promise of good to mankind, [illegible] it with the utmost horror [illegible] dreadful darkness and delu[illegible] fall upon the human race [illegible] said he, 'I perceive you are a be[illegible] that absurd fable about Antichrist.' '[illegible] you also,' I replied; 'the religion which you have described, and which you [illegible] me you are expecting—what is it but [illegible]tichrist?' I relate to you this anecdote because it affords a striking [illegible] of [illegible] utter ignominy into which [illegible] fallen in the estimation of [illegible] intellectual, and in every worldly [illegible] ble Frenchmen."

Brethren, this Antichrist [illegible] overflow all its banks, and [illegible] waters between the tribes of [illegible] the Canaan of [illegible] Jehovah rules the [illegible]

☞ The most [illegible] tenth[illegible]

HE WORLD'S CRISIS.

UBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

OLE NO. 172. BOSTON, MASS., DECEMBER 22, 1858. VOL. VIII, NO. 16.

Poetry.

For the Crisis.

CHRISTMAS.

When in silence o'er the deep,
Darkness kept its deathless sleep,
Soon as God his mandate spoke,
Light in wondrous beauty broke.

But a beam of holier light
Gilded Bethlehem's lonely night,
When the glory of the Lord—
Mercy's sunlight—shone abroad.

"Peace on earth, good will to men—"
Burst the glorious anthem then;
Angels, bending from above,
Joined that strain of holy love.

Floating o'er the waves of time,
Comes to us that song sublime,
Bearing to the pilgrim's ear
Words to soothe, sustain, and cheer.

For creation's blessed light,
Praise to thee, thou God of might;
Seraph strains thy name should bless,
For the Sun of righteousness.

E. C. Bowker.

Boston, 1858.

EXTRACT.

"Purity of motive and nobility of mind shall rarely condescend
To prove its rights, and prate of wrongs,
Or evidence its worth to others.
And it shall be small care to the high and happy conscience,
What jealous friends, or envious foes,
Or common fools may judge.
Should the Lion turn and rend every snarling jackall?
Or an eagle stop in his career
To punish the petulance of sparrows?
Should the palm tree bend his crown to chide the brier at his feet?
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Note. In all these and thousands of other facts, the notions and conditions of matter are asserted! But all these mystics assert the like things of "spirit" or "spirits," (aside from matter.) The whole is a *re*-assertion of the old serpent's first "lie."—John 8: 44; Gen. 3: 34. They know not either matter or spirit in the light of God. Those so deluded are certainly caught in Satan's snare.—2 Tim. 2: 26. If God or truth were in them, they would not, could not so blunder about the bones, or other attributes of matter, while speaking of spirit. The trumpet must give a certain sound—"yea and amen, to the glory of God."

J. B. C.

True Joy.—That is the true and chief joy which is not conceived from the creature, but received from the Creator, which (being once possessed thereof) none can take from thee: whereto all pleasure, being compared, is torment, all joy is grief, sweet things are bitter, all glory is baseness, and all delectable things are despicable.—*Bernard.*

For the Crisis.

The Fearful Position of the Impenitent.

"Their foot shall slide in due time."—Deut. 32: 35.

This is a striking figure illustrating the fearful position of the finally impenitent in reference to future retribution. Like a person standing on a fearful declivity when their foot is liable to slide at any moment, and they fall irrecoverably to ruin and death! so the sinner is on the verge of eternity, and over the dark and dreadful abyss of "the second death," and soon, ere he is aware, his "foot shall slide," and down—down—down to the regions of eternal darkness he shall fall to ruin and everlasting death! "Surely thou didst set them in slippery places: thou castedst them down into *destruction*. How are they brought into desolation, as in a moment! They are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." Ps. 73: 18–21.

A young man passing over the Franconia Notch of the White Mountains, had his foot slip, and he was carried down smooth rocks three hundred feet; and then was precipitated over a frightful precipice twenty feet on rocks below, and was taken up insensible. A young lady several years ago visiting Niagara Falls with friends, ventured on the verge of the precipice on the Canada side just below the falls, to pluck a flower that grew on the very brink. While bending over with her hand holding on to a shrub, and her friends' voices were heard entreating her to desist, the earth gave way beneath her, and all together slid, tumbling down the dreadful chasm, and her voice of wailing was lost in the roar of the cataract, and hushed in the silence of death.

Ere long the gay and the giddy in the pursuit and enjoyment of earthly pleasure, the venturesome on the rocks of error, will slide down the dread declivity of that awful abyss that is bottomless and eternal, and then their voice of "wailing and gnashing of teeth" will be hushed in the rolling billows of "the second death."—"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke shall they consume away." Ps. 37: 20. "And the smoke of their torment ascendeth up for ever and ever." "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be a cast away?" Luke 9: 24, 25. Or, "whosoever will save his life shall lose it . . . For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16: 25, 26. "This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. 20: 14, 15.

"But O, their end, their dreadful end!
Thy faithful word hath taught me so;
On slippery rocks I see them stand,
And fiery billows roll below."

O. R. Fassett.

☞ There are two things very hard; one is to take the shame of our sins to ourselves; the other is to give the glory of our services to Christ. Now, then, if I sacrifice to my own net; if I aim at my own credit or profit, and give the glory of all I do to self; then do I "sow to the flesh" and was never cast out of self, but act only from a natural conscience. But if I give the glory of all my strength and life in duty only to God; if I magnify grace in all, and can truly say in all I do, Yet not I; then am I truly cast out of self, and do what I do with a renewed conscience.—*Mead's Almost Christian.*

☞ Men are always prone to believe that they live among great events; to indulge their vanity and self-complacency by supposing that they are connected with important changes, and are perhaps helping them forward. Hence, every age, in its turn, has been called remarkable. But not in every age has this feeling been so universal, so strong and so operative, as in the present.

For the Crisis.

The Two-Horned Beast.—No. 6.

Before proceeding to the heading up of this power, I wish to bring in one more inspired witness, to prove that "*Spiritualism*" is the great agency by which the Armageddon battle is to be brought about. Also the testimony of the *Rev. Edward Bickersteth* concerning the "*Antichrist*" then and there to be developed. Isaiah, in his 8th chapter, speaks of a people that will associate together, but shall be broken in pieces. That will take counsel together, but it shall come to nought; and shows that this same people will form confederacies, and threaten those that will not join them; but enjoins the people of God to fear them not, "nor be afraid;" but to "sanctify the Lord of host himself; and let him be your fear, and let him be your dread." He shows further that this confederacy will be at a time when his people "will look for him," (the Lord.) He shows that they will invite them "to *seek* unto them that have familiar spirits, and unto wizards that peep, and that mutter." But, says the prophet, "should not a people seek unto their God? for the living to the dead?" "How perfectly fulfilled in "modern spiritualism!" Seeking unto the dead for information—"*for the living to the dead.*" "To the law and the testimony; if they speak not according to *this word*, it is because there is no light in them." Do they speak according to "*this word*," which says, "Thou shalt surely die?" Just the opposite; "*There is no such thing as death.*" Thus showing that "*there is no light in them.*"

Again, they speak not according to "*this word*," when they say that "man knows more after, or in what is called, death than before." For *this word* says, "*The dead know not any thing.*" And as there is *not* a single declaration in "*this word*" (the Bible) to show that the dead man, or any part of him, *does know any thing*, it is a fact that they do not speak according to "the law and testimony;" neither those who say that "there is about as much argument on one side as the other." See ver. 21.—"And they shall pass through it hardly bestead and hungry. (Their purpose seems almost accomplished.) And it shall come to pass, that when they shall be hungry, they shall fret themselves and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness,"—and this at "*the battle of the great day.*" For after contrasting this darkness or dimness with a former one, and showing that it shall not be like that, he then gives the reason, 9: 5,—"For every *battle* of the warrior is with confused noise and garments rolled in blood; but this (this what? This *battle*,) shall be with *burning* and *fuel of fire.*" But how do you know that it is Armageddon's battle? The next verse declares,—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called *Wonderful, Counsellor*, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." From which we derive the following facts:

1. Men will form confederacies, associations, &c.

2. It will be at a time when some will be waiting and looking for the coming of the Lord.

3. These confederacies will be "spiritualists"—"seeking unto them that have familiar spirits"—"the living to the dead."

4. It will result in a battle which will be unlike all others, even a battle of "burning and fuel of fire."

5. The reason why it will be unlike all others is thus given: "For unto us a child is born," who, in this battle, will succeed to the government of the entire world,—a government of peace, blessed be God, *forever*. How perfectly this accords with Rev. 16: 14.—*Spirits of Devils* working miracles, gathering the Kings of the earth and the whole world to battle. Yes, as Kossuth says, "*The last battle in mankind's history.*"

Mr. Bickersteth, in his "Practical Guide to the Prophecies," says, on p. 114,—"The Scriptures which have been quoted from the epistles of St. John and Matt. 24: 44, seem to me to justify our viewing the name of Antichrist [illegible], or in spirit, as descriptive of the veiled and mystical opponents of Christ, and [illegible]larly, or in person, as descriptive of an open and avowed enemy, to be put down at the coming of our Lord. The two forms of Antichrist seem clearly set before us in 2 Thess. 2. We see there a double withholding, and a double revealing; a man of sin and a lawless one. . . . The first, the Man of Sin, I think has fully been proved to apply to Popery; the second, the Lawless One, applies to the speedily to be developed Antichrist." P. 123.—"The spirit of Antichrist is to be found working its way to its last consummation by Infidelity in Protestant as well as in Papal and Mohammedan lands. It is greatly to be feared that the infidel form of Antichrist is now the prevailing form, and that among all classes of christians."

A correspondent from Paris writes; "Instead of there being thirty-five million of Catholics in France, there is thirty-five million of *infidels*."

In a note on p. 123, Mr. Bickersteth says; "The Socialists, or avowed Atheists, are rapidly spreading through our own land (England) as similarly minded men are on the continent." P. 124.—"Everywhere we see an open advance in the expression of infidelity. The growth of piety will more and more call forth the enmity of Satan, and that enmity will become more marked and more vivid, till it assumes its last shape and highest [illegible]. We are also told that the ten horns have one mind, and shall give their power and strength to the beast.—(Antichrist in his last form.")

The author sees, then, considerable ground for the opinion entertained by some, that there may yet take place a heading up, as it were, of the prophecies in these last days; a concentrated and combined exhibition of the apostasy of short continuance, under avowed [illegible]ity, in a more glaring and blasphemous defiance of God, and possibly under some INDIVIDUAL PERSON, and accompanied with *bitter sufferings of the church*."

The author gives the following extract of a letter from the able correspondent of the Record, dated Oct. 2, 1838: "[illegible]terly in fact has the christian faith been abjured in this country, that an Editor of one of the most popular journals here, and a distinguished author, declared to me a few days ago in conversation, that he was strongly of opinion that the world was traveling to the production of a new religion, which would finally abolish christianity. I told him that I agreed with him thus far; that new doctrines, which might be called *a new religion*, might at no distant time overspread many nations to such an extent as to blot out over wide tracts all who believe in the christian revelation; but that far from looking forward to the consummation with hope [illegible] promise of good to mankind, [illegible] it with the utmost horror [illegible] dreadful darkness and delu[illegible] fall upon the human race [illegible] said he, 'I perceive you are a beli[illegible] that absurd fable about Antichrist.' '[illegible] you also,' I replied; 'the religion which you have described, and which you [illegible] me you are expecting—what is [illegible] but [illegible]tichrist?' I relate to you [illegible] because it affords a striking [illegible] of [illegible] utter ignominy into which [illegible] fallen in the estimation of [illegible] intellectual, and in every worldly [illegible] ble Frenchmen."

Brethren, this Antichrist [illegible] overflow all its banks, [illegible] waters between the tribes of [illegible] the Canaan of rest [illegible] Jehovah [illegible]

☞ The [illegible] unto[illegible] [illegible].

For the Crisis.

Questions and Answers for a Seeker after Truth.

Q. Was man made from dust, or was he a part of God?

A. And the Lord God formed man of the dust of the ground. Gen. 2 : 7.

Q. Did the man, or his breath which was breathed into him, become a living soul?

A. *And man became a living soul.* Gen. 2 : 7.

Q. Was man to return to dust, or was he to go to heaven?

A. For *dust thou art,* and unto *dust shalt thou return.* Gen. 3 : 19.

Q. Did Hezekiah, when warned of God that he should die, expect to go to heaven and see the Lord, or to the grave?

A. I *shall go to the gates of* the grave; . . . I said I *shall not see* THE LORD, even the Lord, in the land of the living. Isa. 38 : 10, 11.

Q. Did David expect to be satisfied when he died, or when he awoke from death?

A. I shall be *satisfied* when I *awake* with thy likeness. Ps. 17 : 15.

Q. Is David in heaven, or is he in the grave?

A. Men and brethren, let me freely speak unto you of the patriarch David, that he is both *dead* and *buried,* and his *sepulchre* is *with* us *unto* this day. . . For David is not *ascended into the heavens.* Acts 2 : 29, 34.

Q. Did Paul expect to get his crown at death, or at the appearing of Jesus Christ?

A. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing and his kingdom.* . . . Henceforth there is *laid up* for me a crown of righteousness which the Lord, the righteous Judge, shall give me *at that day,* and not to me only, but unto all them also that love his appearing. 2 Tim. 4 : 1–8.

Q. Did Peter teach that men receive a crown of glory at death, or at the appearing of Christ?

A. And when the *chief Shepherd shall appear,* ye shall receive a crown of glory that fadeth not away. 1 Pet. 5 : 4.

Q. Did Jesus teach that men were recompensed at death, or at the resurrection?

A. Thou shalt be recompensed *at the resurrection* of the just. Luke 14 : 14.

Q. Is man mortal, or immortal?

A. Shall *mortal man* be more just than God? Job 4 : 17.

Q. How can man obtain immortality?

A. To them who by patient continuance in well doing, *seek* for glory and honor and *immortality, eternal life.* Rom. 2 : 7.

Q. Was immortality brought to light through the philosophers, Plato, &c., or by Jesus Christ through the gospel?

A. But is now made manifest *by the appearing of Jesus Christ,* who hath abolished death, and hath brought life and immortality to light *through the gospel.* 2 Tim. 1 : 10.

Q. Are the righteous recompensed in heaven, and the wicked in hell, or in the earth?

A. Behold the righteous shall be recompensed in the *earth:* much more the wicked and the sinner. Rev. 11 : 31.

Q. Will the meek inherit heaven, or the earth?

A. Blessed are the meek; for they shall *inherit the earth.* Matt. 5 : 5. But the *meek shall inherit the earth.*" Ps. 37 : 11.

Q. Are we to reign in heaven, or on the earth?

A. We shall *reign on the earth.* Rev. 5 : 10.

[illegible] Is the earth, or heaven, given to men?

[illegible] The heaven, even the heavens, are the Lord's, but *the earth hath he given to the children of men.* Ps. 115 : 16.

Q. Where will the Kingdom be located which is to be given to the saints; above the heavens, in the heavens, or under [illegible]

[illegible] the kingdom and dominion, and [illegible] of the kingdom *under the* [illegible], shall be given to the people [illegible] of the Most High, whose [illegible] an everlasting kingdom. Dan. [illegible]

[illegible] will the kingdom be given, [illegible] or at the coming of [illegible]

[illegible] the Son of man shall come in [illegible] then shall the King say [illegible] on his right hand, Come, ye [illegible] of my Father, inherit the kingdom [illegible] Matt. 25 : 31–34.

[illegible]

The World's Crisis.

MILES GRANT - - - - - EDITOR.

BOSTON, DECEMBER 22, 1858.

Office . . . 167 Hanover street.

The Soul.—No. 10.

We now pass to the examination of the 21st text in order, where the word *nephesh,* soul, occurs, which is in Gen. 23 : 8. "And he (Abraham) communed with them, saying, if it be your *mind* (*nephesh*) that I should bury my dead out of my sight, hear me." In this example, we have found a new rendering of *nephesh.* It is thus rendered fifteen times out of the seven hundred and fifty-two. The other fourteen are in Deut. 18 : 6, 28 : 65; 1 Sam. 2 : 35; 2 Sam. 17 : 8; 2 Kings 9 : 15; 1 Chron. 28 : 9; Jer. 15 : 1; Ezk. 23 : 17, 18 twice, 22, 28,—24 : 25, 36 : 5.

When *nephesh* is rendered mind, it seems to be used to represent *desire,* or a state of feeling, but not a hint that this *nephesh,* mind, feeling, or desire is immortal and survives the death of the man. Let the Bible explain itself, and we think all is plain on this point. In Deut. 23 : 24, we read, "When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own *pleasure,* (*nephesh,*) but thou shalt not put any in thy vessel." *Nephesh* might be rendered *mind* in this last example, as well as in Gen. 23 : 8. It is rendered *desire* in the Septuagint. Take another similar example. Ps. 105 : 22. "To bind his princes at his *pleasure* (*nephesh*) and teach his senators wisdom." Again, Jer. 34 : 16. "But ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their *pleasure,* (*nephesh*) to return, and brought them into subjection, to be unto you for servants and for handmaids." In these examples, we have the true sense of *nephesh* in its *fourth* and last sense; to wit, a *desire* or state of feeling. Eccl. 6 : 9. "Better is the sight of the eyes than the wandering of the *desire,*" (*nephesh.*) Micah 7 : 3. "And the great man, he uttereth his mischievous *desire,* (*nephesh.*) Jer. 22 : 27. "But to the land whereunto they *desire* (*nephesh*) to return, thither shall they return." In all these examples it would be as proper to insert *mind* as in the cases where *nephesh* is thus rendered; but all can see that the word *desire* gives the true idea. A *desire* is not a *being* that exists independent of an organism, going to its reward or punishment when the one who had the desire is *dead.*

Nephesh is also rendered heart fifteen times, and occurs in the following passages:—Ex. 23 : 9; Lev. 26 : 15; Deut. 24 : 15; 1 Sam. 2 : 33; 2 Sam. 3 : 21; Ps. 10 : 3; Prov. 23 : 7, 28 : 25, 31 : 6; Jer. 42; 20; Lam. 3 : 51; Ezk. 25 : 6, 15, 27 : 31; Hosea 4 : 8. The remarks we have made in relation to *mind,* when from *nephesh,* are applicable to *heart* when from the same word. In all these examples we find no hint that any conscious part survives the death of *the man.*

Nephesh is also rendered *lust,* another word expressing *desire.* See Ps. 78 : 18. "And they tempted God in their heart, by asking meat for their *lust,* (*nephesh.*) Had the translators have rendered *nephesh* soul, in this passage, then we should understand that the soul desired meat to eat. In that case it must be something more than a "*principle.*" Again, in Ex. 15 : 9, we read, "The enemy said, I will pursue, I will overtake, I will divide the spoil; my *lust* (*nephesh*) shall be satisfied upon them; I will draw my sword, my hand shall destroy them." Here we have further examples of *nephesh* when used to represent *desire.* Isa. 56 : 11. "Yea, they are *greedy* (*nephesh,* margin, strong of appetite,) dogs which can never have enough, and they are shepherds that cannot understand." Here, *nephesh* is rendered by another word expressing *desire.* Deut. 21 : 14. "Then thou shalt let her go whither *she will,*" (*nephesh*) that is, where she *desires.* Ps. 27 : 12. "Deliver me not over to *the will* (*nephesh*) of mine enemies;" or, do not yield to their *desire.* *Nephesh* is also rendered *the will* in Ezk. 16 : 27. 1 Sam. 22 : 2. "And every one that was in distress, and every one that was in debt, and every one that was *discontented,* (*nephesh*) gathered themselves unto him." In this example, *nephesh* is used to express an ungratified *desire.* Prov. 23 : 2. "Put a knife to thy throat, if thou be a man given *to appetite,*" (*nephesh.*) Appetite is another word to express strong *desire.*

Without pursuing this point further, we think it is clear that when *nephesh* is rendered *mind,* desire, &c., it conveys no idea that something is meant, that is conscious when the physical organism is destroyed. The whole Bible seems to harmonize beautifully with the sentiment of the Psalmist, when he says, speaking of man, "His breath goeth forth, *he returneth* to his earth; in that *very* day his *thoughts perish.*" The Septuagint reads, "*all* his thoughts." Shall we contradict the Psalmist, and declare that man can think better when he is *dead,* and knows more than when alive?

Poultney.

We presume our readers have become interested in the great work at Poultney, and would like to hear more good news from that place. The interest continues unabated. The *Lord* is doing glorious things for that people. We closed our last report Dec. 7th. We continued our meetings through the week and over the Lord's day, 12th inst. The voice of new witnesses was heard every evening, speaking of the goodness of God in forgiving their sins. Every body is talking about religion during the day. Some oppose, but more are considering the subject in a serious manner. The Bible is read with a deep interest by those who had lost all confidence in churches and the Holy Book. Those who thought they could never understand the Bible, now stand amazed at its simplicity and beautiful harmony. Four deacons of different churches, take an active part in the meetings, and two or three who have preached the word, but the leading clergymen in the vicinity stand aloof. One refused to visit with me at the house of one of his most active members. Several of his church wished me to preach in their house, but he said if I did, he should not go into it any more. O Lord, forgive him, he knows not what he is doing. In spite of all opposition, the truth is spreading with great power, and the most have concluded to let the Lord work in his own way.

The day we came away, we learned some interesting facts relative to the house where we worship. It is known as the Stone Church. Some years since, before the Troy Conference Academy was built in this place, the people in the centre of the town objected to having the post office in what was then called West Poultney, now Poultney, because they had no church. This saying aroused some deists—wealthy and prominent citizens—who combined and built this Stone Church on an elevated and pleasant situation. There were a few poor and persecuted Methodists in the vicinity, who had the privilege of occupying the house. The work of the Lord revived, the deists were converted and became active in the cause of Christ. This was the Methodist church, till a few years since, when they concluded to have a more *fashionable* house, and this was abandoned. The people have become satisfied that something more than a *fashionable house* is necessary for religious prosperity. A short time since the "Old Stone Church" was bought of the Methodists by several of the prominent citizens, and fitted up in a neat manner, and called "Union Hall." We preached the second sermon that was heard in Union Hall, being invited by unconverted men, and opposed by nearly all the members of the churches. Subsequently, we received a petition, signed by eighteen citizens of Poultney, most, if not all, of whom were unconverted men, to come and preach in Union Hall. Now, several of them are rejoicing in the Lord, and others are under conviction, and we fondly hope every one of them will become the followers of Christ.

Lord's day, Dec. 12th, we met at half past 9 o'clock, for a love feast, and in one hour we had ninety-three testimonies. It was truly a *love feast.* Nine were baptized in the afternoon, and several others stand ready to go at the next opportunity. In the evening about fifty sat down to the table of the Lord to commemorate the sufferings of Christ. At the close of the communion, the seats were vacated, and twenty-five mourners came forward and occupied them. It was a scene of great interest. A mother who had agonized in prayer for her son, while in her closet, when she saw him among the mourners, and afterwards heard him testify that the Lord had forgiven his sins, pressed her way to the table, and reaching across, took him by the hand, clasping him in her embrace, thanking God for answering her prayers. Others followed her example, when the scene became one of thrilling interest. Thus closed the evening. We reluctantly left them in the morning, intending to return Dec. 25th, to remain one week or more.

The Sufficiency of Revelation.

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16 : 31.

(Concluded.)

We often hear persons remark, "If I had lived in the time of Christ, and had seen his miracles, I would not have rejected him as did the Jews." But this, while it sounds well, is evidently, in most cases, untrue. Such remarks as the above, come generally from that class who are guilty of doing as bad, if not worse, than did that people. These persons refuse to believe in Christ. Why is this? It is not for lack of evidence, for they not only have what the Jews had, but much more. In addition to Moses and the prophets, they have Christ and the apostles. They have "line upon line," "precept upon precept," "here a little and there a little." Why do they then reject Christ, and utterly refuse to believe in him? Why do they treat his doctrine with contempt, and "put his words far from them?" Why tread his mercies in the dust, and do despite to the spirit of grace? Why all this? It is not for lack of evidence. But it is now, as it ever has been, because men love "darkness rather than light," on account of their deeds being evil.

Again. We often hear the remark, "If I could only see the Savior and converse with him, I would believe." But this, as the former remark, is evidently untrue. The generation living at the time the Savior was on the earth, though they saw and conversed with him, rejected him. And it was to them that Christ addressed the language, "Had ye believed Moses, ye would have believed me: for he wrote of me." And what was said to them may be said to all that class to-day. Human nature is unchanged. If the Jews could converse with the Son of God, hear him discourse on the most interesting topics ever presented to the consideration of man,—witness the stupendous miracles he wrought and the wonders he performed; and after all, reject him, utterly refuse to believe him; is it to be supposed that mankind would do differently, had they the same opportunity to-day? Nay, verily! The human heart is still "deceitful above all things." It manifests the same aversion to truth and virtue as formerly. It may have changed in its tactics, but it is the same "old wolf" in sheep's clothing. Though convinced of the innocence of Jesus, as was Pilate, and obliged to confess "I find no fault in him;" yet, ready to deliver him into the bands of the rabble. Or, like another, who after being convinced of the truth, said, "Go thy way for this time; when I have a convenient season, I will call for thee." Religion with them becomes a secondary affair, something to be attended to when there is nothing else to do.

But again. Suppose this request could be granted, and one should come from the dead. What then? In order to be entitled to our confidence, he would have to show that he sustained a virtuous character, and also, that his mission is sustained by the Lord—that it is of heavenly origin. To do this, he must, by direct declaration from heaven, have his pretensions authorized. But this would be nothing new. He that spake as man never spake, said, concerning his Son, "This is my beloved Son in whom I am well pleased, hear ye him." If we do not pay attention to the latter, why should we listen to the former? If we cannot believe in the first instance when God speaks, what reason have we to believe that we should credit him in the second?

Again. If his mission be sustained by miracles, why should we give preference to his and reject those which are much greater? Christ sustained his pretensions by healing the sick, cleansing the lepers, raising the dead, casting out devils, opening the eyes of the blind, &c. If these failed to convince the generation living at the time Christ was on the earth, similar events would fail to determine the human mind at the present day! We cannot go from the greater to the less. And inasmuch as the miracles of Christ and the apostles failed to convince the Jews at the first advent, nothing of this kind would secure the belief of the masses at the present time.

There is, then, only one more source of evidence, that is the word of God. If referred to, this question is easily settled, for this is an end of the controversy. It is agreeable to the old motto—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." It is fatal to this system to refer it to the adjudication of Scripture. There is no one thing more distinctly condemned than this seeking unto familiar spirits, and unto "wizards that peep and that mutter." It becomes our duty to "prove all things." Not to believe every spirit, "but try the spirits whether they are of God:" knowing that "many false prophets are gone out into the world." Hence we see the perfect fallacy, the real deceptive character of this pretense. If persons will not hear Moses and the prophets; if they will not give heed to Christ and the apostles, neither will they be persuaded though one rose from the dead.

Boston.

The meetings in Boston are very encouraging. Bro. E. Burnham supplies the desk in our absence, and is listened to by a crowded house of intelligent and deeply interested hearers. A large Bible class, conducted by Bro. Burnham, is searching the Scriptures as for hid treasure. The prayer meetings at the office are heavenly and delightful. Peace and love abound. Praise the Lord.

The Discussion.

The discussion between Dr. J. Litch of Philadelphia, and the Ed. of the Crisis is now ready. The question discussed was as follows:—"*Do the Scriptures teach the eternal conscious suffering of the wicked?*" Price 37 1-2 cts. single, 1-4 off by the dozen.

Perhaps the following from the *Advent Herald* will present the reasons for holding and publishing the discussion, better than any thing we can write.

"It may not be unimportant to say a few words on the origin and object of the discussion.

Several years ago, Dr Litch took the position that the question of materialism, as it was propagated by a portion of the professed Advent ministers, was very injurious to the Advent cause, and took his stand and wrote and preached against it. He at the same time invited any one, or all the advocates of the doctrine, to discuss the subject with him.

At the late Conference in Worcester, Mass., Eld. Grant accepted the invitation, and the report of the discussion is now published.

I have several reasons for engaging in its publication.

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We have just received painful intelligence from our dear Bro. Taylor. He says:—"Alas, how heavily drags the time to me. I am doing nothing; have not preached but two Sundays for four weeks. No remedy yet reaches my disease, which is spinal,—also ossification [changing to bone] of the heart. I may never recover. Yet, believing in the power and efficacy of faith, I *humbly* and *earnestly* request the brethren every where to pray God for my restoration to health."

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How often the weary pilgrim, when he looks forward to that blessed resurrection morn, repeats the language of his heart, "Come, Lord Jesus, and come quickly." I suppose that some think it strange that we can centre all our hope on the resurrection. Well, it is because Jesus himself rose, and pledged a resurrection of the dead; and were it not for the resurrection of the dead, we should (as Paul says) be of all men the most miserable.

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Coleraine, Mass.

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Bible Order.

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There is historical and Bible testimony sufficient to justify christians in certain localities associating themselves together in a family capacity, to care for each other especially.

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For the Crisis.

Questions and Answers for a Seeker after Truth.

Q. Was man made from dust, or was he a part of God?

A. And the Lord God formed man of the dust of the ground. Gen. 2: 7.

Q. Did the man, or his breath which was breathed into him, become a living soul?

A. *And man became a living soul.* Gen. 2: 7.

Q. Was man to return to dust, or was he to go to heaven?

A. For *dust thou art*, and unto *dust shall thou return.* Gen. 3: 19.

Q. Did Hezekiah, when warned of God that he should die, expect to go to heaven and see the Lord, or to the grave?

A. I *shall go to the gates of* the grave; ... I said I *shall not see* THE LORD, even the Lord, in the land of the living. Isa. 38: 10, 11.

Q. Did David expect to be satisfied when he died, or when he awoke from death?

A. I shall be *satisfied* when I *awake* with thy likeness. Ps. 17: 15.

Q. Is David in heaven, or is he in the grave?

A. Men and brethren, let me freely speak unto you of the patriarch David, that he is both *dead* and *buried*, and his *sepulchre* is *with* us *unto* this day. . . For David is not *ascended into the heavens.* Acts 2: 29, 34.

Q. Did Paul expect to get his crown at death, or at the appearing of Jesus Christ?

A. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing and his kingdom*. . . . Henceforth there is *laid up* for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*, and not to me only, but unto all them also that love his appearing. 2 Tim. 4: 1–8.

Q. Did Peter teach that men receive a crown of glory at death, or at the appearing of Christ?

A. And when the *chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away. 1 Pet. 5: 4.

Q. Did Jesus teach that men were recompensed at death, or at the resurrection?

A. Thou shalt be recompensed *at the resurrection* of the just. Luke 14: 14.

Q. Is man mortal, or immortal?

A. Shall *mortal man* be more just than God? Job 4: 17.

Q. How can man obtain immortality?

A. To them who by patient continuance in well doing, *seek* for glory and honor and *immortality, eternal life.* Rom. 2: 7.

Q. Was immortality brought to light through the philosophers, Plato, &c., or by Jesus Christ through the gospel?

A. But is now made manifest *by the appearing of Jesus Christ*, who hath abolished death, and hath brought life and immortality to light *through the gospel.* 2 Tim. 1: 10.

Q. Are the righteous recompensed in heaven, and the wicked in hell, or in the earth?

A. Behold the righteous shall be recompensed in the *earth*: much more the wicked and the sinner. Rev. 11: 31.

Q. Will the meek inherit heaven, or the earth?

A. Blessed are the meek; for they shall *inherit the earth.* Matt. 5: 5. But the meek shall *inherit the earth.*" Ps. 37: 11.

Q. Are we to reign in heaven, or on the earth?

A. We shall *reign on the earth.* Rev. 5: 10.

Q. Is the earth, or heaven, given to men?

A. The heaven, even the heavens, are the Lord's, but *the earth hath he given to the children of men.* Ps. 115: 16.

Q. Where will the Kingdom be located which is to be given to the saints; above the heavens, in the heavens, or under [illegible]

A. [illegible] the Kingdom and dominion, and [illegible] of the kingdom *under the* [illegible], shall be given to the people [illegible] of the Most High, whose [illegible] an everlasting kingdom. Dan. [illegible]

Q. [illegible] will the kingdom be given, [illegible] death, or at the coming of [illegible]

A. [illegible] the Son of man shall come in [illegible] then shall the King say [illegible] on his right hand, Come, ye [illegible] of my Father, inherit the kingdom [illegible] 25: 31–34.

[illegible]

The World's Crisis.

MILES GRANT . . . . . EDITOR.

BOSTON, DECEMBER 22, 1858.

Office . . . 167 Hanover street.

The Soul.—No. 10.

We now pass to the examination of the 21st text in order, where the word *nephesh*, soul, occurs, which is in Gen. 23: 8. "And he (Abraham) communed with them, saying, if it be your *mind* (*nephesh*) that I should bury my dead out of my sight, hear me." In this example, we have found a new rendering of *nephesh*. It is thus rendered fifteen times out of the seven hundred and fifty-two. The other fourteen are in Deut. 18: 6, 28: 65; 1 Sam. 2: 35; 2 Sam. 17: 8; 2 Kings 9: 15; 1 Chron. 28: 9; Jer. 15: 1; Ezk. 23: 17, 18 twice, 22, 28,—24: 25, 36: 5.

When *nephesh* is rendered mind, it seems to be used to represent *desire*, or a state of feeling, but not a hint that this *nephesh*, mind, feeling, or desire is immortal and survives the death of the man. Let the Bible explain itself, and we think all is plain on this point. In Deut. 23: 24, we read, "When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own *pleasure*, (*nephesh*,) but thou shalt not put any in thy vessel." *Nephesh* might be rendered *mind* in this last example, as well as in Gen. 23: 8. It is rendered *desire* in the Septuagint. Take another similar example. Ps. 105: 22. "To bind his princes at his *pleasure* (*nephesh*) and teach his senators wisdom." Again, Jer. 34: 16. "But ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their *pleasure*, (*nephesh*) to return, and brought them into subjection, to be unto you for servants and for handmaids." In these examples, we have the true sense of *nephesh* in its *fourth* and last sense; to wit, a *desire* or state of feeling. Eccl. 6: 9. "Better is the sight of the eyes than the wandering of the *desire*," (*nephesh*.) Micah 7: 3. "And the great man, he uttereth his mischievous *desire*, (*nephesh*.) Jer. 22: 27. "But to the land whereunto they *desire* (*nephesh*) to return, thither shall they return." In all these examples it would be as proper to insert *mind* as in the cases where *nephesh* is thus rendered; but all can see that the word *desire* gives the true idea. A *desire* is not a *being* that exists independent of an organism, going to its reward or punishment when the one who had the desire is *dead*.

Nephesh is also rendered heart fifteen times, and occurs in the following passages:—Ex. 23: 9; Lev. 26: 15; Deut. 24: 15; 1 Sam. 2: 33; 2 Sam. 3: 21; Ps. 10: 3; Prov. 23: 7, 28: 25, 31: 6; Jer. 42: 20; Lam. 3: 51; Ezk. 25: 6, 15, 27: 31; Hosea 4: 8. The remarks we have made in relation to *mind*, when from *nephesh*, are applicable to *heart* when from the same word. In all these examples we find no hint that any conscious part survives the death of *the man*.

Nephesh is also rendered *lust*, another word expressing *desire*. See Ps. 78: 18. "And they tempted God in their heart, by asking meat for their *lust*, (*nephesh*.) Had the translators have rendered *nephesh* soul, in this passage, then we should understand that the soul desired meat to eat. In that case it must be something more than a "*principle*." Again, in Ex. 15: 9, we read, "The enemy said, I will pursue, I will overtake, I will divide the spoil; my *lust* (*nephesh*) shall be satisfied upon them; I will draw my sword, my hand shall destroy them." Here we have further examples of *nephesh* when used to represent *desire*. Isa. 56: 11. "Yea, they are *greedy* (*nephesh*, margin, strong of appetite,) dogs which can never have enough, and they are shepherds that cannot understand." Here, *nephesh* is rendered by another word expressing *desire*. Deut. 21: 14. "Then thou shalt let her go whither *she will*," (*nephesh*) that is, where she *desires*. Ps. 27: 12. "Deliver me not over to *the will* (*nephesh*) of mine enemies;" or, do not yield to their *desire*. *Nephesh* is also rendered *the will* in Ezk. 16: 27. 1 Sam. 22: 2. "And every one that was in distress, and every one that was in debt, and every one that was *discontented*, (*nephesh*) gathered themselves unto him." In this example, *nephesh* is used to express an ungratified *desire*. Prov. 23: 2. "Put a knife to thy throat, if thou be a man given to *appetite*," (*nephesh*.) Appetite is another word to express strong *desire*.

Without pursuing this point further, we think it is clear that when *nephesh* is rendered *mind*, desire, &c., it conveys no idea that something is meant, that is conscious when the physical organism is destroyed. The whole Bible seems to harmonize beautifully with the sentiment of the Psalmist, when he says, speaking of man, "His breath goeth forth, *he returneth* to his earth; in that *very* day his *thoughts perish.*" The Septuagint reads, "*all* his thoughts." Shall we contradict the Psalmist, and declare that man can think better when he is *dead*, and knows more than when alive?

Poultney.

We presume our readers have become interested in the great work at Poultney, and would like to hear more good news from that place. The interest continues unabated. The *Lord* is doing glorious things for that people. We closed our last report Dec. 7th. We continued our meetings through the week and over the Lord's day, 12th inst. The voice of new witnesses was heard every evening, speaking of the goodness of God in forgiving their sins. Every body is talking about religion during the day. Some oppose, but more are considering the subject in a serious manner. The Bible is read with a deep interest by those who had lost all confidence in churches and the Holy Book. Those who thought they could never understand the Bible, now stand amazed at its simplicity and beautiful harmony. Four deacons of different churches, take an active part in the meetings, and two or three who have preached the word, but the leading clergymen in the vicinity stand aloof. One refused to visit with me at the house of one of his most active members. Several of his church wished me to preach in their house, but he said if I did, he should not go into it any more. O Lord, forgive him, he knows not what he is doing. In spite of all opposition, the truth is spreading with great power, and the most have concluded to let the Lord work in his own way.

The day we came away, we learned some interesting facts relative to the house where we worship. It is known as the Stone Church. Some years since, before the Troy Conference Academy was built in this place, the people in the centre of the town objected to having the post office in what was then called West Poultney, now Poultney, because they had no church. This saying aroused some deists—wealthy and prominent citizens—who combined and built this Stone Church on an elevated and pleasant situation. There were a few poor and persecuted Methodists in the vicinity, who had the privilege of occupying the house. The work of the Lord revived, the deists were converted and became active in the cause of Christ. This was the Methodist church, till a few years since, when they concluded to have a more *fashionable* house, and this was abandoned. The people have become satisfied that something more than a *fashionable house* is necessary for religious prosperity. A short time since the "Old Stone Church" was bought of the Methodists by several of the prominent citizens, and fitted up in a neat manner, and called "Union Hall." We preached the second sermon that was heard in Union Hall, being invited by unconverted men, and opposed by nearly all the members of the churches. Subsequently, we received a petition, signed by eighteen citizens of Poultney, most, if not all, of whom were unconverted men, to come and preach in Union Hall. Now, several of them are rejoicing in the Lord, and others are under conviction, and we fondly hope every one of them will become the followers of Christ.

Lord's day, Dec. 12th, we met at half past 9 o'clock, for a love feast, and in one hour we had ninety-three testimonies. It was truly a *love feast.* Nine were baptized in the afternoon, and several others stand ready to go at the next opportunity. In the evening about fifty sat down to the table of the Lord to commemorate the sufferings of Christ. At the close of the communion, the seats were vacated, and twenty-five mourners came forward and occupied them. It was a scene of great interest. A mother who had agonized in prayer for her son, while in her closet, when she saw him among the mourners, and afterwards heard him testify that the Lord had forgiven his sins, pressed her way to the table, and reaching across, took him by the hand, clasping him in her embrace, thanking God for answering her prayers. Others followed her example, when the scene became one of thrilling interest. Thus closed the evening. We reluctantly left them in the morning, intending to return Dec. 25th, to remain one week or more.

The Sufficiency of Revelation.

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—LUKE 16: 31.

(Concluded.)

We often hear persons remark, "If I had lived in the time of Christ, and had seen his miracles, I would not have rejected him as did the Jews." But this, while it sounds well, is evidently, in most cases, untrue. Such remarks as the above, come generally from that class who are guilty of doing as bad, if not worse, than did that people. These persons refuse to believe in Christ. Why is this? It is not for lack of evidence, for they not only have what the Jews had, but much more. In addition to Moses and the prophets, they have Christ and the apostles. They have "line upon line," "precept upon precept," "here a little and there a little." Why do they then reject Christ, and utterly refuse to believe in him? Why do they treat his doctrine with contempt, and "put his words far from them?" Why tread his mercies in the dust, and do despite to the spirit of grace? Why all this? It is not for lack of evidence. But it is now, as it ever has been, because men love "darkness rather than light," on account of their deeds being evil.

Again. We often hear the remark, "If I could only see the Savior and converse with him, I would believe." But this, as the former remark, is evidently untrue. The generation living at the time the Savior was on the earth, though they saw and conversed with him, rejected him. And it was to them that Christ addressed the language, "Had ye believed Moses, ye would have believed me: for he wrote of me." And what was said to them may be said to all that class to-day. Human nature is unchanged. If the Jews could converse with the Son of God, hear him discourse on the most interesting topics ever presented to the consideration of man,—witness the stupendous miracles he wrought and the wonders he performed; and after all, reject him, utterly refuse to believe him; is it to be supposed that mankind would do differently, had they the same opportunity to-day? Nay, verily! The human heart is still "deceitful above all things." It manifests the same aversion to truth and virtue as formerly. It may have changed in its tactics, but it is the same "old wolf" in sheep's clothing. Though convinced of the innocence of Jesus, as was Pilate, and obliged to confess "I find no fault in him;" yet, ready to deliver him into the hands of the rabble. Or, like another, who after being convinced of the truth, said, "Go thy way for this time; when I have a convenient season, I will call for thee." Religion with them becomes a secondary affair, something to be attended to when there is nothing else to do.

But again. Suppose this request could be granted, and one should come from the dead. What then? In order to be entitled to our confidence, he would have to show that he sustained a virtuous character, and also, that his mission is sustained by the Lord—that it is of heavenly origin. To do this, he must, by direct declaration from heaven, have his pretensions authorized. But this would be nothing new. He that spake as man never spake, said, concerning his Son, "This is my beloved Son in whom I am well pleased, hear ye him." If we do not pay attention to the latter, why should we listen to the former? If we cannot believe in the first instance when God speaks, what reason have we to believe that we should credit him in the second?

Again. If his mission be sustained by miracles, why should we give preference to his and reject those which are much greater? Christ sustained his pretensions by healing the sick, cleansing the lepers, raising the dead, casting out devils, opening the eyes of the blind, &c. If these failed to convince the generation living at the time Christ was on the earth, similar events would fail to determine the human mind at the present day! We cannot go from the greater to the less. And inasmuch as the miracles of Christ and the apostles failed to convince the Jews at the first advent, nothing of this kind would secure the belief of the masses at the present time.

There is, then, only one more source of evidence, that is the word of God. If referred to, this question is easily settled, for this is an end of the controversy. It is agreeable to the old motto—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." It is fatal to this system to refer it to the adjudication of Scripture. There is no one thing more distinctly condemned than this seeking unto familiar spirits, and unto "wizards that peep and that mutter." It becomes our duty to "prove all things." Not to believe every spirit, "but try the spirits whether they are of God:" knowing that "many false prophets are gone out into the world." Hence we see the perfect fallacy, the real deceptive character of this pretense. If persons will not hear Moses and the prophets; if they will not give heed to Christ and the apostles, neither will they be persuaded though one rose from the dead.

Boston.

The meetings in Boston are very encouraging. Bro. E. Burnham supplies the desk in our absence, and is listened to by a crowded house of intelligent and deeply interested hearers. A large Bible class, conducted by Bro. Burnham, is searching the Scriptures as for hid treasure. The prayer meetings at the office are heavenly and delightful. Peace and love abound. Praise the Lord.

The Discussion.

The discussion between Dr. J. Litch of Philadelphia, and the Ed. of the Crisis is now ready. The question discussed was as follows:—"*Do the Scriptures teach the eternal conscious suffering of the wicked?*" Price 37 1-2 cts. single, 1-4 off by the dozen.

Perhaps the following from the *Advent Herald* will present the reasons for holding and publishing the discussion, better than any thing we can write.

"It may not be unimportant to say a few words on the origin and object of the discussion.

Several years ago, Dr Litch took the position that the question of materialism, as it was propagated by a portion of the professed Advent ministers, was very injurious to the Advent cause, and took his stand and wrote and preached against it. He at the same time invited any one, or all the advocates of the doctrine, to discuss the subject with him.

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Colraine, Mass.

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My Experience;

[illegible] WHAT I HAVE HEARD, SEEN AND FELT OF SPIRITUALISM.

[illegible] BRO. GRANT:—I have concluded, [illegible] due consideration of the matter, to [illegible] you with a detailed account of the [illegible] through which I have passed in the [illegible] few years, in connection with many [illegible] which I saw by the way; and will [illegible] you the privilege of making such use [illegible] the facts narrated, as may, in your [illegible] judgment, promote the glory of God, and [illegible] well being of our fellow men.

It is said, you know, that we live in [illegible] age of progress and great reforms;—[illegible] great light and increased knowledge. [illegible] ferred to the rapidity with which [illegible] tellectual proficiency [illegible] of which facts, we can subscribe, and for all of which, we can can praise God; but we are also taught that this great intellectual proficiency has made equally great discoveries in the moral and religious world. It is supposed to be ascertained by many, that the truths of christianity, which, for more than eighteen centuries have been the consolation of the church of Christ, as well as the hope of the world, are now entirely worthless, and that the Scripture revelations are superceded by new and better ones given directly through Spiritual mediums, by the spirits of the departed; hence we are told that those who adhere with such tenacity to the old Bible truths, (or fables as they call them) evince to the world their stupidity and gross ignorance, and are mentally unprepared to keep pace with the times. We are told that these new revelations give *larger scope* to the *intellect*, and are promotive of a *higher* and *purer state of morals*, and that the *social* and *domestic relations* of mankind are to be so CHANGED by the *Spiritual philosophy* as to produce *universal harmony* and *happiness*.

Now, as I have had some years of *observation* and *experience* in the workings of this Spiritual philosophy, and being thereby fully prepared to judge of its effects, both upon myself and others, I wish for the benefit of such as may have commenced an examination of the subject, as well as those who may be either partial or full believers in it, to place before them a true and unbiassed history of my experience and observation, with an ardent wish and a fervent prayer to God that they may be profited thereby.

In presenting this history before you, I propose to refer to the great moral and religious ends proposed to be accomplished by the Spiritual philosophy; and then present the *facts* of my own observation and experience, showing thereby the means used for the accomplishment of the end, and leave you to judge whether those means can, by any rule of philosophy, secure the proposed end. ADELPHOS.

[The above is from one who was formerly a preacher in the M. E. Church. His articles, we trust, will be seasonable. He came into the office last Saturday, and, after conversing some time, was enabled, by the help of the Lord, to renounce Spiritualism. We bowed together in prayer, the Lord heard, answered and blessed, and he went home happy in the love of God. We met him at Chapman Hall the next day, enjoying a sweet peace of mind. Praise the Lord.—ED.]

AT CHURCH.

In time of service, seal up both thine eyes,
And send them to thine heart: that, spying sin,
They may weep out the stains by them did rise,
These doors being shut, all by the ear comes in.
—*George Herbert.*

Obituary Notices.

Died, in West Poland, Me., Dec. 3d, 1858, BRO. DAVID PARTRIDGE, aged 85 years.

Bro. Partridge was long a resident of Poland, being one of the first settlers of that town. He possessed naturally a strong constitution, yet he suffered much from infirmity of body. Many were the trials he had been called to pass through, among which was the loss of the companion of his youth, who died about seven years ago. Although he lived to an age beyond the com[illegible] of man, his mind was quite strong and vigorous. A few days previous to his death, I had the privilege of conversing with him, and found his hope strong in the Lord, which hope sustained him to the end. He has left a large circle of friends to mourn his loss, among whom is our Bro. Elder J. Partridge, one of the children of the deceased.

May the grace [illegible] God and his promise sustain and comfort all the sorrowing ones, is the prayer of the writer.

R. E. YORK.

Editorial Notices.

ERRATA IN THE DISCUSSION.—To those who have the discussion between Dr. Litch and the Editor, we would say, that on page 12, third line from the bottom, for "*ten*" read *two*. Page 15, at the end of eleventh line, read *supposed* instead of "suffered." Page 84, tenth line from bottom, for "*reserveth*," read, *preserveth*. Page 87, for "*nah-gah*," read mah-gah.

☞ We are sorry that we cannot afford the discussion for twenty-five cents; but at 37 1-2 cents we shall not get enough to pay for the first edition; the reason is, the expense of reporting, which was $90.00.

Query.

[illegible]

LARA.

Ministerial Support.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Supporting preachers and the manner in which it should be done, or not done, has caused much contention. The ancient prophets were supported by presents. The women who heard Jesus preach, when he had not where to lay his head, ministered to him of their substance. The Phillipians once and again ministered to Paul in his necessities; and sometimes when they would have done it they lacked opportunity. Paul's own hands often ministered to his necessities and those who were with him.

After all, as God has ordained that they which preach the gospel should live of the gospel, how is it to be done? If God has ordained that they which preach should live, there is no doubt but they will be supported, though not all in one way. The hireling method is entirely unscriptural. All the Scriptures are against the men who teach for hire and divine for money. "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread." 1 Sam. 2:36. "Not given to filthy lucre." "Not greedy of filthy lucre." "Not for filthy lucre's sake, but of a ready mind." "Teaching things they ought not for filthy lucre's sake." * * * As I understand the New Testament, the ministers were supported by the assistance of the churches and their own labor when there was need, and when their labor did not interfere with the work of preaching. There is no mention made of ministers being hired or paid by the year. This is altogether an earthly plan, and is in its nature injurious to the cause of truth. The moment this plan is adopted, the minister who favors it is apt to have the strongest call where the most is given. * * *

To me, the people called Friends come the nearest to the New Testament, in this thing, of any people I am acquainted with. As I understand their practice, they believe men are taught and moved by the Spirit of God to preach the gospel. This is my belief. When their preachers consider themselves moved by the Spirit to travel and preach, they help them from one place to another; every society having something provided for that purpose. If more than this is needed to help the preacher's family, this is done. When he returns home, he attends to his business until called again to preach.

If the churches called Christians* in the United States would adopt this method, there would be a great difference in the state of the churches, and of the ministers. In the New England States, it is a rare thing to see one of the Christian preachers traveling from town to town to preach the gospel, as they were seen fourteen years ago. What has caused this change? Two things. Some of the preachers are hired by the year, and they must stay where they are, "and accomplish as an hireling their days." Others have traveled and preached without much help, until their own wants and the wants of their families have compelled them to stay at home and work, and preach in a small circle, when they can leave their other business. Like the priests in the days of Nehemiah, the people did not bring in their sacrifices, as the law directs, and the priests left the altar, and fled into the field to obtain a living from the earth.

*This we think would apply to those called Adventists as well as to those called Christians. L.

BRO. GRANT:—The above we copy from the "Morning Star and City Watchman" of October, 1827. Believing it to be true and to the point, we send it for publication in the Crisis. Yours in hope, LARA.
North Fairhaven, Mass.

Foreign News.

HALIFAX, Dec. 16.

The R. M. steamship Arabia, Capt. Stone, from Liverpool at 9 A. M. of the 4th inst., arrived at this port at 10 P. M., Thursday the 16th.

All English papers containing reports of the trial of Montalembert are forbidden to enter France.

The ten deputies of Corfu had protested against the truth of the statement that the inhabitants desire an incorporation with Great Britain, and say they desire annexation to Greece.

The Prussian elections are overwhelmingly in favor of the ministry. The Chamber is almost entirely Liberal.

The telegraph between the Dardanelles, Syra and Chio, has been successfully laid. That between Candia and Egypt had been broken.

An unsuccessful attempt had been made to assassinate the Kamaikan at Bucharest by by means of a fulminating shell.

[illegible] drowned, and also several Europeans.

The Cochin Chinese were concentrating a hundred thousand men around the capitol, against the French and Spanish forces.

FRANCE.

It is reported that an Anglo French fleet will leave on the 19th for the Gulf of Mexico. The French fleet will have on board a battery of Artillery, in order to oppose any enterprise of the fillibusters against Central America.

PARIS, Friday.—Montalembert writes to the Moniteur to the following effect:

"I have appealed against the sentence passed upon me. No power in France up to the present time has had a right to remit a penalty not definative. I am one of those who still believe in right, and I do not accept the pardon. I beg you, and if necessary demand you, to insert this."

A letter from Montalembert to the Archbishop of Paris, published in the Independence Belge declines the Archbishop's intercession for the remission of his penalty.

Montalembert lodged a formal appeal against the sentence on the 2d.

The Moniteur of the 3d says that competent tribunals will decide whether the appeal can, under present circumstances, be substantiated.

TURKEY.

All letters from Candia confirm the report that the agitation in Candia is increasing on account of the oppression and violence of the government. The inhabitants were buying arms and ammunition. Sami Pacha, fearing a general rising, has applied for fresh reinforcements.

ITALY.

Advices from Milan say "Great agitation is reigning here. There have been demonstrations almost similar to those which preceded the revolution of 1848. The people again commence to cease smoking cigars manufactured by the government. During the night several shouts of 'Vive l'Italie!' have been heard. On the 21st, during the day, patrols were circulated in the town."

The King of Naples is said to have decided that all foreigners, employed in his States, must be naturalized.

Robert Owen, the celebrated religious and social writer, lately died in his 88th year.

INDIA.

The Bombay mail of Nov. 9th is telegraphed from Malta. The campaign commenced on the 18th of October. The rebels have been dislodged from many strongholds. Seven engagements are reported, each resulting in a victory on the British side and heavy losses to the enemy. On the 20th the rebels were defeated near Moodpoor. On the 1st the Fort of Benoha was taken by storm. On the same day the strong fort of Birra was captured. On the 23d a detachment was assailed by five thousand rebels, but they were repulsed with the loss of men and guns. On the 29th the Fort of Nohes was taken, and on the 29th Benco Madhs, with 20,000 men, was repulsed with loss. Santia Topee was a fugitive, his forces having been routed with the loss of all their guns and 600 killed.

The number of rebels was still very large; at the lowest estimate 50,000; but they are scattered about in small bodies.

Gen. Michel has gained a fourth victory over the rebels in Central India. The rebels were led by Bandanowab.

Domestic News.

EXCITEMENT AT WASHINGTON.—WASHINGTON, Dec. 11.—The recent escape of fillibusters from Mobile excites intense interest in political quarters, as it is considered that if they shall be arrested by the British and other foreign forces, the volunteer feeling of this country would be aroused to the highest degree of excitement, and an immense reinforcement rush to their rescue. Hence a crisis in the foreign relations of our government would be precipitated, and a most angry and threatening state of things probably result between our government and those of Great Britain, France and Spain.

The question would arise whether European governments should be allowed to interfere for the regulation of affairs upon the American continent, to the prevention of which our government is committed. The Union of this morning, referring to this subject, says:

"It is to be hoped that our own naval vessels may yet succeed in interrupting the fugitive Susan, bringing her back to our ports, and preserving this fillibustering question still longer as a purely domestic one in our policy. Upon the vigilance of our officers in the waters of the Gulf may depend in a great measure the peace of the world."

THE ARRESTS AT OBERLIN.—On Tuesday the U. S. Marshal returned to Cleveland from Oberlin, where he had arrested a number of persons indicted for the fugitive slave rescue. The parties promised to come in the next day and surrender themselves. On Wednesday several of the indicted arrived in Cleveland, among them Prof. Peck, the Rev. Mr. Fitch, and others of the arrested party. Of the fugitive slaves that were indicted several had fled to parts unknown before the arrival of the Marshal.

NEW YORK, Dec. 13.—The Philadelphia Press of this morning says the Spanish Minister called upon Gen. Cass yesterday afternoon, and announced to him that Spain had declared war against Mexico.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

I will preach as follows:
Worcester, Mass., Sunday, - - Jan. 2d.
Danielsonville, Ct., Sunday, - Jan. 9th.
River Point, R. I., Sunday, - Jan. 16th.
Providence, R. I., Sunday, - Jan. 23d.
Holden, Mass., Thursday evening, Jan. 27th, and over the following Sabbath.

P S.—If these appointments interfere with previous arrangements, brethen will please notify me by letter, directed to Worcester, Mass., care of W. F. Higgins.

S. W. BISHOP.

J. W. Crabtree appoints to be with the [illegible]
[illegible] Ct., (eve.) Dec. 29th.
[illegible] - - Dec. 31st.
[illegible] - - Jan. 2d.
[illegible] - Jan. 4th.
[illegible] (eve.) - - Jan. 5th.
Plymouth Hollow, (eve.) - - Jan. 7th
and over the Lord's day.

If the above conflict, please inform me at Crisis office.

Bro. J. Billings appoints to preach in Worcester, Mass., the 2d Lord's day in January, and continue a few weeks.

I will preach, if the Lord will, at
Lake Village, Sabbath, - - Dec. 26th.
North Barnstead, - - Dec. 28th.
Clark Meeting House, Barnstead, Dec. 29th.
J. COUCH.

The Lord willing, I will preach at
South Reading, Mass., Sunday, Dec. 26th
Portsmouth, N. H., - - Jan. 16th.
WM. INGHAM.

I will preach at
Scittico, - - Tuesday, Dec. 28th.
Windsor, (Bro. Cooper's,) - Dec. 29th.
Bristol, Ct., Monday, - Jan. 3d., '59.
W. S. CAMPBELL.

Providence permitting, I will commence another series of meetings in Poultney, Vt., Saturday evening, Dec. 25th, to continue one week or more. MILES GRANT.

Eld. L. Boutell will preach in
Portsmouth, N. H., - - Dec. 26th.

Eld. E. Burnham will preach in
Portsmouth, N.H., Dec. 28th, 29th 30th, and 31st.

Eld. J. Couch will preach in
Portsmouth, N. H., - Jan. 2d and 9th.

Eld. W. Sutherland appoints to preach at
Hinsdale, N. H., - - - Dec. 26th.

Eld. J. Kimball will meet with the brethren in
Cornish, - Dec. 31st, Sunday, Jan. 2d.

I have appointments to preach as follows:
At Canterbury Town-house the 3d Sabbath in Dec.; and at South Sutton the 4th.
T. M. PREBLE.

NOTICES.

Notice.

A quarterly meeting conference will be holden in Viroqua, Bad Axe Co. Wis., commencing Friday, Jan. 7th, at half-past six o'clock in the evening, and continuing over the Lord's day following. Our beloved brother Levi Lyons is expected to be in attendance with the writer, to preach the word. We hope that other preaching brethren will attend that can do so. This is the first conference of the kind that has ever been holden in this place. We hope, therefore, that the dear saints will come together to this feast of tabernacles strong in the Lord and in the power of his might, filled with the fulness of the blessing of the Gospel of peace, and thus be prepared to do *good* and get *good*, that God may be glorified in and by his people. Amen.

Y. HIGGINS, Evangelist.

☞ *Will the Expositor please copy.*

Notice.

Our second quarterly conference of the West Central District in Maine will commence in South Livermore, near Bro. Silas Timberlake's, half a mile west of North Turner Bridge, on the first Thursday in January, 1859, and continue over Lord's day. We hope all our ministers, and as many lay brethren and sisters as consistently can, will be present, filled with the Spirit of Jesus, ready to labor for the salvation of sinners, and the encouragement of the believers. Ministers and others from other districts are cordially invited to meet with us.

I. C. WELLCOME, Scribe.
Richmond, Me., Dec. 14, 1858.

Brn., call on Silas Timberlake, David True, Elijah Soaper, Addison Campbell.

Maine Eastern Central Quarterly Conference.

This conference will be held at Round Pond, Bristol, commencing the third Thursday in January, at 2 o'clock, P. M., and continue over the Sabbath. Ministering brethren and all others are invited to attend and labor for the salvation of sinners.

In behalf of the Church,
S. K. PARTRIDGE.

North Western Pennsylvania Conference.

A conference is appointed to meet at Blooming Valley, Crawford Co., Pa., to commence Thursday evening, Jan. 13th, 1859, and continue over the following Sunday. We hope to see a general rally of brethren and sisters from the surrounding country, and that the resolutions of the last conference will not be forgotten. JOHN T. ONGLEY,
For the Brethren.

Notice.

There will be a conference holden at South Hope, Me., commencing Thursday evening, Dec. 25th, and continuing over the Sabbath.

S. K. PARTRIDGE,
J. R. HALL.

Notice.

The third Quarterly Meeting of Military Track District will be held at Warsaw Prairie, Hancock Co., Ill., to commence Wednesday, Dec. 22d.

I would give notice to the friends in Brown Co., that I will spend a few days in the vicinity of Walker's Neck, and hold a meeting as the brethren may arrange, to commence Wednesday, Dec. 15th, at 7 P. M. Also, after our meeting at Warsaw Prairie, I will spend a few days in Missouri, as the friends may arrange. Give me notice at our Quarterly Meeting. I hope we shall see a general rally. MOSES CHANDLER, Evangelist.

Cordova, Ill., Nov. 15th, 1858.

Business.

To Correspondents.

Bro. Geo. L. Teeple's P. O. address is Cleveland, Le Sueur Co., Minn.

Hodgdon—All right.

A. B. Rice—All right; paid to No. 182.

J. S. Arnold—All right.

T. M. Storer—All right.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the CRISIS to which the money credited pays.

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Tracts at 1 cent single copy; 50 cents per hundred.

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The above Tracts are on hand, and orders can be filled at once. [illegible] Orders with the cash are solicited. [illegible]

[illegible]

For sale [illegible] Moline, Ill.; G. W. Young, [illegible]

[illegible]

Poetry.

For the Crisis.

GOD WILL ARISE.

God will avenge his own,
Long has he known her moan,
But tries the gold;
That now the night is long,
Does not belie the dawn,
And as the scene is drawn,
Truth will unfold.

He will stand up at length,
Arising in His strength,
Foes quaking fall;
The conflict now is o'er,
Man's foe is known no more,
They who the burden bore,
Now take Life's all.

The watchers are awake,
Oil in their vessels take,
For day they pine;
The trump of Jubilee
Tells them of victory;
High in the heavens they see
Signs of its time.

S. BATCHELOR.

Pownal, Vt.

MYSTERY OF CHASTISEMENT.

"*We glory also in tribulation.*"—ROM. 5: 3.

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrancy.

Wouldst thou its secret strength unbind?
Crush it, and thou shalt perfume find,
Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare
Of shape or lustre, patient care
Will find for thee a jewel rare.

But first must skillful hands essay,
With file and flint, to clear away
The film, which hides its fire from day.

This leaf? this stone? It is thy heart:
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,—

Ere it will yield a fragrance sweet,
Ere it will shine a jewel meet
To lay before thy dear Lord's feet.

—*S. Wilberforce.*

Original Articles.

For the Crisis.

Christmas.

"And the angel said unto them, fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Luke 2: 10, 11.

The day of the Savior's birth, like all other events of primitive times, has been disputed. There has, however, been but two dates at which the event was believed, by any considerable part of the Church, to have taken place, viz: the 25th of December, and the 6th of January. The former was held by the western, the latter by the eastern Church. Aside from these two general positions, we have had suggested, by different persons, every month, and almost every day in each month, as the probable date at which the event took place. The most plausible objection urged against the before mentioned dates, is the following. It is said that the event could not have occurred in December or January, because the shepherds were feeding or tending their flocks, which could not have been the case at that season of the year, it being too cold. But this objection rests upon a false assumption. St. Jerome, who lived there for years, describes its winter season as being milder than that of Rome. He says, "If it be the time of winter's cold and snow, I will buy no wood, and yet be warmer than you at Rome, whether sleeping or waking. At least I am sure I shall guard myself from cold with less fuel." Dr. Russell observes that "in Aleppo, the climate of which resembles that of Jerusalem, the most delicate never make fires till about the end of November, and some pass the whole winter without them." He resided there thirteen years, and remarks that "excepting three years, snow never lay above a day. Corn is sown during this month (December,) and the grass and herbs again springing up out of the ground after the rains, *the Arabs drive their flocks* [illegible] *tains into the plains.*"

[illegible] tract, we see there is [illegible] objection urged; and even [illegible] that, in certain years, [illegible] cold in the month of [illegible] has been very mild, [illegible] at that time. The [illegible] in favor of Dec. 25. [illegible] the Roman Archives, [illegible] of Christ's nativ- [illegible] says he "was born in [illegible] the eighth before the [illegible]," (December 25.) St. [illegible] discourse preached in [illegible] 25, A. D. 386, remarks, [illegible] of the birth of Christ, "It [illegible] that he was born at the time [illegible]: *and it is lawful for any one who wishes to know accurately, to search the ancient records publicly deposited at Rome, and there learn the time of that enrolment.*" The event of Christ's birth would not have been found in the Archives at Rome, but for the fact that it really occurred. We may rest assured that the event of Christ's birth took place on the 25th of December, the anniversary of which we call Christmas.

Having submitted thus much with regard to the time when the event of Christ's birth took place, we proceed in the next place to consider the propriety of its celebration. Why should not the birth of the Savior be regarded as a commemorable event? Men and nations celebrate the birth of their great men festively. These anniversaries are characterized by a joyfulness, an exhilaration of spirits worthy the occasion.

Now if men of the world take so much pains in, not only calling to mind, but in setting apart certain days on which the birth of their most distinguished men occurred; why should not the christian celebrate the anniversary of Christ's birth? What impropriety is there in doing this? Is it not the greatest event that ever occurred in this world's history? Is it not an event in which a world is interested? Is it not an event that should cause joy and gladness? "Behold," said the angel, "I bring you good tidings of great joy, which shall be to all people." This was an event which caused joy with the heavenly hosts, and hence, when it occurred, we are told that "suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." They rejoiced in anticipation of what was to be done; we, in consideration of not only what has, but of what shall be done. What glory there is clustering around the great epoch of Christ's birth! Never was there any thing like it in the whole history of man. Only for a moment consider, how this event connects itself with every human being. It matters not whether old or young, aged or middle-aged; all, all are interested in it. Had it not occurred, man would have perished, the earth been depopulated, and death been an eternal sleep. What a joyful event then was the birth of the Savior, causing all Heaven to rejoice, while old age clasped the new-born infant in his arms, exclaiming "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Not only does joy fill the heart of the waiting ones, as the news of his birth is announced, but the treasures of gold, frankincense and myrrh, are poured forth at his feet, expressive of the gratitude and joy which filled the hearts of those who had seen the star.

What an honored spot is Bethlehem! It had been distinguished, long before, as being the place where the scene of the Book of Ruth took place. It was the birth-place of David, the king of Israel; and now made *sacred* by the birth of Him "Whose goings forth have been from of old, from everlasting." The interest taken in this place, on account of its sacred associations, is testified by the thousands of pilgrims and travelers who have visited the place. Situated, as it was, about six miles from Jerusalem, how quickly the news must have reached the metropolis, spreading in every direction, engaging the heart and mind of the multitude who had long been looking for Him of whom Moses in the law and prophets did write. Its groves of almonds, its mountains and valleys, its towers and wine-presses, its rapid streams and gentle rivulets, all testify to its desirable spot. It had long before been known to the patriarchs. Jacob, especially, took an interest in the place, it being the resting-place of his beloved Rachel; who, by the prophet, is represented as weeping for her children—the slain of Bethlehem. But He, whose birth was announced by the angels, and whose subsequent birth from the dead was published by the disciples, as a pledge of future life to his people; he will raise the sleepers, and impart new life to his saints; causing a thrill of joy, which will eventuate in the celebration, on that festal morn, of the marriage of the Lamb; in comparison with which our common Christmas festivities will sink into utter insignificance.

***

☞ That is not wit which consists out with wisdom.

☞ Fair dealing is the bond and cement of society.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 5.

MY DEAR SISTER:—Still, as ever, complaining of your "wicked heart!" What would you think of me, were I ever complaining of my filthy dress, when I had the privilege of exchanging it for raiment pure and spotless? What would you think of me, were I constantly complaining of hunger, when before me a table was spread with an abundance of nice and nutritious food, of which I had the privilege of partaking at my pleasure? What would you say, did you see me constantly groaning beneath the weight of a heavy burden, when a friend had kindly offered at any time to relieve me [illegible] would you think of [illegible] chains, I were ever murm[illegible] dage, and wishing I were fre[illegible] knew that liberty had again and again been proffered me, and I refused to accept it? Methinks you would exclaim, "O inconsistent woman! Instead of complaining of thy defiled raiment, cast it off, and clothe thyself with the clean apparel! Cry out no longer, 'my leanness, O my leanness!' but seat thyself at the table, and feast upon the provision spread out before thee! Accept the offer of thy compassionate friend, and groan no more beneath thy heavy burden! Throw off thy chains, and go forth from thy prison free!"

Even thus, my friend, I say to thee; long, long time hast thou exclaimed, "O my wicked heart—my wicked heart!" Canst thou change thy own heart? As well might the leopard seek to change his spots! Where, then, is the remedy? Hark! an angel speaks! "Call his name JESUS, for he shall *save his people from their sins.*" Yes, "call his name JESUS," i. e., *Savior*, for he saves his people from their sins. Go thou to Jesus, and be saved. His blood "cleanseth from *all unrighteousness.*" "ALL"—not a part—but "ALL unrighteousness." It matters not what be thy easily besetting sin, nor yet how great thy guilt; for if upon thy poor heart were laid the sins of the whole world, except it be the sin against the Holy Ghost, which is never forgiven, the blood of Jesus Christ could cleanse it all away, and thy soul be made pure and white as snow.

It seems, from what you say in your letter, that you are constantly striving against the inclinations of your own heart, your tendency to do evil; you are evidently struggling more *for* victory, than rejoicing *in* victory. You are not the *free* and *rejoicing* christian, who, with firm step, manly courage and unwavering faith, pursues the narrow path, turning neither to the right hand nor to the left, but in hope presses on to the attainment of the prize.

You attend upon the ordinances of the sanctuary, but you are not an active christian. You partake of the emblems of Christ's death, but you do not by faith partake of his Divine nature. You pray in secret, but do not have near access to God; you do not enter within the holy of holies, and hold sweet and intimate communion with your heavenly Father. The fear of man closes your lips, so that no public testimony is given for Christ, and brings you into such a snare, that you avoid every cross which brings with it peculiarity or reproach. Thus you live day after day, vainly striving to wed the service of Christ with the pleasures and honors of the world, desiring the love of both—the approval of both.

By baptism and union with the church, you have manifested a disposition to be numbered among Christ's disciples; but, by your conformity to the world, you have also manifested a disposition to be in affinity also with that. I speak plainly; my love for your soul prompts me to faithful dealing. "Hear ye the word of the Lord." "Ye cannot serve God and mammon." "Be not conformed to this world." "The friendship of this world is emnity against God; whosoever therefore will be a friend of the world, is the enemy of God." My dear sister, do pause and think well of these searching truths. Mark the last named, reckoning all those who are in friendship with the world as the *enemies of God.* Christ has chosen his people out from the world, and he says they are not of it, even as he is not of the world. Deceive not your own heart with a mere "form of godliness;" it avails nothing without the "power."

And now, dear sister, let me in conclusion urge upon you the duty of renouncing the world fully—of consecrating yourself to God entirely—of believing on Christ unwaveringly, and loving him perfectly. When you do this, I shall no longer find you exclaiming, "My wicked heart—my wicked heart!" No longer will you shun the consecrated cross—no longer complain of leanness and barrenness—no longer fear to speak for Jesus; but, with a heart from sin made free, and filled with peace and joy, you will run the race set before you with alacrity and delight.

Yours in love, M. D. W.

For the Crisis.

What do Ye imagine against the Lord?

BRO. GRANT:—I find the above question asked in the first chapter of Nahum, at the 9th verse. I have often queried why such [illegible] so in this case, for it appears that the prophet asks the question himself, for the sake of answering it; therefore we are admonished to give heed to it, because the answer to the question is of vital importance to all who study the Scriptures to know the truths they teach, and we are also to understand, that the prophet was moved by the Holy Ghost, to ask and answer the above question. 2 Pet. 1: 21.

And we are also further to understand, that when the Holy Spirit moves upon one prophet to make a declaration, that it never moves upon any other being, whether celestial or terrestrial, to declare any thing to the contrary. Therefore God's word is not, yea and nay, but yea and amen.

There is one thing we wish to ascertain, and that is, what it was that people imagined against the Lord. Does not the language of the answer warrant us in believing that there were people in the prophet's day, as well as now, that imagined that God will punish the wicked with eternal torment? It appears so to me, for the prophet gives such imagination a plain contradiction, by saying, "He (God) will *make an utter end*: affliction shall not rise up the second time: for while they be folden together as thorns, and while they are drunken as drunkards, they shall be *devoured as stubble fully dry.*" Can language any stronger be used against the endless suffering of the wicked? Yet some are not satisfied with this positive declaration, and will search to find something that will do it away; but they search in vain. Are not such people somewhat like Balaam, who, after God had positively said, "thou shalt not go with them: (the servants of Balak) thou shalt not curse the people: for they are blessed," Num. 22: 12, yet we find was not satisfied, and by Balak importuning him, went to the Lord again, to see if he would not say something different; and we find, by reading, what success he had. And those that search to see if God has not said something, somewhere, that will militate against the answer to the above question, will have no better success than had Balaam.

But, say some, I read in Rev. 14: 11,—"And the smoke of their torment ascendeth up forever and ever!" This text proves that God has not made an utter end of them, and affliction does rise up the second time. And by thus inferring that forever and ever has no end, they are willing to take the ground of the infidel, that the word of God contradicts itself. Let all such turn and read (Ex. 21: 6,) about a servant that refused to go out free at the year of release, who was to have his "ear bored through with an awl: and he shall serve him (his master) forever." I ask, do you believe that that servant is to serve that master beyond the resurrection? if not, your imagination is unfounded. Again, Matt. 25: 46.—"And these shall go away into everlasting punishment, but the righteous into life eternal." Let all those that "imagine" that punishment is a conscious eternal suffering in misery, read 2 Thess. 1: 9, 10. Paul, speaking of the same event, says, they "shall *be punished* with everlasting destruction," &c.

Dear brethren, may God enable us to believe his word, and not imagine anything against the Lord, that shall impeach his glorious and lovely character, who has said that "he will not contend forever, neither will I be always wroth!" although he "is now angry with the wicked every day." O! sinner, why will you not repent, and believe on the Lord Jesus Christ, that you may obtain eternal life? "for the wages of sin is death."

JOHN GIBSON.

☞ A false friend is like a shadow on a sun dial, which appears in fine weather, but vanishes at the approach of a cloud.

For the Crisis.

A Receipt

For Christians who complain that their religious paper grows uninteresting.

Sit down immediately and write the best article you are capable of. As we are commanded by high authority to "seek to edify one another,"—choose a *subject* you think the best calculated to edify; clothe it with the best language of which you are master; and if you only write enough to fill one column of a common newspaper, you will find it is more like labor than you had thought. Send it immediately to your editor, and when it comes out fairly printed, compare it with those articles you thought so insipid, common place, etc., and see how far it eclipses them in point [illegible] and if by this time you [illegible] scribers and yourself, really think a new interest is added to the paper, why then it is plain you ought to be a *helper* instead of a *complainer*.

Try it and see if this is not the diagnosis of your moral dyspepsia,—not having labored sufficiently to gain a healthy appetite,—hence you are dainty, because disordered, and will only pick here and there a sweetmeat. Then, as for Therapeutics, I would recommend labor, *labor*, LABOR!! For I have noticed this effect follows this cause; those who labor most, complain the least, and *vice versa*; whether it be in helping forward a religious paper, the prayer meeting, or sustaining any other religious interest. "The LABORERS are seldom complainers."

BEULAH MATHEWSON.

For the Crisis.

Eastern Tour.

BRO. GRANT:—I spent most of the month of Nov. down East, on the Penobscot. I visited and preached in Holden, Bradley, Bangor and Hermon, and I found a few who still love to hear the everlasting Gospel. I attended a conference of days at Holden. Brn. Smith and Damman were with us, to assist in preaching the word; and although the weather was cold and stormy, there was a good attendance, and the word did seem to do them good. Every thing went on well. There was a spirit of reformation in the meeting, and harmony did prevail. There was some talk about foreordination and election; but believing that ALL ARE CALLED, and chosen by sanctification of the Spirit and belief of the truth, elected by faith and obedience; therefore we urged all to double their diligence, to make their calling and election sure; also assuring ALL that the old gospel fountain was still open; that the Spirit and the bride were saying "come," and that whosoever would might come to the fountain and take the water of life freely.

We find a few of the original faith who love all the signs and indications of our Lord's coming, and nothing but the gospel that brings the sleepers out of their graves, and rewards them with life eternal at Christ's coming, will satisfy. Not believing that *good* men go to *Heaven*, or get their *reward* when they die, they look forward with interest to the time when all that are in their graves shall come forth to receive for the deeds done in the body, whether good or bad,—when "they who, by patient continuance in well doing, seek for glory and honor, immortality, eternal life!" While "they who are contentious and obey not the *truth*, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

They consider it all important to receive into good and honest hearts the love of the truth, so as to be guarded against that seductive, damnable deception, now spreading itself in every direction, seeking to deceive, if possible, the very elect.

I labored under great disability while with them; but by their kindness I was able to attend meeting most of the time. If more constant preaching of the right kind could be had among them, there would be glorious results. They, as well as all, need and must have the truth adapted to the present time; this, mixed with experimental, living religion, will give a man joy unspeakable and full of glory, and will exert a saving influence on those that are without hope.

The meetings were good, and many of the brethren are still much interested, and love to do all they can to help the toil-worn pilgrim on his way. The Lord revive his work among them is *my prayer*, and reward them, and help them to still look for and love the appearing of our Lord.

L. BOWELL.

Choice Selections.

The Jews.

In Palestine, of late years [illegible] greatly increased. It is said [illegible] thousands inhabit Saphet and [illegible] and that in their worship they still [illegible] those pathetic hymns which their [illegible] tribulations have inspired, bewailing [illegible] the ruins of their ancient capital, the [illegible] city and the desolate tribes. In Persia [illegible] one of them addressed a Christian missionary in these affecting words:—"I have traveled far; the Jews are every where princes in comparison with those in the land of Iran. Heavy is our captivity, heavy is our burden, heavy is our slavery; anxiously we wait for redemption."

History, says an eloquent writer, is [illegible] record of the past; it presumes not to raise the mysterious [illegible] will be clearly vindicated. This, however, we may venture to assert, that true religion will advance with dissemination of sound knowledge. The more enlightened the Jew becomes, the more incredible will it appear to him that the gracious Father of the whole human race intended an exclusive faith, a creed confined to one family to be permanent; and the more evident also will it appear to him that a religion which embraces within the sphere of its benevolence all the kindreds and languages of the earth, is alone adapted to an improved and civilized age.

We presume not to expound the signs of the times, nor to see further than we are led by the course of events; but it is impossible not to be struck with the aspect of the grandest of all moral phenomena, which is suspended upon the history and actual conditon of the sons of Jacob. At this moment they are nearly as numerous as when David swayed the scepter of the twelve tribes; their expectations are the same; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction—to the land of their fathers, and the holy city where their fathers worshipped. Though persecuted by man, they have not once, during eighteen hundred long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter day, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole world.—*Philadelphia U. S. Journal.*

FLATTERY.—Men who praise you to your face, are ever to be suspected. The Italians have a very expressive proverb on this subject: "He who caresses you more than he was wont to do, has either deceived you, or is about to do it." I have never known the sentiment in this proverb to fail.—*Adam Clarke.*

☞ Christ saves the world by undeceiving it, and sanctifies the will by first enlightening the understanding.

☞ One perverse disposition destroys the peace of a family, as one jarring instrument spoils a whole concert.

☞ The source of all grace and peace is the indwelling of the Holy Spirit.

☞ Men see not the bright light that is in the clouds.

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Poetry.

For the Crisis.

WINTER.

Winter has come; it is here;
The season of happy new year,
Of Christmas so merry and cheer—
Winter has come—it is here.

Winter has come with its storm,
With its tempests, its clouds and its gloom;
And the year that's departed forlorn,
Is laid packed in ice, in its tomb.

Winter has come, and the fire
Burns brightly within our sweet home;
For our friends who may call there's a chair,
For ourselves, we keep snugly at home.

Winter has come, and our store
Is ample while winter shall reign;
We have plenty, nor ask we for more,
Till spring comes in beauty again.

Winter has come, but the poor!
God pity their souls so distressed;
Lo, hunger lies wait at their door,
And cold haunts them e'en at their rest.

H.

FLOWERS.

Flowers there are that ever live,
That can lasting fragrance give;
Those who seek to find them may;
And they'll cluster round the way,
As we are traveling to the tomb,
Throwing brightness o'er the gloom,—
Religion, truth, and virtue pure,
Are fadeless flowers that e'er endure.

—*Mrs. M. W. Curtis.*

Original Articles.

For the Crisis.

The Late Discussion.

When I wrote my first article in relation to the above, I had no other object in view than expressing candidly my thoughts upon the result of the debate, as I understood and appreciated it. I did not seek to give an unfair bias to the minds of those who were not present, as I would thus be guilty of a disingenuousness sadly at variance with the character which I profess.

It is not my object, at present, to review the discussion, which every one may read for himself, if he be so disposed; as I would not *affect* to make the subject plainer than it has been already set forth; but I feel bound, not only by the honor of a man, but by the awful responsibility which I incur in taking a position in this truly momentous question, to state truthfully, and as briefly as possible, the reason for changing my views.

It is scarcely necessary to refer to the providential circumstances which led me into the bosom of the church in Boston, as the readers of this paper are acquainted with them. When I first heard the doctrine of the non-existence of a soul in man, I thought and proclaimed it infidelity in its worst sense, as I believed it but a step removed from gaunt Atheism, which repudiates the being of a God; and all my religious feelings and sympathies arose antagonistic to it. I thought that any one professing to be governed by the Bible, could not for a moment sustain such grounds; but with alarm I saw that which I believed invulnerable, pierced through at all points, and the sombre mysticism, which enveloped my creed, rent from top to bottom. At first I endeavored to treat it with contempt, and called that altering of a comma a miserable subterfuge to evade the point-blank, "palpable hit" of a home thrust. Then the parable of Dives and Lazarus, which I brought forth as unanswerable, was laid up with perfect *sang froid*. Every inch of ground I contested foot to foot, hand to hand, with all my might; but alas for my "antiquated superstition!" I was forced to the *reasonable* conclusion that immortality in man is not inherent; but a gift of God, through Jesus Christ, "to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." Rom. 2: 7.

[illegible] thus far convinced that mankind

years ago discussed, but invariably I took the side of the affirmative; not that I was convinced of its justice; I trembled to contemplate the unspeakable doom, yet dared not question the right of Jehovah to do his pleasure. But, when I ventured to investigate the gloomy theory which made the God of love a more horrid being than Moloch, my heart leaped eagerly to catch the truth, that He whom the christians worship is perfect.

Before the late discussion commenced, I made it a subject of prayer that if the tenets which I had recently embraced were unscriptural, I might see my way more clearly; and further, I resolved that, if the opinions which some hold were substantiated in the coming debate, I would retract upon the spot. It was with the most absorbing interest that I listened to Dr. Litch, as he ably opened the discussion. My feelings were largely with him as he rehearsed those opinions which I had imbibed almost at my mother's bosom. There is nothing more difficult to overcome than early religious prejudices; and I must confess that the speaker's voice and words brought sad and endearing memories.

But the answer—the negative—came, and Truth, Justice, THE BIBLE, laid prostrate every mouldy tradition which maligned the character of God, and when the discussion closed, my heart seemed relieved of a mighty load, and involuntarily I exclaimed, "Thank God! at last I'm satisfied." I have since attentively read the debate, and find nothing therein to alter my opinion. It was truly mortifying to hear one resort to "ghost stories" to uphold his position on such an awful subject; and were the question not too grave to permit a smile, we might well indulge in one to see with what industry the disciples of "antiquated superstition" dig up old paths to thrust them in the breach which a "well served gospel" made. When Luther preached against indulgences and other flagrant errors of the Romish church, what a cloud of dust was raised by clashing together the ponderous tomes of legendary lore! and the cardinals and priests, like so many huge cuttle-fish, mudded the water; but neither dust or mud could hide the precious truth from the eager eyes of those who sought it. Not much over an hundred years ago, "good men and true" gravely devoted old women to the flames as witches, if they happened to have long noses, or became obnoxious to some hypocondriac: but such acts would very likely be called "murder" at the present day.

I would as soon cite Shakspeare for authority as many of the old yarns brought up to substantiate the "ghost" institution. And indeed the veritable "Will" is rich in such scenes. For instance, where the murdered king appears and makes himself known to Hamlet, his son:—

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The hapless dead. Then shall the ransomed saints
High in the air behold the world on fire;
And when the renovated earth appears
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They shall receive it as their promised land,
While in the boundless universe of God,
Remain no pain, no cry, or lingering mark of sin.

JNO. F. COTTON.

THE LOOM OF LIFE.

We're sitting at the loom of life,
Our final garments weaving;
And when before Heaven's bar we stand,
For one last, dread revealing,
Within his holy presence there,
We then this self-wrought robe must wear.

Time's busy, never-tiring hand,
How swiftly flings the shuttle!
And what the fabric it shall weave
Our course of life must settle.
Oh! what shall then the garment be
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Shall selfish pleasure sway our hearts,
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when these events transpire at Jerusalem THEN the saints may know that the coming of the Lord "is nigh even at the doors."

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Before closing I will suggest one thought, on a part of the 7th verse of the 12th of Daniel, which reads thus,—"And when he shall have accomplished to scatter the power of the holy people, all these things shall be accomplished." The term "to scatter" I understand in the sense to weaken or make powerless, and is among the last *trials* of *the church*, to teach her to cease from man, and trust alone in the living God and the words of his grace. Is not this multiplication of new doctrines fulfilling this passage? P. ALLING.

Norwalk, O., Dec. 1858.

THE TONGUE.—Give your tongue to be governed by wisdom and piety. Let it not be as a thorny bush, pricking and hurting those that are about you—nor altogether a barren tree, yielding nothing; but a fruitful tree, as Solomon calls the tongue of the righteous, "a tree of life to your neighbor." Let your heart be possessed with those two excellent graces, *humility* and *charity*, and then with your tongue you will not be in danger of hurting others. It may help you too to the right using, and often to the *not* using of your tongue, to remember that God hath said, "If any man seemeth to be religious, and bridleth not his tongue, that man's religion is vain."

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For the Crisis.

The Literal and Figurative Interpretation of Scripture.

"We have not followed cunningly devised fables;" is a most remarkable assertion of the Apostle, if so be the Bible is to be interpreted in a mystical and figurative sense; and not according to its plain, literal, and grammatical construction, as any other book. All human language is of necessity figurative; and this is especially the case in the most ancient eastern nations, the Hebrew, Greek, and Syriac languages. There is no difficulty in understanding these metaphors, symbols, figures, or allegories, and no danger of taking them literally; from the very fact that they will not bear a literal construction, without involving an absurdity, or contradiction to nature. When we speak of the "eyelids of the morning," there is no fear of any one being silly enough to think that the morning has great ogling eyes, that open at the peep of day, and close again at night. The language of Christ at the supper, "this is my body, this is my blood," could never have been understood literally, had not a crafty priesthood tried to impose a miracle on the credulous multitude, to advance their own power and authority. The literal interpretation of such language as this, is both loathsome and disgusting, and fit only for the sensual ideas of a cannibal. But while some are guilty of converting fables into facts, to suit their own purpose, are not others, for the same reason, too often disposed to turn facts into fables?

Origen was the great father of what is now termed the "Spiritual interpretation of Scripture;" there were some doctrines of the gospel that did not accommodate themselves to his taste and prejudices; how to get rid of them he did not know; till his futile brain devised the plan of turning any unsavory truth into a mystical allegory, or fable; others have followed in his wake, so that in the present day, nearly the whole of the Bible is, by some one or another, turned into a book of cunningly devised fables and eastern metaphors. Any one may see, at a glance, that this mode of interpreting Scripture is most unsafe and uncertain; leaving it to every one's imagination and fancy to twist and torture the word of God to suit their own selfish and sectarian purposes.

Is it any wonder, under this system, that the christian church is divided into so many sects and parties, and all profess to take the Bible as the rule of their faith, *as they choose to understand it*, and not according to its literal meaning. If men were to use any other book with the same *liberty* of interpretation as they do the Scriptures, they would be considered fit inmates of a lunatic asylum; and we certainly need an infallible interpreter, quite as much or more, than an infallible text, and we must go back to Rome to find one, before we can arrive at any certainty with regard to a single article of christian faith, if this system is the true one. If even our own commentators would abide by their own rules of interpretation, we should not have half the difficulty we now have; but these rules are like some men's promises, made only to be broken the first opportunity. They tell us, that "all scripture is to be taken literally; if it will bear a literal interpretation without involving an absurdity, or contradicting any plain and clear doctrine of God's word."

Now let us see how they abide by their own rules, in an instance or two. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." This text, according to its literal meaning, is as plain and clear as the sun at noonday—death is the penalty of sin, eternal life can only be obtained as a gift of God, through faith in Christ, the author and giver of life. Does this involve any absurdity? Does it contradict one single passage in the Bible? Not one. Hundreds of texts corroborate the truth, that "the soul that sinneth, it shall die;" that none but those who love and serve God shall have eternal life; nothing can possibly be made more plain and clear than this uniform testimony of Scripture, from Genesis to Revelations. But how do our learned divines explain this passage? They fly directly in the face of their own rules of interpretation, by denying the literal interpretation of the text, without attempting to prove its absurdity, or disagreement with any other passage in the word of God. They deny that death, the extinction of being, is the penalty of sin, and substitute eternal torment in its place. They deny that eternal life is the gift of God through Christ; and affirm that all men are immortal, but they give no proof of this assertion, and tell us it is to be taken for granted, merely from inference! It is just as easy to prove the opposite to this by inference; and indeed to prove any thing in the same way; but for the immortality of all men, in opposition to the express declarations of Scripture, that "all the wicked God will destroy," we certainly need something more than inference.

The personal reign of Christ on earth, is as clearly foretold as his sufferings and death; but while we are obliged to take the latter according to the letter, because it has been so fulfilled; we take the liberty of interpreting the former to be a spiritual reign, and a spiritual kingdom! Thus the truth of God's word is *spirited* away by the traditions of men, and made of none effect.

Is it any wonder that people reject the Bible as a revelation from God, and are left to wander without a guide on the dark mountains of infidelity, when those who profess to be the authorized teachers of religion, thus pervert, misrepresent, and mystify the only true light that God has given us, in this dark world of sin and death; and thus darken counsel by words without knowledge?"

It is this evil spirit of spiritualising every thing to suit our own preconceived opinions, that has caused men to say, till it has almost become a proverb, that "the Bible is like an old fiddle, that you can play on it any tune you please." When the adversary could no longer play his old game of making the Bible a forbidden book to the people, he has changed his policy, and now permits them to read it; but it must only be read through the many-colored spectacles of orthodox creeds, and sectarian prejudice! And if any one dares to be so singular as to use his own eyes in preference to those of other men, he is at once denounced as an heretic and an infidel!

But see the inconsistency of these commentators of Scripture; while they spiritualize and mystify many plain and literal facts, and turn them into fables, they will, at times, jump over to the opposite extreme, and make that literal; that, to all intents and purposes, cannot bear a literal interpretation without an absurdity, or at least a contradiction to truths plainly revealed.

One instance of this has been already noticed in the literal interpretation of the words of Christ, "this is my body, &c." We notice one more of the same nature, in the parable of the rich man and Lazarus; this is first acknowledged to be a parable, and then immediately denied, by substituting a literal interpretation which is a manifest absurdity to all but those who are wilfully blind. If it is a parable, it will not bear a literal interpretation; if it is an history of facts, they are surely stranger than fiction, and require no little credulity to digest them. On the same principle we may prove that trees and shrubs possess reason, language, and a system of government by a literal interpretation of the parable in the Old Testament, of the trees choosing a king over them.

When will people be willing to [illegible] the will of God, to seek after truth, sit at the feet of Jesus, as Mary [illegible] not come with the head stuffed [illegible] losophy and vain deceit, or [illegible] strive to proselyte the [illegible] self-conceived opinions of [illegible] mortals, who are but of [illegible] know nothing?

☞ When you feel a dis[illegible] seek for a place where God [illegible]

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THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 173. BOSTON, MASS., DECEMBER 29, 1858. VOL. VIII. NO. 17.

Poetry.

For the Crisis.

WINTER.

Winter has come; it is here;
The season of happy new year,
Of Christmas so merry and cheer—
Winter has come—it is here.

Winter has come with its storm,
With its tempests, its clouds and its gloom;
And the year that's departed forlorn,
Is laid packed in ice, in its tomb.

Winter has come, and the fire
Burns brightly within our sweet home;
For our friends who may call there's a chair,
For ourselves, we keep snugly at home.

Winter has come, and our store
Is ample while winter shall reign;
We have plenty, nor ask we for more,
Till spring comes in beauty again.

Winter has come, but the poor!
God pity their souls so distressed;
Lo, hunger lies wait at their door,
And cold haunts them e'en at their rest.

H.

FLOWERS.

Flowers there are that ever live,
That can lasting fragrance give;
Those who seek to find them may;
And they'll cluster round the way,
As we are traveling to the tomb,
Throwing brightness o'er the gloom,—
Religion, truth, and virtue pure,
Are fadeless flowers that e'er endure.

—*Mrs. M. W. Curtis.*

Original Articles.

For the Crisis.

The Late Discussion.

When I wrote my first article in relation to the above, I had no other object in view than expressing candidly my thoughts upon the result of the debate, as I understood and appreciated it. I did not seek to give an unfair bias to the minds of those who were not present, as I would thus be guilty of a disingenuousness sadly at variance with the character which I profess.

It is not my object, at present, to review the discussion, which every one may read for himself, if he be so disposed; as I would not *affect* to make the subject plainer than it has been already set forth; but I feel bound, not only by the honor of a man, but by the awful responsibility which I incur in taking a position in this truly momentous question, to state truthfully, and as briefly as possible, the reason for changing my views.

It is scarcely necessary to refer to the providential circumstances which led me into the bosom of the church in Boston, as the readers of this paper are acquainted with them. When I first heard the doctrine of the non-existence of a soul in man, I thought and proclaimed it infidelity in its worst sense, as I believed it but a step removed from gaunt Atheism, which repudiates the being of a God; and all my religious feelings and sympathies arose antagonistic to it. I thought that any one professing to be governed by the Bible, could not for a moment sustain such grounds; but with alarm I saw that which I believed invulnerable, pierced through at all points, and the sombre mysticism, which enveloped my creed, rent from top to bottom. At first I endeavored to treat it with contempt, and called that altering of a comma a miserable subterfuge to evade the point-blank, "palpable hit" of a home thrust. Then the parable of Dives and Lazarus, which I brought forth as unanswerable, was laid up with perfect *sang froid*. Every inch of ground I contested foot to foot, hand to hand, with all my might; but alas for my "antiquated superstition!" I was forced to the *reasonable* conclusion that immortality in man is not inherent; but a gift of God, through Jesus Christ, "to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." Rom. 2: 7.

Being thus far convinced that mankind [illegible] years ago discussed, but invariably I took the side of the affirmative; not that I was convinced of its justice; I trembled to contemplate the unspeakable doom, yet dared not question the right of Jehovah to do his pleasure. But, when I ventured to investigate the gloomy theory which made the God of love a more horrid being than Moloch, my heart leaped eagerly to catch the truth, that He whom the christians worship is perfect.

Before the late discussion commenced, I made it a subject of prayer that if the tenets which I had recently embraced were unscriptural, I might see my way more clearly; and further, I resolved that, if the opinions which some held were substantiated in the coming debate, I would retract upon the spot. It was with the most absorbing interest that I listened to Dr. Litch, as he ably opened the discussion. My feelings were largely with him as he rehearsed those opinions which I had imbibed almost at my mother's bosom. There is nothing more difficult to overcome than early religious prejudices; and I must confess that the speaker's voice and words brought sad and endearing memories.

But the answer—the negative—came, and Truth, Justice, THE BIBLE, laid prostrate every mouldy tradition which maligned the character of God, and when the discussion closed, my heart seemed relieved of a mighty load, and involuntarily I exclaimed, "Thank God! at last I'm satisfied." I have since attentively read the debate, and find nothing therein to alter my opinion. It was truly mortifying to hear one resort to "ghost stories" to uphold his position on such an awful subject; and were the question not too grave to permit a smile, we might well indulge in one to see with what industry the disciples of "antiquated superstition" dig up old paths to thrust them in the breach which a "well served gospel" made. When Luther preached against indulgences and other flagrant errors of the Romish church, what a cloud of dust was raised by clashing together the ponderous tomes of legendary lore! and the cardinals and priests, like so many huge cuttle-fish, mudded the water; but neither dust or mud could hide the precious truth from the eager eyes of those who sought it. Not much over an hundred years ago, "good men and true" gravely devoted old women to the flames as witches, if they happened to have long noses, or became obnoxious to some hypocondriac: but such acts would very likely be called "murder" at the present day.

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THE TONGUE.—Give your tongue to be governed by wisdom and piety. Let it not be as a thorny bush, pricking and hurting those that are about you—nor altogether a barren tree, yielding nothing; but a fruitful tree, as Solomon calls the tongue of the righteous, "a tree of life to your neighbor." Let your heart be possessed with those two excellent graces, *humility* and *charity*, and then with your tongue you will not be in danger of hurting others. It may help you too to the right using, and often to the *not* using of your tongue, to remember that God hath said, "If any man seemeth to be religious, and bridleth not his tongue, that man's religion is vain."

☞ Refrain from bitter words; there is only the difference of a letter between *words* and *swords*.

For the Crisis.

The Literal and Figurative Interpretation of Scripture.

"We have not followed cunningly devised fables;" is a most remarkable assertion of the Apostle, if so be the Bible is to be interpreted in a mystical and figurative sense; and not according to its plain, literal, and grammatical construction, as any other book. All human language is of necessity figurative; and this is especially the case in the most ancient eastern nations, the Hebrew, Greek, and Syriac languages. There is no difficulty in understanding these metaphors, symbols, figures, or allegories, and no danger of taking them literally; from the very fact that they will not bear a literal construction, without involving an absurdity, or contradiction to nature. When we speak of the "eyelids of the morning," there is no fear of any one being silly enough to think that the morning has great ogling eyes, that open at the peep of day, and close again at night. The language of Christ at the supper, "this is my body, this is my blood," could never have been understood literally, had not a crafty priesthood tried to impose a miracle on the credulous multitude, to advance their own power and authority. The literal interpretation of such language as this, is both loathsome and disgusting, and fit only for the sensual ideas of a cannibal. But while some are guilty of converting fables into facts, to suit their own purpose, are not others, for the same reason, too often disposed to turn facts into fables?

Origen was the great father of what is now termed the "Spiritual interpretation of Scripture;" there were some doctrines of the gospel that did not accommodate themselves to his taste and prejudices; how to get rid of them he did not know; till his futile brain devised the plan of turning any unsavory truth into a mystical allegory, or fable; others have followed in his wake, so that in the present day, nearly the whole of the Bible is, by some one or another, turned into a book of cunningly devised fables and eastern metaphors. Any one may see, at a glance, that this mode of interpreting Scripture is most unsafe and uncertain; leaving it to every one's imagination and fancy to twist and torture the word of God to suit their own selfish and sectarian purposes.

Is it any wonder, under this system, that the christian church is divided into so many sects and parties, and all profess to take the Bible as the rule of their faith, *as they choose to understand it*, and not according to its literal meaning. If men were to use any other book with the same *liberty* of interpretation as they do the Scriptures, they would be considered fit inmates of a lunatic asylum; and we certainly need an infallible interpreter, quite as much or more, than an infallible text, and we must go back to Rome to find one, before we can arrive at any certainty with regard to a single article of christian faith, if this system is the true one. If even our own commentators would abide by their own rules of interpretation, we should not have half the difficulty we now have; but these rules are like some men's promises, made only to be broken the first opportunity. They tell us, that "all scripture is to be taken literally; if it will bear a literal interpretation without involving an absurdity, or contradicting any plain and clear doctrine of God's word."

Now let us see how they abide by their own rules, in an instance or two. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." This text, according to its literal meaning, is as plain and clear as the sun at noonday—death is the penalty of sin, eternal life can only be obtained as a gift of God, through faith in Christ, the author and giver of life. Does this involve any absurdity? Does it contradict one single passage in the Bible? Not one. Hundreds of texts corroborate the truth, that "the soul that sinneth, it shall die;" that none but those who love and serve God shall have eternal life; nothing can possibly be made more plain and clear than this uniform testimony of Scripture, from Genesis to Revelation. But how do our learned divines explain this passage? They fly directly in the face of their own rules of interpretation, by denying the literal interpretation of the text, without attempting to prove its absurdity, or disagreement with any other passage in the word of God. They deny that death, the extinction of being, is the penalty of sin, and substitute eternal torment in its place. They deny that eternal life is the gift of God through Christ; and affirm that all men are immortal, but they give no proof of this assertion, and tell us it is to be taken for granted, merely from inference! It is just as easy to prove the opposite to this by inference; and indeed to prove any thing in the same way; but for the immortality of all men, in opposition to the express declarations of Scripture, that "all the wicked God will destroy," we certainly need something more than inference.

The personal reign of Christ on earth, is as clearly foretold as his sufferings and death; but while we are obliged to take the latter according to the letter, because it has been so fulfilled; we take the liberty of interpreting the former to be a spiritual reign, and a spiritual kingdom! Thus the truth of God's word is spirited away by the traditions of men, and made of none effect.

Is it any wonder that people reject the Bible as a revelation from God, and are left to wander without a guide on the dark mountains of infidelity, when those who profess to be the authorized teachers of religion, thus pervert, misrepresent, and mystify the only true light that God has given us, in this dark world of sin and death; and thus darken counsel by words without knowledge?"

It is this evil spirit of spiritualising every thing to suit our own preconceived opinions, that has caused men to say, till it has almost become a proverb, that "the Bible is like an old fiddle, that you can play on it any tune you please." When the adversary could no longer play his old game of making the Bible a forbidden book to the people, he has changed his policy, and now permits them to read it; but it must only be read through the many-colored spectacles of orthodox creeds, and sectarian prejudice! And if any one dares to be so singular as to use his own eyes in preference to those of other men, he is at once denounced as an heretic and an infidel!

But see the inconsistency of these commentators of Scripture; while they spiritualize and mystify many plain and literal facts, and turn them into fables, they will, at times, jump over to the opposite extreme, and make that literal; that, to all intents and purposes, cannot bear a literal interpretation without an absurdity, or at least a contradiction to truths plainly revealed.

One instance of this has been already noticed in the literal interpretation of the words of Christ, "this is my body, &c." We notice one more of the same nature, in the parable of the rich man and Lazarus; this is first acknowledged to be a parable, and then immediately denied, by substituting a literal interpretation which is a manifest absurdity to all but those who are wilfully blind. If it is a parable, it will not bear a literal interpretation; if it is an history of facts, they are surely stranger than fiction, and require no little credulity to digest them. On the same principle we may prove that trees and shrubs possess reason, language, and a system of government by a literal interpretation of the parable in the Old Testament, of the trees choosing a king over them.

When will people be willing to learn the will of God, to seek after truth, sit at the feet of Jesus, as Mary [illegible] not come with the head-[illegible] philosophy and vain deceit, [illegible] strive to proselyte the [illegible] self-conceived opinions of [illegible] mortals, who are but of [illegible] know nothing?

☞ When you feel a dis[illegible] seek for a place where God [illegible]

☞ A Christ-like [illegible] to religion.

The World's Crisis.

MILES GRANT.....EDITOR.

BOSTON, DECEMBER 29, 1858.

Office....167 Hanover street.

Discussion.

We have accepted another invitation to discuss the truth of the Bible. *Question.*—"Do the Scriptures teach the final salvation of all men?" The discussion is to be in the Town Hall, at Castleton, Vt., commencing Monday evening, Jan. 3d, and continuing three evenings. Our opponent is H. P. Cutting, the Universalist minister in the place.

The Soul.—No. 11.

We have now examined the first twenty-one texts in the Bible where *nephesh*, the word rendered soul, occurs, but have found no proof, or even hint, or a passage from which we could draw the most distant inference that man has an *immortal soul.* We have come down the stream of time, in the history of man, over two thousand years, and we stop to inquire, why this total silence on the subject, if popular theology is true? We have carefully examined the creation of man, and many records of death, but find no idea advanced that man is alive between death and the resurrection. We think the case is perfectly clear that man, the WHOLE MAN IS MORTAL; this being true, Satan is proved a liar, because he declared man to be immortal.

There are two passages which some bring as objections to our conclusion, which we will examine. The first is in Gen. 35 : 18–19, where we have the record of the death of Rachel, the wife of Jacob, at the birth of Benjamin. "And it came to pass, as her soul was in departing, (for *she died,*) that she called his name Ben-oni; but his father called him Benjamin. And *Rachel died*, and was buried in the way to Ephrath, which is Bethlehem." Had *nephesh* been rendered *life* in this passage, as it is in one hundred and twenty other places, and might be in many more, the text would be perfectly plain, and in harmony with all the facts stated in connection with the death of Rachel. All the reassuring of skillful logicians cannot alter the Scripture declaration,—"*Rachel died* and was *buried*;" and, "as her NEPHESH (life) was in departing," or in other words, while she was dying, she named her infant child. The Septuagint reads;—"And it came to pass in her giving up the ghost, (for *she* was *dying*) that she called his name, The son of my pain, but his father called his name Benjamin." "Giving up the ghost" is the old Bible way of saying she is dying; and "gave up the ghost" is more properly rendered "expired," and is thus rendered in the new translation by the Amer. Bible Union. We see no proof of an immortal soul in the passage just examined.

The other text, sometimes referred to as an objection to our position, is in 1. Kin. 17 : 21, 22, 23. "And he (Elijah) stretched himself upon the *child* three times, and cried unto the Lord and said, O Lord my God, I pray thee, let this child's *soul* come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, see, thy *son liveth.*" Had *nephesh* been rendered *life* in this Scripture, all would be plain. If we turn back to the 17th verse of this chapter, we read in relation to the child, "And it came to pass, after those things, the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath (n'shamah) left in him." Is this *breath* the *child*? No one would be so absurd as to claim it. The *child* lies *dead* before the prophet. What does the mother desire? That the *life* of the child may be restored. Elijah [illegible] for its restoration, "and the Lord [illegible] the voice of Elijah," and the *life* of [illegible] child is restored. No intimation that [illegible] *child* had been to heaven or hell, and [illegible] called out, but the child was all this [illegible] in the house of the widow. When [illegible] breath of *life* came again, "Elijah [illegible] the child and brought *him* down out [illegible] the chamber . . . . and . . . said, "see, [illegible]

[illegible] The Septuagint reads, (ver. 17) "And it [illegible] the son of the woman, [illegible] of the house fell sick; and the disorder increased till there was no breath left in him." Ver. 21, 22. "And when he had *breathed* on the child three times and called on the Lord, he said, O Lord, my God, I beseech thee let this child's LIFE be restored to him. And so it came to pass, and the child cried."

We think this point is so plain that further comment is unnecessary. We know of no other passages in the Old Testament that can be brought in proof of the immortality of the soul. And, candid reader, if we are called "infidels," "atheists," "blockheads," &c. &c., for not believing what is not revealed in the Bible, nor sustained by facts, philosophy, physiology, nor common sense, let us bear it *patiently*, and thank the Lord we are counted worthy to suffer "persecution . . . because of the word." Let us not be ashamed of the truth of the *Bible*.

"The Association of Governmentizers."

The above heading is the name of a professed association of the spirits of Robert Rantoul, Daniel Webster, John Quincy Adams, Martin Luther, Roger Williams, and Socrates, for the purpose of devising plans to re-organize the governments of the world and establish them on an entire new basis. What is the foundation of this new system? The answer is found on page 136 of the Educator, a work that purports to be dictated by the *spirits* of men. It says,—"The corner-stone of this *new enterprise rests* on the following eternal principles: First, *Man is* IMMORTAL."

Suppose man is not immortal; what follows? Why, the whole structure of spiritualists would fall at once into chaotic ruin, and the devil and his angels would be exposed in their diabolical work of deception, and men would escape from the fatal snare. We are glad that the spirits confess that the "*corner stone*" of Spiritualism is founded on the immortality of the soul, or in other words, the great lie of Satan to our first parents, as recorded in Gen. 3 : 4,—"Ye shall not surely die." Glory to the Lord for the truth of the Bible that is now concentrating its radiant light upon this noted lie, and making it stand out in bold relief to all lovers of truth, who are willing to turn away from the fables of these last days, and embrace the word of the Lord which "is *truth.*"

Let us look at some of the teachings, purposes and plans of "The Association of Governmentizers." "It . . . boldly declares . . . that the highest possible human government is *interior*, and may at all times, in all places, and under all possible circumstances, be safely obeyed." Educator, p. 393. It will be seen that these spirits propose to have us abolish *all* laws and submit to their *interior* teachings. Every man becomes his own lawgiver, or law-maker, by the advice of his familiar spirit, and refuses to be governed by any other law. If his "*interior*" lawgiver says he should leave his wife and take another man's, why, he should obey at once; and, indeed, we have already many practical examples of this "*new social order*," as it is termed by its supporters. If this law says take the life of your neighbor, prompt obedience should follow, and we have practical demonstrations that some have yielded to obey this "*interior*" law which is responsible to none but the spirits (of demons.) Such will truly be a "*new social order*," and more to be feared than was the French Revolution, yet we should not be disappointed to see, ere long, just such a "social order." The way is being rapidly prepared for its introduction. All classes are getting weary of restraint, and are about ready to adopt the most radical measures to rid themselves of its last vestige. The plan of the demons appears to be this;—have men abolish all laws, social, political and moral, and consent to let them dictate to our race such laws, as they, in their diabolical plans, may deem best adapted to cause a successful revolt against the government of the Lord, and thereby secure our eternal ruin. The plans of an Alexander, Cæsar, or Bonaparte, were puerile, when compared with those now being concocted by demons, to get the control of the governments of this world. The deep laid scheme in Eden is about to be consummated. The work is now a short, but most *earnest* one. The "battle of *principles*," or the contest between truth and fables "has actually begun," and let every lover of Jesus stand firm, "immovable." The spirits say, "The hour is at hand when a revolution must come . . . It will be a fearful crisis—an hour when the passions of men will be excited to an extent seldom, if ever, known before. This Association . . . . proposes to place in the hands of its general agent a series of instructions which will be of the greatest use in that hour of peril." Educator, p. 403. "Prominent persons will be placed at the helm of the new ship of state, whose motto shall be, 'ETERNAL PRINCIPLES, NOT PARTIES.'" Some of these *principles* have been named.

1. "*Man is immortal*,"—the lie of Satan.

2. "It requires two persons, male and female, to constitute a whole man."

3. "Each man, and each woman, if you please, has a perfect right, under *all* circumstances, in *all* conditions, and in whatever locations, to do as he or she pleases."

4. "Government is but a temporary arrangement, to be outgrown with the greatest possible speed." Educator, p. 412.

5. "The highest possible human government is *interior*, and may at *all* times, in *all* places, and under *all possible* circumstances, be safely obeyed."

5. "God . . . is man, and man is God . . . no clearer idea of the divine existence can possibly be communicated to mind, than in the statement that he is *One Grand Universal Man.*" Educator, p. 526.

The foregoing are some of "*the eternal prnciples* to be adopted by the new government," under the direction of spirits. We believe that *all* these will be eternally the principles of *error*, that they originated with Satan, will perish with him in his final *destruction*, and be advocated no more forever.

The Heavenly State.

"But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." HEB. 11: 16.

This chapter treats of patriarchs and prophets, who distinguished themselves by faith and confidence in God. Not only is their faith spoken of, but the circumstances which serve to develop it are brought to view. They were upright in their walk, constant in their love, persevering in their efforts, and patient under sufferings. No class of men ever stood higher, or were more devoted and ardent in their love. They were distinguished from the world of mankind as being the "sons and daughters of the Lord Almighty." Devoted, as they were to the cause of truth, and faithful in the discharge of their obligations, they are presented as patterns of piety, and hence, worthy of imitation. "But now they desire a better country, that is, an heavenly."

Heaven is sometimes described as a city. The patriarchs "looked for a city which hath foundations, whose builder and maker is God." "Jerusalem which is above is free."

As an inheritance.

Begotten "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Sealed with the "Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Christ suffered and died that "they which are called might receive the promise of eternal inheritance."

As a kingdom.

"I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." "Then shall the righteous shine forth in the kingdom of their Father." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

They desire a better country.

Heaven is to be distinguished for its *purity*. "Blessed are the pure in heart, for they shall see God." Heaven is to be peopled with a pure race.

"Those heavenly gates forever bar pollution, sin
and shame."

Moral evil is to be banished from the universe of God. Christ is to achieve a complete victory over Satan, his great rival; and by destroying the author and cause of sin, to make a clean universe. There will not be one person guilty of an infraction of God's laws. Every member of that heavenly family shall breathe holiness to the Lord. Love will be the reigning passion of the heart, and hence the acts will be humane. It is to be a restoration to the primitive state of purity and uprightness. Physical purity is to be as universal as the moral. The body is to be changed, to be fashioned like Christ's glorious body.

Heaven is to be a healthy place.

Its inhabitants are to be healthy. Here the "whole creation groaneth and traveleth in pain until now;" but there, in that heavenly land, "there shall be no more pain." Sickness is that state of the body in which the organs refuse to perform their functions. In that world, nothing will disturb the order of nature, and hence, none shall die. There will be no more death. "Death shall be swallowed up in victory." "O death, I will be thy plagues; O grave, I will be thy destruction."

Heaven shall be peaceful.

"They shall not hurt nor destroy in all" that holy mountain. The hand of man shall be lifted up to bless his fellow man. There shall be nothing like war or conflict in the heavenly regions.

"No war nor battle's sound
Was heard the earth around,
No hostile chiefs to furious combat ran."

The passions of the human heart shall not again be aroused to contest his rights; the sword shall be sheathed, yea, it shall become a ploughshare, and the spear shall be converted into a pruning-hook. "Nation shall not lift up sword against nation, neither shall they learn war any more." Peace shall reign from shore to shore; the warrior's gate shall not again be opened, pouring forth its bloody legions; for at the close of this state of things—at the end of this age—the earth shall "disclose her blood, and no more cover her slain."

Perfection shall reign in that kingdom.

Wherever we turn the eye, in this world, we see imperfection—every thing is defective, is impaired. This is true of animate as well as inanimate creation. We have inherited mortality and corruption. Our bodies are weak and sickly, the functions of which are liable to be disordered at any time; in which case, sickness invariably follows, and unless arrested, death must ensue. But there, nothing of the kind can occur; the infraction of nature's laws will never be known. Not only will there be requisitions growing out of the peculiar construction of our constitutions, but a corresponding conformity to those requisitions will at all times be realized. The heart, being sinless, there will be no inclination to mar the perfection of that glorious state. Hence, we may reasonably expect that there will never be another revolt. The Almighty has purposed, it would seem, that the whole universe shall be subject to the sceptre of his Son. And in order to guard against any inducements to sin, arising from the agency of intelligent beings who have already revolted, and are now living in a state of opposition, he has declared that he will destroy both the wicked and Satan, their great deceiver, and thus rid the universe of moral evil, and once more stamp perfection on the works of God.

Now they desire a better country.

Old Canaan, which was a type of the heavenly, could never satisfy this longing desire. Had they been mindful of the earthly Canaan, "they might have had an opportunity to have returned." But no, though they had the promise of an inheritance, they died without its accomplishment,—they did not receive it. They desired an heavenly country, the very one to which Abraham was heir—the world, brought back to its Eden state, renovated and made perfect.

Desire, in the text, expresses the idea of reaching forward or after, with the expectation of realizing, or, being gratified. None can be said to desire, in this sense, unless there is a prospect, a hope of possessing. And no such hope can exist, unless the heart be converted, renewed, changed. God has promised, to be sure, but those promised blessings can never be appropriated to us unless received through a practical faith. Conformity to his will, gives assurance to the heart; an exemplary, devoted life, gives new life to hope, and new spring to all our joys.

What glory is held out to our view in this brief sketch of those ancient saints. What examples for imitation! What patterns of piety! may heaven grant wisdom that we may imitate their example.

☞ It is not the number of days that make a life long, but the full employment of them upon the main end and purpose of life, which is the perfecting of the mind, in making a man the absolute master of himself. I reckon the matter of age among eternal things, the main point is, to live and die with honor. Every man that lives is upon the way, and must go through with his journey without stopping, until he comes at the end; and wheresoever it ends, if it ends well it is a perfect life.—*Seneca.*

☞ It is much easier to suppress the first desire, than to satisfy [illegible] low it.

For the Crisis.

The Two-Horned Beast.—No. 7

The connection that this beast sustains with the papal beast, is the same that exists between the papal beast and "false prophet." Its location or place of action is the same. The first "doeth great wonders;" the second "wrought miracles." The first operates "in the sight of the beast;" the second, in his presence, or "before him." Their work before the beast being at one and the same time—the time of the harlot's going to judgment—*proves* that the *two-horned beast* and *false prophet* are *one* and the *same power*; and also that this power is the last enemy with which the church will have to contend.

Again, as the eighth, or revived 7th head of the beast, is the one that "goeth into perdition," (Rev. 17 : 11) and with the ten kings wars against the Lamb, it follows that the "Antichrist" is no other than the 8th or *revived* head of the Leopard beast; or rather, that it will head up in that 8th head. Whether viewing these heads as belonging to Imperial or Papal Rome, many writers have come to the same conclusions respecting the power that represents the 7th head. Thus Mr. Smith remarks on page 59 of his "Dissertation on Prophecy;"

"Whenever the Roman beast revives in his seventh head, which continues a short space, it must be in his heathen or infidel nature of *avowed* as well as *real* opposition to the cause of Christ. . . . And if I am not deceived, this head has recently appeared under an Atheistic-republican form of government." He wrote in 1811.

Mr. Bickersteth, in his "Practical Guide to the Prophecies," introduced Mr. Frere as excelling "in sympathy of arrangement" of the Apocalyptic visions. And says an English pamphlet of August, 1858, "Mr. Frere has long ago advanced the opinion that Napoleon the First was the seventh head of the beast, and so powerful was his conviction of this fact, that even when Napoleon and his son had both died, Mr. Frere still continued to persist in his opinion, and to look forward to the revival of the Napoleonic dynasty."

I need not here stop to prove that the French dynasty under Napoleon First was the seventh head of the Roman beast. Facts are abundant on this point, and are before your readers. Lorenzo Dow preached the same many years ago in my hearing; and his conclusions were that the Bonaparte then living near Philadelphia was the Napoleon First bought off from exile, and would revive the French dynasty and would be the power that would go into perdition; or it would revive in his son.

Mr. Smith, page 128, in meeting the objections that France could not be that Antichristian power because she adopted the Catholic religion, says, "The re-establishment of popery in France is so far from furnishing an argument against the nation bearing the character of Antichrist, as it has been stated, that it furnishes the decisive argument in favor of it. The beast from the bottomless pit (Rev. 17) is bearing *the papal harlot to her execution.*"

Again, in referring to the connection between the beast and false prophet, as brought to view in several places in the Revelations, says, "In all these passages Antichrist and Popery are found in this very connection. Accordingly, Paul, in sketching the character of Antichrist, (2 Thess. 3 : 1–5) closes the description in these words, '*having a form of godliness, but denying the power thereof.*' Thus the present nominal religion of the empire is so far from furnishing an objection to that empire's being the *very Antichrist of the last time*, that this very circumstance is essential to its sustaining this character; and presents an unanswerable argument of its being the *very* Antichrist." [Here Mr. Smith seems to lose sight of its *death* and *revival*, or its *wound* and *cure.*] "And no other power beside the French Empire can now possibly be expected to arise on the ground of the old Roman Empire, which can answer to the predictions of the last terrible beast, and which can be found in this connection with the false prophet, and can with him go into perdition in the battle of the great day." "This argument, then, in my opinion, approaches near to demonstration that the French Empire is *that last and terrible head of the Roman beast, and is the very Antichrist of the last time.*"

Now if the French Empire under Napolean First was the seventh head, (and this power certainly received a [illegible] the sword unlike [illegible] of W[illegible] the world wondering while beholding "the beast that was, and is not, and yet is?" are questions now of thrilling interest.

It may not be amiss here to note the character of this seventh head power, that we may more accurately discover its revival. The *seventh head* of the old Roman beast, continuing a short space, has been verified in the *terrible republic.*" "Revolutionary France, by national authority, not only denied the christian religion, but the being of God." "Man when free wants no other divinity than himself. Reason dethrones both the kings of the earth and the King of heaven," was the language of their national convention. Says Mr. Smith, "This infidel power abolished the covenant of marriage. . . . They decreed that the promiscuous intercourse of the sexes was no crime." p. 105. On page 119 he further remarks, "It was this scheme of *Illuminism* in France which took the lead of their revolution. This was the origin of those events which have deluged Europe with blood, and filled the great part of the civilized world with terror. The plan which came into operation in the French revolution, was previously matured; and legions of *Illuminees* were at their respective posts to manage the fatal operations.

The subterranean fire, which had long been kindling in dark recesses, now burst like a volcano from its dire caverns, terrifying the nations with its portentous discharge. And in the *terrible Atheistical nation* appeared the *rise* instead of the *fall* of Antichrist." "These means (says an American traveler in France,) which were employed by the Jacobins to subvert all governments, are now, under the military despotism of Bonaparte, leveled upon a more enlarged plan, and with more active industry, against the liberties and morals of every people."

After the wounding of this seventh head at the battle of Waterloo, *Illuminees* fled to this country; and, says Mr. Smith, "It could not be expected that so fair a portion of the christian world as the United States would escape the insidious attempts of modern infidels." "We cannot suppose them to have forgotten to '*hide the hand that gives the blow*;' nor have abandoned their object, which was to '*bind the world with invisible hands.*'"

Here are some of the characteristics of the "seventh head," and how fearfully wide spread are the same elements, marching on to the same terrible result. Their motto then was, "*crush the wretch*," (meaning Christ); and to such a fearful extent did this infidel principle arise, that Voltaire boasted that from Geneva to Berne not a christian was to be found; and that if things went on at this rate, "*in twenty years God would be in a pretty plight.*"

But the winds were to be held in check until the servants of God were sealed. And by the allied powers of Europe, through the interposition of God, Satan has not been able to bring about the "great battle;" neither will he until the servants of God are sealed. How merciful in God to put a check to this seventh head power until the fullness of the Gentiles be come in! Being baffled in his attempt to consolidate the kingdoms under Bonaparte I., and thereby cause the word of the Lord to fail, Satan has been arranging his force and enlisting his soldiers under his immediate "spiritual" guidance and power. It is not merely in Europe, but throughout the entire world that he is now marshaling his mighty host.

We have shown that the seventh head power was atheistical, infidel, licentious The eighth head, or the same seventh head revived, will have the same character. And how true it is that "Spiritualism, world-renowned, is carrying out the same principles that brought about the French revolution, and developed the seventh head of the terrible beast.

The eighth head bears a different relation to the papal beast from either of the seven. Therefore it is represented by a "two-horned beast" working wonders "*in sight of*" or "*before him.*" By this power the great "conflict" will be arranged, and that too under the guidance of "*spirits of devils working miracles,*"—*Spiritualism.*

And if christians were endangered under the seven heads before it, will they not suffer under the summing up of those heads in the *eighth*? Says Mr. Smith, "Let none, then, deceive you, by treating lightly the warnings relative to this subject; or insinuating that they are chimerical. People who are [illegible]

[illegible] wicked shall understand, but the wise shall understand.' . . . When any, therefore, despise the warnings upon this subject, consider well their character, to what class they belong, and what connections or influence may induce them to wish to keep concealed the iniquity of the system, which is so manifest in the world. '*And take heed that no man deceive you.*'"

H. PRATT.

For the Crisis.

The Problem Solved!!

DEAR BRO. GRANT:—I have been anxiously waiting to see the important discussion had by you and Dr. Litch, and now it has come, I have given it a critical examination, with a disposition to learn *the truth* on this question, if indeed I had it not. An important and difficult problem has been fully solved by the learned Dr. Litch. What was the problem? Why, how it could be that *man* was in the *grave* where "there is no knowledge, nor wisdom, nor device;" and *man* was in *hades*, a place which Bro. Bliss says means the *depths below*, in contrast to *heaven above*, that in that department of it called *Paradise*, *good men* were, and yet they were in the New Jerusalem *above*—in heaven. But now all is made plain.

According to Dr. Litch, there are *three* men combined in *one*. The *outer man* is buried in the grave, where "there is no knowledge," consequently *he* knows nothing. The "*inner man*," i. e., the spirit, goes to God, and if good, is assigned to the New Jerusalem. The *soul-man* goes into hades. Now on this principle you perceive I can harmonize the parable of the rich man and Lazarus. The rich man died; the *body-man* went into the grave where there is no knowledge. In hades the *soul-man* lifted up his eyes, saw the soul-man Lazarus, and asked him to dip the tip of his finger in water and cool his tongue, for he was tormented in flame. During this time, the *spirit*-man of each had gone to God, and the spirit-man Lazarus was, with other spirit-men, made perfect in the New Jerusalem!! Where the spirit-man Dives was sent by God, we know not. Do you not see, Bro. Grant, how completely Dr. Litch's view reconciles what before seemed so conflicting in this matter? Paul can be "with Christ" *above* and in hades *below* at the same time.

But notwithstanding this great problem is fully solved, one other point remains obscure. Dr. Litch argues the separate and conscious existence of the soul, and of the spirit; to the one he imputes "life;" he denominates it the "*living* principle;" to the other he imputes consciousness, denominating it the "*conscious* principle, that which apprehends, that gives us intelligence, sensibility, knowledge." Now it would seem as though the "*living* principle," or the soul, ought to be connected with the spirit, in order to give that "*conscious* principle;" but the Dr. does not so consider it needful, for he makes them to exist *consciously*, independent of each other. See p. 21, where he says the rich man was in hades,—"*not his spirit*, for that went to God to be disposed of"—not his *body*, for that he says "was buried." On p. 6 he says, "that the spirit is the inward man, the inside man—the man that dwells within the tabernacle, within this casket of clay." This "inward man, the inside man, the man that dwells within the tabernacle," "*went to God* to be disposed of," while the "rich man," the soul-man, (whether "inner or outer," or a part of both, the Dr. saith not) was already "disposed of" in hades, where he was tormented. The spirit-man that went to God, had the form and organs of the outer man, for when the one is decomposed, the other stands "undecomposed, with all his members entire, perfect." p. 31. The *soul-man* too possesses these, or he could not *see* Lazarus and *ask* him to dip the tip of his *finger* in water to cool his *tongue*! So we have *three men*, with "members entire, perfect!!"

I do really feel, Bro. Grant, that I have obtained new light on this point. I have for several years stood on the Dr.'s side in regard to this question of consciousness, but I had no expectation of receiving such a *new* and astonishing manifestation of light from him, nor such a complete solving of the problem!!

MARY D. WELLCOME.

☞ [illegible] word which has not a moral history. And hence it is that every "idle word" which men utter, assumes a character so important that an inquest will be held on it in the general [illegible] —Harris.

Correspondents.

From Sr. A. B. Pilcher.

BRO. GRANT:—The Crisis is a welcome visitor. It is like bread to the hungry, and water to the thirsty. There are but few in this place who believe in the speedy coming of the Lord. It is seldom we have any preaching. We have our discouragements as well as others. We are sometimes reminded of St. Paul's language, when he said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." We continue to meet in our prayer meetings, and try to comfort and encourage each other on our pilgrimage.

Sorrow and affliction have frequently marked my path. The enemy has broken the family circle, and laid those near and dear to us in the grave. Yet we "sorrow not, even as others which have no hope;" for "we believe that Jesus died and rose again; even so them also which sleep in Jesus will God bring with him." We rejoice that the time is near when our children, with all the sleeping saints, will hear the mighty trump sound, when they shall leave their dusty beds; when they shall return to the land where the inhabitants will no more say, I am sick.

Dear reader, what is your prospect? Is your hope bright? Have you set your affections on things above, and not on things on the earth? If so, then toil on; the crown will be yours.

Praise the Lord, O my soul, praise him for his loving kindness. In my distress I called unto the Lord and he heard me. May the Lord grant us all a rich reward in his everlasting kingdom.

Your sister, A. B. PILCHER.
Elizabeth, Ill.

From Bro. D. T. Taylor.

DEAR BRO. GRANT:—Still here among our relatives and friends, I drop a line. I perceive that either myself or your printer has made a mistake in causing me to say in my letter to you I had not preached but two Sundays in four *weeks*. The truth is, I have not occupied the pulpit but two Sundays for the last four *months*, and even those efforts so injured me that I have been constrained to relinquish preaching altogether for the present.

I do not despair of recovery, for though human chances may seem to be against me, yet my case is in the hands of a physician of extraordinary skill, one in whom I have great confidence, who affirmed that "with the help of God," he could *cure* me in six months. But while I thus feel confidence in the skill and remedies of my doctor, I have more confidence in the power of the prayer of faith, and yet more in the ability of God the great Life-giver. I hope the prayers of the church will be answered in my behalf, should any be offered for one so unworthy.

I write this in part to reply to the numerous and repeated invitations I am constantly receiving to go hither and thither to preach, which I regret to say have all to be answered with a "No." But I can still use the pen to some extent without injury, and mean to do so. And while there is life I shall hope on.

I rejoice in your success at Poultney, and elsewhere, and hope all our preachers will labor directly for the conversion of sinners. I have not forgotten the season that followed one year ago to-night, at Cheshire, Ct., and trust those who shared in the mercy that, on that joyous occasion, streamed down from the throne, have neither forgotten it or me. Nor do we cease to remember our friends in W——, where we have labored, and toiled hard the past four years. May God bless all his dear saints. Peace and joy be with them. Amen. So farewell. Yours in tribulation,

DANL. T. TAYLOR.
Rouses Pt., N. Y., Dec. 19th.

☞ Rev. Mr. E——, who lives near Portland, was preparing his discourse for the next Sabbath, stopping occasionally to review what he had written, and to erase that which he was disposed to disapprove; he was accosted by his little son, who had numbered but three summers:

"Father, does God tell you what to preach?"

"Certainly, my child."

"Then *what makes you scratch it out?*"

☞ If you would be happy, make others so, and their happiness will warm and fill your heart. Love makes God and the blessed angels happy; and when the children of men fill their hearts with love, heavenly love, they are happy also.

The first duty of a sinner is repentance.

Notice.

At last I am in New York. Will attend to numerous letters soon. Shall be here sometime. Letters till Jan. 25th may be sent to me *here*. I have English Bibles. Shall have plenty of books and tracts *soon*. Send in orders. Books and tracts cheaper than *ever* for *cash*. God bless you all. The poor may order *freely without cash*. Any church or individual that will send me $50 in advance, shall have from 80 to 100,000 pages of *tracts* to *scatter*—such kinds as they choose. I shall have out several *new* "Scripture Searchers," "Olive Leaves" and Tracts, if the Lord will. Also Great Controversy, Pauline Theology, Voice of the Church, Spiritualism, and other publications generally, including "My Pilgrim Harp," price 6 cts., all if the Lord will.

Pour in your orders to H. L. HASTINGS, care of J. J. Reed, 43 Centre Street, New York.

Dec. 21st, 1858.

Debt and Grace.

The *N. Y. Morning Express*, speaking of the "Books of the Past Year," says: "Separate doctrines have called forth discussions involving great ability and research. As a specimen of these, we may mention 'Debt and Grace, as related to the Doctrine of a Future Life,' published in Boston by Jewett & Co. The author labors to prove that the idea of eternal punishment [suffering] tends to dualism; and his argument against it—founded on Scripture and the creed of the early Christians—is profound and powerful."

We find that Oettinger, in his work on the Sin against the Holy Ghost as connected with Christian Eschatology, admits that the received view of eternal damnation implies dualism, but not a dualism unworthy of God.

Obituary Notices.

Died, at Unity, N. H., Dec. 1st, at the residence of her son-in-law, Bro. L. May, after a painful sickness of about four weeks, with typhoid fever, Sister MARY WHITING, widow of the late Almond Whiting, of West Windsor, Vt., in the 54th year of her age.

Sr. Whiting had been a professor of the Christian religion twenty-seven years, and I learn, ever adorned her profession with a devout life. She heard and embraced the glorious doctrine of the second advent at hand, in the year 1843; since that time I have been acquainted with her, and she has manifested a devotedness to the precious cause of her soon coming Lord that is manifested but by a few. Her home was a home for God's humble servants. It seemed to be a pleasure to her to administer to their wants. The widow and the fatherless shared her kindness. Her devotedness to the afflicted manifested that she remembered the saying of Jesus, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." She was a christian, not in word only, but in deed and truth. And when disease fastened its withering grasp upon her, it found her submissive to the divine will. Although her sufferings were severe, yet she manifested no desire to recover, but confidently anticipated the rest promised to the people of God. It may truly be said of her, in the language of the Spirit, "Blessed are the dead that die in the Lord; they rest from their labors, and their works follow them."

She has left an only daughter, who, with her husband and other relatives and friends, deeply feel their loss; but they have the full assurance that their loss is her infinite gain.

W. H. DOW.

Foreign News.

NEW YORK, Dec. 26.

The steamship Kangaroo, from Liverpool 8th, arrived at this port at 5 o'clock this afternoon.

Letters from Naples assert that the King had offered to the western powers to re-establish diplomatic relations, and that the English government had replied that every thing would be subordinate to a satisfactory regulation of the amnesty.

A Berlin dispatch says Baron Humboldt was dangerously ill.

LONDON, Dec. 8. The Times publishes a proclamation, issued by Lord Clyde, on recommencing the campaign in Oude, announcing that where there is no resistance, no plundering will be allowed; but where even a single shot is fired, houses will be burned and villages plundered.

Domestic News.

WASHINGTON, Dec. 36.—There is reason to believe that the liberal party of Mexico, who who are seeking a recognition of the Juarez government by our own, would consent to enter into a treaty by which the United States could establish military posts in Chihuahua and Sonora, thus avoiding objections to forcible possession, as recently officially recommended.

An answer is expected by the latter part of January, to certain propositions, looking to a settlement of the Central American question, which were transmitted to England several weeks ago.

Judge Hart, writing from Rio Grande, says that he has received letters from the leading men of Santa Fe, yielding their opposition to a territorial government in Arizona. Prices of Mexican titles to land in Sonora have increased, the holders believing that the Americans will soon obtain possession of the country.

Lieut. Mowry has addressed a letter to the Secretary of War, showing the necessity of, and asking for the establishment of a military post at Pimos Village, to protect emigrants, and prevent collisions between the whites and Indians.

DEATH OF ADMIRAL LORD LYONS.—The last steamer announces the death of Admiral Lord Lyons, the Commander-in-Chief of the British Navy. He entered the navy at the age of eleven years, and during a long life had rendered distinguished services to his country. During the Crimean war he commanded the vast combined fleet, and was one of the most respected advisers at the great war council in Paris. One of his sons was killed before Sebastopol. Lord Lyons is succeeded in his title by Richard Lyons, British Minister at Florence, and who is spoken of to succeed Lord Napier at Washington.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. B. P. Manning appoints to preach in
Waterloo, (Warner) N. H., - Jan. 5th.
Andover, N. H., - - - - Jan. 6th.
Wilmot Centre, - - - - - Jan. 7th.
Danbury, - - - - - - Jan. 8th, and continue over the Sabbath.
Meredith Centre, - - - Jan. 12th.
" Village, - - - - Jan. 13th.
On the Neck, where Bro. Wiggin may appoint, and continue over the Sabbath, Jan. 14th.
Holderness, - - - - Jan. 17th.

I will supply at Hartford the first two Sundays in January, in place of Bro. Perkins.
W. S. CAMPBELL.

I will preach as follows:
Worcester, Mass., Sunday, - - Jan. 2d.
Danielsonville, Ct., Sunday, - Jan. 9th.
River Point, R. I., Sunday, - Jan. 16th.
Providence, R. I., Sunday, - Jan. 23d.
Holden, Mass., Thursday evening, Jan. 27th, and over the following Sabbath.

P. S.—If these appointments interfere with previous arrangements, brethen will please notify me by letter, directed to Worcester, Mass., care of W. F. Higgins.
S. W. BISHOP.

J. W. Crabtree appoints to be with the Church at
Hartford, (eve.) - - - Dec. 31st.
New Britain, - - - - Jan. 2d.
Collinsville, (eve.) - - - Jan. 4th.
Bristol, (eve.) - - - - Jan. 5th.
Plymouth Hollow, (eve.) - - Jan. 7th and over the Lord's day.
If the above conflict, please inform me at Crisis office.

Bro. J. Billings appoints to preach in Worcester, Mass., the 2d Lord's day in January, and continue a few weeks.

The Lord willing, I will preach at
Portsmouth, N. H., - - Jan. 16th.
WM. INGHAM.

I will preach at
Windsor, (Bro. Cooper's,) - Dec. 29th.
Bristol, Ct., Monday, - Jan. 3d., '59.
W. S. CAMPBELL.

Eld. E. Burnham will preach in Portsmouth, N. H., Dec. 30th and 31st.

Eld. J. Couch will preach in Portsmouth, N. H., - Jan. 2d and 9th.

Eld. J. Kimball will meet with the brethren in Cornish, - Dec. 31st, Sunday, Jan. 2d.

NOTICES.

Notice.

The third quarterly meeting of the Galena Dis. will be held at Elizabeth, Jo Davis Co., Ill., to commence Jan. 13th, 1859, at 7 o'clock.

Notice.

A quarterly meeting conference will be holden in Viroqua, Bad Axe Co. Wis., commencing Friday, Jan. 7th, at half-past six o'clock in the evening, and continuing over the Lord's day following. Our beloved brother Levi Lyons is expected to be in attendance with the writer, to preach the word. We hope that other preaching brethren will attend that can do so. This is the first conference of the kind that has ever been holden in this place. We hope, therefore, that the dear saints will come together to this feast of tabernacles strong in the Lord and in the power of his might, filled with the fulness of the blessing of the Gospel of peace, and thus be prepared to do *good* and get *good*, that God may be glorified in and by his people. Amen.

Y. HIGGINS, Evangelist.

☞ *Will the Expositor please copy.*

Notice.

Our second quarterly conference of the West Central District in Maine will commence in South Livermore, near Bro. Silas Timberlake's, half a mile west of North Turner Bridge, on the first Thursday in January, 1859, and continue over Lord's day. We hope all our ministers, and as many lay brethren and sisters as consistently can, will be present, filled with the Spirit of Jesus, ready to labor for the salvation of sinners, and the encouragement of the believers. Ministers and others from other districts are cordially invited to meet with us.

I. C. WELLCOME, Scribe.
Richmond, Me., Dec. 14, 1858.

Brn., call on Silas Timberlake, David True, Elijah Soaper, Addison Campbell.

Maine Eastern Central Quarterly Conference.

This conference will be held at Round Pond, Bristol, commencing the third Thursday in January, at 2 o'clock, P. M., and continue over the Sabbath. Ministering brethren and all others are invited to attend and labor for the salvation of sinners.

In behalf of the Church,
S. K. PARTRIDGE.

North Western Pennsylvania Conference.

A conference is appointed to meet at Blooming Valley, Crawford Co., Pa., to commence Thursday evening, Jan. 13th, 1859, and continue over the following Sunday. We hope to see a general rally of brethren and sisters from the surrounding country, and that the resolutions of the last conference will not be forgotten.

JOHN T. ONGLEY,
For the Brethren.

Editorial Notice.

THE DISCUSSION.—When we have received the second edition of this work, now being issued, we shall be able to fill all orders received. Friends will be patient.

Business.

To Correspondents.

Thos. Richards, please send us your address.

S. Rollins—All right.

Joseph Lewis—All right.

Bro. Geo. L. Teeple's P. O. address is Cleveland, Le Sueur Co., Minn.

Hodgdon—All right.

A. B. Rice—All right; paid to No. 182.

J. S. Arnold—All right.

T. M. Storer—All right.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the CRISIS to which the money credited pays.

W Dickenson 130, Mrs. Chadwick 184, L L Tuttle 157, Al. Dodgson 196, C W Pitcher 184, S G Langden 197,—50 cents each.

J C Munson 184, B F Elliott 72, C H Smith 184, J J Stedman, for the poor,—58 cts. each.

Mrs. L Kelly 197, $1,12; Anson Little 221, $1.58.

E Sanderson 184, Mrs. A Fosdick 197, Mrs. M H Austin 221, S Rogers 143, Josh. Wait 156, I R Wilcox 182, S J Mosley 195, Mr. Butterfield 197, B P Brailey 182, Mary Brewer 193, L B Watkins 197, Wm Collins 194, G W Stetson 185, L Peck 193, E D Searles 178, B Snyder 197,—$1.00 each.

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For Books and Tracts.—I K Bellows $3.36, E Sanderson 40 cts., J J Stedman 42 cts, O D Woodruff 38 cts, D T Taylor 50 cts, J C Munson 42 cts Eld. I Damman $1.00, G W Gillespie 42 cts, Eld. H Grew $1.00, L Smith 42 cts, J B Waite $3.00, B F Elliott 42 cts, E J Cook $1.00, N M'Culloch $2.00, L L Tuttle $4.50, C H Smith 42 cts, G W Denny $3.00, P Pfeil 50 cts, J Wait $1.00, C Newell 42 cts, R Neal 42 cts, Mrs. S A Coburn $2.75, E Dole 45 cts, An. Little 42 cts, S J Mosley 42 cts, J P Blaisdell 42 cts, O R Fassett $1.00, B S Batchelor $15.00, I K Bellows 28 cts, S Cooper $1.00, B Snyder 34 cts.

Eld. Wm. M. Ingham's P. O. address is Lawrence, Mass.

W Sheldon's P. O. address is Castle Rock, Dakota Co., Minn.

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Dr. Huntington,—money received.

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☞ We have only one other work for sale besides those mentioned in the foregoing list. One-third discount will be made, *for cash*, to such as purchase $21 worth; but, in that case, the works are sent at the expense of the purchaser. By the *hundred*, a still further discount will be made. Orders may be left with GEO. YOUNG, 138 William Street, New York. All letters, sent by mail, must be addressed—

GEORGE STORRS, Box 4658, New York.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street Boston Mass.

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English Bibles.—[illegible] ments so that we can [illegible] than they can be bought at any [illegible] city.

Life and Religious Experience of [illegible] Munger, including many [illegible] connected with campmeetings [illegible] ten by himself. This is a very [illegible] and will be read with interest by all. [illegible] —postage 10 cents.

The Excellency of the Lord's [illegible] or Christ the promised Messiah. By [illegible] SEYMOUR. An excellent tract to [illegible] the Scriptures, and upon the theological [illegible] day. Every one should have a copy. [illegible] per hundred,—8 cts. single. Postage 1 cent.

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☞ The following [illegible] had of J. B. W[illegible] Harp, by [illegible] Children; [illegible] Great Controversy.

For the Crisis.

[illegible]

[illegible] but a moment, and count the many [illegible]
[illegible] of sorrow running o'er,
[illegible] the way from Eden has coursed the many [illegible]
[illegible] Time sighs to be no more.

CHORUS.

[illegible] joy and song of the weary,
Old Time, old Time soon will be no more;
Then pain and death will linger round us never more,
When old Time with cares is o'er.

Should we seek mirth and pleasure with music light and gay,
There are sorrows waiting at the door;
Though our voices are silent, there's something seems to say,
That old Time soon will be no more.

In scenes that's sad and dreary though we may share a part,
There's a hope that will cheer us evermore;
There's a prayer that will echo in every faithful heart,
That old Time soon may be no more.

There are loved forms now sleeping within the silent tomb,
That we shall not behold any more,
Till we greet them immortal in Eden's happy home,
When old Time with its cares is o'er.

Not a sigh shall be wafted across the troubled wave,
Not a wail shall be heard upon that shore;
Not a dirge shall be murmured around the lowly grave,
When old Time with its cares is o'er.

C. BAKER.

Original Articles.

For the Crisis.

Incidents

IN THREE MONTHS' EXPERIENCE.

DEAR BRO. GRANT:—Since I last wrote to you, I have been called to pass through deep affliction. My eldest daughter, Roxana, was taken with a severe attack of typhoid fever on the 16th day of Sept., and brought to the very gates of the grave. While she was still very low, about the 9th of Oct., my wife and youngest son, John, came down with the same disease. On the night of the 12th of Oct., two neighboring women were watching till midnight, when I arose to relieve them, but they insisted that I should retire again, as I was much fatigued, and worn with the loss of sleep. I lay down for two hours more, during which time I had the following dream.

I seemed to be standing by the roadside on the way to the burying-ground, when a large funeral procession came along in a very orderly manner. The advanced part was in fair and open view, but over the remote portion, darkness seemed to rest, so that I could not see the extent of the train. Just advanced from the darkness appeared a single coffin, of medium dimensions. While contemplating the advancing multitude, my attention was suddenly drawn in the opposite direction, to a man of majestic mien, coming with uncovered head, bearing an instrument of burnished metal, oblong and hollow, upon which he beat a marching air with his left hand, while at the same time, with his right, he beat a tolling stroke like the sounding of the funeral bell. When he came within a few rods of the procession, he ceased the tune, but continued the solemn tolling stroke with the utmost regularity; when quite near he ceased this also, and raising his voice in the most terrible manner, he exclaimed, "Woe, woe, woe to the people of the land because of iniquity!" He then seated himself by the side of the way, and I cast my eyes on the people;—their heads were bowed in sorrow and consternation, and one was giving a solemn exhortation to the rest, when all passed and I awoke impressed as I never was before by a mere dream. I told my sister that I thought death would enter my family, and that trouble was impending over a sinful land.

But to resume the sketches of reality.—On the next day my second son, Virgil, was taken, and went into the doctor's care; and on Thursday night, while watching [illegible] the last part of the night, my little [illegible], when I was attending to him in [illegible] "It is so cold." I rallied some as[illegible] as soon as I could,—but, alas! [illegible] proceeded from the ice-band [illegible] soon the little sufferer [illegible] last. Toward the close of [illegible] day, I followed Johnny to his [illegible] place, with only a single other [illegible] of the family to accompany me [illegible]. The next day, or Saturday, [illegible] and my daughter [illegible] the dreadful mal[illegible] [illegible] family was prostrate at once (myself excepted) with this disease in its most malignant form. My physician told me and others, that he thought, at times, I must lose my entire family. I passed days and nights of weariness and anxiety till Nov. 11th, when Byron too died, and the next day, just four weeks from the time my little son was buried, I went, a poor lone mourner, from my own family, to see my "stay and staff" laid by his brother's side.

In losing my eldest son, I lost a priceless treasure. He always labored with uncomplaining fidelity for his parents' welfare; and never said, however much I might be gone to preach, "You are gone too much." He bore his last sufferings with patience rarely witnessed. He desired to live that he might obey the Lord in baptism, stating to Sister Willard that he should attend to it the first thing when recovered, if spared to live. But my dear boy sleeps the sleep of death, and the "Judge of all the earth" will do right.

For eight weeks I never undressed to retire to rest, but slept some part of each night on a temporary pallet, as I could find opportunity; but watched more or less with my sick family every night. Some dear ones in Christ were friends indeed; I would especially name Bro. and Sr. Willard, and their eldest son, as those to whom I owe a debt of gratitude I can never repay. The Lord reward them with eternal life in the world to come.

There have been some other deaths from the same fever; and several of my connection are now quite low. I have related the above dream as one among the incidents of the past season of trial. He "that hath a dream, let him tell a dream." (Jer. 23: 18.) It is written, however, that God speaketh "In a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction." (Job 33: 15, 16.) As to impending woe, the sure word certifies us that we are living in the time when "the third woe cometh quickly." We should "watch and pray always that we may be accounted worthy to escape all those things that are coming upon the earth, and to stand before the Son of man."

For the present, I am debarred the privilege of traveling and preaching as heretofore, but, as my family are improving in health, I hope again to resume active labor in the gospel field, though I have just now to endeavor to repay my kind relatives something in turn, for their goodness to me in my affliction, by watching with their sick families at night, and rendering such other assistance as I am able. But O for a home in that delectable land where "the inhabitants shall no more say, I am sick!" May the Lord "preserve us to his heavenly kingdom."

From your unworthy "brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." Farewell.

S. A. CHAPLIN.

Princeton, Ind.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 6.

MY DEAR SISTER:—You very readily acknowledge the claims that God has upon your entire being, and admit the correctness of those principles laid down in my last letter; but feel an unwillingness to assume the responsibilities connected with an open profession and confession of Christ, and a life of entire devotedness to his service. With your present lack of love for Christ, it seems impossible to you that you could ever delight to do his will, and esteem it a privilege to confess him before the world. You think of the many duties that would be incumbent upon you, the crosses to be borne, the self-denial to be practiced, the reproach to be endured, and you exclaim, "I am not sufficient for these things!" But, my dear M——, you are not to go a warfare at your own charges; your sufficiency is of God, and his strength is made perfect in weakness. Without Christ, you can do nothing, but through him you can do all things that he requires. You are brought into the "valley of decision," and while the Spirit of God is convicting you of your duty, and urging upon you the requirements of the gospel, the world, the flesh and the devil, are uniting their forces to prevent your yielding obedience to Christ. "Choose ye this day whom ye will serve." "The wages of sin is death, but the gift of God is eternal life." "Whosoever he be among you that *forsaketh not all that he hath, he cannot be my disciple.*"

Permit me here to relate as a warning to you the truthful experience of a young lady who once occupied the very same position that you now occupy. When she entered upon the christian life, she felt it her duty to labor for the salvation of souls; but the enemy of her soul told her that she was too young, and that it would be thought *fanatical*. She looked at those who had for ten, twenty, and some for forty years, professed to love the Savior, and yet had never gone forward in the work of the Lord, and never invited her to seek salvation. The enemy prevailed. She "decided to be a *consistent christian*:" meaning by that, that she would attend upon all the ordinary means of grace, be very quiet, persevere while she lived, and look for "*a triumphant death*." Sometimes she would be convicted respecting her conformity to the world in dress and conversation, and in regard to spending the Lord's money in useless adornments. These, however, by being slighted, wore off, and she relapsed into a state of formality, which lasted about five years. Speaking of her condition during that time, she says: "I was not a hypocrite; neither was I an accepted child of God. I never was absent from the prayer or class meeting during this time, when it was possible for me to get there. I never neglected secret prayer. But this one thing I did: whenever the duty of being peculiar for Christ's sake presented itself to my mind, the thought was dismissed as soon as possible."

At the end of five years of such experience, she was taken suddenly and violently ill with a fever. And now she began to reflect upon her future destiny. She was unprepared for death, yet she flattered herself with the thought that when the trying hour came, God would give her victory, and all would be well; and on the strength of this delusive hope, she looked forward to death without fear. Alas! how many thousands there are who live cold and formal during life, expecting deliverance and triumph at death, and the obituary notices which occupy so large a place in the columns of the religious paper, do much to strengthen this hope. If people live right, they will die right.

But to return to our narration. I will give it in her own words. "I do not know how long I had been ill, but one day I thought myself dying. Soon I thought my spirit was separated from the body, and conducted into a place so dark that the 'blackness of darkness' would be language but faintly adequate to its description. I supposed this a place I must pass through in my passage to the 'world of light.' For some time I groped my way patiently through the darkness, constantly expecting to see the 'emerald gates' of the 'Holy City' opened before me, and that I might at any moment be ushered into the presence of the 'Majesty of Heaven.' Soon, as I expected, the gates were opened before me; and with joy indescribable I hurried forward to be 'forever with the Lord.' From another direction two little children, surrounded each with a halo of light, suddenly passed me—entered the gates, and that instant they *closed*. What, thought I, can this mean? Am I shut out forever? 'Yes, said conscience, forever! Your probation is closed! Time was when you might have been saved, but now this "blackness of darkness,"—this banishment from God, is but the beginning of what eternity has in reserve for you.' 'But I have been a christian for years, my external life has been almost blameless, and how can it be that I am to fail of getting into the 'Holy City?' 'Ah!' said conscience, 'you saw in life that not every one that saith Lord, Lord, would enter the kingdom; you saw plainly that your work was not all done; and yet you ventured to leave a part until it was too late. If God had saved you, he could not have been just.' Sure enough! it was all plain now; and in despair indescribable, my wail of disappointment began. Banished from God! Yes, eternally! eternally! I might have been saved, but I would not! O, if I could only commence life anew, how small every thing else would seem compared with a preparation to escape this dreadful place. How, were it possible, would I urge upon christians the necessity of coming out from the world and being separate from it. But it is too late, too late! * * * How long I remained thus I cannot tell. Suddenly I became conscious that I was yet in the body. My mother sat beside me. * * * * * Prayer for me was proposed. I did not desire to hear it. I did not wish them so to insult God, as to offer me in my last moments, when I had slighted his commands to so late a period."

I have not room on my sheet for the remainder of her experience, but will give further extracts [illegible] next. In the mean time, may you decide, "*As for me I will serve the Lord.*"

Yours affectionately, M. D. W.

Choice Selections.

The Preacher.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—NEH. 8: 8.

Much has been said and written upon the subject of preaching, and much has been done and called preaching which never deserved the name. Some think that if they select one verse from the Bible, and write something after it, to read in public, this is preaching the gospel; but this is reading, and often poor reading, as to manner and matter; for it is frequently the case that the text is from the Bible, and the sermon from *Seneca, Calvin, Hopkins*, or some other unscriptural master. Some who are opposed to this unprofitable method, run to another extreme, and take the whole Bible for their text, and their sermons are like Solomon's Proverbs, so unconnected, that almost the whole time is taken up in hearing that which they cannot possibly retain in their memories. Much of this kind of preaching is labor lost, and time unprofitably spent. There is another method of preaching equally unprofitable; this is found among the Friends (or Quakers); they conclude it best to carry neither Scripture or notes to meeting with them, but go and wait for the Spirit to move them to speak. Some of them, it appears, wait months, if not years, for that to come which perhaps never comes. These preachers (if they deserve the name,) often disappoint people who take pains to hear them, as they often return home without hearing one word said. This is one of the most unaccountable mistakes (to say the best of it) that I ever knew men in, under the name of religion. It makes a public man useless, and causes the people to remain in ignorance. By taking a view of the state of the people who remain under these different kinds of preaching, a man must be convinced that there is a more excellent way of giving public instruction than any of the above, which too many now attend unto, under the name of the ministers of Christ.

A method of preaching different from all these, is plainly pointed out in my text; a method which will not fail to benefit, if attended to by preachers.

This is contained in three particulars:

1. They read in the book in the law of God distinctly.
2. They gave the sense.
3. They caused the people to understand the reading.

The manner of reading the law in the days of Nehemiah was solemn indeed. Ezra, the priest, stood upon a *pulpit* of wood erected for that purpose, with six men on each side of him. Before him was gathered the men and women, and all that could understand what was read. When he opened the book, all the people stood up, and said, "Amen, amen, with lifting up their hands, and they bowed their heads, and worshipped the Lord with their faces to the ground." It appears from this, that Ezra read every sentence of the law of Moses to the people. After this time the leading men among the Jews divided the five books of Moses into fifty-two parts, and read one part every Sabbath day, so that in one year the people heard the whole law read. This is particularly noticed by the New Testament writers. They also read some part of the writings of the prophets constantly to the people. In this way they had an opportunity to know what the prophets had written. This practice of reading the Scriptures is now too much neglected. Some read a chapter, but do not give the sense. At this day, the Scriptures are but little read in public, to what they might be. It has become a fashion among almost all preachers to select one verse, and divide and subdivide that, and speak upon it once or twice in one day; which is not the most profitable way in general. If preachers were to read several verses, or a whole chapter, this reading would be instructive and edifying, for many find comfort in reading the Scriptures, without hearing any thing said upon what is written.

2. They gave the sense of what was read.

It appears that when Ezra read a sentence, he paused, and told the people what that sentence meant, so that the people not only knew what the law said, but what it required of them. This is the right way of preaching. If preachers of the gospel were to come into this way of preaching, the people would get more instruction in one day than they do in months in the present fashionable mode of preaching. Let a man who understands the Scriptures, read forty verses, and give the sense of each verse, the people would receive as much instruction as they would from forty sermons, because a preacher, if he speaks ever so long, can do no more than give the sense of the text he speaks upon.

3. They caused the people to understand the reading.

At this day, there are many men who pass for preachers, who are constantly telling their hearers that the Scriptures are *dark*, that the Bible contains inexplicable *mysteries*, and that there are many things in the Scriptures to be believed which are not expressed, and which cannot be understood. We cannot reasonably suppose that such men will cause the people to *understand* what is "noted in the Scriptures of truth." The Spirit of God brings to light things which have been kept secret since the world began. Jesus Christ, having the Spirit of God upon him, spake *plainly*. Paul says, we use great *plainness of speech*; and when men learn to speak as plainly as the Scriptures speak, then the people will understand the reading. Ezra and his companions caused the people to *understand*, by using such *language* and such *similitudes* as the people were acquainted with, and in this way they understood the will of God to man. It is a very wicked thing to tell the people that the Scriptures are dark, because it is declared by the Spirit of God that the law is a light, and the commandment a lamp; that the prophecies are a light shining in a dark place; that the entrance of the word giveth *light* and *understanding* to the simple.

I have long thought there was a more profitable way of preaching than what is now in fashion, and of late am more than ever convinced that reading more Scripture, saying more upon many verses, and less upon one, is the best way of instructing people in the things of the kingdom of God.

Jesus Christ began at Moses and all the prophets, and expounded in order all things concerning himself. Paul expounded from morning till evening, and three Sabbath days reasoned out of the prophets, proving from Moses and all the prophets that Jesus was the Christ.

It is my determination to imitate the preachers of ancient times according to my abilities, by reading the Scriptures distinctly, giving the sense according to my understanding of it, that the people may understand the reading; and my brethren are invited to come into this way, for a while at least, and to try it long enough to know if this is the more excellent way.

Sometimes it is profitable to read one or two verses only, as Christ did in the synagogue of Galilee, (Luke 4: 18,) but this, for a general practice, is not so profitable as expounding many verses. Some say they have not a gift for expounding; true, for some called preachers cannot tell the meaning of one verse;—such are not preachers. There are many men who are exhorters, and not teachers; such ought to attend to that work. "He that teacheth, let him wait on teaching, and he that exhorteth, on exhortation." If every public man knew his place, and would keep it, much good would be done in the world by men who improve in public. The Lord has given the word, and O that a great company may be engaged in publishing it to the world, that thousands may come to the knowledge of the truth as it is in Jesus. Amen.—[*Herald of Gospel Liberty. Published in Phil.* 1813.]

Selected for the Crisis.

Extract from Dr. Nevins.

BRO. GRANT:—The following sensible and pithy article is from the pen of the late Wm. Nevins, D. D., pastor of a church in Baltimore. It is selected from his excellent work entitled, "Practical Thoughts," a work to me replete with interest. As I read the following, I thought it worthy of being transcribed for the Crisis, especially as the writer possessed most ardent piety and profound erudition; at least, so I should judge from his writings, as well as from the account given me by his personal acquaintance. Yours, B. MATHEWSON.

"DO YOU PAY FOR A RELIGIOUS NEWSPAPER?"

I was going to ask the question in another form. "Do you *read* a religious newspaper?" but then I reflected that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbors, and after sending and respectfully soliciting the loan of the paper before the family have read it, and not unfrequently keeping it a length of time greater than the golden rule will exactly justify.

Then I had like to have thrown the question into this shape: Do you *subscribe* for "a religious newspaper?" but it struck me all at once that some subscribe for a paper, but do not *pay* for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a *moral* newspaper, if they can find such a thing. *That* is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with *secular* newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world, but why they should care to know how things go in the church, I cannot conjecture. What do those who do not give any thing for value received, want to know about revivals, missions, &c.? Here are persons who would starve editors, publishers, printers and paper-makers—the whole concern—into a premature grave! Who say, "Send me your paper," implying of course that they will send the money in return, yet never send it; and yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practice the first and easiest lesson of honesty, they should wish to read every thing about godliness and vital piety! So I concluded to head the article, "Do you *pay* for a religious newspaper?" Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion and not take a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making! . . . I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem!

But I must not fail to ask if this professor takes a secular newspaper. O, certainly he does! He must know what is going on in the world; and how else is he to know it? It is pretty clear then that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to tell where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world; but for one that records Zion's conflicts and victories, he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favor of the world? how defend himself against the charge it involves? He cannot do it; and he better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying, let him pay *in advance*. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for. But perhaps you take a paper and are in arrears for it. Now suppose you was the publisher, and the publisher was one of your subscribers, and *he* was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.

Bakerville, Dec., 1858.

Love opening the Purse-Strings.

In one of our quiet rural districts, it has been for years my office to act as collector for the various objects of christian benevolence. As I have gone from house to house upon these errands of love, I have been of course alternately cheered and depressed; but never have I been more deeply interested than during the present week. The last family upon my list to be called upon, live in that pleasant valley across the river. Their neat white cottage, with its green blinds and snug out-buildings, tells of thrift and comfort; while both garden and orchard show that the farmer's labor meets an ample reward. I have never approached that thriving homestead without feeling that there certainly I ought to find liberal and cheerful givers. But instead of that, Mr. G——, the master of the house, always kept himself out of sight on these occasions; leaving word with his wife that "he did n't think much of these things, and had nothing to give." Mrs. G——, though not professedly a christian, always welcomed me. Yet, as she did not hold the purse-strings, she could only bestow a very moderate donation, and even this she gave me with great privacy.

But to-day the scene was changed. Mr. G—— met me at the gate, having evidently watched for my arrival. With great politeness he fastened my horse securely, and conducted me to the house, which he entered with me. I inquired for his wife; but when he had summoned her, he quietly took a seat beside her. After a little pleasant conversation I made known my errand; looking, I must confess, rather to Mrs. G—— than to her husband, to respond to my appeal. But with great alacrity he opened his purse, and handed me a generous sum; saying, as he did so, "This is my first contribution, Miss N——, to the cause you have presented, but I trust it will not be my last." Doubtless I looked the surprise and pleasure which I felt; for he immediately added, "I see you think this is a strange turn for one who has kept his money so tight as I have. But I hope, Miss N——, that I have lately become a new creature in Christ Jesus, and *the love of God ought to open the purse-strings.*"—*Amer. Messenger.*

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The postage on [illegible] yearly, at the office [illegible] each year to any Crisis, if prepaid, quarterly or [illegible] where it is received, will be 13 [illegible] of Massachusetts, and 26 [illegible] of the United States. [illegible] the above; [illegible] will pay for [illegible], or [illegible] a year. [illegible] to all the Post[illegible].